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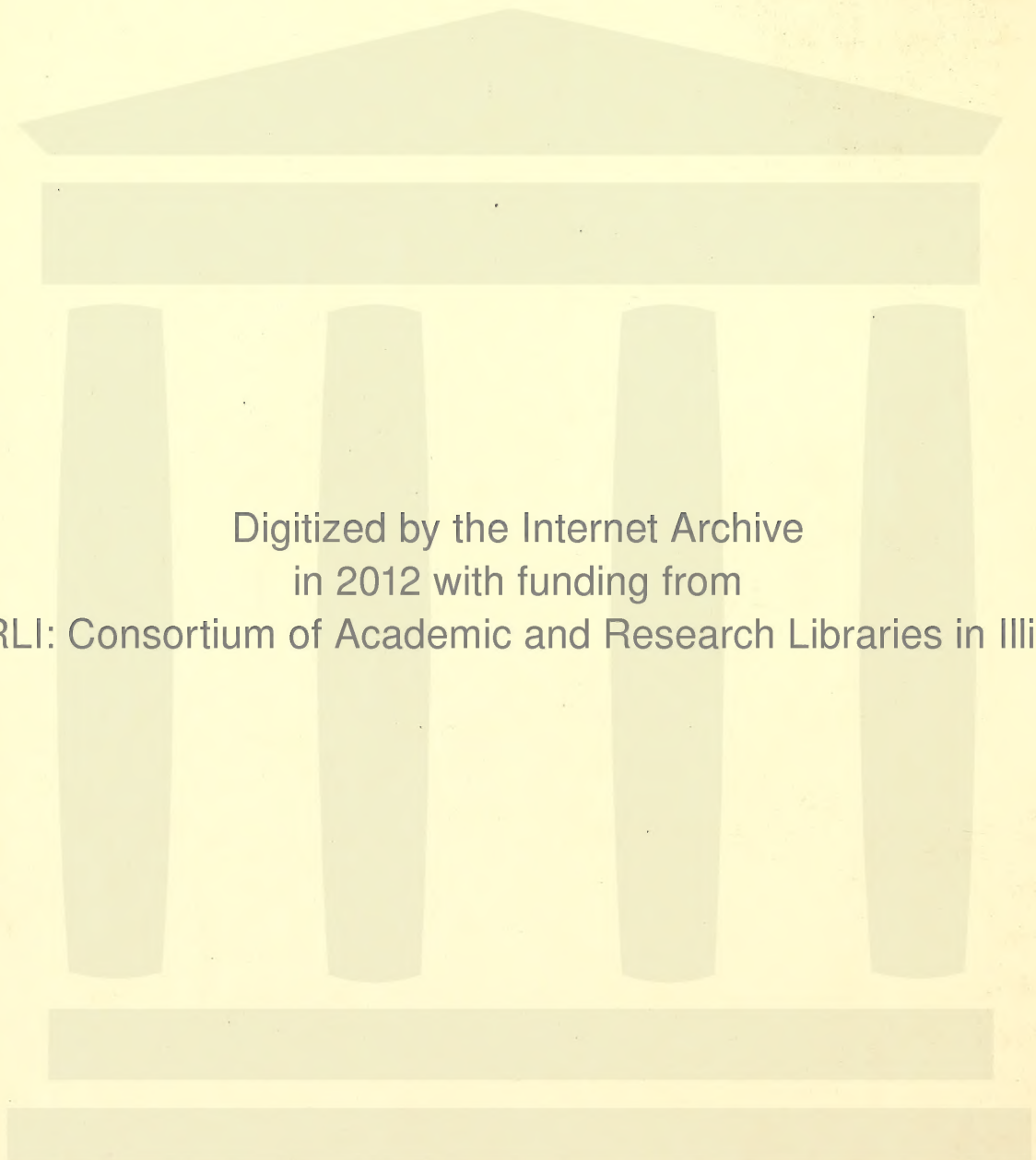

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THE CHRISTIAN CENTURY

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Willett Prof H L
1220 E 56th St

Annual Reports of Churches

Achievements of 1910 in Local Congregations

The Campbells in Glasgow

By Errett Gates

A Minister's Life Story

Showing "the Other Side"

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

STARTLING STATISTICS OF THE YEAR 1910

The statistics of the tragical side of life, which are carefully gathered each year by that great newspaper, the Chicago Tribune, leave a dark shadow on the year that has just closed. The increase of suicide was startling; the number was 12,608, as compared with 10,230 in the previous year. The proportion of suicides as between men and women remains about the same as in 1909, being 8,252 males, and 4,356 females. Physicians, as usual, head the list among professional men, the number being 51, as compared to 27 in 1909 and 42 in 1908, and clergymen come next, 11 of them having taken their own lives. The causes of suicide have been as follows: Despondency, 6,673; unknown, 1,320; insanity, 925; domestic infelicity, 1,145; ill health, 1,230; business losses, 220; liquor, 270; disappointment in love, 825.

The most significant feature of these figures is the increasing number of those who were led to suicide by ill health. Of the total number, 4,202 shot themselves, 4,054 took poison, 925 asphyxiated themselves, 1,682 drowned themselves, 984 cut their throats, 656 jumped from windows or roofs, 56 threw themselves in front of locomotives or electric cars, 27 stabbed themselves, 14 killed themselves by fire and 8 by dynamite. Thirty-four unfortunates quit life by suicide pacts.

Murder or Homicide.

The increase of homicides puts another dark blot upon the year. The number of deaths by personal violence of all kinds in 1910, except suicides and lynchings, as reported by telegraph and recorded in the papers of the various states and territories, was 8,975, as compared with 8,103 in 1909. The various causes of these deaths were as follows: Quarrels, 4,049; unknown, 984; liquor, 798; by highwaymen, 930; jealousy, 612; infanticide, 126; highwaymen killed, 73; resisting arrest, 106; insanity, 225; riots, 46; self-defense, 76; strikes, 53; criminal outrage, 16.

The most significant feature of these figures is the increase in murders committed by thugs, thieves, burglars and holdup men, the number being an increase of 33 over that of 1909. There have been 186 cases of murder and suicide, 27 double murders, 6 triple murders, 4 quadruple murders, 15 murders by Highbinders, and 40 by the Black Hand.

Less Wholesale Killing.

The wholesale slaughter of men in war shows a gratifying decrease. The wars of 1910 were mostly short lived and not destructive. One thousand five hundred and fifty have been killed in Africa, 20 in Corea, 1,060 in China, 45 in India, 550 in Syria, 1,300 in Arabia, 2,103 in Albania, 113 in Morocco, 300 in Portugal, 11 in Persia, and 200 in Tripoli. The battle losses in Mexico, Central and South America as the outcome of revolutions were as follows: Mexico, 2,653; Nicaragua, 2,406; Honduras, 116; Brazil, 400; Uruguay, 500. The total for the year was about 13,000, as compared with 68,000 in 1909 and 22,000 in 1908.

Increase of Dishonesty.

The men who reach for big money when they have their hand in were busy last year. The record of embezzlements, forgeries, and bank wrecking shows a material increase over 1909, being in round numbers about $25,000,000, as compared with $8,000,000 in 1909 and $13,000,000 in 1908. These losses as reported by telegraph were distributed as follows: Banks, $15,000,000; public officers, $2,000,000; forgeries, $2,500,000; agents, $1,000,000; loan associations, $2,000,000; miscellaneous, $2,500,000.

Less Mob Law.

There was less mob law than during the previous year; much less than in some former years. The number of lynchings in 1910 was 74, as compared with 87 in 1909. According to states, they were as follows: Alabama, 8; Arkansas, 9; Florida, 17; Georgia, 12; Kentucky, 1; Louisiana, 3; Mississippi, 5; Missouri, 2; North Carolina, 1; Ohio, 1; Oklahoma, 2; South Carolina, 2; Tennessee, 2; Texas, 7; Virginia, 1; New Mexico, 1. Of the total number there were 9 whites and 65 negroes, among the latter 3 women. There was but 1 lynching in the north, and this occurred in Ohio; it was due to the whisky traffic. But the above numbers do not include the killing of 15 negroes in Texas, in what was called a race war, which usually means a man hunt, and is another way of lynching.

Record of Lynchings for the Past Quarter of a Century.

In 1886, 138; 1887, 122; 1888, 142; 1889, 176; 1890, 127; 1891, 192; 1892, 255; 1893, 200; 1894, 190; 1895, 171; 1896, 131; 1897, 166; 1898, 127; 1899, 107; 1900, 115; 1901, 135; 1902, 96; 1903, 104; 1904, 87; 1905, 66; 1906, 60; 1907, 63; 1908, 100; 1909, 87; 1910, 74. The total number for these years is 3,251, and inasmuch as nearly all the victims were negroes the figures furnish painful proof of what that race suffers from the anarchy and violence of mob law.

Executions.

Legal executions show a decrease, the number in 1910 being 104, compared with 107 in the previous year and 92 in 1908. Classified by states the record is as follows: Alabama, 6; Arkansas, 7; California, 2; Connecticut, 1; North Dakota, 1; Florida, 4; Georgia, 7; Illinois, 2; Iowa, 1; Kentucky, 2; Louisiana, 4; Massachusetts, 1; Mississippi, 3; Missouri, 3; New York, 9; New Jersey, 4; Nevada, 1; North Carolina, 2; Ohio, 4; Oklahoma, 1; Oregon, 1; Pennsylvania, 9; South Carolina, 7; Tennessee, 4; Texas 6; Virginia, 11; Washington, 2. There were 37 executions in northern and 67 in southern states, and in these cases 50 were whites, 53 negroes, and 1 Indian. The crimes for which they were executed were murder, 94; rape, 9; attempted rape, 1.

A significant fact shown by these figures is that there is most mob law in the states which do the most legal hanging; so that lynching is not due to a failure to execute murderers by law, but largely to race prejudice.

Fire Losses.

Losses by fire are becoming so great that they should be considered as related to criminal statistics. For it is a crime to burn up or permit to be burnt up as much property as went up in fire and smoke last year. The total fire losses for this country and Canada during the year approximate $222,000,000, as compared with $191,000,000 in 1909, $172,000,000 in 1908, and $150,000,000 in 1907, which indicates a steady increase of destruction by fire from year to year.

THE BRIGHTER SIDE.

The darker side of the year can be put into statistics and it seems appalling, but the brighter side does not so easily lend itself to arithmetic. It is like air and light and warmth, and nobody stops to keep the list. Even the gifts made by philanthrophy cannot easily be chronicled, for the little rivulets of benevolence which constantly flow through life, and which would make a vast volume, escape public attention. But the showing of the year in the larger way of benevolence is impressive, reaching an aggregate of $141,604,000. Of this amount $97,492,407 represents gifts and $44,112,131 bequests. These sums have been distributed as follows: To charities of various kinds, $56,229,243; to educational institutions, $61,283,182; to religious institutions, $12,654,433; to art museums, galleries, and public improvements, $9,536,680. There has been a marked decrease in gifts to libraries, but a large increase in donations made by women, who have given during the year $8,743,722 to charities, $6,433,250 to schools and colleges, $3,025,500 to museums and galleries, $2,432,270 to religious institutions, and $148,000 to libraries.

Big Givers.

Carnegie gave $15,000,000 more than in 1909, or a total of $19,664,325, making the aggregate of his donations $179,500,000. Rockefeller increased his gifts nearly $4,000,000 over the previous year, a total of $16,039,000, and a grand total up to date of $135,000,000. Mrs. Russell Sage let go her hold upon $3,888,150 during the year, and the sum of all her benefactions is now $22,000,000.

Other Gifts.

Among the other larger givers were the following: J. Pierpont Morgan, to various causes and institutions, $1,040,000; Thomas Murdoch, Chicago, will to charities, $1,775,000; Mrs. E. H. Harriman, New York, gift to New York state park, $1,000,000; H. C. Elliot, Alaska, will to charities, $2,500,000; T. A. Forsyth, Boston, Mass., gift to charities, $2,000,000; four donors to Washington University, $3,000,000; unnamed donor, New York, for general philanthropy, $2,500,000; C. P. Thorndike, Salem, Mass., gift to charity, $980,000; Isaac C. Wyman, Salem, Mass., will to Princeton university, $4,000,000; David Ranken and sons, St. Louis, Mo., gift to Ranken trade school, $3,000,000; O. S. A. Sprague, Chicago, will to Sprague Memorial institute, $1,216,000; Henry Dexter, New York, will to charities, $1,109,200; Flora Dolger, Philadelphia, will to Tuskegee institute, $1,000,000; Harriet Cole, Glenlake, L. I., will to charity, $1,000,000;; Loomis estate Chicago, to Loomis institute, $1,250,000; A. M. Heinsheimer, New York, gift to charity, $1,000,000; George Crocker, New York, will for investigating cancer, $2,000,000; Charles F. Simmons, San Antonio, Tex., gift to church, $700,000; Mary Baker Eddy, will to church, $1,000,000; George L. Fox, Brooklyn, N. Y., will to charity, $1,500,000; unnamed donor to New York Presbyterian hospital and Columbia university, $1,000,000.

The Test of Character

Endurance is a high test of character. To keep up and keep on; to stand up under pressure; to bear strain without giving way—these are the marks of the kind of strength that counts for largest service. The woman who can take care of her several little children and her sick husband and helpless father-in-law all day long, day after day, and then appear at a formal dinner in faultless attire and with cheerful words for everyone, and not one word about her burdens, has character marked by an endurance that the hardiest athlete might envy. The man in business who braces his energies against the onset of almost unbearable shocks of disappointment, and pushes on and on, never yielding to the tugging grip of discouragement, shows character by his endurance in toil and struggle. It is not that these brave souls rise to the occasion, perform sudden feats of strength, do brilliant work for a single shining hour. But day after day, week in and week out, endurance is the habit, the atmosphere of their steadfast duty-doing. Character has not met its severest test until it has proved its ability to endure.—Sunday School Times, N. W. Christian Advocate.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Professing Our Plea

I was very much delighted with your leading editorial in The Christian Century of Dec. 8 and also with the letters from the various editors. It is all very excellent, indeed. There is only one thing that I might object to but it seems hypercritical to criticise an article which is so fine. I refer to your use of the word "plea." One of the editors replying to Mr. Morrison's inquiry seems to think that the Disciples are the most denominational of all denominations. It seems to me as long as we talk so much of "our plea," there is good ground for this statement. Personally, I am absolutely not interested in things that keep different religious bodies apart. I think it is high time for our people to give up the use of this term which bears the ear-marks of sectarianism. I think Isaac Errett might have had great hesitancy in using the term if he had foreseen what a shibboleth it was destined to become.

The above is written by a prominent Disciple educator. His criticism is aimed at a very real defect in the thinking of some Disciples. There is no question that in certain minds the term "our plea" has come to have a credal significance. It means the adoption of a particular view of the New Testament and the apostolic church. It means ten or a dozen fixed doctrines. It means a cut-and-dried interpretation of certain specific texts of scripture.

Any variation from these doctrines and interpretations is a betrayal of the fact that a teacher or preacher is "not of us;" "he does not understand our plea." Two instances come to mind at the moment.

* * *

One is that of a devout young minister who left the Congregational fellowship for a pulpit with the Disciples. He was attracted by the ardor of the Disciples for unity, and believed their organic and aggressive advocacy of that ideal put them in the strategic place among the denominations. He made but little effort to familiarize himself with the Disciples' distinctive doctrines, believing that there were none, that he could be perfectly free to unfold God's word as it was revealed to him without reckoning on any creed or system of ideas with which he must conform.

He was rudely disillusionized one day, however. After an earnest and intelligent and wholly unsuspecting sermon on the return of the prodigal son, in which he had set forth the way of salvation, one of his elders came to him and asked him if he did not know that the story of the prodigal belonged to the "old dispensation," that a new "law of pardon" went into force after the death, burial and resurrection of Jesus, a law first announced at Pentecost when Peter said, "Repent and be baptized . . . for the remission of your sins."

The minister had to admit that he did not understand it that way. Whereupon, a contention arose in the congregation, fomented by this elder and a few other members who argued that their pastor did not understand "the plea" at all. He had to leave that pulpit, and returned to his former denominational affiliation.

* * *

The other instance is quite the opposite. It is the case of a minister who united with the Disciples, coming from the Baptists by the rather circuitous way of Unitarianism. Not many weeks after he was established in a leading pulpit of the brotherhood, he was invited to deliver a special address before a representative group of his brethren from many congregations. He drew out his twenty-minute allotment into an hour and twenty, touching the whole round of characteristic ideas which have nested themselves in the Disciples' mind in the last century and showing marked familiarity with the approved proof-texts. But the whole performance was transparently parrot-work. When afterward he was asked for an explanation of his course he naively confessed that he wanted "to show the brethren that he understood the plea!"

* * *

To this preacher and to the contentious elder in the first illustration above, the "plea" was, clearly enough, a system of hard and fast doctrines and interpretations of scripture which unless a man held in their accepted form he was "not of us." The word "plea" had become a euphemism for "creed" which latter word, of course, could not be tolerated.

Our correspondent has such a conception as this in his mind when he counsels The Christian Century against the further use of the expression "our plea." But to our mind the hope of our salvation lies in that expression. Instead of remanding it to the limbo of disuse let us save it from its grievous misuse. It characterizes the mission of the Disciples better than any other term that could be devised.

Our plea!—Not our creed concerning the operation of the Holy Spirit, or the nature of the Trinity, or the divine decrees, or the organization of the church, or the form of baptism, or the design of baptism, or the "divisions of the word," or the setting up of the kingdom, or the formula of conversion, or any such matter upon the understanding of which men of equal loyalty to Christ may differ.

Our plea! Not our particular understanding of Acts 2:38, or John 3:5, or Matt. 28:19, or Mark 16:16, or Romans 6:3, 4, 5, or any other specific texts of scripture upon which men of equal intelligence and loyalty to Christ differ after the most exhaustive study.

Our plea!—Not our argument. Not our platform. Not our basis of union, nor yet our understanding of the "scriptural basis" of union.

But our plea for the realization and bodying forth of the already existing unity of all souls who own allegiance to Jesus Christ as Lord.

* * *

Other communions are distinguished by their creeds. The Disciples are the one communion whose creed is catholic, whose fellowship is, logically, limited only by the line that marks the limit of Christ's fellowship.

But the Disciples are distinguished by their plea for unity. Their's is the one communion in Christendom which has no other business than this. When this business is done the Disciples, as a body, will disappear into the great catholic body of Christ, the present apparent separation from whose common life is their unceasing regret.

It is their "plea" that must save the Disciples from the pitfall of creed-making into which they are ever in danger of falling. The Disciples are not a doctrinal people but a practical people. Their enterprise is not to establish some ordinance or doctrine or set of doctrines, but to aid in reconstructing the order of the church.

* * *

The denominational order is wrong, and it is relatively impotent, the Disciples contend. There is no good reason in the present conscience of the Church why the denominational order should exist. Differences in belief are not sufficient grounds for schism in the body of Christ. The unity of the Church should not be made to hang upon the uniformity of belief or practice of its membership. Its unity is made the richer by all variety that is rooted in allegiance to Christ.

Therefore, plead the Disciples, let us be one brotherhood! Without surrendering our convictions of truth or laying aside any duties of obedience to our Lord, let us lay aside all tests of fellowship except loyalty to Christ.

* * *

The continued use of this term "our plea," lays the Disciples of Christ under the most solemn obligations of mind and heart. It demands that they shall really *plead* with Christ's people to cease doing those things that divide, and strive for the unity of the spirit in the bonds of peace.

The wooing note should be the dominant note in our preaching—not the arguing note. Without relaxing his doctrinal sensitiveness with respect to his own beliefs, each Disciple should cultivate a fine tolerance for the varying views of others.

It is the Disciples simplest duty to invite to fellowship and even to follow the leadership of men who may not be able to pronounce certain shibboleths.

Certainly we will not all think alike or preach alike in the united church. It is the Disciples' obligation to illustrate how happily men of widely differing views can dwell in unity under the same Lord.

Our plea, then—by no means let us give it up. But let us back it up with a catholic spirit and a catholic practice which rises far above the petty contentions of creed and sect.

Social Survey

BY ALVA W. TAYLOR

Benevolence That Counts

R. A. Long has honored his wealth with many large gifts but it is safe to say none have, in the minds of all lovers of mankind, more signally commended itself than his last and greatest. One may give for things that are not great in their meaning because he lives in a narrow world and sees only the need that is close to him. No doubt many rich men give little just because they live in a world so small that there is no great appeal that reaches their deeper nature. John Wanamaker went on a pleasure trip around the world and had his interests so enlarged and his vision so illuminated that he has since put hundreds of thousands into Christian missions and only regrets that he did not see sooner that he might have been investing greater sums. A fervently religious man may give to his denomination because its particular benefits and pleadings may seem to him to embody the greatest good and so he wastes his largess on sectarianism, honestly thinking he is promoting truth. Another pours out his benevolence trying to correct fancied errors in current theology and burdens the mails and the desks of young preachers with antiquated tracts when he could get into the big world of Christian work he would spend for their education in the work of Christ instead of the opinions of armchair theologs about him. A great number choose to bestow their goods on numerous relatives who are perfectly capable of caring for themselves or in burdening children with it without having trained them how to use their largess for the benefit of the disinherited of the earth. Mr. Long has offered the immense sum of $400,000 for the benefit of those whom the founder of Christianity came to minister unto more than to any other that were about him. He hopes to enlarge the gift to a round million. Best of all, he does not demand that the healing institution be called after himself but after the name of the Great Physician. The world builds greater monuments to those who build in the name of the humble Nazarene than to those who so anxiously build for themselves. This gift adequately sets forth the heart of the Gospel.

Will the Disciples Awaken?

This is the first really great awakening among the Disciples to the ministry of the Gospel of the "Inasmuch as ye have done it unto one of the least of these." An orphanage or two, a few old people's homes and a small hospital have heretofore been the apology of a great brotherhood who have for a century been preaching a return to Christ. It may well call us to humility that we have been so busy exalting a theological and personal Christ that we have neglected the manner of his daily ministry and shouted baptismal shibboleths so loud that we have heard little of the cry of the poor and sick of earth. There will be no more need with us than with the apostles for preaching on baptism if we commend our ministry to the world by our lives and so glorify the Father with our good works that others seek the secret of our interest in them. They will then come in real apostolic fashion asking "Men and brethren, what shall we do?" There is no answer to hospitals and works of mercy. Civilization has never profited much by doctrinal controversy but it has been fostered by Christian benevolence. Gibbon attributed the rapid rise of early Christianity to the manner in which the humble followers of Christ did good unto those in need and lived for the common welfare. Lecky found the inalienable good that fixed the Christian's morals into the code of Europe to be that of charity in all things. Human nature feels its needs deeply and responds nobly to the religion that has a balm for its pain and an answer for its troubled mind. All Christian history teaches that the only royal road to the secret of life is by the way of doing good. Luther glossed the missionary gospel in his zealous controversy with Rome. Will the Disciples take heed and not gloss the very heart of the gospel of human good in their controversy with sectarianism? Where is their commission on social service? Where are their bands of deaconesses? Where are their institutions of mercy? Where are their books on the burning human problems of the time? Where is their chief religious interest as a people? Is it baptism or missions and mercy?

The Song of the Shirt

Chicago has been hearing the pitiful song of the shirt. Forty thousand garment workers have been on a long strike for the right to some sort of independence in their work and a living wage in these prosperous times. Those who read of the strike in New York and Philadelphia when the shirtwaist makers battled for decent working conditions and a living wage will not need to be argued with about the need of better arrangements for the garment workers. This industry has furnished most of the sweatshops and the worst of wages. Work is intermittent and pay largely by the piece. The work is done under a boss system that leaves the worker accountable to the foreman and without power of appeal over his head. If there was no work the women were often compelled to sit long hours before being told they could go. The slightest pretext caused the boss to make a slight cut on the small piecework and in the end wages were miserably small. To be able to make but ten or twelve dollars per week in rush season by working overtime at home and but one-third that in dull seasons, and then lose much time besides does not leave a very commendable total with which to meet the cost of modern living. These workers were not organized when they struck. They belong to many different nationalities and speak many different languages but the oppression grew so intolerable that the uprising was almost spontaneous. Like the shirt waist makers the result is organization and an *esprit de corps* that will prevent them ever being again victimized by the anarchy of individual contracting, which means, to a foreign girl in a great city, with no other trade and solely dependent on daily wages, an absolute dependency upon the mercy of the boss. This foreman assessed fines for all sorts of things, used such language as he pleased, played the petty tyrant at his will and one could either work or quit, for there is always some one else, in a great city of foreigners, to take the place.

An Example of Brotherhood

This strike has afforded a heartening example of brotherhood and a heartless example of the lack of it. On the one hand was the rallying of the social workers and the Federation of Labor to the unselfish help of the strikers. On the other hand was the disheartening willingness of many workers to grab the vacated jobs and thus fight against their brothers in the world of toil. There may be no excuse for refusing to allow one who wishes to work for what he chooses any more than there is excuse for refusing to allow one to sell his goods for what he chooses. But neither is there any excuse for a public speaker or writer crying out against labor for trying to win its battle for a living wage by resorting to violence against these enemies of their kind, without at the same time denouncing the "scab" who thus conspires against the general human cause involved. The strikers, though unorganized and unaccustomed to working as a unit, exhibited a rare spirit of determination to stand by one another even when starvation stared them in the face. The united labor of Chicago displayed a rare example of brotherhood by the heroic manner in which those who had work gave for the benefit of those who had none. The ministers showed devotion to their office when they investigated conditions and then, finding there was cause for grievance, sought to bring about arbitration. The employers manifested various tempers. Some made terms quickly and saved great losses and a good name. Some refused to meet the committees of either employees or citizens and gave vent to the brutal boss cry of "nothing to arbitrate." Some manifested a willingness to conciliate and meet matters on fair ground. On the other hand the strikers had plenty of bad council as well as good. There are enemies of society who council bloodshed. There are radicals who see only one side and know no conciliation. And there is ignorance that demands great patience and a statesmanlike wisdom. With the agreement of Hart, Shaffner & Marx to arbitrate, one-half are back at work and will give of their earnings to help the others win. The great third party, the public, has not only suffered a loss of peace but of money and a shock to the social adjustments that ought to be so fixed as to prevent such wars in the midst of its social life.

Who Will Be Mayor of Chicago?

Chicago's affairs have been variously managed but perhaps never more notoriously in the interests of a machine than during the administration that is just passing. True, the past year and a half has been redeemed by strenuous efforts to meet the rising wrath of an aroused electorate but no spasm of reform that follows such notorious disclosures as brought on this one will redeem the officials who were guilty. The recent county election was ominous. It was not that the Democrats are more to be trusted but that they could not be worse and might be better than the particular Republican gang that has been in control. This machine has not been that of the old time political bunco gang. It has been that of the newer "Business" regime. The demand for business administration is wholesome but in most cases it has been the stool pigeon for the contractors and franchise interests who under the guise of Big Business have sought con-

trol for the sake of financial privileges. Now that the Democrats feel encouraged by the recent county victory this same Big Business is making strenuous efforts to capture the Democratic nomination and has put forward a banker by the name of Graham as its candidate. Carter Harrison, many times mayor in the heyday of odorous political machines, and a man who is personally clean but who always manipulated and gave favors to the saloon vote, is the candidate of the dyed-in-the-wool type of party men. Judge Dunne, the incumbent before the present administration, and a man above suspicion of alliances with either gangsters in the party or interests in the franchise world, represents the really progressive Democracy. Up to this writing Alderman Merriam is the only prominent Republican candidate. He is a teacher in the University of Chicago, the most efficient and prominent member of the city council, the head of the Merriam Commission that has revealed the shocking business waste, not to say worse, of the present administration, and perhaps the most genuinely unbeholden of any interest or suspicion of all candidates. Chicago would be honored and redeemed by electing him. It is the city that is on trial, not the parties.

Missionary Notes

In France a movement to organize the dissenting priests into a strong evangelizing agency is taking shape. It is under the leadership of Mons. Leon Revoyre and their organ is called Le Chretien Libre. This is the day of opportunity in France.

The Japanese Christians have recently erected their third church in Manchuria.

Down at Richmond, Va., is a little church of 166 members that gives nearly $900 per annum to foreign missions.

The latest missionary magazine is a quarterly called "The Moslem World." It will be published at 35 John St., Bedford Row, London and edited by Drs. Zwemer, Gairdner and Lepsius.

Ten years ago Dr. Coyle's church in Denver was giving $500 per annum to missions. It is now giving $6,000.

A pastor by the name of Stearns took charge of a little church of 30 members at Germantown, Pa. in 1892. It was about dead. It now gives $50 per capita to missions and is more than alive with 150 members and no financial problems.

The Presbyterians South have been investigating the result of the campaign for foreign missions on home missionary gifts. They find that 78 per cent of the churches increased them.

Miss Harriet Noyes opened a girls' school in Canton, China, 38 years ago. She has sent out 400 trained workers. Last year she had 312 students, all paying tuition, twice as many as she really had room for.

Native Korean Christians have recently begun work among the 14,000 deaf mutes of that land.

There are 3,700 villages in Japan where the gospel has not been taken. Unlike the Koreans the Japanese have been approached through the upper classes and they have not furnished the evangelizing zeal that is found in Korea and in Southern India.

Three years ago the Laymen's Missionary Movement was inaugurated in Toronto. The contributions in that city amounted to $175,000 the first year; $363,700 the second year; $410,773 this, the third year, and the goal is set for $450,000 for next year.

There are 8,000 Hindus in California. Here is a missionary obligation. The M. E. Church, South, proposes to give $2,000 to start the work this year.

Since the Laymen's Campaign in Buffalo last year 65 churches report a gain in their missionary offerings from $26,634 to $50,305.

The Layman's Movement is moving across Scotland and, following the Edinburgh Conference, promises great things.

The churches of Canada are engaged in a movement to bring the missionary offerings up to a total of $5.00 per capita.

That the Layman's Movement was not the thing of a season is shown by the fact that 1540 men sat down to the banquet at Rochester recently while 300 more looked on, unable to find seats. They listened for two and one half hours to missionary addresses and great enthusiasm prevailed.

The American Board (Congregational) recently celebrated its one hundredth anniversary. It has raised and spent more than $40,000,000 and has in hand as a Century Fund $1,200,000 on a permanent endowment of $2,000,000.

Algeria is giving signs of promise as a mission field. Several hundred converts have been recently won.

Great success is rewarding the work among the Miao, a race of aborigines in the mountains of West China. There are now 17 churches and 4,000 Christians.

The American missionaries in Turkey are enjoying unexampled freedom in their work and now have 40,000 pupils studying the Scriptures. Turkey will open 65,000 elementary schools next year. Her great need is teachers.

Prayer for Minister, Elders and Deacons

"If ever we have loved our own leadership and power when we sought to lead our people to thee, we pray thee to forgive. If we have been engrossed in narrow duties and little questions, when the vast needs of humanity called aloud for prophetic vision and apostolic sympathy, we pray thee to forgive. If in our loyalty to the church of the past we have distrusted thy living voice and have suffered thee to pass from our door unheard, we pray thee to forgive. If ever we have been more concerned for the strong and the rich than for the shepherdless throngs of the people for whom thy soul grieved, we pray thee to forgive.

"O Master, amidst our failures we cast ourselves upon thee in humility and contrition. We need new light and a new message. We need the ancient spirit of prophecy and the leaping fire and joy of a new conviction, and thou alone canst give it. Inspire the ministry of thy church with dauntless courage to face the vast needs of the future. Free us from all entanglements that have hushed our voice and bound our action. Grant us grace to look upon the veiled sins of the rich and the coarse sins of the poor through thine eyes. Give us thine inflexible sternness against sin, and thine inexhaustless compassion for the frailty and tragedy of those who sin. Make us faithful shepherds of thy flock, true seers of God, and true followers of Jesus." Prayer for Ministers in PRAYERS OF THE SOCIAL AWAKENING by Rauschenbusch.

* * *

The minister is an interpreter. He interprets the message of God that men may receive and enjoy it, and he interrprets to men their own experiences. He must be all things to all men, that is, he must be able to understand the good in all to whom he is sent to minister and he must feel the strength of the temptation, to which any have yielded. The sin of sins in a minister is the narrowness that causes him to trample on a goodness he does not understand and the self-deception that causes him to think he is not like other men. The minister of Christ studies the deeds and words of his Master to little purpose if he remains hard and narrow. The church in its prayer for him should emphasize his need of large-mindedness and compassion. It should pray that he may be a minister of the church of Christ and not of a group of sectarians.

We pray for those whose services we value and whose difficulties we understand. The minister is before us constantly and we have a feeling that he is in some way necessary to the life of the church. But elders and deacons are not so much in evidence. We hear, now and then, that some wayward member has been visited and admonished, perhaps excluded from the church. Once a year, possibly several times, we encounter the finance committee. We are not deeply impressed with the importance of the work done by the chosen leaders of the congregation. In more than one congregation the officers do little for the religious culture of those whom they are supposed to serve.

They know more about hogs than about training children in the way of righteousness and mercy. The real leader, if the congregation has any faith to justify its existence, is some man or woman outside the circle of the nominal leaders. Often the elders and deacons stand in the way of progress. They understand their own business, it may be, but they do not read aright the signs of the times in the religious world. Being in need of instruction, they are nevertheless unwilling to receive it.

It would be unfortunate, however, if we should devote an evening to the faults of the elders and deacons. There are thousands of good men serving as officers of churches and for them we should be thankful. They have things to perplex them. It falls to their lot to attend to the finances of the churches. One who has never tried to raise money for church purposes may think this is an easy task; every one who has had anything to do with the business side of religion knows that the finance committee of a church needs the faith of Abraham and the patience of Job. And who is sufficient for the task of admonishing the disobedient and of strengthening the weak? Who is wise enough to correct misunderstandings and to stop the mouth of slander? We expect our officers to do these things. They need our prayers. Complaints against them will avail nothing. We must expect them to make mistakes. Our business is to give them encouragement for their proper work.

Midweek Service, Feb. 2. 1 Thess. 5:25; 1 Tim. 2:1-2, 3:1-13; Acts 20:36.

Editorial Table Talk

The Appellate Court of Kentucky has decided that the sale of a jug of liquor is made at the place of its delivery and fined a grog seller for shipping a case of his stuff to a patron in "dry" territory. That helps some to protect a county that wants to prohibit the stuff.

The "wets" lost six more of Arkansas counties in the last election. They had but nineteen left, and now but a dozen. In another year they will doubtless have none, for Arkansas bids fair to join the honor list of states.

Colored Men's Social Resources.

There are several very significant features in connection with the undertaking to establish a colored men's Y. M. C. A. in Chicago. That the initial impulse of the movement was given by Mr. Julius Rosenwald, a Jew, is itself encouraging especially in view of the recent decided re-emphasis of the Y. M. C. A. convention upon its much discussed "evangelical test." But more interesting even than the fact that Jewish generosity is at the basis of it is the alacrity and resourcefulness with which the colored people of Chicago made their contributions. The original gift of $25,000 by Mr. Rosenwald was matched by Mr. N. W. Harris, both being offered with the stipulation that the colored people should themselves raise $50,000 more. The achievement has not only provided the colored men of this city a social, educational and religious center, but it has awakened them to a certain clear perception of their own independent resources as a community, and lifted from them the repressive sense of helplessness in promoting enterprises of a public character. It is not too much to predict that the acquirement of this Y. M. C. A. by their own efforts will be followed by other enterprises of uplift among the colored people due to their awakened sense of social responsibility.

The Home and Religious Problems.

The whole round of religious and moral problems related to the American Home as the center is the subject matter for discussion at the Eighth General Convention of the Religious Eucation Association to be held in Providence, R. I., Feb. 14-16. About thirty different meetings are scheduled on the program. The speakers are men and women of recognized leadership in the religious and educational fields. Among them are Dr. Lyman Abbott, Pres. W. H. P. Faunce, Miss Jane Addams, Bishop Lawrence, Pres. Henry Churchill King, Dean Shailer Mathews, Dean George Hodges, Pres. William Douglas Mackenzie, and many others. The Home and the Modern City, The Home and Rural Life, The Christian Ideal of Marriage, Religious Education and Contemporary Social Conditions, A Call to American Parents, Responsibility of the Church for Training Parents, How Can School, Church and Home Get Together—these are a very few of the very suggestive titles of addresses and discussions. The R. E. A. has established itself in the higher life of this country by its splendid fruitage during the eight years of its history. It is the most potent influence in the land in redeeming the Sunday-schools from the slipshod methods into which many have fallen. It stands for the highest ideals.

Chicago Saloon Foes Up Again.

The movement for getting 100,000 signatures to a petition to make the city of Chicago anti-saloon territory is on with a full head of steam. Instead of being disheartened after the throwing out of their petition last spring the foes of the saloon have been working all the year perfecting an organization covering most of the city. This machinery is now in full operation. Rev. James K. Shields, the state superintendent, is the local chairman as well. The canvassers report that it is easier to secure signers to the petition this year than last year. It is held by the leaders that all the reasons for getting the issue on the ballot last year hold this year, and more besides. If the petition is not filed the United Societies (Chicago's "personal liberty" organization) will declare that the temperance wave is receding. They point out that Chicago must force the saloon issue as a protection to the small towns over the state which will vote this spring on local option. If Chicago's saloon element is not kept busy fighting here at home it sends money and men to corrupt the vote in strategic towns in the state. On the other hand, the filing of the petition will be the hardest single blow the liquor business can receive. Coming on top of the election of a "dry" speaker in the legislature it will secure the enactment of advanced anti-saloon legislation for Chicago as well as for the state. Special precautions are being taken to secure absolutely valid and verifiable signatures.

Largest Gift in Disciples' History.

That was a thrilling event in Kansas City the other night when five hundred Disciple banqueters in the Independence Boulevard Church listened to Mr. R. A. Long read the text of his proposition to give first two hundred thousand dollars and later two hundred thousand more to build a hospital which shall be the finest in America and perhaps in the world. It was not a cold proposition of dollars and cents that Mr. Long made; he prefaced his announcement with a service of self-consecration as beautiful as it was unprecedented. His service consisted of a reading of the great "Inasmuch" chapter from Matthew's Gospel, then followed a prayer of self-dedication. After this, with his own voice, the philanthropist started the hymn, "Jesus, Lover of My Soul," and the guests joined in with tender awe. Then the gift was laid upon the altar.

The religious emotion accompanying its announcement was equalled only by the business wisdom of the gift itself. Mr. Long wished his gift to be matched dollar for dollar by the gifts of others. He wished, however, to have the enterprise started immediately. So he provided that only $150,000 should be required from others to put his initial gift of $200,000 in force. Later, beginning with the year 1914 Mr. Long will give $50,000 a year for four successive years provided $62,500 a year is contributed each year from other sources. In this way the sum of $800,000 will be equally divided between Mr. Long on one side and all other contributors on the other side.

Thereupon Mr. J. W. Perry, a Kansas City bank president, took the lead in asking that company to do its part in making up the public share of Mr. Long's proposition. And the sum of $120,000 was raised in pledges on the spot. The remainder will be secured very shortly, without doubt, and the purchase of the ground actually accomplished.

In a talk with Mr. Long he set forth his conception of the National Christian hospital which his gift is intended to found. It is to be thoroughly unsectarian. One-third of its beds are to be free, if so large a proportion is called for at any one time. He hopes to see it established not in the crowded part of the city but on a piece of ground affording ample room for air and outlook and for additional buildings. The initial buildings will be designed with a view to such additions without mixing the architecture.

It should be said that this offer of Mr. Long's is the greatest single gift ever made to an enterprise of the Disciples of Christ. Professor Taylor in his Social Survey department in this issue interprets editorially its significance.

The Nomenclature of Unity.

In the drawing together of the denominations looking toward ultimate unity it is increasingly felt that a set of terms upon which all can agree is a matter that may not be disregarded. In the names applied to the various organic groups of Christians there are differences of choice in different groups. The Episcopalians and Disciples, for example, do not like to be called "denominations." On the other hand an awkwardness is bound to be felt at certain times in referring to either as the "church," implying, as it seems to do, that the body referred to is the only church. Bishop Brent in a London sermon the other day declared with surprising candor that "there is no warrant except perverted use for the application of the word 'Church' to any existing Christian communion in the sense it is commonly intended." He pleaded that the word "Church" be reserved to describe the mystical body of Christ which is one underneath all our distinctions. He says:

> The word is so majestic in what it connotes, that it cannot bear the restraint of adjectival qualification beyond what has been attached to it in the language of the creeds. A distinguishing word linked to it—like Protestant or Episcopal, for instance, is apt to contradict the essential meaning of the word. The utmost it can bear is a territorial or a national characterization, and only then if it is applied with understanding. Its careless use obscures the catholicity of its sweep, caging men in sectarianism and removing the stinging rebuke which it forever carries to a city that is not at unity with itself.

Bishop Brent would term the various groups of Christians indiscriminately as "Communions." "Not one is worthy of a better title," he says. "Then we could reserve "Church" for the Bride of Christ, that glorious Church, holy, without blemish, not having spot or wrinkle or any such thing."

The Bishop does not like the term "reunion." He contrasts it with organic unity as from without, while the latter is from within. One is fundamental, the other artificial. The movement for unity must

not be conceived of as a return to a past ideal condition, but a going forward on the basis of our history and present possessions into the realization of the richest possible synthesis.

In both these points Bishop Brent agrees with the position of The Christian Century. With respect to the latter point it has long been apparent that the principle of a return to the apostolic church as a norm of the church of today is quite as likely to be a divisive as a unifying principle. The whole doctrine of "restoration" is misleading as a principle of unity. The history of the Disciples in America and in England is an obvious proof that however legitimate and even essential the principle may be in each individual Christian's own life and each church's own life it is not a unifying idea. There is just as much likelihood of today's church being divided on what was essential in the apostolic church as on any other matter. Indeed, the fact is that most of our divisions are over just that point. The real principle of unity must transcend those differences of interpretation involved in a study of church history, and of the Scriptures even. This principle will build unity *upon* these differences, allowing for them and for future differences that are bound to arise.

No, the way to union is not backward, not a return to some ideal past condition, not a *reunion*, nor a restoration. The way is forward, where Christ the Leader is, to a Church that understands the spirit of her Lord better than the apostolic church understood it and is, therefore, strong enough to meet the temptations to division to which the apostolic church succumbed.

The Bones of Joseph

The town of Shechem lies between the two mountains of Ebal and Gerizim. From the summit of either of them one can look down upon the place where Abraham first pitched his tent in Canaan, as one now looks down on the modern city of Nablous.

But to the thought of early Israel the most interesting spot in that valley that leads downward from Shechem to the sea was the grave of Joseph, not far from the proverbial well which his father Jacob had digged, and which was the scene of one of the impressive episodes in the life of Jesus.

On the long march of Israel from Egypt to the land of their possession they brought with them that sacred object, the body of Joseph. In his final moments he had laid upon them the strong injunction that they should bear his bones with them from the valley of the Nile to the land of the Jordan. And when Moses gathered the scattered clans of Israel, the one prized possession that was regarded with greater veneration than any standard or trophy was the body of the patriarch.

The body had been prepared with all the skill of Egyptian embalmers for its long carrying and its eventful journey. Nothing less than its arrival in the sacred land could satisfy the mind of the patriarch as he gave his farewell to the people whose deliverer he had been. And Moses understood that the final request of Joseph laid upon him the high obligation of obedience.

That journey was long. There were the Egyptian forts of the frontier to be passed. There were the waters of the Gulf to be crossed. There were the long sandy plains of the Red Sea region, and the piled up crags of the Sinai district.

There were enemies, human and beastly and demonic. There were sufferings from drought and famine. There were dangers from the mountain blasts and the desert wind-storms. There were delays and tarryings but still the goal was never lost to sight.

Perhaps there were days when discouragement sat heavily upon the hearts of the leaders. There must have been times when it looked as if the fair goal of their journeying would never be reached. Sometimes they wished to turn back to Egypt. And at other times they would have been content to abide by the oases where food and water seemed for the present plentiful.

But ever there was the urgency of the unspeaking patriarch in their midst. The bones of Joseph demanded the continuance of the journey. They spoke eloquently though without voice or language of an obligation not to be forgotten. No soil could receive them but that of the land of promise. Whenever depression, discouragement or suffering suggested the abandonment of the great task, that silent form forbade the plan and pointed them to the end of the way.

The whole of Israel's history was of this character. Long after Joseph's body had been laid to rest in the sepulchre at Shechem it continued to speak its lesson that the caravan must not tarry and the goal of the long pilgrimage of Israel toward a nobler age in the future must be kept in sight. Every prophet voice raised in the long generations of Israel's spiritual education spoke in the terms already suggested by the bones of Joseph, that the journey must not be abandoned nor the pace slackened.

The church of Christ resembles the caravan of Israel in this regard. There is no resting place until the goal be reached. Progress is the insistent word. The voices of leaders, perished long ago but still borne in the grateful memory of the people of God urge forward the great adventure.

The body of Joseph is still borne in the pilgrimage. It is not merely the corpse of some patriarch but rather the total sanction of the past with its glorious memories and its immortal hopes. Every prophet, apostle, saint and martyr whose name has made radiant the scroll of Christian history is a part of that insistent though voiceless Presence which goes onward with the host.

The Leader of that bears the preëminent name, far more glorious than that of any hero of them all. Even as Moses who led the pilgrimage through the desert was greater than Joseph whose bones were carried, so the Chieftain who leads on and points the way casts into eclipse every other name in the list of the centuries.

None the less the sacred burden of the past may not be laid down except upon the holy soil. The bones of Joseph can find their resting place only in the land of promise.

Not less is this parable true of the individual Christian life. There is many a pleasant spot in which it would seem good to tarry and abandon the high quest. There are places of gloom so deep and dark that one might well abandon hope, and say it is useless to go onward.

Yet there is the silent urgency of some impressive possession that must be carried onward to the goal. It may be the heart of a mother demanding the fulfillment of life's meaning for her son; it may be the expectations of a friend that will not be satisfied until character is attained; it may be the sacred obligations of domestic life or parenthood, of social service or of public work. The bones of Joseph cannot be buried in any spot short of the wished-for goal.

For the true Shechem is the place where we can at last lay down the obligations of the long career feeling that they are accomplished. And from the heights above the soul then can look down upon the fair valley of its arrival, and know that the bones of Joseph, sacredly committed to protection and transport through the long pathway of the desert, have reached the spot consecrated to their rest. On such a moment and such a spot alone can the final benediction of approval fall.

Thoughts to Ponder

Each tender deed and tone,
Each word, thought, sacrifice, that helps the world
By loving-kindness, use and charity;
Nay, "even one cup of water"—so He said,
Given in "My Name"—bring glimpse of God, and lead
Nearer and nearer to the law of Love,
Which shall be justified when all is known,
And the Eternal Wisdom whispers low
Its secret to the soul. —Edwin Arnold.

We are drawn to Christ by the deep and restful sense that we are known. Here is a Man who understands us thoroughly; who knows what we most need and what we crave for. And it is in response to that—which is the Gospel call—that we turn our back on the grave as Mary did, to find at our side one who has conquered death, and who lives to be our friend for evermore.—G. H. Morrison.

Civic Aphorisms

1. You can get a law through the legislature, but you can't get it enforced.
2. Billboards cover a multitude of tin cans.
3. One medical inspection in time saves nine doctors' bills.
4. Many playgrounds make light-hearted children.
5. Too many labor permits spoil the adult worker.
6. One tuberculosis case in camp is better than ten in a tenement.
7. All that's garbage is not collected.
8. Inspectors that can inspect and won't inspect should be made to inspect.
9. Uncleanliness is next to ungodliness.
10. Look out for the children and the men will look out for themselves.
11. You'll never miss the microbe till the river runs dry.
12. To the smoky city belongs the spoiled merchandise.
13. When the chimneys be up, all cats be gray.
14. It's an ill milk that bringeth no baby good.
15. Where there's a will to make a better city, there's a way.

From *The Book of Gopher*, by Mrs. Thomas G. Winter.

Is the Ministry Worth While?

A Life History of Another Color

The autobiography of a young minister printed last week has been the means of stirring up the author of the following article to tell his ministerial life-story. He has been a preacher for twenty-seven years, and reports an experience of a different color from that of his younger brother who spoke first. Which of these men's histories is the typical story of the average pastor?

The anonymous biographical sketch which appeared in The Christian Century of last week as an affirmative answer to the question heading this article, was full of interest and has moved me to write out of my very different experience.

The young man who wrote that sketch has been exceedingly fortunate—so fortunate that he knows only the sweeter side of ministerial life. But not more than one minister in three hundred has had such good fortune. Very many have had an experience akin to that imperfectly condensed into the following few paragraphs. To all such the ministry as a mere calling does not appear "worth while," though it may be highly "worth while" as a means of service.

Reared in Agnosticism.

I was reared in agnosticism and at eighteen entered the university of my state to prepare for journalism. Inside of four years I was converted to Christianity and turned from journalism to the ministry. At once I left the university and matriculated in a college of the church. After four years, having finished the course, I left my alma mater without a diploma because I had refused to be compressed into the institutional moulds. However, the diploma came many years later.

Even though without a diploma, I was called to an important church in a city of 6,000—the largest, oldest and richest church in the place. My salary was small—entirely inadequate to my needs and unworthy of the church. During my college days I had been married to one who was in deepest sympathy with my work and rendered most valuable service. Things were going on smoothly and hopefully. I was popular, drew a fine hearing and cost the church but little money. But suddenly there was a surprise for me. There was a local option campaign in the county. I made many addresses for the cause.

Interrupted in a Meeting.

In one meeting a voter arose and asked me the following question: "How can a minister like you consent to be the pastor of a church that elects as a deacon a man who rents buildings for saloon purposes, as your church does?" I replied that I could not and would not do so, but that I did not believe any deacon in my church was guilty of such complicity. The proof was furnished right on the spot and I went home that night with a new problem on my hands. A meeting of the official board was called and I brought the deacon's record up for consideration. There was no attempt to deny the fact that I had learned in a neighboring village.

A committee was appointed to meet the deacon and persuade him if possible to mend his ways. The committee met the deacon and was soon routed. Said the deacon, "You men vote for license in the state. As soon as you can show me how it is right to give the saloon a license and wrong to furnish it a building, I will do as you wish." The committee dispersed and never met again.

Pastor Takes Determined Stand.

I brought the matter before the official board again and told them that I could not remain with the church unless the saloon deacon was either converted or removed. After adjournment the officers gathered about me and begged me not to act rashly. They would do everything for me; even raise my salary more than I had asked; give me a nice vacation every summer, buy me a fine lot of books, if I would only remain and not try to work reforms too fast. Yes, they would do anything but offend the saloon deacon—that would be too much; his friends were too numerous, his wrath and popularity were too great, his family were too numerous in the church, and too powerful.

I Resigned—Saloon Deacon Stayed.

But I resigned and left. The saloon deacon held his place and paralyzed the church for fifteen years.

And the experience pretty nearly paralyzed my faith. My people, though agnostics, were reformers and moralists of the finest type. Before the Civil war, my father had spent a fortune in freeing Negro slaves, and since the war he had spent almost as much in the temperance reform. I had been born and matured in the very atmosphere of reform. On becoming a Christian I felt that I stepped onto the highest reform platform in the world, into the only real reform society that was worth while. At the close of my first pastorate I felt that I had been mistaken and the disappointment nearly landed me back in agnosticism.

Led Like a Lamb to Slaughter.

After a few weeks of rest I jumped into the first breach that appeared and found myself pastor of a church that had been rent and ruined by a terrible scandal. Some influential brethren whom I trusted implicitly had "led me as a lamb to the slaughter." They would not have touched the undertaking, but they induced me—a mere novice in church life and management, blinded by an optimism born in me—to undertake the hopeless job, while the knowing ones winked at each other.

Two Factions Pulling the Minister.

I soon learned the situation. There were two factions, each striving to control the minister against the other. I declined to be the champion of either faction and, hence, was soon left without support. I was obliged to resort to book-keeping to pay my grocery bills. In such a trying time the first baby was born, as was also my first big doctor bill. The church was a hiss and a by-word in all the region round about, and I gave up.

Crushed and humiliated by this experience, I went to another state and became head book-keeper for a large financial concern There I prospered and increased in usefulness and salary.

The Ministry Irresistible.

But I could not subdue the impulse to preach. In two years I gave up a fine salary to become the pastor of a mission church at less than a living wage. Into the new work I threw myself with renewed energy. The work grew and prospered in the most substantial way. As a minister and public speaker, I soon occupied the first place in the city. Again I was a reformer in the pulpit. One of the daily papers called me the "City Prophet." The prophet had to be stoned. Certain interests found it desirable to get me out of the city. They proceeded at the task very cleverly. The masses in the church did not know what was happening, nor did I till it was almost done.

Small But Happy Church.

I went to another state and was happily located with a small but devoted church where scheming and intrigue were unknown. but my salary was very small. An invitation to a larger church soon took me to another state in the hope of bettering my financial condition. But the move proved a mistake, for while it increased my salary, it led into one of the saddest chapters of my life. I need not recite the experience here, Suffice it to say that my reform preaching again caused scheming men to work my undoing for their own comfort and protection. And it was all done while I was popular with the church and no man dared say aught against me publicly.

I went to another church and remained nearly five years when the same experience, with slight modifications, occurred.

Then I had a pasorate where all things were very agreeable except that the church was content to remain inactive. It was satisfied just to exist and pay expenses. This church I left for my last field because of the larger salary.

Preached a Message for To-day.

This new work I was determined to continue during the remainder of my life. Accordingly I proceeded very carefully. I have ever tried to be a man of true progress and learning, keeping myself informed on the great problems and advances of the world. Accordingly I preached a message for to-day; I modernized the gospel and made its doctrines practical. Certain people took alarm, not so much at what I preached as at what I did not preach. They missed the "old doctrines in the old way," and the old slogans for party purposes.

There was a heavy debt on the church and my warmest supporters were on the notes. The people displeased with my preaching were able to scare the creditors. This they proposed to do unless I squared my sermons to their tastes or resigned. Of course I resigned. Thus again for the fifth time in my ministry a few balky malcontents, for their own personal ends, forced my retirement.

Cautious About Taking New Pastorate.

I am now without a church and my experience has been such that I am afraid to take another unless I know its real conditions before assuming charge. Especially is this true of my wife who, with the mother impulse for a settled home, has been moved from city to city and state to state until the family has been raised and yet she has no place to call her own. There is no particular call for my services because I have never been able to remain in a field long enough to do a constructive work. My methods are educational and not emotional, and there is a demand for the minister that gets quick results rather than abiding results.

Not a Freak Minister.

I am no freak of a minister. I am a peace-loving, honest, hard-working fellow who has for over a quarter of a century poured his money and his life blood into his work. I have always been considered one of the most active ministers and one of the best preachers in my city; have always made the church prosper in the truest sense; have al-

ways been popular inside and outside the church, and have never left a church except against the wish of a vast majority and at the behest of a few schemers. I have always enjoyed my work; the service and association have been the joy of my life; for the time being I forgot my own needs in the joy of my work for the cause; but those needs now stare me in the face and roar in my ears.

An Optimist Despite All!

Is the ministry worth while? Yes, a thousand times, yes! Not, however, as a mere profession; but as an opportunity for service. As a profession it has been nothing to me. As an opportunity for service, it has satisfied my soul. Yet I wish the churches were wiser as to the minister.

Daniel and his companions said to Nebuchadnezzar: "Our God is able to save us from the fiery furnace; but even if he is not, we will not worship the golden image." A ministry with the spirit of Daniel is needed—men who will say as they look towards the pulpit, "The salary may be good; but if not, I shall enter nevertheless, for there are greater rewards."

University Days of the Campbells

Researches in Glasgow University Archives and Environs

BY ERRETT GATES.

Robert Muter's Communion Token.

There is no date given in Richardson's Memoirs for Thomas Campbell's entrance into the University of Glasgow; nor is there any date given for his completion of his work. Richardson states that he completed the full course of three years required for divinity students; but whether this meant graduation and the taking of a degree is not stated. Thomas Campbell's name does not appear among the graduates of the university.

One of the objects I had in visiting the university and examining its records was to clear up this dark portion in the life of Thomas Campbell. I made three or four different trips to the university and enlisted the assistance of the registrar in a search for the name of Thomas Campbell upon their records. We went together over the discolored pages of sheep-skin in the registration book of 1750 to 1815, but were unable to find his name recorded anywhere. If we were shut up to the records of the university for our information concerning his studentship there, we should have to say that Thomas Campbell never studied in the University of Glasgow.

Such an omission of his name from the records is not surprising, however, when it is discovered that there was no systematic registration of students by the officials of the university in the eighteenth century. It seems to have been left optional with the student whether he signed the book or not. That condition of things was changed in the early part of the nineteenth century. The registration and record of student attendance and work grows more complete and detailed as the century advances.

Curious and Precious Relic.

That registration book of the eighteenth century is a curious and precious old relic. It is folio size, with vellum leaves and cover. The pages are perfectly plain, on some in the latter part of it a single line is drawn through the center from top to bottom, to separate the two columns of names. The student signed his own name, in the Latin form of its spelling, if it could be Latinized, and added, in Latin, a stereotyped statement as to his father's name, his birthplace or home, and the numerical order in which he was born, if there were several sons. The girls do not seem to have been taken account of. This ancient record is kept in a fire-proof vault, and from the difficulty I had in getting access to it, I judge that few persons ever see it. Sometimes the appended Latin statement of birth and country is in the handwriting of the student, and sometimes in the professor's who superintended the registration.

There is no clear evidence anywhere, that I have been able to find, as to the years Thomas Campbell entered or left the university; and from the investigation that I made I am convinced that he never received a degree from the institution. He might have graduated, though there is no evidence for this; but he could have graduated and yet never have received a degree. Degrees were very often conferred several years after a student's graduation.

This great uncertainty does not exist in the case of Alexander's attendance at the university. We know positively the year and month he entered. I found the following record in the old vellum registration book, in which his father's name ought to have appeared:

"Alexander Campbell, filius natu maximus viri Reverendi Thomas Pastoris in Porochia de Ahorey in Comitatu de Armagh."

This entire record is in his own hand writing, both name and Latin memorabilia, in the list of matriculates for the year 1808. By this time the rule seems to have been established that the student should sign his name in the book at the time of his entrance. In his father's time, the student might sign it at time of entrance, or of exit, or at any time between, if it suited his fancy.

A really new piece of information, as far as my reading is concerned, I did hit upon concerning Alexander as a student at the university. I found that he was a "prize man" in the class in Logic under Professor Jardine. The graduating exercises were held May 1, 1809. The following is the report as it relates to Alexander.

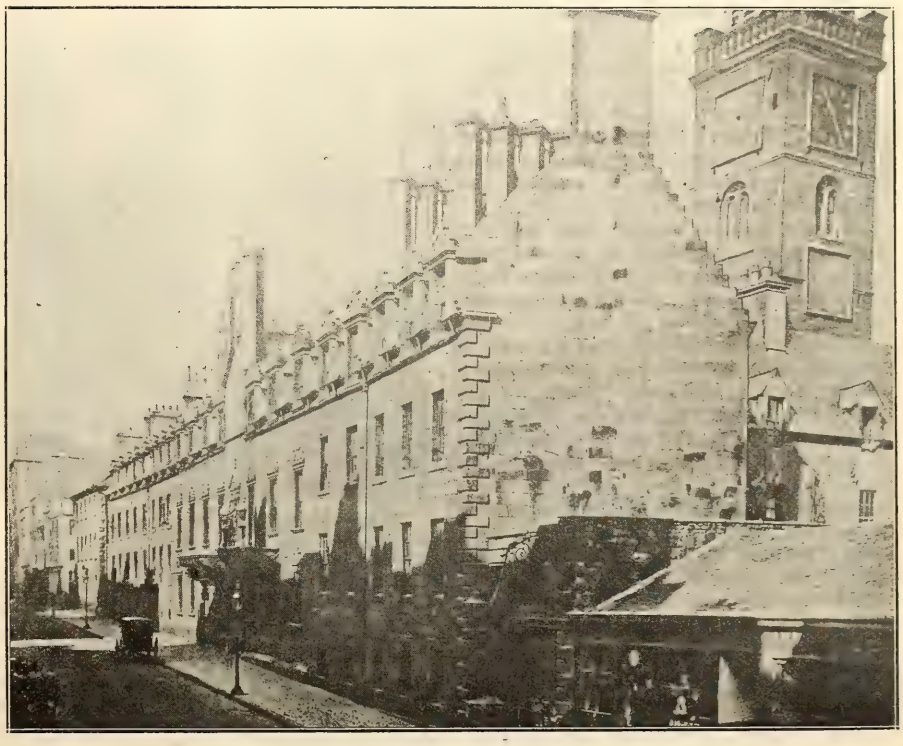
"This day, the annual distribution of prizes was made in the Common Hall, by the principal, dean of faculty, and professors, in presence of a numerous meeting of the university, and of many reverend and respectable gentlemen of the city, and neighborhood.

"The prizes of the Logic Class: For the best specimens of analysis and composition on subjects of reasoning and taste, prescribed and executed during the session, and for distinguished eminence and proficiency in the whole business of the class, were adjudged to seniores, Thomas S. Crisp, England; Robert Douglas, Haddington; George Redford, Berkshire; George Lyn, E. Kilpatrick, Henry Biggar, Edinburgh; Alexander Campbell, Ireland; John Lockhart, Glasgow; Henry Turner, Newcastle; Archibald Baird, Glasgow; Henry Crompton, Lancashire; George Kenrick, Exeter; George Smith, Galston; Wallis Grieve, London; Geo. Catlin, Nottingham. Juniores, etc."

A Year of Incredible Industry.

He took other subjects besides this one of Logic, but while the names of his associates in the Logic Class appear in the prize lists in other classes, Alexander's name appears nowhere else. Richardson tells us that besides taking an unusual number of classes as a student, he acted as private tutor to augment the income of the family. His year at Glasgow must have been one of incredible industry. He knew it would be his only year there, and he took advantage of every opportunity. He doubtless sacrificed the quality to the quantity of his work. But it stands to his credit that at least in one class he stood among the first.

In reading over this old matriculation or class book, it is interesting to come upon the names of students who became famous in after-life. In running down a column in the class-list of Prof. George Jardine in Logic in



The Old University of Glasgow.

the year 1788, I found the name "Franciscus Jeffery," and a little lower down, the name "Robertus Haldane." They were classmates, and one was to become the famous Lord Jeffery, who sat as Lord Advocate in the case of Alexander Campbell's imprisonment; and the other was to become the munificent supporter of the Haldane movement that influenced Campbell so decidedly.

Alexander Campbell's Church Affiliation.

One of the interesting problems that entered into my investigations in Glasgow, was as to the church Alexander Campbell attended and communed with while a student at the university in 1808. And here again Richardson deals in the most provoking generalities, in his Memoirs. He definitely states (p. 187), that he had to "attend service in the day-time at the Seceder church." He came from Ahorey as a regular member of that church and was careful to comply with all the regulations of the Seceder body, one of which was the express prohibition of attendance at any other church when there was service at one of their own. Alexander started in as a good Seceder in Glasgow to attend the Sunday services of one of their churches. But what church was it? Richardson does not tell us. He tells us that (Vol. 1, 188), Alexander went often at night to hear Greville Ewing and Ralph Wardlaw, in the Haldanean Circus, and that between them and the Seceder preacher, Mr. Montre, there was a considerable contrast."

Who was this "Mr. Montre?" I have searched all the published and some of the Mss. annals of the Seceder church and have not found an Anti-Burgher preacher by that name. I did discover, however, that a man by the name of Robert Muter was minister of the oldest and strongest Anti-Burgher church of Glasgow from 1800 to 1842; that his church was located alongside of the university buildings and was called the "Duke Street Church" (formerly Havannah). There were but two Anti-Burgher churches in Glasgow in the year 1808; Dr. Muter's and Dr. Mitchell's at Anderston. On page 188, Vol. 1, Richardson expressly names "Mr. Mitchell, at Anderston," as having been heard only occasionally by Alexander; so the evidence is almost conclusive that the "Mr. Montre" (Vol. 1, p. 188), was no other than the famous Robert Muter, of the Duke Street Anti-Burgher Church. It may be a misprint of Muter or a misunderstanding of the name.

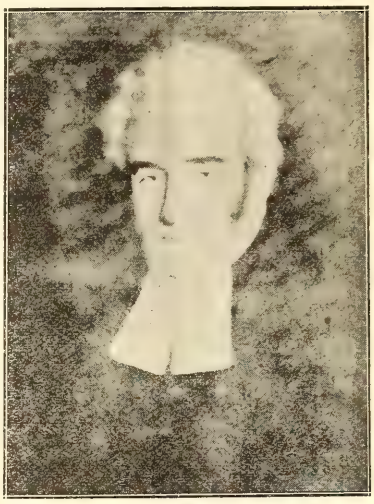
Robert Muter's Church.

Robert Muter's church, with which Alexander Campbell held temporary fellowship as a student in 1808 (still retaining his membership at Ahorey), still survives as the "Cathedral Square United Free Church," having, since 1808, moved about four blocks from its old location on Duke street, and built a new building.

The new building stands, an imposing structure costing $100,000, on one of four corners, opposite the famous Glasgow Cathedral. The building in which Alexander worshipped was remodelled in 1871, and was finally sold to the North British Railway in 1880, and removed to make way for their immense freight or goods station, at the corner of Duke and High streets. The same transaction also involved the purchase of the old university buildings and their wiping out.

In my researches, through the kindness of the present minister of the church, Rev. James Primrose, M. A., I obtained an old print of Dr. Muter's church of 1808; and more interesting still, several of his "communion tokens," bearing the date "1802." These were the tokens in use in 1808 when Alexander Campbell was a student in Glasgow and a communicant of his church. Richardson has memorialized this very "token" in making a dramatic crisis in Alexander's life center in its use. He says: (Vol. 1, p. 189):

"At the time of preparation, however, he concluded that he would be in the way of his duty, at least, and that he would go to the elders, and get a metallic token, which everyone who wished to communicate had to obtain, and that he would use it or not, afterward, as was sometimes done. The elders asked for his credentials as a member of the Seceder church, and he informed them that his membership was in the church in Ireland, and that he had no letter. They replied that, in that case, it would be necessary for him to appear before the session and to be examined. He accordingly appeared before them, and being examined, received the token. The hour



Robert Muter—Alexander Campbell's Pastor in Glasgow.

at which the administration of the Lord's Supper was to be taken found him still undecided, and, as there were about eight hundred communicants, and some eight or nine tables to be served in succession, he concluded to wait until the last table, in hopes of being able to overcome his scruples. Failing in this, however, and unable any longer conscientiously to recognize the Seceder church as the Church of Christ, he threw his token upon the plate passed around, and when the elements were passed along the table, declined to partake with the rest. It was at this moment that the strugle in his mind was completed, and the ring of the token, falling upon the plate, announced the instant at which he renounced Presbyterianism forever — the leaden voucher becoming thus a token not of communion but of separation."

In the vault of the Cathedral Square Church, I saw a box containing no less than two hundred of these tokens of Dr. Muter, moulded in 1802, and used by him at communion throughout his ministry. Those I saw were, without the shadow of a doubt, used at the communion described by Rich-

Robert Muter's Church in 1808.

ardson; and who knows, but perhaps, I picked out the very token Alexander threw into the plate! I shall comfort myself that I have it until some one proves that it is not the one! This token is exactly one-quarter of an inch square. It is one sixteenth of an inch thick, made of lead, and has on one side the initials of the minister's name, "R. M.," wrought into a monogram, the date, "1802," and in a circle around the monogram the words, "Assoc. Con. Glasgow," meaning the Associate (Seceder) Congregation. The other side is blank.

Tokens Sold at Bazaar.

The remainder of these tokens in the possession of the church were sold at a bazaar of the Ladies' Aid Society, October 27, 28 and 29. It is unfortunate that they could not be offered for sale to admirers of Alexander Campbell in America. I should have been very glad to have given a dollar for the one I got, but it cost me nothing.

Richardson's account of Robert Muter's speaking ability does not agree with the estimate I find in a sketch of his life in a history of the church. Richardson reports (Vol. 1, 188), that, "though a good man, and influential and even popular in his party, (he) was a poor speaker." The present minister, James Primrose, says: "Soon after his settlement, Mr. Muter's powers as an eloquent and impressive preacher were felt, and his popularity attracted such audiences that old Havannah had to be enlarged—indeed, rebuilt in 1801. Consequently, many of the thoughtful and pious citizens, as well as of the prosperous manufacturers and professional men—whose descendants, it may be, are now among the merchant princes, or patrician families of the city—joined its membership. Among the members of Duke Street Church in those days, for example, were prominent citizens like Bailie Graham, Hornbank, Govan, Robert M'Lellan, Esq., partner of Henry Monteith & Co., William McLean, Esq., and his son, William McLean, Junior."

Church Influenced Campbell.

Can there be any doubt that Alexander Campbell profited by his connection and acquaintance in this church, when we read (Vol. 1, 190), that he "taught a number of families, among which were those of Mr. Monteith, Mr. R. Burns, Mr. Wardlaw, Mr. Buchanan, and others?" In view of the fact that "eight hundred communicants" frequently sat at communion, can we believe that he was the "prosy speaker" Richardson describes? There are the most striking consistencies and agreements between parts of Richardson's account of Mr. Muter and his church and the account of the present minister. We ought to be able to frame from all the surviving accounts, a fair picture of the church in which Alexander cast his lot for a year. It was no poor, weak, declining affair that we are likely to believe it to have been from Richardson's description, in contrast with the wonderful popularity of the Haldanes and Ewing.

When Thomas Campbell was in attendance at the university there was but this one Anti-Burgher church, so that we can have no doubt that both father and son sat as members of this Duke Street Church. But no reference to this church has come down to us from the pen of the father.

Edinburgh, Scotland.

The Art of Having Time

The people who work the hardest and accomplish the most are not those who complain of lack of time. Those who constantly put their time to good use do not excuse themselves from duty on the plea of lack of time. The people who have the most irons in the fire are those most ready to receive and forge another. Goethe, one of the busiest men that ever lived, has said, "Time is endlessly long, and every day is a vessel into which much may be poured, if one will readily fill it up." And, again, "One has always time enough, if he will improve it well." But we are also to remember what another wise German has said: "To-day is the opportunity for enjoyment and work. Knowest thou where thou wilt be on the morrow?" A greater Spirit than either has said: "Are there not twelve hours in the day?"—Selected.

MEN AND RELIGION FORWARD MOVEMENT

Meeting of the Committee of Ninety-Seven in Chicago—Organizes for a Wide and Long Campaign—Banquet and After Dinner Speeches.

The Committee of Ninety-Seven is now in the harness for the most extensive evangelistic campaign ever attempted in America. It is called the "Men and Religion Forward Movement," a rather peculiar title, but when reduced to plain meaning it signifies an inter-denominational proposition to go after the men and boys of the country and bring them into personal allegiance to Jesus Christ. Meetings of eight days' continuation are to be held in ninety cities of the United States and Canada. They will begin next September, and the campaign may be extended over several years.

Organization For The Work.

At the meeting held by the committee in Chicago, January 19, a preliminary organization for the great undertaking was effected. This included the appointment of a large number of committees, the election of a secretary, the mapping out of the plan of campaign, and an agreement regarding the message which is to be proclaimed. Among the committees is one on preliminary organization, which is to undertake the work of preparing the ninety cities for their meetings; another on publicity, which is to employ such secretaries as will be needed at different times. Another on finance, which is to supervise the raising and spending of money; another on conservation, which is pronounced the most important of all, its duties looking to the correction of mistakes, the prevention of lost effort and the direction of activity toward the greatest efficiency; and a committee on traveling exhibits. What this committee is to exhibit is not clear from any information at hand.

Teams of Experts.

This is the name given to three groups or bands of evangelists who are to lead in the actual work of proclaiming the message and calling upon men to accept the gospel. The list of evangelists named includes:

Mr. W. R. Lane, London.
Rev. John McNeil, Scotland.
Dr. W. E. Biederwolf, Indiana.
Rev. Milford H. Lyon, Chicago.
Mr. W. C. Pearce, Chicago.

"Speakers for special events," include bishops, archbishops, governors, ex-governors, judges, famous orators, men of literature and college presidents. England, Scotland, Canada, the United States all are to be represented.

Rev. Roy B. Guild, of the Congregational Building Society, was elected secretary. He will have his headquarters at New York, with the committee.

The Banquet.

A banquet held in the evening at the Auditorium Hotel was attended by nearly 500 guests. A number of Disciples from surrounding towns and cities were present, and men of all denominations gathered around the tables. The after dinner speaking was somewhat peculiar for a meeting called to launch an evangelistic compaign. Some of the addresses were greeted with roars of laughter and rounds of applause. President Harry Pratt Judson of the University of Chicago, who acted as toastmaster, spoke briefly. James G. Cannon, president of the Fourth National Bank, who was to outline the purpose of the proposed campaign, went off on what he called a digression, which proved to be a good word for corporations. He said he was an optimist, and declared business men generally honest. They are asking to be shown. They want to know what is right and do it. Passing to the object of the campaign, Mr. Cannon spoke of the revelations made by the census report, that the trend toward the cities is tremendous and therefore the need of great effort for the salvation of men in the cities. Life in the cities is intense, business is intense and pleasure intense. Men must be given a jar to arouse them from their spiritual apathy. Their inner life has been permitted to degenerate. The purpose of the campaign is nothing more or less than an effort to energize the wills of men up to right relations with God through the gospel of Christ.

The Message.

Fred B. Smith, the star speaker of the country to men, got down to pretty serious business and talked with much of his usual force and earnestness. He said that he had been asked to make a specific statement regarding the message which the committee wanted proclaimed in the campaign.

There are three great outstanding notes, he said, which must be sounded. First and foremost here and everywhere, men must be called upon to deepen their inner religious life. The church is in pain of travail and not bringing forth. Why? Because of a lack of spiritual life. Men of the churches must come back to devotion to God, to the Bible, to prayer, and to holy life.

Second, the men of the churches must stand committed to stewardship, not only a stewardship of money, but also a stewardship of business, a stewardship of social life, and a stewardship of the whole missionary field at home and abroad.

Third, men must be called upon to accept Jesus Christ as their Lord and Savior. Here the speaker said he must differ a little from Mr. Cannon regarding the condition of men. He thought the picture presented was fairer than facts warranted. There is a peril of sin which must be heeded. Mr. Smith then made some statements regarding the invasion of vice in the high schools and the prevalence of nameless evils among young men which nearly froze his audience solid. The silence could be felt.

This address called forth some hearty amens and was followed by prolonged applause.

A St. Louis Judge.

Judge Selden Spencer of St. Louis had come up from Missouri with a whole suitcase full of jokes and funny stories, and for a time he kept the audience convulsed with laughter. He began by quoting the remark of a Chicago paper, when their third bridge was built across the Mississippi; that it was well for the people of St. Louis to be provided with as many means of escape from the city as possible. But after he was through with his fun the judge said that men needed an escape from sin and from the wrath to come. And his hearers were impressed.

Dr. Ira Landrith of Nashville, Tenn., made the closing address.

A local committee of 100 was appointed to prepare for the campaign in Chicago. The Disciples are represented on the committee by a few of their prominent men.

The Team-Work Campaign

The conflict of the Chicago Team-Work Campaign dinner with the date set for the Men and Religion dinner, whose story is told above, made it necessary for Disciple men to postpone their function to some later date. However this ill-wind blew some good to this city in that the larger enterprise brought a considerable number of our church leaders together. R. A. Long, of Kansas City, and P. C. Macfarlane, spent the day in the session of the Committee of Ninety-seven, and attended the banquet in the evening. The team-members, being without an engagement for that evening, came to Chicago anyhow and attended the banquet, Secretary Muckley and E. E. Elliott among them. Mr. Elliott reports the Team-work Campaign an enthusiastic success. The men are turning out in good-sized companies in most places, and the seeds of missionary and benevolent Christianity are sown in good soil. The team-work idea is a good one, and there is talk of a second tour on behalf of certain interests omitted from this effort, especially our educational interests.

The Financial Problem

Methodists Adopt a New Plan For Raising Money—The Scheme Outlined.

The benevolent boards of the Methodist Episcopal Church were so much disturbed over the small returns from their churches that they got together and devised a financial plan from which they hope for larger results. A statement of the scheme is now appearing in their Christian Advocates. The outstanding features of the new plan are given below:

1. A Prayerfully Conducted Educational Campaign followed by
2. A Personal Canvass of every man, woman, and child in the congregation for
3. A Weekly Offering for Missions and Benevolences, using
4. The Duplex Envelope as the most effective collecting device and emphasizing
5. Intelligent Prayerful Subscription instead of the Omnibus Collections.

The plan in detail, with the reasons for it, follows:

1. The Every-Member Canvass.

The great argument in favor of the Every-Member Canvass is that it increases the number of givers. It stresses the fact that every Christian man, woman, and child is responsible for the welfare of the Kingdom. Giving, like prayer, is a grace. The father cannot exercise this grace for his child, nor the wife and mother for her husband and family. It is therefore impossible for a few men or women to discharge the whole missionary obligation of any church. The Every-Member Canvass is the only way to reach the entire membership. The annual collection never did and never will.

2. The Weekly Offering.

The new plan proposes that the missionary and benevolent contributions shall be put upon the weekly basis, as is done now, almost without exception, for congregational expenses. The arguments for the weekly basis are, in brief: (1) It is scriptural. (2) It is educational. (3) It enlists a larger number of givers. (4) It makes possible larger giving, especially by those of moderate ability. Experience shows that it is as easy to get an average of ten cents a week from an ordinary congregation by the weekly method as it is to get $1.00 a year by the old collection plan. (5) The weekly offering to missions does not decrease but actually increases the offering to current expenses and other benevolences. This, to the worldly wise, may seem absurd, but it is none the less true and in perfect harmony with the operation of spiritual law. (6) It promotes prayer. Each weekly offering becomes both a service and an act of worship.

3. The Duplex Envelope.

As the name implies, it is a double envelope. It is 2 1-2 inches wide by 4 1-2 inches long, and is securely gummed through the center, to form two pockets, each of which is large enough to contain contributions many times larger than the average contributor is willing to give.

The one pocket is used for contributions to defray current expenses; the other for contributions to the benevolent causes. The envelope is perforated through the center, so that it may be torn in two (each forming a complete envelope) and the separated envelopes handed over to the respective treasurers.

The Christian World

A Department of Interdenominational Acquaintance.

Baptist

The Baptists of Chicago have before them the proposition of raising $50,000 for church extension in the city. They are impressed with the marvelous growth of Chicago, its commercial expansion, and its public spirit. They realize that Chicago has a strategic location and that a man in Chicago counts for much in American life. The responsibility for preaching the gospel of love to the people of the city rests upon its churches. The Baptists are called upon to do their full share.

One writer in *The Standard* says Chicago Baptists need fifty thousand dollars for church extension because of the need of the suburbs. "Denominational strength is being gathered more and more into the suburban church. With the steady improvement in transportation facilities and the increasing pressure from expanding business upon the residence area in the city, the annual suburban exodus must grow rather than diminish. Where the city church is not disintegrated its character is so materially changed that its former strength and leadership suffer. If the denomination cannot find its place in the rapidly-forming suburb, its influence in the city is seriously threatened."

Dr. Shailer Mathews defends the thesis that the Baptist denomination in Chicago must expand if it is to hold its own. "We must found and house new churches or be weaker ten years hence than we are to-day. The past fifteen years have seen a few feeble, and even mission churches, grow strong and influential. But these churches have not begun to consume our strength. A careful estimate has convinced me that within the next five years there ought to be eighteen or twenty buildings erected, if the denomination is to hold its own in point of efficiency, both financially and spiritually. I do not mean to be an alarmist, but I do mean to insist that the Baptists of Chicago face the situation and be ready to make some reasonable sacrifice in the interest of denominational efficiency, which we all believe means so much to the spread of the gospel and the evangelization of this metropolis. We are glad to see other denominations growing, but I do not want to see them grow at our expense."

Presbyterian

The difficulties connected with the attempt of the Presbyterian Church and the Presbyterian Church South, to work in harmony are discussed with frankness and in a Christian spirit by the editor of the *Presbyterian* Advance. "We love our brethren of the Southern church. We would do nothing to harm them—nay, we would do nothing to hinder them, in their legitimate work. We are even looking forward to the time when all our differences will be forgotten. All that we ask is that we be shown the same consideration which we are ready to show; that we be accorded equal rights with all other people in the land of our birth, where we, and our fathers before us, have labored for generations. We would rob our brethren of no field in the South which is theirs by right of possession. In cases of joint possession, where the interests of our common cause are hindered by two churches where there should be only one, we are ready for the Christian comity which should apply. In new territory, we are willing that there shall be the fullest and frankest consideration of the rights of our respective churches in the establishment of missions. In cases where our sister church has members accessible to congregations of their own, we readily engage to let them alone, with the understanding that, under similar conditions, they let ours alone. In short, we simply ask for that consideration which they would not think of withholding from any other denomination."

Congregational

Congregationalists are engaged in a "Together Campaign." The task of reconstructing Congregationalism has been entered upon. The National Council has voted to unify the interests of the denomination. The action of the Council is now the subject of discussion. "Let the issue be clearly stated," says the *Congregationalist and Christian World*. "Begin with the most sensitive nerve of many a church member—his pocket-book. The Council voted practically unanimously to ask the churches for one cent more per member than they have been receiving. This with the state tax will make the assessment in Massachusetts, for example, this coming year, eight cents per member. What is to be done with the extra sum sought? If efficiency means more money yearly from the average church let that church not simply be prodded for its due share, but be aware of the benefits arising from larger expenditures.

"The Council voted to relate if possible our national missionary societies to itself. From the point of view of the local church and Deacon John Smith what advantages will there be in such action? Will there be a real gain in efficiency?

"The Council voted in favor of a paid secretary to promote if possible greater friendliness between the churches and men who work with their hands. It also voted in favor of a secretary to promote the Apportionment Plan whereby each church shall do its full share in supporting our common enterprises. Both of these men are already at work. Let the local associations and state conferences ask how they may co-operate with these men.

"Only through free and general discussion by local churches when they come together and by themselves can interest in the "New Congregationalism" be deepened and each church be made to realize its responsibility. Congregationalists cannot be driven or hurried; they can be persuaded, guided, and incited."

Men whose ancestors fought against ecclesiastical tyranny may have fears that the Congregationalists are going backward and not forward when they make plans for more efficient organization. But is not representative government as necessary in churches as in states? Besides, Congregationalists are organizing for work and not for the definition of doctrine. A distinguished preacher once said, "Our fathers discarded the festivals of the church. They did well. We also do well to restore them." He meant that the fathers had to discard the festivals in order to show their rejection of the wrong ideas connected with them. Later generations may express their life through festivals that formerly served to express radically different conceptions of life. Men of the present can consistently praise their fathers for resistance to tyranny in the church while they are advocating a closer organization for common work among the churches of the present.

Methodist

That three and a half million members, under the guidance of twenty thousand preachers, should spend ten million dollars a year for extension at home and abroad and gain in membership less than fifty thousand is disquieting to Methodists whose eyes are open. They are confident that Methodism has a gospel that men need and they know that there are many men without the gospel. What, then, is wrong? The answer of the *Northwestern Christian Advocate is*: "A gospel shown to be efficient in the church is the first condition of compelling interest on the part of those who are without." It continues:

"When the church is awakened the world takes notice. There is a quick and powerful contagion in religious earnestness Spiritual passion spreads like a fire. But the earnestness and the passion must be genuine; they must be of the very texture of the common religious life. The church suffers from revival occasionalism. There are zeal and effort two, three, four weeks in the year; and the rest of the year there are apparent indifference and a somnolent pedestrianism. No sensible man is greatly impressed by such a spectacle. He is more likely to feel that the occasional spurt of religious zeal and effort is professional and a trifle perfunctory, and that as soon as it is over the church will care just as much or just as little as it did before the effort. A friend tells of one good woman who wrote of her church: 'We have an annual spasm in January. For thirty days we hear nothing but "Rescue the perishing; care for the dying," but as soon as the meetings are over we settle down in ease and the gospel of the perishing is not mentioned for another year.' A revival that is 'worked up' is soon 'worked out'; and a church at ease for eleven months is a serious handicap to the church distressed for one month. By the time the curious outsider has recovered from his surprise that the church should be distressed at all, the church is at ease again and the outsider is surprised at his surprise."

Many a pastor thinks he has no aptitude for evangelism simply because he cannot use the methods of the "professional" evangelist. "There are ministers so constituted that the idea of making people stand up to witness their acceptance with God, or sit down to witness their want of such acceptance, or sign cards to witness their desire for such acceptance, would be unconquerably repellant. To them the use of posters, of electric signs, of press notices, and all the paraphernalia of publicity is a sin against decency and the spirit of worship. They cannot away with it. Having identified this with evangelistic method they find in themselves no aptitude for evangelism. The cure for this is a better and larger view of the evangelistic commission. To ask one of the official board in a frank yet intimate way concerning the religious welfare of his family; to make friends with a man of no religious profession or persuasion and in the confidence of personal talk to direct his mind to the higher friendship in God; to have and to show a neighborly concern for the careless and apparently indifferent young man or young woman and by a word or a note or a gift to start a new and better course of thinking; to come before the boys and girls of the Sunday-school and make an appeal to susceptible minds in behalf of God, and one's own love for them, of a noble life, and a blameless appearing in judgment —all these are evangelistic methods quite as worthy, quite as valid, quite as far-reaching as any displayed by the modern professional campaigner."

Rainier of the Last Frontier

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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CHAPTER X—CONTINUED.

The secretary was listening intently to the noise above. He had no pleasant memories of Lately, the former prig of the Provo Guard. But he was strange to say tender and pitiful in spirit as he listened to the man above. Down in his precious sack there was a medicine for Lately and he was glad for the chance to apply it to his erstwhile enemy.

"All right," he said absently to the guard. "I'll go over with you in a minute. McManus had better report my little brush to the sergeant of the guard. And, besides, I've a little mess of Christmas stuff for the men in my bag here. That's why I came over, you know. I thought you fellows might enjoy your mail on Christmas. You see it just got into Iloilo and the ambulance wasn't coming over until day after tomorrow. So they let me have it."

The secretary was painfully kneeling at the last sentence and began fumbling at the sack.

"Strike a match, one of you," he suggested.

"Well, I'll be ——! say, you're all right!"

By the light of the sulphur match McManus was looking at the kneeling secretary with open admiration, and the headquarter's guard had laid down his rifle and was helping to spread out the letters as directed.

A bright red drop from the secretary's forehead splashed like a seal upon a square envelope engrossed in a refined but quavering feminine hand as he held it up tremblingly to McManus' second match and said:

"That's the one. I knew I had one for him. Looks like a mother's message, men. Just tie a cartridge to it and toss it in the window. Then get ready and we'll shout, 'Merry Christmas,' all together."

Even as he spoke from over the plaza behind them came the echo of a drinking chant from the barracks' celebration, and just above their heads the Tribunal windows were vomiting forth blasphemies. McManus fumbled a moment in the gloom of the plaza and then the weighted missive shot up over the balcony and rattled across the floor of the "C. O.'s" quarters, while three hearty, but anxious, voices shouted:

"Mail's in, sir. Merry Christmas."

* * * * * * * * * * *

The cursing and singing above them had ceased. Utter silence in the Tribunal. Then the three heard the officer's feet creaking from his cot to the message lying midway of his room. Again silence. Then a head appeared outlined in the square of light over them and a shaky but quiet voice said:

"Sentry."

Guns below rattled, and the two soldiers saluted.

"See that the men get their mail at once."

"Yes, sir."

"And, sentry—listen"—Lately's voice had even conquered its tremor. "Whoever brought that mail in—why, my love to him—and a merry Christmas."

CHAPTER XI.

"To Tea or Not to Tea."

Rainier received on the third morning after the successful feat of high finance a call from Lieutenant Carlisle, who undertook to pay over some $500.00 in gold to the hands of the stevedore. He evinced no few signs of amazement when Rainier calmly stated that the whole obligation had been met, he having cheerfully but privately undertaken to render back in personal service to McBurney's work the amount borrowed from the Association treasury. He did not explain the matter, but simply assured the officer that the ransom had been settled.

The lieutenant departed with a rather effusive manner. Poor Carlisle had no money to spare and had borrowed of others his fourth of the $500.00. For a blanked civilian, thought he, Rainier wasn't a bad sort, even though Sevier did rub it in about his being a dirty beachcomber. Cursed if he (Carlisle) didn't see more to be admired in Rainier, whatever his origin, than in that shadow of Miss Royce, Dr. Curt Sevier.

The day of Carlisle's visit came also a sweet scented note that poor Rainier opened with a dangerously high pressure heart. You would hardly have thought his old brain fever had left him had you witnessed the shameful shaking of his hand.

He was aglow with gladness when he finished it.

"Dear Mr. Rainier:—I have learned from Miss Carroll that our deliverance of three days past was from the terrible renegade Fagan himself. May God reward you for your splendid coolness and the wonderful way in which you served us in our time of fearful need.

"If I appeared rather indifferent to you for the service rendered it was because I felt somewhat humiliated to find myself so deeply in the debt of one toward whom (I must be frank) I had formed a most decided aversion.

"I am beginning to feel that I must have been misinformed concerning you—in fact, I am sure of it. I do wish humbly to thank you for your act of wise and modest heroism.

"Miss Carroll and myself have a little old-maidish custom of serving tea to those who care for it on Thursday afternoons from three o'clock to five. Could you endure the tea tomorrow that we may have a chance to chat with you?

"We shall expect you unless you write otherwise. Bernicia Royce.

Rainier carefully folded the little sheet of tinted paper back into its square, dainty envelope. Then as carefully he withdrew it and feasted on its lines again.

What a crooked, deliciously "scrawling" way she had of writing; the few sentences climbed east across the first page, south over the next, turned west around the corner and ended in a northerly twist and curleque.

And so he twisted the little message from one angle to another and pondered his answer.

Now he had received and answered many a similiar invitation and had long ago learned the fine tricks of carpet knights, but as he fashioned his ideas for his reply his smile left his face, for the solemn question involving Miss Royce and Sevier and his own growing affection made him realize that the grateful missive of the delivered girl had brought him to a point of vantage, of leverage and of crisis.

He who fights on the brink fights with grimness and knowing that the hold he had upon the object of his desire was hardly more than a tantalizing touch, he grew solemn indeed as he penned his reply. He had determined upon a daring course and only the fact that he felt she must feel the tremendous loyalty of his heart to her welfare blinded him to the inevitable response of her invitation and unsparing denunciation of Sevier.

Within four hours he had received his second note.

"Mr. Clarke Rainier, In care the Depot, Quartermaster's Office, Iloilo.

"Mr. Rainier:—The issue you raise in your note is a false one. I cannot feel it necessary that I should treat Dr. Sevier discourteously. He has been kindness itself to me since his arrival in Iloilo. It is true that he has not seemed friendly to you in much that he has casually said.

"But he is a gentleman, and I am deeply disappointed that in your hour of triumph over him—for you must realize that a man of so strong a type as he, was keenly alive to his helpless position in the Guimaras affair—in the hour of your triumph—you have tried to take an unfair advantage of him.

"Grateful as I am to you, I am certain that I make no mistake in retaining as my friend the one whom you so uncharitably suspect I am sure that you will see this eventually as I do. Your well-wisher,

Bernicia Royce."

"All right," muttered Rainier, doggedly lowering his head as if receiving a blow "I've cleared my skirts. What little prestige I had I spent to warn her. I've lost her now, but so shall he before the game is finished. How whipped he looked in that launch, returning from Guimaras. Pretends still that he doesn't know me. But I'll take the pretense from him soon. Meanwhile he has his innings."

Sevier was indeed having his innings. His best pose with Miss Royce since the Guimaras affair was one of self-depreciation. He lost no chance of upbraiding himself for his careless negligence of their safety. He even said some judiciously nice things about Rainier, only taking pains to regret the man's antecedents.

His manners were on occasion perfect, his appearance strikingly effective, his visits at the Nurses' Home timed to a nicety. Not a wish of Miss Carroll or of Miss Royce but was anticipated. Lieutenant Lately, of the Provo Guard, was left biting his lips with so great a frequency that he scarcely complained when an order from his general transferred him far out into the interior.

Miss Royce was monopolized in so gracious but decided a manner that she found herself, as days passed by, yielding a little more of thought and time to the physician every day.

"Do I yield myself to him because of his subserviency or his masterliness?" she questioned her own heart in the seclusion of her apartment in the still hours of the Iloilo night. Yielding she unmistakably was. Her genuine girlish pleasure in men was beginning to be a more intense and disturbing pleasure in the presence and attentions of a single man.

"How little I really know of him!" she exclaimed within herself. "Yet how fully, how deeply, he is entering into my life. It frightens me as I think of what this all may mean. I wonder if Mildred has noticed anything? Dear me, I mustn't get silly over anyone. I'm sure it's more this glorious

(Continued on page 24.)

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, JANUARY 29.

Theme for the Day.—The Human Temple.

Scripture.—Abide Thou with me.—1 Sam 22:23.

And they constrained him, saying, Abide with us, for it is toward evening, and the day is now far spent.—Luke 24:29.

For the temple of God is holy, and such are ye.—1 Cor. 3:17.

But whatsoe'er thy power shall make
Of these frail lives, do not forsake
Thy dwelling. Let thy presence rest
Forever in the temple of our breast.
—Henry van Dyke ("The Temple").

Prayer.—Our God and Father, Thy mercies are renewed unto us on this holy day. We awake with gladness, for it is a time of rest, of peace and good will. It brings us the consciousness that Thou art with us, and the satisfaction that comes from the fellowship of Thy people in the house of prayer We rejoice that on this day the message of the Gospel is preached throughout our land and in all the world. We join with all Thy people in the prayer, "Thy Kingdom come, Thy will be done." And we pledge our best efforts to assist in bringing the answer to the prayer. In thy temple help us to worship Thee in spirit and in truth. And may we welcome Thee to an abiding place in the temple of our souls. We pray in Jesus' name. Amen.

MONDAY, JANUARY 30.

Theme for the Day.—The Breath of God.

Scripture.—Thus saith the Lord Jehovah: Come from the four winds, O breath, and breath of life, and we have become living souls. —Ezek. 37:9.

The Spirit of God hath made me, and the breath of the Almighty giveth me life.—Job 33:4.

What lifts thee up? what shakes thee? 'tis the breath
Of God. Awake, ye nations! spring to life!
Let the last work of his right hand appear
Fresh with his image, Man.
—Walter Savage Landor ("Regeneration").

Prayer.—Father of all grace, Thy hands have fashioned us, and Thy spirit hath given us life. Into us Thou hast breathed the breath of life, and we have become living souls. For this gift of our being we praise Thee. We would lift up our hands to Thee in prayer for Thy mercies to us. We have no strength or courage of our own, and only as Thou shalt aid us are we able to lift up our heads. Bring to us the divine resources of the higher life. When we faint, do Thou sustain us. Make plain paths for our feet, and hold us by the hand till the journey be done. For we ask in Jesus' name. Amen.

TUESDAY, JANUARY 31

Theme for the Day.—New Heights.

Scripture.—They shall build the old wastes, they shall raise up the former desolations.—Isa. 61:4.

But they that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, they shall walk, and not faint.—Isa. 40:31.

Standing on what too long we bore
With shoulders bent and downcast eye,
We may discern—unseen before—
A path to higher destines.

Nor deem the irrevocable Past
As wholly wasted, wholly vain,
If rising on its wrecks, at last
To something nobler we attain.
—H. W. Longfellow ("The Ladder of St. Augustine").

Prayer.—We put our trust in Thee, gracious God. We seem so beset with limitations and failures that we know not how to order our lives aright. Yet Thou hast not left us to find our way alone. In Thy word we have assurance and direction. Help us to rebuild the waste places under Thy guidance. We would find the path to higher ground, even though it be obscure, and over difficulties. Save us alike from satisfaction and despair. And bring us to Thyself at last. For Jesus' sake. Amen.

WEDNESDAY, FEBRUARY 1.

Theme for the Day.—The Guiding Light.

Scripture.—And Jehovah went before them by day in a pillar of cloud, to lead them the way, and by night in a pillar of fire, to give them light that they mght go by day and by night.—Ex. 13:21.

O human soul! as long as thou canst so
Set up a mark of everlasting light,
Above the howling senses' ebb and flow,
To cheer thee, and to right thee if thou roam—
Not with lost toil thou labourest through the night!
Thou mak'st the heaven thou hop'st indeed thy home.
—Matthew Arnold ("East London").

Prayer.—Our Father, we should like to live this day in such conscious nearness with Thee that all our words and acts shall be good. We do not always know what to choose. But in Thy word, and most of all in the life of our Lord we have direction and example. For these we thank Thee. Give us the humble and patient spirit. Make us successful in the effort to free ourselves from the things that are unworthy of us and of Thee. And may Thy presence be like the pillar of flame to make clear our way. For Jesus' sake. Amen.

THURSDAY, FEBRUARY 2.

Theme for the Day.—No Failure.

Scripture.—Let no man's heart fail within him.—1 Sam. 17:32.

I made supplication for thee, that thy faith fail not.—Luke 22:32.

He shall not fail nor be discouraged.—Isa. 42:4.

What is a failure? It's only a spur
To a man who receives it right,
And it makes the spirit within him stir
To go in once more and fight.
If you never have failed it's an even guess,
You never have won a high success.
—Edmund Vance Cooke ("Failure").

Prayer.—O God, Thou hast been to us in days gone by as rivers of water in a dry place, and as the shadow of a great rock in a weary land. Were it not for Thy mercies, we should utterly fail. But where our strength gives way, Thou comest ever to our help. We cannot miss the high purposes of our lives if Thou abide with us. Do Thou then sustain us day by day. For Thy mercy's sake. Amen.

FRIDAY, FEBRUARY 3.

Theme for the Day.—The Untroubled Heart.

Scripture.—I have trusted also in Jehovah without wavering.—Psalm 26:1.

He that goeth forth and weepeth, bearing seed for sowing, shall doubtless come again with joy, bringing his sheaves with him.—Psalm 126:6.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the tide of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it hath sown,
And garner up its fruit of tears.
—John Burroughs ("Serenity").

Prayer.—Lord, to whom shall we go but to Thee? Thou hast the words of eternal life. In Thee we find peace when everywhere else there is strife. We learn daily to trust Thee more for life's fulfilment. We would rid our hearts of care and anxious thought. We would open our lives to confidence and hope, and thus find the serenity which our Lord ever enjoyed. Help us in nothing to be troubled, but in calmness and assurance to make our requests of Thee. We pray in Jesus' name. Amen.

SATURDAY, FEBRUARY 4.

Theme for the Day.—Mizpah.

Scripture.—Therefore was the name of it called Galeed: and Mizpah, for he said, Jehovah watch between me and thee, when we are absent one from another.—Gen. 31:48, 49.

Thou goest thy way, and I go mine,
Apart, yet not afar;
Only a thin veil hangs between
The pathways where we are.
"God keep watch 'tween thee and me";
This is my prayer;
He looketh thy way, He looketh mine,
And keeps us near.
—Julia A. Baker ("Mizpah").

Prayer.—Thou art the Comfort of our souls, dear Lord. Were it not for Thee we should be undone. But Thou dost give us the assurance that we do not go our ways alone, and that no distance can really separate us from Thyself and those we love. All life becomes our own in the clear shining of this knowledge. Time and space vanish away, and already we live in the beginnings of that eternity, wherein alone the soul can reach its final good. Hear our prayer for larger life and fuller trust. Amen.

Exercise and Rest

What is the relation between exercise and rest? Work is that at which we must continue, whether interesting or not, whether we are tired or not. It used to be thought that the prime requisite of rest was the use of faculties other than those involved in the labor of the day. But there is such a thing as fatigue which goes deeper than daily work. We can work so hard as to become exhausted —too exhausted for any kind of work. Perhaps this is will fatigue. It is coming to be regarded as fundamentally true that rest from such fatigue demands continuity: that, for example, four periods of fifteen minutes each of rest is not the equivalent of one hour's rest; that a man who goes on a vacation and takes half an hour of his business work every day, is doing the same thing as the man who had a horse with a sore back. He kept the saddle on only a few minutes each day, but the sore did not have a chance to heal. Rest periods must be sufficiently consecutive to overcome consecutive fatigue.—North American Review.

On the Way Home

S'posin' you do stub yo' toe, Emmie Lou,—
'T ain't no use to yell like you
Thought 'at it would come in two!
Goodness me! If I wuz you,
I'd laugh an' 'is say, "Pooh!
'T ain't nothin'!"

S'posin' you do see a cow what hollers
"Moo!"
'T ain't nothin' if she do!
'T ain't no use to run like you
Wuz mos' scared to death. Say
"Shoo!"
Tha 's the way I allus do—
Stan' right still and holler,
"Shoo!"—
'T ain't nothin.'

S'posin' you do hear a lion, Emmie Lou,—
'T ain't nothing' real-for-true!
Jist a shadder! Gee! I shu'
Heard sumpin' then, Emmie Lou,
d'didn't you?
L'l'less t'try an' see which one
C'can beat! Come on, l'less run!
'T't't ain't nothin'!

—January Lippincott's.

Uncle Sam's Clock

BY WILLIAM THOMAS M'ELROY.

Every day, throughout this great nation of ours, millions of pairs of eyes glance at the clock on the mantel or at the watch in the hand and tell their owners that it is six o'clock or twelve o'clock or whatever time it may happen to be. If you ask a man what time it is, he will probably pull out his watch and say it is so-and-so o'clock. He does not say it might be that time or that he thinks it is that time, but he states positively that it is that time. He is sure that it is whatever o'clock he says it is.

How does he know? You will answer that his watch tells him what time it is; but how does his watch know? You say that he has set his watch by the town clock; but how does the town clock know? Perhaps you can answer this question and perhaps you cannot. A recent issue of the "Buffalo News" tells us how the clocks of the nation can say with certainty that it is so-and-so o'clock.

The clocks of the whole country are regulated by Uncle Sam, through the naval observatory of Washington. The manner in which the observatory gets the exact time is interesting. The observatory itself covers over forty acres of ground and represents an outlay of many thousands of dollars. In the observatory are thousands of clocks that are the finest and most accurate that can be made. Some of them are so minutely constructed that if they vary three-fiftieths of a second in a year's time they are considered bad timepieces. Most of us would be satisfied if our watches and the clocks in our homes varied no more than that in an hour, so we can understand how nearly perfect the clocks of the observatory are. The pendulum of some of them swing in vacuums, so that they will have absolutely no hindrance, and the temperature of the rooms in which they are kept is not permitted to vary so much as a degree all the year round.

But even then they cannot be made to keep perfect time. Therefore Uncle Sam's scientists, in order to give the world perfect time, must go to a still higher source. This higher source is the stars. "The only reliable clocks of the scientist," says a writer, "are the stars. These must be resorted to when it is necessary to actually find out what time of day it is." In order to do this, instruments have been built, and these, resting not on floors but on the solid earth, so that they cannot be jarred, record the minutest portion of the seconds by what the stars say. The time given by the clocks of the observatory is also recorded, and the scientist, when he has assured himself that the instruments have given a perfect record, sets the clocks accordingly.

Now comes the task of telling the world what the clocks say. One hundred and fifty years ago the naval observatory would have been useless to any part of the country except Washington City, for there would have been no way of scattering the information to other places in the nation. But people did not care so much in those days. Now, however, there is no such indifference to time and no such difficulty in securing it, and the second the hands of the observatory's clocks point to twelve o'clock noon, the news is flashed over millions of miles of telegraph and cable wires to every part of the nation. San Francisco and Galveston and New Orleans and Chicago and St. Louis and New York and the other large cities of the country get the message the instant the clock registers twelve o'clock, and even the ships at sea are not left out, for Uncle Sam's war vessels get the flash by wireless as soon as the cities get it by wire.

The Junior Pulpit

BY "MARK WAYNE."

BACK-YARD MORALITY.

"Isn't the snow beautiful and gleaming and white?"

"Yes," replies Mrs. Neglectful, "I love the snow. It does make my back-yard look so nice and clean. All through the spring and summer and autumn the yard gets so full of tin cans, and brickbats, and sticks and strings and broken glass, and old flower-pots, and worn-out brooms, and pieces of useless rags and all such trash, that it is a downright comfort when the snow comes. It falls soft and light and deep, and some winter morning I just wake up and find in place of my old messed up yard a lovely clean white square of snow. It is such a relief."

Now if you should walk into Mrs. Neglectful's front yard you might find it a very nice place. There is a rose bush on one side of the walk and fuschias on the other, two pretty flower-beds trimmed in blue and white and filled with flowers in season, tulips and verbenas and peonies; and along the edges of the wall are vines and along the walk are pansies and violets and London Pride and lilies sometimes, and you would find the front gate nicely painted, and the walk in good order, and the latch in repair, and you would say to yourself, "Isn't Mrs. Neglectful a splendid housekeeper? Isn't the lawn well-mowed and the flower beds well trimmed, doesn't she keep everything in fine shape?" But do you know, that all the while the back-yard, which she can see most of the day from the room where she stays most, has no flowers, nor lawn, only a straggling bush and a sprawling old fig tree—in addition to scattered pots and pans and bricks and cans and all the rest of the rubbish? Really, I wouldn't like to live at her house, would you? Her front-yard may be beautiful, but think of the back-yard, and one can't always wait for the snow to tidy it up—one would get ugly oneself to have to look every day on that untidy, rubbishy back-yard. No, we wouldn't be like Mrs. Neglectful for anything. We say, fix up the front-yard, that's all right, but clean up the back-yard, too, isn't that fair? I will tell Mrs. Neglectful the next time I see her.

But just a minute. I notice you girls have on nice clean pinafores, and you boys have your hair brushed and your face and hands washed. How does that happen? Oh, you fixed up to come to church. That's very proper, but how about being tidy at home, too? Didn't your mother tell you not to splash all over in the mud last week? Do you help her to keep you looking nice and clean? Be careful, boys and girls, ar I shall have to say Sunday is your front-yard, and week-days your back-yard.

I noticed one boy this morning touched his hat to me and said, "Good morning, sir," and smiled and looked every bit a little gentleman. But are you sure that when that boy's mother said yesterday, "Now, Johnny, please don't tease your sister," that Johnny didn't scowl and scold and when mother went away to her work, he didn't tease his sister worse than ever. To me that boy was polite and gentlemanly, but was he polite and gentle to his mother and his sister? He went to a party and said, "If you please," and "No, thank you," in a pleasant voice, but maybe at home he bawled out, "I want some of that," and stuck his knife rudely in his mouth

Wouldn't you say that boy had front-yard manners and back-yard manners, and that he needed to tidy up his back-yard? And if that boy managed to make everybody think he was a good, honest, industrious lad in public, but really in private he was too lazy to work, and told lies, and was greedy and dishonest, we would say, "My boy, you've got a very nice front-yard, you look nice and you act nicely and most people think you are nice. You've got a very pretty front-yard. That is a very good thing to have—appear well, make people think a lot of you. But be sure that your back-yard will bear looking into. Be sure it is not full of laziness, and lying and dishonesty and tricks and tempers and grumbles and meanness.

Clean up your back-yard for the snow may not fall this year, or if it does it won't hide your carelessness very long.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section VI. Samuel, Judge and Prophet

Lesson for February 5, 1911. Text for Special Study, 1 Sam. 15.

QUESTIONS.

1. What nations exercised a controlling influence on Israel in the different periods of its history?

2. What part of the country was held by the Philistines? What were the names of their cities?

3. What did Samuel do to save Israel from Philistine oppressions after the battle of Aphek?

4. Why was Saul's leadership a failure?

5. What advantage did David have in his contests with the Philistines?

6. How did David later employ the Philistines?

7. In what brief passage is the work of Samuel best described?

8. What was the center of Samuel's work?

9. In what places did Samuel hold annual gatherings?

10. What was the nature of these assemblies?

11. What results were attained by Samuel in these gatherings?

12. What view of the choice of a king is presented by the early Judean record?

13. What is the contrasted statement of the later Ephraimitic account?

14. In what respect do the reasons given for Saul's rejection seem insufficient? What is the probable explanation?

15. What was the reason for Samuel's commission to Saul against the Amalekites?

16. What was Samuel's great statement in regard to obedience?

17. What elements of strength and of weakness appear in Saul?

18. What was the value of his reign to Israel?

19. What characteristics are most prominent in Samuel?

20. What were the most important services rendered by him to Israel?

1. PHILISTINE OPPRESSION.

(1 Sam. 4-7.)

The entire history of Israel might be written in terms of the influence of foreign nations upon the land and its people. At the first Egypt was the master, not only in the Nile Valley, but also in Palestine; for at the time of the exodus the great empire of the south held sway over the whole of the Syrian coast land. Later came the Philistine period, extending from the days of the judges until the kingdom of David became strong enough to put an end to their aggressions. Then followed successively the Syrian, Assyrian, Babylonian, Persian, Greek, Late Syrian, and Roman dominations, reaching to the very close of the Jewish state in 70 A. D. There was hardly a time, from the beginning of the Hebrew nation to the Roman conquest of Jerusalem, when Palestine was not subject to or fighting against one or another of its strong neighbors. Of all these invaders none were more rapacious and dreaded than the Philistines. These non-Semitic people had apparently settled on the southwest coast of Canaan about the time the Hebrews were gaining possession of the central mountain range. While the Hebrews scattered themselves over the entire district east and west of the Jordan, subduing or absorbing the more civilized but less hardy Canaanites, the Philistines established themselves in their five strong cities, on the plain, Gath, Askelon, Ashdod, Ekron and Gaza. From this region they pushed out into the higher plateau or Shephelah, as they grew in strength, and later still they were able to control even the central range, to the almost complete discomfiture of the Hebrews. In the days of Samson there were raids back and forth across the border, the tribe of Dan suffering most because of its nearness to the Philistine cities. In the days of Eli the disastrous battle of Aphek was fought between the Hebrews and their foes, resulting in the total defeat of the former, the loss of the ark, the death of the priests, and the probable destruction and sack of Shiloh itself. Not for many years did Israel recover from this blow. As a result, however, of Samuel's efforts, the nation was wakened to a new sense of its power. The scattered clans were given a sense of unity, and were able at last, when attacked at Mizpah, to make a successful stand, which resulted in the victory of Ebenezer (1 Sam. 7:5-12.) But in spite of the confident assertion of the writer of this narrative that the Philistines were subdued, and made no more incursions into Hebrew quarters, but rather delivered back the captured places held by them (1 Sam. 7:13, 14), it is apparent from the entire account that they were in virtual control of the land, raiding it at will, and subjecting the people to constant terror and outrage. By untiring efforts Samuel put sufficient spirit into the hearts of his countrymen to give them hope of greater unity and power of resistence to these oppressions. And presently as the climax of his work he brought them to feel the need of a chieftain who could lead them in effective campaigns against their foes. The election of Saul was an experiment to this end. It failed because the people had not yet learned sufficiently the value of united action, and because Saul, in spite of great personal courage and patriotism, did not possess the qualities requisite for leadership in so critical a time. His attempt at kingship was a failure, and his forces were overwhelmed at last by the Philistines in the battle of Mt. Gilboa. David, who soon after assumed the leadership of the clans of Judah, and later won the entire nation to his standard, was far more successful. He effectively checked the Philistine advances, doubtless making use of his knowledge of their tactics and strategy learned when a mercenary in their employ. In more than one pitched battle he routed them, and broke their power so completely that they were never more than a second-rate military force afterward. Later still he employed a company of Philistines as his paid body-guard (2 Sam. 15:18, where "Chevithites—Peleithiles" is to be rendered "Cretans—Philistines"), and at least one of his trusted captains was a man of Gath (2 Sam. 15:19; 19:2.)

SAMUEL'S CIRCUITS.

(1 Sam. 7:2-4, 15-17.)

The youth Samuel, who had grown up in Shiloh at the sanctuary where Eli and his unworthy sons ministered, had come to be trusted even before the ill-fated battle of Aphek (1 Sam. 3:19; 4:1). It is probable that Shiloh was ravaged and the sanctuary destroyed, at that time (cf. Jer. 7:12-14; 26:6-9; Ps. 78:60, 61). Samuel seems to have gone back to Ramah, his birth-place, and that became his residence henceforth (1 Sam. 7:17; 19:18). The story of his service for Israel as judge, prophet and monitor during the next twenty years is told in three verses of the First Book of Samuel (7:2-4). There is no instance in the Bible of a notable public service extending through so many years described in such brief and telling words. All this time the ark was in a mountain village of Judah, whither it had been taken on its return from the Philistine country (7:1, 2). There was no sanctuary that had the regard of the people as Shiloh had possessed it, though there were many local shrines. In this chaotic state of things Samuel undertook the task of bringing the different groups of Israelites into closer touch with each other and greater loyalty to their common God. He did not attempt the creation of a central sanctuary, although by force of his growing influence his own town of Ramah grew to a notable place in the regard of the people (1 Sam. 8:4; 9:5, 6.) Rather he went about to the important places in the hill region of central Palestine, and in each tarried for a time and held services in the name of Jehovah, the national God. He seems to have chosen towns like

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

Bethel, Gilgal and Mizpah, which were already reputed as holy places from ancient days, and were convenient of access to the people of the neighboring districts. (1 Sam. 7:16.) These places, and probably others he visited annually. His work at such centers was a combination of what we should probably call a term of court and a revival meeting. If a description of the essential elements of one of these visits is desired, it may be found in the account of Samuel's journey to Bethlehem (1 Sam. 16.) To be sure, that narrative presents the story of a particular event, the selection of David as King. But the essential features were probably drawn from his customary procedure in the various towns included in his yearly circuits. The people were summoned to a sacrifice. This was not merely the slaying of an animal and the burning of its flesh upon an altar. Rather it was a joyful assembly of all the people of the region; including all the children, and the celebration of a sacrificial feast as the central feature of a gathering that probably lasted some days. Of such occasions Samuel took advantage to preach the message of God to the nation, its essential unity, its high destiny, the lives and hopes of the patriarchs, the work of Moses, the providences of Jehovah in the exodus, the possession of Canaan and the measure of success they had attained in resisting their enemies, the Philistines. Such a moment was strategic for insistence upon the need of obedience to Jehovah, the abandonment of all images, the Baals and Astartes that they were often tempted to use in worship, and their faithful devotion to their God and the principles of his religion. It is not to be understood that this description in 1 Sam. 7:2-4 refers to any one episode of Samuel's long and faithful service. Rather is it the statement of the message he **was accustomed to preach** everywhere and on all occasions. It must have included not only injunctions regarding religious duties, but as well those which related to daily life and the obligations of the members of the different groups to each other. The effect of such constant activity on the part of the prophet was felt throughout the clans, at least in the central part of the nation. Whether the remotest districts were reached by his work to any extent we do not know. But that twenty years of quiet ministry, even in the midst of Philistine oppression, gave the people a vision of their ability to attain the status of a nation and with the help of their God to make a successful stand against their hated foes. The people were drawn together after Jehovah (7:2, margin), and were ready for greater things.

3. THE CHOICE OF SAUL AS KING. (1 Sam. 8-11.)

The results of Samuel's work came to their best expression in the popular demand for a king. Twenty years before at the time the prophet began his labors it would have been impossible to conceive sufficient unity of action to wish a common leader. Up to that time the motto of the Book of Judges described the situation, "There was no king in Israel in those days, but every man did that which was right in his own eyes" (Jud. 17:6; 18:1; 19:1; 21:25.) Now, however, all was changed. The clans had been made aware of a common danger and opportunity. The inward revival of national feeling needed to take form in action. Samuel was not a warrior. His sons, whom he had called to his assistance as judges, were not of his type, but took advantage of their position to extort bribes. The urgent need of the situation was a king, who could be both ruler and warrior. What was Samuel's attitude toward this new phase of public opinion? Two contrasted answers are given in our sources. (1) The early Judean narrative of Saul's life which appears in 1 Sam. 9:1-10:7; 9-16, 11:1-15, regards the choice of a king as the legitimate and desirable sequel of Samuel's great work. In this account Saul, a young and promising Benjaminite, on a journey in search of the strayed asses of his father (or uncle) goes to Ramah to consult the seer, and is informed by Samuel that he has been chosen to lead the tribes of Israel. Unable to credit so surprising an announcement, he is confronted with certain signs on his way home, such as his unexpected and wholly unaccountable subjection to the spell of the wild "prophesyings" of wandering groups of prophets. Later, when an emergency rises in connection with the seige of Jabesh-gilead, a Hebrew town, east of the Jordan, Saul calls together the clans of Israel in his own name and that of Samuel, and relieves the threatened place. Whereupon he is approved as king by the nation. In this entire narrative the attitude of Samuel is that of one who approves most heartily the selection of a king, and regards it as the fitting consummation of his own labors. (2) The later and northern record of Samuel's career, as given in 1 Sam. 8: 1-22, 10:17-27, 12:1-25 takes a very different view of the matter. It regards the popular demand for a king as unjustified, disloyal alike to Samuel and to God, and fraught with peril to the nation. In it the people make their request to the prophet, who is surprised and pained that they should forget his own services in their behalf. However, he is bidden to accede to their wishes, not however, without warning them of the danger of the step they are taking. Then at a national assembly at Mizpah, to which he has summoned them, Saul is chosen by lot, and soon after Samuel utters his farewell address. These two narratives present quite different interpretations of the wisdom of the important step now taken in the choice of a king, and of Samuel's attitude toward it. In one, emphasis is laid upon the growth of the people and the need presented by the new condition. In the other the writer is concerned to witness against the sin of Israel's love of novelty in its government, and its wish to be like the neighboring peoples. Between the two accounts it is impossible and unnecessary to decide. Their variation is the best proof of the substantial accuracy of the picture they both present regarding the conditions of the age.

4. THE REIGN OF SAUL. (1 Sam. 13-31.)

The records of Saul's reign are very scanty. Almost at once it became evident that he was unwilling to receive advice from Samuel. The reasons given for his rejection by Jehovah and the prophet, his haste in not waiting for Samuel (13:1-15) and his failure to render complete obedience in the extermination of Amalek (15:1-35), do not seem to us quite convincing, and the sympathy of the reader is rather with Saul than otherwise. But these were no doubt merely examples of many acts of self-will and insubordination which the prophet could not condone, in spite of his real affection for the man. To Samuel the decisions at which he arrived through prayer and earnest meditation upon the nation's life were invested with the full sanction of divine authority. He did not hesitate to announce the will of God as this was made known to him, and to hold king and people responsible for instant obedience. It is in this light that the narrative of our special study, 1 Sam. 15, is to be understood. On the march through the desert the Amalekites threw themselves against Israel in deadly conflict, and were only vanquished with the greatest difficulty. Many of their tribesmen dwelt on the southern frontier of Judah, and Samuel, though generations had passed, deemed it a sacred duty of Israel's to wipe out the old enmity in blood. In so doing he felt himself to be fulfilling implicitly the divine command. It is no part of the duty of the modern student to attempt to justify that command, impossible as it seems to square it with the character of God, but only to comprehend the point of view and the age of Samuel. between whom and the final interpretation of God as given by Jesus so many centuries of progress lie. Saul was nothing loath to execute the prophet's fierce will on Amalek, but he could not quite share that fiery enthusiasm which demanded that not even a shred of the spoil, nor the Amalekite chief should be spared. But Samuel's rebuke gave occasion for one of the finest prophetic utterances of the Old Testament. Saul claimed that the plunder was for sacrifice. "Hath the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord," said Samuel in high indignation, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." That word was treasured by the prophets of later days. Saul's kingdom at best was hardly more than the small territory of his tribe, his warriors were his own tribesmen, his capital the town of Gibeah, and his palace his own house. In war he showed himself at his best, winning successes on occasion against the Philistines and his neighbors, Moab and Ammon on the east and north. But his successes were more than matched by his failures, and at last, in spite of his own bravery, the noble courage of Jonathan, the loyalty of the little army, and the hopes and prayers of Israel, he was overwhelmed and slain by the Philistines at Mt. Gilboa. His reign had lasted only a few years. A stronger hand than his was needed to guide the affairs of Israel. Was it true that in his last hours he tried to call up the spirit of the great prophet to counsel him in his extremity (1 Sam. 29)? In any event, he realized too late that Samuel was the real power in Israel, and that in losing him he had lost all.

5. THE CHARACTER OF SAMUEL.

The prophet whose career we are studying was the most notable figure in the life of the nation from the times of Moses to those of David. His ministry constitutes the bridge across which Israel passed from the anarchical and chaotic times of the judges to the beginnings of orderly and constitutional government under David. Samuel was the representative of his age, strong in his convictions of national duty, fierce in his hatreds, implacable in his resentments, but loyal in every fibre to what he understood to be the will of God. It was one of the virtues of his nature that he did not despise the illiterate, fanatical "prophets" who went about in bands, telling fortunes and declaring the rude shibboleths of the national religion. He drew them to himself, and made them the instruments for the dispersion of his message in the wider regions of Israel. It was not strange that at his death the nation mourned, as if left fatherless. He had done a mighty work. And to the close of the history of Israel there appeared no more devoted, untiring and impressive teacher than Samuel, the Prophet of Ramah.

FOLLOWING STUDIES.

The next topic will be, "Nathan and the Prophets of the Court." Following that will come, "Ahijah of Shiloh and the Great Division," "Elijah the Reformer," "Elisha the Shepherd of Israel," etc.

TOPICS FOR SPECIAL STUDY, REPORTS OR PAPERS.

1. Foreign influences that were formative in the history of Israel.
2. The nature of Samuel's popular assemblies.
3. The two accounts of Saul's choice as king. Their relative value, and their common points of emphasis.
4. The character of Saul. His strength and his weakness.

Christian Endeavor Lesson

TOPIC FEBRUARY 5:

Why Do You Believe in Christian Endeavor? (Christian Endeavor Day) Prov. 22:6; 8: 12-17; 32-36.

BY W. D. ENDRES.

We cannot do better on this anniversary day of Christian Endeavor than to study the reasons for our existence. Broadly speaking, there are two reasons for believing in the work of Christian Endeavor: First, its work is with young people, and second, it seeks to give them a practical training for an appreciation and a work in spiritual values, the only abiding values of life.

It deals with the young. It takes the youth with his abounding energy, his plastic mind, and his awakening soul. It seeks to influence and guide him as he seeks to interpret the flood of experiences, physical, mental, and spiritual, that rush in upon him, and to adjust himself to them. This is a time when independent judgments are being formed, when deep and abiding impressions are made, when habits of life-standing are in the process of formation, and when important decisions, life decisions, such as selecting a profession, a political party, a life companion, a church home etc., are made. This is a time when former moral training is subjected to the searchings of his own mind and independent moral conclusions are reached. A time, too, when the soul seeks harmonious relation with God. Who can over-estimate this boundless opportunity, if we are interested in the kind of men and women we are to have tomorrow; and more especially, if we are concerned about the soul's relation with God?

The motto held constantly before the unfolding and developing powers of youth is: For Christ and the Church. Christ with his outlook upon life, his poise, his vision, his grasp, his correlation of all things, his insight to human needs, his exaltation of moral and spiritual values, and his revelation of the Father's will, is the personal appeal to every Endeavorer. The call from the materialism of our day which is bent on securing the personal gratification of the hour, and which will turn every effort, and subordinate every motive to that, to the mandate of our Lord to seek first the kingdom of God, is a far cry. Many will not hear it, and great is the institution which is instrumental in unstopping these dull ears.

Now the Christian Endeavor, which is an organization within the church, seeks to do two things primarily—to quicken and deepen the sense of spiritual values in its membership, and to train its members to awaken and nurture this sense in others. For this purpose has the organization been built up, and the various departments been given specific and definite tasks. Does not the Christian Endeavor prayer-meeting promote the hour of quiet devotion our Lord loved so to have? Does not the work of the Missionary Committee, as it seeks and labors in behalf of Christian missions, live over again the spirit of our Lord as he sought and commissioned the disciples to go into the whole world in behalf of his kingdom?

Nothing is intolerable that is necessary. Now God hath bound sickness upon thee by the condition of nature, for every flower must wither and drop. It is also bound upon thee by special Providence, and with a design to try thee, and with purposes to reward and crown thee. These cords thou canst not break; and therefore lie thou gently, and suffer the hand of God to do what he please, that at least thou mayest swallow an advantage, which the care and severe mercies of God force down thy throat.—Bishop Jeremy Taylor.

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Church Life

The church at Aurora, Neb., has called Allen Lee of Lincoln, Neb., to its pastorate.

Leon V. Stiles is in a meeting at Henderson, Iowa, with the pastor, J. W. Jacobus.

A successful meeting has been held at Valparaiso, Ind., by the pastor, Claude E. Hill.

A. J. Hollingsworth, of Bethany, Neb., has been called to the pastorate at Peru, Neb.

An inter-church conference was held recently at First Church, Cedar Rapids, Iowa.

The church at Le Grand, Iowa, which has been remodeled at a cost of $5,500 was dedicated on January 15.

J. W. Marshall and J. D. Bowles have held a successful meeting at Lyons, Kan., with the pastor, J. Walter Reynolds.

H. E. Sala closed his pastorate at Fifth Avenue Church, Grand Rapids, Mich, on January 22.

C. E. Chambers, state evangelist of Iowa, is conducting a meeting at Grant Park Church, Des Moines.

L. M. Downs, former pastor at Downs, Kans., has taken up the pastorate at Jewell, Kans.

Plans are under way to organize a Brotherhood at South Street Church, Springfield, Mo.

Cloyd Goodnight, for two years pastor at Danville, Ind., has accepted the pastorate at Shelbyville, Ind., and is now at work there.

A. R. Adams, pastor of First Church, Saginaw, Mich., has as sermon themes on a recent Sunday, "Religious Principles" and "Shall We Confess?"

A missionary rally was held on January 24, at Central Church, Warren, Ohio. F. D. Calvin, pastor there, will be absent from his pulpit for a month, having been called South.

The meeting at Tipton, Ind., under the leadership of Evangelists Wilhite and Stewart, resulted in ninety-one accessions in twelve days

The meetings held at Central Church, Huntington, Ind., by the pastor, Elmer Ward Cole, assisted by J. M. Vawter of Sullivan, Ind., have had large audiences.

A new church is planned for Kearney, Neb. This will be a modern structure, with a seating capacity of 1,000, and erected at a cost of $20,000.

The congregation at Carney, Okla., are rejoicing in the cancellation of their church debt, the last mortgage being burned recently.

During the meeting at Table Rock, Neb., held by J. L. Stine, Charles McVay and the pastor, G. M. Jacobs, there have been twenty-one additions.

A missionary rally was held recently at Central Church, Wichita, Kans., in the interest of the foreign field. It was conducted by E. W. Allen, a former pastor of this church.

The pastorate at Mt. Pleasant, Ia., is still vacant, since the resignation of its pastor, M. J. Nicoson, who has taken the work at Memphis, Mo.

Chalmers McPherson will speak at Central Church, Weatherford, Texas, on January 29, in the interest of religious education and Texas Christian University in particular.

Through the efforts of I. T. Underwood and his congregation at Lake City, Ia., a handsome pipe organ has been installed in the church there.

W. H. Waggoner, of Eureka, Ill., held one week missionary institutes lately at the following places, Danville, Akron, Bismarck, Fisher, Paxton, Henning, Oakwood and Versailles.

H. R. Lookabill, former pastor at Remington, Ind., has accepted the pastorate at Milford, Ill., for the coming year. Services are being held in the opera house during the completion of the new building.

A successful teacher training class is one of the organizations of the church at Rialto, Cal. At a recent meeting, 75 were present, among them a number of members of other churches as well as non-members.

Walter Hanshalter and Benjamin Leach, students at Hiram College, filled the pulpit of Second Church, Warren, Ohio, during the absence of the pastor, C. O. Reynard, at Nelsonville, Ohio.

The revival services at First Church, Rockville, Ind., held by the pastor, W. T. Barbre, have been concluded. Much interest was manifested in the recent meeting at Coffeyville, Kan., held by Evangelist Bloom.

The directors of the Bible chair of Indiana State University at Bloomington, have extended a call to Walter S. Rounds of Brooklyn, N. Y., to take charge of the pastoral work at the University.

D. G. Dungan, pastor at Vinton, Iowa, has concluded his meeting with W. S. Johnson at Waterloo, Iowa. Twenty-four persons were added to this church during this meeting, making a total of 107 new members since Mr. Johnson began his pastorate there six months ago.

(Continued on page 21.)

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

C. R. Piety began his new pastorate at Hillsboro, the first Sunday in January.

H. H. Williams began his pastorate at McLeansboro on New Year's day. His former field of labor was Friendsville.

G. Halleck Rowe closed a meeting at Alma, in which there were 27 additions. This church is now pastorless.

M. M. Hughes recently closed his third years' ministry at Eminence and started the fourth with hopeful conditions.

The Mason City church called Frank P. Welton to become its minister. He began his work January 15.

Pittsfield church is making preparations for evangelistic services to be held during the month of March.

Union revival services are being held in Havana, under the direction of the pastors of the Disciple, Methodist and Baptist churches.

Pastor E. W. Smith of Sandoval was remembered by his congregation at New Year's time, with well-filled baskets, in addition to a purse of money.

H. H. Williams of Belmont has resigned to accept a call to McLeansboro, where he preached the first Sunday in January, three additions resulting.

J. H. Gilliland and family are living in Florida for the winter. Mr. Gilliland is now in the general evangelistic field and will return to work early in the spring.

Centennial Church, Bloomington, is holding a meeting with its own pastor, Milo Atkinson, doing the preaching. Mr. Atkinson recently came to this church from Kentucky.

Evangelist Mrs. Clara Hazelrigg is assisting Pastor W. G. Alcorn in revival services at Lima. At last report there had been seven additions, five of whom were by baptism.

The church at Vienna will be ministered to by J. T. Alsup. Mr. Alsup is living on his farm near Grantsburg, where he moved from Metropolis.

J. Frank Hollingsworth is holding his own meeting at Fisher. The meeting started well, though a vast amount of sickness is being encountered.

The Talbot Creek church has located C. H. Shipplett, who formerly was preaching at Fandon and Colchester. His ministry at the latter places was for half time each. His new pastorate is for full time.

The Tallula "Booster" class gave their teacher and minister his "time" during the Christmas season, in the presentation of a beautiful watch. The Ladies' Aid Society completed the gift with a chain.

An all-day Sunday-school parliament was held at Beardstown, January 15th, by the Illinois Secretary, Clarence L. DePew and Secretary W. T. Fisher of Iowa. They made the rounds of all the services of the church during the day.

Meetings at Browning and Marine have been recently held by R. L. Thomas of Eureka. There were nine additions at the latter point. Mr. Thomas is ready to serve churches, either as an evangelist or as regular or supply minister.

The Pekin church is having frequent additions, under the ministry of O. C. Bolman. On a recent Sunday, the morning service resulted in one confession, while at the evening service, there were six confessions. The additions are coming without evangelistic services.

Waverly church surprised its minister, Guy B. Williamson, with a donation party. The abundance of good things brought will eliminate from this parsonage anxious thoughts for the morrow for some time to come.

W. B. Clemmer and Central Church of Rockford, are co-operating in a union evangelistic campaign. One of our singers, Evangelist J. P. Garmong, is directing the music. Mr. Clemmer, with Mr. Garmong assisting, will follow the union services with a meeting in Central Church.

The church at Ipava, where C. R. Gains ministers, presented an annual report, showing total number of additions, 54; $1,095.60 raised for all purposes, of which $202 was for missions. This church is blessed with a Sunday-school superintendent, who has been absent only twice in six years.

The Antioch Church, located near Rossville, is preparing to dedicate its fine new church building, which has cost $14,000, on January 29. J. Fred Jones will be the dedicator. This is a fine church building for a country community, where there is a strong congregation, which will enable even a greater work in the future to be done.

Central Church, Kankakee, under the pastorate of W. C. Livingstone, is prospering in all of its departments. January 15th, there were three additions to the church at the regular services. The annual supper and roll call will be held January 25th. This is designed to be a rally for all interests of the church.

Newman church reports a membership of 530, with an increase of 30 during the year. The Christian Endeavor society with 44 members is active and advancing. Prayer meeting has had as high as 60 in attendance. The Sunday-school average was 150. The money raised for all purposes was $1,565.87. The minister is C. H. Livingston.

Independence Church, near Pittsfield, enjoyed recently a meeting with Evangelists Reavis and Robertson, at which there were ten additions, and the church life perceptibly quickened. The minister, J. W. Pearson, is serving his fourth year with this congregation.

West Pullman church, with Chas. A. Pearce pastor, enjoyed a prosperous year. The Sunday-school has doubled, a boy's work initiated, 20 were added to the membership of the church, last year's missionary offering was more than doubled, and the treasurer reported a balance on hand for current expenses.

Wm. Price of Howett Street Church, Peoria, reports 12 additions during the last six weeks. Active preparations are being made for a revival to be conducted by W. E. Harlow. The entire membership is co-operating, and a census of the community is being taken. Mr. Harlow is now with the West Bluff chapel in Peoria.

Mr. E. W. Smith is pastor of the church at Sandoval and is holding his own revival meeting this winter. His church has a Sunday-school with 200 enrolled, so large as to make necessary an enlargement of the building in the near future. The church recently installed an individual communion service.

J. M. Haughey, of Mason City, well known throughout central Illinois, and who is nearing his eightieth birthday, sustained a serious injury recently, by falling on an icy sidewalk. His arm was broken besides suffering severe bruises. Mr. Haughey has only recently recovered from a very serious illness.

Jackson Boulevard Church, Chicago, makes its annual report, showing a total of $8,107-.67 raised, of which amount $1,529.14 was for missions and benevolence. The church roster showed a total of 166 additions during the year, an average Sunday-school attendance of 400, and a Chinese Sunday-school with an enrolment of 40. The Sunday-school attendance is larger than for many years.

E. L. Powell of Louisville, Kentucky, will hold a ten days' meeting in February for Central Church, Decatur, of which O. W. Lawrence is pastor. At the annual meeting recently held, the clerk reported 100 additions to the church within the year, 45 of whom were by baptism. The treasurer reported $9,573.23 raised, of which amount $1,120 was for missions, and the church debt suffered a decline of $3,000.

J. Fred Jones assisted the Keithsburg Church in an all-day rally January the first, at which time $500.00 was raised to concel an old debt. In the evening all the churches and ministers of the town united in a union service. L. F. DePoister is the minister, having been with the church less than a year. His faithful service is resulting in a very distinct advance for the church.

An average attendance of 164 with an offering of $5.81 is the report of the Lewistown Sunday-school. At the annual meeting January eighth, the membership was shown to number 229, with a net gain during the year of 38. $1,859.59 was received for all departments of the church, of which nearly $250 was for missions. B. H. Cleaver is pastor of the church.

First Church, Springfield, reports a total of 32 additions during 1910, with an average Sunday-school attendance of 292. For all purposes $9,136.10 was raised. Of this, one-half was for current expenses. For general missions $1,286.35 was given. In addition to this, $678.36 was raised by the two Women's Missionary Societies. We notice in the statement such items as the following, which are significant—$126.80 was given the State Anti-Saloon League, $618.00 was raised for the City Local Option Campaign, for charity $142.00, the Laymen's Missionary Conference, $130.00. During the year $40,193.00 was pledged on the new church, for which it is hoped ground will be broken by March 1st. A fund of $10,000 left in trust to the church at the death of one of its aged members will be available in February. The interest on this money, which will be $500 a year, is to be used as the church may choose for the education of young men.

A revival meeting is in progress at Lindsey, with A. D. Hasse, the regular minister, preaching.

There have been eight conversions in the Mt. Sterling meeting, conducted by Sword and Rice.

Chicago Heights Church united in a meeting with the Methodist, Presbyterian and Baptist churches.

H. L. Maltman, the pastor at Rushville; is being assisted by W. A. McColley, of Normal, in evangelistic meetings. The first week of the meetings was conducted with home forces, resulting in six additions. Conditions appear favorable for a good ingathering.

Rossville Church held its annual meeting with an election of officers on January 1. During the last year there have been 50 additions to the church. The pastor, M. S. Metsler, has served the church for nearly three years.

The Litchfield Sunday-school recently reelected John H. Taylor as superintendent for the sixth time. Mr. Taylor is among the youngest of the superintendents of the state, but has led wisely and effectively his school until it has become one of the leaders among Disciple schools of the state. Last year the school had an average attendance of 350.

B. W. Tate was welcomed by the Pontiac church the first week in January. Reports indicate a favorable initiation of his work. On a recent Sunday, more than one hundred dollars was raised to cancel a current expense debt left from the preceding year. Mr. Tate will hold his own meeting in February and is already organizing his men to have supervision of the personal work. He is holding meetings in various parts of the city for more efficient preparation for the campaign.

University Place Church, Champaign, is adding to its corps of workers a Sunday-school pastor and stenographer. Together with the two student helpers which the Illinois Christian Missionary Society furnishes, and with the finely equipped new church this congregation ought to be in a position to do a piece of work even much in advance of that accomplished before. We like the idea of the Sunday-school pastor. Some day the churches will come to believe the Sunday-school is worthy a pastor, quite as well as the church, and will be willing to spend the money necessary for the employment of a specialist in that line. It is to be hoped that the day will come when religious education will be considered worthy of as well trained men and women for instructors and leaders, as is the case today in the public schools. It is one of the glories of the church that men and women are willing to do this work vountarily and with splendid consecration. It is not the church's glory that she is compelled to accept this service from individuals who have no opportunity to equip themselves for it.

BEAUTIFUL SERVICE OF ORDINATION

First Church, Springfield, Inducts Pastor, Elders and Deacons Into Their Respective Offices—Solemn Ceremony Exalts Church and Offices.

The churches of the Disciples have a prejudice of long standing against formalism in religion. Such prejudice is not without some reasonable foundation, but it has led to an unprofitable disuse of ceremonialism, even as certain other churches have developed what appears to us a decided misuse. In a large proportion of our churches, pastors are called and assume the pastorates, in the most in formal way. Officers are elected, to have the spiritual oversight of the congregation, and no public recognition is taken of the same, except a very brief announcement from the pulpit or press. First Church in Springfield, the first Sunday in January, held an ordination service, the beauty and dignity of which marked it as one of the great occasions of the year. It was not only a new era in recognition of the services which these officers were to perform, but was also the initiation of a new official regime in the congregation. The church was organized nearly eighty years ago and for many years, if not for its entire history, new elders and deacons were elected only as they were deemed necessary by the official board. The congregation never determined when additional officials were required, nor was it the congregation's function to sit in conference for the purpose of nominating men who should fill the respective offices. The official board was self-perpetuating and asked from the congregation only a vote of approval when new men were selected by them for official positions.

Board Resigns Voluntarily.

On its own initiative, during the latter part of last year, the board devised a new set of by-laws which was presented to the congregation for its approval or disapproval. The new by-laws, as adopted by the congregation, increased the size of the board, both in numbers of elders and deacons and also by addition of the Sunday-school superintendent and president of the Brotherhood as ex-officio members. Instead of electing elders and deacons for life, or during good behavior, they are now elected for periods of one, two and three years. The qualifications for membership on the board, specified in the by-laws, are those indicated in the New Testament; also, any member absenting himself from three consecutive meetings of the board, without reasonable excuse, or who shall miss six such meetings in a year, or who shall, for a period of six months or more, habitually absent himself from the regular services of the church, particularly the Lord's Day morning worship, shall thereby be deemed to have resigned his office.

By-laws Specify Duties.

Beside the ordinarily accepted duties of the elders, the by-laws specify that from the eldership, a committee on membership shall be appointed, which shall have supervision of the church membership roll. It is the duty of this committee to annually announce for publication a list of the active members of the church. In making up this list they will include as active members, all members who have attended the services and contributed toward the support of the church during the year, or who shall have been excused therefrom by illness or physical disability. The names not included in such active membership list shall be referred to the elders for their consideration and action. It is further specified that regular church letters shall be granted only to those in good standing and full fellowship in the church.

Other City Pastors Assist.

At the morning service on January 1st, after thorough preparation, the eight elders-elect and eighteen duly elected deacons, after a solemn and orderly processional, took their places before the congregation. Their ordination was conducted by the pastor, assisted by the pastors of the West Side and Stuart Street churches. For as much as Rev. F. W. Burnham had not been formally installed as pastor of the church, though being its minister four years, this occasion was accepted as appropriate for such a service. Elder Charles P. Kane gave the charge to the pastor and church, which was followed by a prayer of consecration by Elder B. R. Hieronymous, during the kneeling of the pastor, while the elders of the church laid hands upon him. The prayer of consecration was followed with a beautiful response by the choir. The ordination of the elders followed with a charge to the officers-elect and the church, by the pastor. Upon their presentation, the congregation was asked to arise to ratify the selection of these men to the exalted office of elder and to approve their formal setting apart to this service. While kneeling, they were consecrated to the eldership by Pastors J. R. Golden and H. H. Jenner, assisting Mr. Burnham. The prayer of consecration by Mr. Golden was followed by a response of the choir. The deacons were presented for ordination by Elder L. H. Coleman. The congregation first approving their selection and consecration to the office of deacon, they were ordained with laying on of hands by the elders, during which the prayer of consecration was offered by Elder Henry C. Latham, which in turn was followed by a response of the choir. The service closed reverently with the hymn, "More Holiness Give Me," and the benediction, succeeded by silent prayer.

A Help to Others.

We are reporting this service for several reasons.

We have no book of ritual to which reference can be made, to guide us in services of this kind. It may be therefore suggestive to others contemplating the ordination of officers, to become acquainted with a variety of programs followed by other churches.

The unity of the three churches expressed in the service, is not the least in importance of the good features connected therewith. It is to be regretted that in every city, where several Disciple churches are found, perfect harmony and cordial fellowship do not exist.

There was also a reverence manifested, which is not always observed in the house of worship. It is to be expected, after an exercise of this kind, that the congregation will settle back into its normal irreverence with some degree of difficulty. Whether all will agree on the advantage of a ritualistic service, certainly none will disbelieve in the very highest possible degree of reverence in the Lord's house.

An Evidence of Permanence.

There is also in it an evidence of permanence. The men selected for the various offices, have not only been elected to that position, but have been religiously set apart to the same. The relation which these men sustain toward the church and the church toward them, is not one to be easily dissolved, since there has been the recognition of spiritual fitness and the appeal for divine sanction in their consecration. When an individual feels that his task is God-given, as well as man-appointed, there will attach importance to it in his mind, which could not otherwise be possible. It may easily be possible that in a very large number of our churches today religious motives and religious sanctions are not prevailing. Any formal exercise, which will increase these essential elements in the church life, is not to be waived aside without due consideration.

In addition to these features, there is a dignity cultivated by this kind of initiation to one's official responsibility which must be approved. The company of men inducted to office took much more seriously the office to which they had been selected than they otherwise would have done. The entire congregation was very deeply impressed with the solemn meaning of this which was being accomplished. If before, they had been rather careless in choosing the eight elders and eighteen deacons, there were none now but

felt the very deep significance of the consecration of these chosen men to their respective offices. There was such harmony between the character of service and the feeling of the congregation in its highest moments, relative to these offices, that one would need to be entirely devoid of sentiment to escape the profound feeling which such a formal service created. It was gratifying to the entire congregation that thirty young boys belonging to the "Scouts of America" were seated in a section of the church reserved for them near the front. It was an object lesson to them which will not be forgotten in many a day. They were made to feel a dignity residing in the office of elder and deacon that probably none of them had felt before, and who knows but that aspirations were set up in their hearts which will cause them to believe that he who seeketh the office of overseer desireth a good work.

Eureka College Letter

The annual board meeting of the Trustees of Eureka College was held in Eureka, January 11. The meeting was a splendid one from a business standpoint. Everything indicates that the Endowment Campaign for the raising of $125,000 will be completed by Commencement. $100,000 is now pledged on the proposition.

The board created a new committee, to be known as the Endowment and Investment Committee, to look after the proper investment of the permanent securities of the College. After the first of September H. H. Peters will work under the direction of this committee and his office will be known as endowment secretary. A vigorous prosecution of the work will be continued indefinitely.

Chicago Quarterly Assembly

The program for the quarterly Assembly of Chicago Disciples is published. The date is Sunday afternoon, at 3 o'clock, Jan. 29, at the First M. E. Church down town. The address will be given by George A. Campbell, retiring pastor at Austin. Ministers of the city will sit in the choir. A new feature will be introduced in having the congregations grouped about standards bearing the name of their several churches. Mr. E. M. Bowman, president of the City Missionary Society, will preside and O. F. Jordan will call the roll of churches and make his secretarial report.

Church Life

(Continued from page 18.)

The Hyde Park Church, Chicago, received fifteen additions recently.

Wm. Bayard Craig, pastor of Lenox Avenue Church, New York, delivered an illustrated lecture on Sunday evening, January 15, on "Japan; the People, Country and Religion."

The church at Larned, Kansas, through its Woman's Missionary Society auxiliary to the Christian Woman's Board of Missions, has chosen Miss Nora Siler, of Porto Rico, as its Living Link.

William Oeschger, chancellor of Cotner University, delivered an address on "Christian Education," on January 15, at First Church, Lincoln, Neb., this being religious education day throughout the brotherhood.

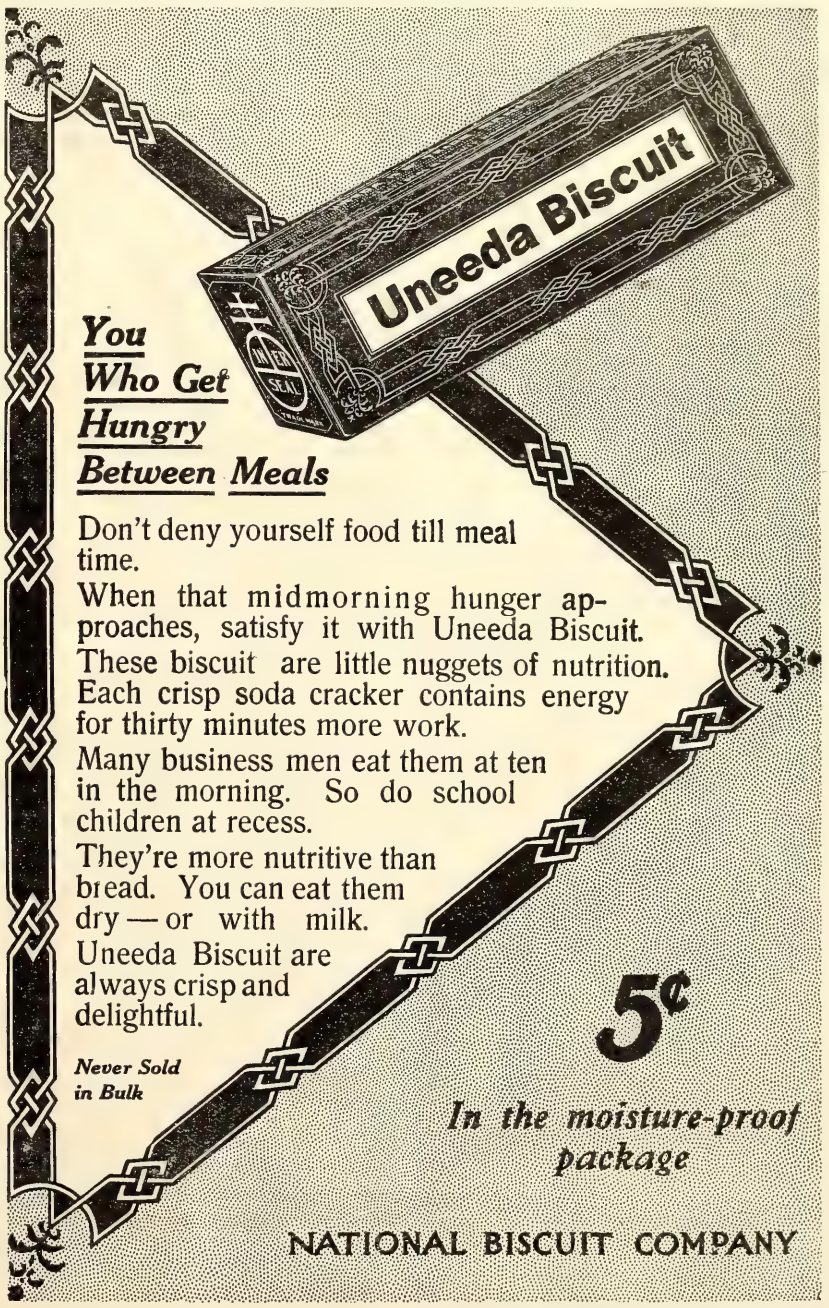
Preparations have been made by C. M. Chilton and his congregation at First Church, St. Joseph, Mo., for one of the most extensive evangelistic campaigns ever conducted by that church. I. J. Spencer of Lexington, Ky., has been secured to assist in the meetings.

The union meetings held by seven pastors of Massillon, Ohio, have created a splendid impression not only upon the church members, but upon those outside the churches, and it is expected that much good will result from them.

J. M. Alexander, Murray, Ky., has accepted the unanimous call of the church at Crawfordsville, Ind. A local newspaper facetiously remarks that it is quite certain Mr. Alexander will stand higher than any man in Crawfordsville, since he is six feet, six inches tall.

The enrollment in Christian University, at Canton, Mo., this term shows a healthy increase. The feeling of optimism is dominant. The students and faculty held an enthusiastic educational rally just before educational day. Most excellent work is being done in all departments.

The following "problem" has been given out by Nelson H. Trimble, pastor at Gary, Ind., to his Sunday-schools, those returning a correct answer to be given a New Testament. Some one asked "When will the church at Gary be in its new building?" The reply is: To the number of books in the Old Testament add the number written by Jude in the New Testament. From this amount subtract the number of times the Israelites marched around Jericho. Divide this by the number of wise men from the East. Then subtract the number of disciples on the Mount of Transfiguration and the answer will give the number of months the Gary Sunday-school have to wait before the new building is ready.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The evangelistic services held at Central Church, Des Moines, Ia., under the leadership of the pastor, Finis Idleman, and De Loss Smith have been concluded and through their influence the whole church has been made conscious of a great spiritual uplift.

The church at Fulton, Mo., T. E. Winter, pastor, installed its new elders and deacons with a beautiful covenant and consecration service on Sunday, Jan. 1. The ceremony was held in the city theater where the congregation is worshipping during the construction of its beautiful new building.

At a dinner given by the Laymen's Missionary Convention, at Kansas City, Mo., George H. Combs, pastor of Independence Boulevard Church, was one of the speakers. The meeting was held in the interest of Christian union, and was attended by more than four hundred ministers and laymen of the Protestant churches of Kansas City.

Beginning with Jan. 15, Peter Ainslie is preaching a series of eight Sunday morning sermons at Christian Temple, Baltimore, Md., on the following subjects: Christ, the Final Speech of God; Christ Made Perfect Through Suffering; Christ Superior to Moses; Christ, Our High Priest; Christ, Our Salvation; Christ, Our Hope; Christ, Our Minister; Christ, Our Sacrifice.

Pastors of ten South End churches, St. Joseph, Mo., met recently at King Hill Church, and a preacher's union formed. T. H. Capp, pastor of King Hill Church, was elected one of the officers of the organization, whose purpose will be to foster Christian fellowship and to promote a hearty co-operation between the pastors and people of this section of the city

E. W. Allen at one time pastor at Wichita, Kans., and one of the general secretaries of the Foreign Missionary Society, was the principal speaker at a banquet given by the Brotherhood of First Church, Hutchinson, Kan. More than one hundred men were present to hear his address and the talks given by several missionaries. O. L. Cook is pastor of this church.

J. A. Longston has begun the eleventh year of his pastorate at Independence, Kan. That Mr. Longston's years have been full of good work is shown by the fact that ten years ago, the Disciple organization was the weakest in the city, having a little building and a small congregation, and it now has grown to be one of the strongest churches in Independence.

The Brotherhood at Massillon, Ohio, gave the following program at its regular meeting on Tuesday evening. Addresses: "The Foreigner in His Home Land." "The Foreigner At Work in America." "The Problems Which the Foreigner Creates." Debate: "Resolved, That Immigration Be Prohibited." The Brotherhood will observe its first anniversary on Sunday, January 29, when J. K. Shellengberger, the national field secretary, and L. I. Mercer, state Bible School secretary of Ohio will address the men. The Brotherhood will have charge of the evening services at this time.

The church treasurer of Evanston church (Chicago) asks the illuminating question in the weekly leaflet, "Who will guarantee the expenses of the church?" He replies as follows: "If the treasurer is asked he will resign. Shall the official board? They say it is unjust to ask it. The only fair way is for each member to guarantee his share through a pledge. Do you say you will give without a pledge? Only two persons gave adequately last year that way. Most of them forget." This is the right way to look at it. Each person's pledge represents each person's share of the guarantee that the expenses of the church will be paid. Every member of every church should share in this guarantee.

THE YEAR'S WORK OF THE CHURCHES

Reports of Pastors, Treasurers and Missionary Workers—Congregations Growing in Spirituality, Liberality and Numerical Strength.

UNIVERSITY CHURCH, BETHANY, NEB.
H. O. Pritchard, Pastor.

A neatly printed folder sets out the salient facts of growth and present condition of this church. Its membership is now 797—a gain of 67 for the year. Its Sunday-school has an enrolment of 790—a gain of 185 during the year. Four Christian Endeavor societies with a total membership of 360, indicates the presence of a great body of young life. A C. W. B. M., with 158 members and a Ladies' Aid with 95 members, registers the activities of the church women. For the year, the total sum of $11,772.02 was raised, of which $3,853.33 was for church expenses; $6,002.28 for building fund, and $1,916.48 for missions and benevolences. During Mr. Pritchard's three-year pastorate this church has raised $42,754.78 for all purposes, and received 467 persons into membership.

HOPKINSVILLE, KENTUCKY.
Harry D. Smith, Pastor.

The annual report of the church ministered to by the president of the American Christian Missionary Society will be read with especial interest. Its present membership is 827, a decrease of 147 during the year due to a vigorous revision of the church roll—a very wholesome thing for a congregation to do every now and then. The average attendance at Sunday-school was 232. Total money raised for all purposes, $10,579.05. Of this sum $6,752.05 was used in local self-support, and $3,827 for missions and benevolences of which Home Missions received $997.61, Foreign Missions $1,308.33 and McLean College $1,301.51. The C. W. B. M. maintains two auxiliaries and a young ladies' circle. We note a Boys' Brigade in the list of church organizations.

EL PASO, TEXAS.
Perry J. Rice, Pastor.

The year 1910 is regarded as the greatest year in the history of this strong church; 101 persons were added to the membership and $9,000 raised for all purposes, clearing a mortgage indebtedness of some years' standing. Every department of the work has grown, and, above all, the pastor says it has been a year of perfect peace and harmony. Not a single note of discord has been struck by any one. The church faces the new year with courage. H. O. Breeden begins a meeting with them about Feb. 1.

PADUCAH, KENTUCKY.
W. A. Fite, Pastor.

This church has done what most churches wait to do until their pastor has moved away or died. It closed the year with a strong set of resolutions unanimously adopted, saying to the pastor that his work was well done and that the people loved him and would back him better in the future than in the past. Every department—membership, finance, Sunday-school, missions—shows an increase.

CHAMPAIGN, ILLINOIS.
S. E. Fisher, Pastor.

University Place Church.—New church being erected, to be completed next spring. Total membership 1,034. Money collected, $11,250; paid for missions, $2,046.89.

DODGE CITY, KANSAS.
M. Lee Sorey, Pastor.

This has been a successful year at Second Avenue Church. The membership has had good increase. More than fourteen thousand dollars was received and paid out in the erection of their new church building.

KNOX, INDIANA.
Lyman E. Page, Pastor.

On account of long standing indebtedness this field has called for hard work, but the reports for the past year are encouraging. $1,150 was raised, and the good fellowship among the members gives promise for the coming year.

FIRST CHURCH, JOPLIN, MO.
G. J. Chapman, Pastor.

The debt of this church was reduced from $13,000 to $3,600 and payment completed on their pipe organ. The new year begins with good prospects.

URICHSVILLE, OHIO.
Charles Darsie, Pastor.

There were twenty-six additions to the membership in 1910, which now numbers 778 The receipts and expenditures totaled about three thousand dollars. A goodly amount of this went to missionary and benevolent work.

HUNTINGTON, INDIANA.
Elmer Ward Cole, Pastor.

The membership of Central Church is now 937, and the average attendance at the Sunday-school 453. The year's report shows a healthy financial condition, and all the departments of the church life are making good progress. The total receipts were $8,221.69. Notwithstanding Mr. Cole traveled 6,000 miles during the year and delivered forty-five lectures and addresses, his report shows that he preached 118 sermons and made 975 calls.

WEATHERFORD, TEXAS.
Owen Livengood, Pastor.

The total receipts from all sources were $1,370.91, a gain of about 24 per cent over last year. The subscription plan is meeting with success in the financial affairs of the church, and effort is being made to have the membership even more fully represented in this definite and regular giving.

EAST END CHURCH, PITTSBURGH.
John Ray Ewers, Minister.

On the evening of January 18, a great banquet was held after which officers were elected and reports read. The church raised $8,316.66, $1,200 for Foreign Missions, $441 for Home Missions. Minister's salary raised to $3,000 per annum. Church redecorated at cost of $1,200. Considerable new equipment added. Additions 51, by baptism 12, losses 21. Total enrollment 325, active membership 275. Sunday-school enrollment 225, average attendance 144. Enrollment in Men's Class almost as large as all rest of school. Recently this class had 140 at banquet. Sunday-school raised $1,178.56. Congregation voted enthusiastically to build a lecture-room at a cost of several thousand dollars. A spirit of fine optimism reigns and the work moves on with a strong brotherliness. This is one of the noblest groups among the Disciples.

ANGOLA, INDIANA.
Vernon Stauffer, Pastor.

Approximately $19,100 was raised for all purposes. Of this $2,200 went for missionary benevolent and educational work. The current expenses were met in full from month to month and a substantial balance remained in the treasury at the end of the year. The Sunday-school raised $678.32 and enjoyed the best year in its history.

FIRST CHURCH, TACOMA, WASH.
W. A. Moore, Pastor.

Notwithstanding that the three new congregations of Lincoln Park, South Tacoma and McKinley Park have organized largely from the membership of First Church, the year has shown increase. The Sunday-school had an average attendance of 333 and total collection of $1,028.64. The total receipts were $7,927.58.

MUSKOGEE, OKLAHOMA.
Melville Putnam, Pastor.

The membership of this church has doubled, as has the Sunday-school attendance, and the total receipts were larger than ever before. This church in addition to doing much charitable work at home supports a missionary in the foreign field.

SECOND CHURCH, WARREN, OHIO.
C. O. Reynard, Pastor.

This church, organized in April, 1907, now has a membership of 519. The current expense receipts for the past year were $2,275.91 and $534.27 was given for benevolent purposes.

LAWTON, OKLAHOMA.
A. R. Spicer, Pastor.

During the nine months of service of Mr. Spicer, this church was able to organize its work so that the annual report shows one of the best years in its history. A total of $6,600 was expended, $3,000 of this for a new parsonage and church improvements, and $520 for benevolent purposes. There was a net gain of 120 in the membership.

CENTRAL CHURCH, TOLEDO, OHIO.

The debt that has encumbered this church for years has been reduced to $1,500 and arrangements made to cancel it by May 1, 1911. The Sunday-school had an attendance of 300 and over a hundred added to the membership.

CENTRAL CHURCH, TERRE HAUTE, IND.
S. D. Dutcher, Pastor.

A new church is being erected by this congregation and $3,598.34 was raised for this fund. The church treasurer's report showed that $9,814.52 had been received. Fifty-seven were added to the membership.

STUART STREET, SPRINGFIELD, ILL.
H. H. Jenner, Pastor.

This church now has a membership of 500, 64 having been added during the past year. The financial affairs are in good condition and much work has been accomplished.

NEOSHO, MISSOURI.
J. B. Hunley.

This church closed a prosperous year, 149 being added to the membership and of $6,000 paid into the treasury a large part was applied on the church debt. Mr. Hunley is in the third year of his pastorate, and his congregation are encouraged at the progress made.

AKRON, OHIO.
George Darsie, Pastor.

The year closed with all debts paid. The total receipts were $12,735.59. More than $4,000 was given for missionary and benevolent work. The membership now numbers 1,585, 165 new members being added this year. One thousand have been added since the beginning of Mr. Darsie's pastorate. This church has a flourishing Sunday-school, the average attendance being 740, and total offering $2,300.

FIRST CHURCH, SEATTLE, WASH.
Joseph L. Garvin, Pastor.

There were 116 additions during the year, but by removals, etc., the net gain in membership was 44. The total receipts were $6,042.62. This church supports Dr. Dye in the foreign field and R. T. Maxey in the home work.

UNIVERSITY PLACE, SEATTLE, WASH.
T. J. Shuey, Pastor.

This church has been aided by the American Christian Missionary Society for some years, but this year its members have borne all the current expenses and paid off an indebtedness of over $2,000. Nearly $5,000 passed through the hands of the church treasurer, in addition to the amounts raised and disbursed by auxiliary societies.

DAVENPORT, IOWA.
S. M. Perkins, Pastor.

The reports showed that every society had a balance on hand and that the past year was one great growth in numbers and efficiency. The present membership is 525, 69 being gadded during the year. The average attendance of the Sunday-school was 225. The total receipts were $5,850, $1,500 being paid on the parsonage fund, leaving an indebtedness of only $1,500.

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NINTH STREET, WASHINGTON, D. C.
George A. Miller, Pastor.

The fourth year of the present pastorate marks the close of a successful year's work. The attendance at both the church and Sunday-school services has increased. The building debt has been decreased to $7,000, extensive repairs have been made on the church property, and the missionary offerings largely increased.

MEMORIAL CHURCH, ROCK ISLAND, ILL.
E. T. McFarland, Pastor.

Over $4,200 was raised by the congregation, $1,100 of which was given to missions and benevolences. This church has its own missionary, F. C. Buck, stationed at La Chea Fu, China, and helps to support W. B. Slater at Moline. A third mission Sunday-school has been organized during the year and a temporary tabernacle built.

COLORADO SPRINGS, COL.
Geo. B. Stewart, Pastor.

This church has closed a prosperous year. The total receipts were $8,500, and progress is reported in all its departments.

CENTRAL CHURCH, DECATUR, ILL.
O. W. Lawrence, Pastor.

Reports show 110 additions during the year. Of these forty-five were baptisms, eight from other religious bodies and the remainder by letter and statement. From all sources $9,573.23 was raised. Of this $1,120 was given for missions and $3,000 paid on church debt.

FIRST CHURCH, LINCOLN, NEB.
H. H. Harmon, Pastor.

Much improvement has been made in the Sunday-school equipment this year, this church having one of the largest Sunday-schools in Lincoln. The church membership is now 1,200, more than three hundred being added during the past year. Miss Alice Wood, pastor's assistant, and Miss Irene M. Flint, Sunday-school missionary, devote their whole time to the work of the church. The church also supports Miss Olive Griffith at Damoh, India, and S. R. McClure, who assists the Nebraska churches where the local church is not able to support a minister. The C. W. B. M. Society is now arranging to make a pledge of $600 to send another missionary to the foreign field.

MONMOUTH, ILLINOIS.
D. E. Hughes, Pastor.

The annual report shows this church to be growing and prospering. The sum of $4,000 was expended during the year, $125 of this amount being contributed toward the building fund by the Sunday-school.

YOUNGSTOWN, OHIO.
Roland A. Nichols, Pastor.

The membership of First Church is now 1,016, 360 being added during 1910. The reports show that $7,963.16 had been raised for all purposes and that all organizations are in splendid working condition, with large plans for the future. The past year is considered the best in the history of the church.

EMPORIA, KANSAS.
O. L. Smith, Pastor.

Careful plans are under way to arrange for the paying off of the church debt. The total membership is now 588, the past year having a net gain of 94. Fifty-two of these united with the church at the regular services. The receipts for the year were $2,056.

NORMAL, ILLINOIS.
Wm. G. McColley, Pastor.

The accessions this year numbered 58, and $3,500 was raised for all purposes, $500 of this amount being given for missions. Mr. McColley began the fourth year of his pastorate Jan. 1st, 1911.

BOULDER, COLORADO.
A. L. Ward, Pastor.

This church has just closed the most prosperous year in its history. The Sunday-school reached the high mark of 627, and the pastor's class of men has had to meet in another building on account of lack of room. The same growth is manifested in all the departments of the church.

JACKSONVILLE, ILLINOIS.
Russell F. Thrapp, Pastor.

Nearly seven hundred people attended the annual meeting of the church, this being one of the great occasions of the year. The reports show that $10,472.21 was raised for all purposes of which $3,294.25 was for missions. The members of this church are apportioned each year and this year's report shows that over one thousand of the members contributed regularly.

WICHITA, KANSAS.
Walter Scott Priest, Pastor.

Harmony and enthusiasm mark the past year's work. Minister's salary was increased $400, Sunday-school increased nearly 100 in average attendance. The church debt of $4,000 paid off and Third Church organized from mission. Total sum raised $15,000, $4,000 of this for missions and benevolences, and much given by the members personally outside the regular channels of the church. Mr. and Mrs. Gill become living link in foreign field, putting the steamer "Oregon" into commission. This gives Central Church three living links on the foreign field and one at home, E. A. Newby, pastor of the newly organized Third Church. There were 105 additions to the membership during the year.

Rainier of the Last Frontier

(Continued from page 13.)

moonlight in the palms than anything else."

As to whether it was the pale glow of Luna, or the brighter torch of the God of the Altar, I leave my readers to judge. Meanwhile, outside the pale of teas, of drives, of tete-a-tetes and trivialities, a whole world of practical affairs revolved, and in the midst of them our friends McBurney and the chief stevedore of Iloilo.

Do you hear a hearty shout? That's Mac's voice. He has come to the end of his week's waiting, has put his vital question and received the answer that he craves.

"God bless you, old man; I just knew you'd come on into the game. You'll never regret it when you once get a taste. Now I'll sail on the Santa Isabel on Saturday I'll leave everything in your hands, shack, tent, supplies and the fellows who are helping and being helped. Don't despair of Rod Garrison. He thinks the world of you and we will save him yet. Now if I can get back to inspect the work in a few months, I'll do it. Keep me fully informed.

"Here are letters of introduction to the officers and garrisons of Panay. You'll find some opposition, but more sympathy. Don't worry about your enemies. Pitch in and enjoy yourself. Most of all keep close to God in prayer and he will help you through."

Thus Mac beamed on, holding Rainier's hand and pouring in encouragements until Rainier smiled back in response. Their hands parted and the Army Young Men's Christian Association on the Island of Panay had its newly ordained secretary.

Bethany Graded Sunday School Lessons

International Course

Charles Clayton Morrison, Editor

The Bethany series is now developed to the point where it supplies the entire school—children, young people and adults. The publishers ask all Sunday-school workers carefully to consider the following outline of Bethany publications:

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Second Year—Teachers' Text Book—Part I, II, III, IV. Large Pictures (9x12 inches)
Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV.

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Lessons prepared by MARION THOMAS

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Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV.

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Lessons prepared by JOSEPHINE L. BALDWIN

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Second Year—Teachers' Text Book—Part I, II, III, IV.
Pupils' Book for Work and Study—Part I, II, III, IV. (With picture supplement).

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These lessons afford a signal opportunity for the Sunday-schools of the Disciples to promote Christian union. Sixteen denominations have laid aside sectarianism to prepare the Bethany Graded Lessons for their schools.

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THE CHRISTIAN CENTURY

Volume XXVIII. February 9, 1911 Number 6

Lincoln's Religion

By Edgar DeWitt Jones

A Missionary Survey

By Professor Alva W. Taylor

The Disciples and the Congregationalists

An Editorial

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

The Christian World

A Department of Interdenominational Acquaintance.

Christian Endeavor

The Christian Endeavor Society is thirty years old. Has it justified its existence and is it now entitled to the support of Christian people? The following facts, taken from the *Christian Endeavor World*, seem to compel an affirmative answer.

There are 75,000 societies and nearly four million members.

The society has been welcomed into more than eighty denominations, and in most of these it is the only religious organization of young people.

Societies have been established in all parts of the earth, and the literature of Christian Endeavor has been translated in all the leading and most of the subordinate languages, and has been a means of grace to many races.

Christian Endeavor unions and conventions have been powerful factors in producing sentiments of Christian unity. Thirty years ago there was little fellowship among the denominations.

The testimony of the leaders is that the society is yearly increasing in strength.

Congregational

The induction of Rev. A. Atkinson into the office of Secretary of Labor and Social Service for the Congregational Brotherhood of America occurred at the New First Church, Chicago, Friday evening, Jan. 20. The inaugural was preceded by a conference on labor and social service. The general subject of this conference was, "How can Congregational men best contribute to social progress and industrial betterment?" Addresses were made by distinguished ministers and laymen, among whom were Graham Taylor, Raymond Robins, and Dr. F. W. Gunsaulus. Miss Addams spoke on "Community interests." In his address the new secretary pointed out the desirability of understanding the church. Many a man in the pulpit criticises the church in a way that disheartens the people. One paragraph from the address will serve to indicate the purpose of the secretary:

We have had scolding enough. No man has a right to criticise unless he is able to tell how the thing criticised can be improved. A physician's duty is to diagnose disease, but he must know what to prescribe as a cure or a help for the disease he diagnoses. If a doctor should stand over a patient and denounce him for having a cancer, he would lose his patient and his reputation, and he might find himself locked up in the dangerous ward of the local hospital. The physician must know a cancer when he sees it—that is his business. It is also his business to tell the sufferer his condition, but he must have a remedy of some kind to suggest. The preacher is negligent of his trust if he does not point out the crying evils of the day. He must warn, must reprove, but it is of most vital importance that he have a remedy to suggest as a cure for the social ills he has diagnosed.

Church and State

The churches of the United States believe in the separation of church and state. The introduction of a bill into congress, donating three hundred thousand acres of unappropriated non-mineral land in New Mexico to J. B. Pitaval, archbishop of Santa Fe, and his successors, meets with emphatic opposition from intelligent American Protestants. The Outlook voices the general sentiment:

We believe that Mr. Pitaval is a Roman Catholic archbishop. We should say No! just as emphatically if he were an Episcopal bishop, a Methodist bishop, a Presbyterian elder, or a Congregational minister. No union of church and state! No union of state with any church!

Is the teaching of the people to be entrusted to the church or to the state? The answer of united America, from the Lakes to the Gulf, and from ocean to ocean is, the state. If the church wishes to teach, she must pay for her own schools. To appropriate three hundred thousands acres of land to a school is to tax every citizen of the United States for its support. The enforced contribution is small; but it is an enforced contribution. Churches in America depend on voluntary contributions. They do not tax the people.

In Spain revolution is threatened in the growing desire of the people to emancipate the schools from church control. In Portugal the resolve for emancipation has produced a revolution. In France, in self-protection, the Republic has been forced to prohibit church schools because church schools were teaching hostility to the Republic. In England the attempt to establish state education has been halted by a Protestant church. We have won the battle for free education in America. The question is no longer an open one here. The principle may be stated in one sentence: ALL SCHOOLS SUPPORTED BY THE STATE MUST BE CONTROLLED BY THE STATE.

Episcopalian

Bishop C. H. Brent of the Philippine Islands is now in England enlisting the leaders of the Anglican church in the conference on Christian unity proposed by the American Episcopal church at Cincinnati last fall. He speaks with great spiritual power and original insight. At St. Paul's Cathedral a few weeks since he outlined the plans for a world conference and concluded his sermon as follows:

"What a risk!" I hear someone say. Yes, I reply, a glorious risk. It were better far for a Christian communion to risk the loss of its distinctive character in a brave effort toward unity than to sit in idle contemplation of a shattered Christendom. At worst it would lose its eccentricities and prejudices; at best it would lose itself entirely in the splendor of unity according to the mind of Christ. But let there be what peril there may, peril for God's sake is the only safe condition for Church or Churchmen. It is more reasonable to be in peril than in security if the best things lie a hair's breadth beyond the peril. Everything worth having is found only on the yonder side of a risk. We must have unity, not at all costs, but at all risks. A unified church is the only offering we dare present to the coming Christ, for in it alone will He find room to dwell. Whole man for whole God is our watchword. Let us expect unity, let us think unity, let us pray for unity, let us work for unity. If we fail, it will be better to fail because we have dared great things than because we have not dared at all, so that men can say that we aimed at—

"The high that proved too high,
The heroic for earth too hard,
The passion that left the ground
To lose itself in the sky."

Presbyterian

For the second time the Fifth Avenue Church, New York, has called Dr. J. H. Jowett of Birmingham, England, and he has accepted. When the first call was sent to Dr. Jowett, there was a protest against his accepting it that came not only from his church but from the whole city. Birmingham understands Doctor Jowett and honors him. He will take leadership among American preachers the moment he lands in New York.

* * *

The Board of Foreign Missions is doing big business, says the *Presbyterian Advance*. It receives from 50 to 400 letters a day. As much as $500,000 has been received in one month. Last year the treasurer drew more than 6,000 checks, involving $2,798,000. The Board has a thousand missionaries in 149 principal stations and 1,718 out-stations. It has property valued at several million dollars, scattered over the world.

* * *

The National Convention of the Presbyterian Brotherhood of America will be held in St. Louis, Feb. 21-23, 1911. The general theme will be, "The Brotherhood and the Gospel." William J. Bryan will speak on the subject, "The Fruits of the Tree."

United Brethren

There has been a gain in the last two years of more than seventy thousand in the membership of the Sunday-schools of the United Brethren. This result is attributed to the movement for the organization of adult classes.

* * *

Bishop Matthews has been appointed fraternal delegate to the approaching Methodist Ecumenical Conference. As the Church of the United Brethren in Christ was never a part of Methodism, the bishops deemed it was not fitting that they should accept a place on the executive committee of the conference.

* * *

The bishops "deplore the tendency in some quarters to omit instruction, encouragement, and emphasis, as to the place and power of crisis in the religious life, thereby encouraging the conclusion that a mere conformity to the externals of religion is sufficient and all that is expected in the lives of our people."

Jewish

According to the latest statistics there are 11,625,650 Jews in the world. In Europe there are 8,892,000. Of these 5,082,342 are in Russia, 2,034,500 in Austria, 607,862 in Germany, 240,540 in Great Britain, and 95,000 in France.

The treatment received by Jews in Europe, especially in Russia, is driving them to America by the thousands. Prominent representatives of the race in America believe that the United States ought to have a larger Jewish population.

African Methodist

The career of the late Bishop Grant of the African Methodist Episcopal Church is an inspiring example to men of all races. He was born in an ox-cart near Lake City, Florida, August 25, 1848. He was sold several times. He escaped from slavery and came to the North. After the war he returned to the South and worked in a grocery store in Lake City. He was later a steward in a hotel. His education was obtained in a night school. In 1873 he was ordained to the ministry. At forty years of age he was elected bishop. His episcopal residence in later years was at Kansas City, Kans. He was influential in the councils of his denomination and his opinions were sought by the leaders of the nation. A leader in the education of his race, he served in his day as president of Paul Quinn College in Texas, president of the board of trustees of Wilberforce University, and president of the board of trustees of Western University at Quindaro.

S. J.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

Congregationalists and Disciples

From Another Point of View

A thoughtful comparison of Congregationalists and Disciples will bring out certain striking features strongly suggesting that in the logic of Christian unity these two communions are made for each other.

Fundamental agreements are essential in Christian unity, but genuine differences, contrasts, are quite as desirable in the united church as is a primary common faith. The Congregationalists and Disciples are agreed in the great basic matters of Christianity. Both bodies accept the Bible as the word of God and wish to follow its teachings. Both own Jesus Christ as their divine head and Savior, and hold his will supreme in their lives. Whatever he commands, Congregationalists and Disciples stand ready to do.

The two bodies do not understand the Bible alike, any more than all Congregationalists understand it alike or all Disciples. The two bodies do not understand Christ's commands alike any more than all Disciples understand them alike, or all Congregationalists.

But neither communion has any preëminence over the other in intelligent allegiance both to the Scriptures and to Christ.

Given this fundamental like-mindedness there are certain outstanding contrasts which suggest the possibility of mutual enrichment through the practice of Christian unity, and not mere denominational enrichment only, but the marked advancement of the Kingdom of God.

* * *

There is first the obvious fact that in territorial position in the United States these bodies supplement each other. The Congregationalists are an eastern people, the Disciples belong to the middle west. In the six New England states the Disciples have a membership of 2,780, while the Congregationalists have 264,377. In the five states of Ohio, Indiana, Kentucky, Missouri and Illinois the Congregationalists number 74,000, while the Disciples number 681,000. Of the Congregationalists' membership in these five states, Illinois alone holds 57,000, most of which is in Chicago and the northern third of the state, where the Disciples are hardly more numerous than in New England.

In the states of Tennessee, Texas and Oklahoma, the Congregationalist membership is 8,500. In the same states the Disciples number 217,000.

In Michigan, Wisconsin and Minnesota the Disciples' membership is 13,000, the Congregationalists' 83,000.

In Iowa, Nebraska, Kansas, Colorado and the Pacific states, there is no marked difference in strength.

The Disciples, moreover, are a rural people, for the most part. They have not yet built up strong churches in the great cities. The Congregationalists are strong in the cities.

It is apparent that the union of these two bodies, besides emancipating each from its provincialism, would create an instrument of immeasurably greater effectiveness for the Kingdom of God than is represented by the sum of their energies taken as separate communions.

* * *

The Congregationalists are a social minded people. Their religious thinking, like their religious history, is closely intertwined with political life. Probably no one would dispute that Congregational ideals have affected our American civil standards more positively and potently than have the modes of thought of any other denomination. Puritan and Pilgrim contributed to our government's life at the very root.

Congregationalist religious thought has always gone out along the lines of political and social justice. Her scholars and preachers have ever set the Kingdom of God before the church. As a consequence, Congregational effort has been expended more upon the community than upon itself as a church within the community. It is only of late that a positive "church consciousness" has been awakened.

With the Disciples, on the other hand, the "church consciousness" is intense and militant. Unlike the Congregationalists, the Disciples' history at no place touches vitally a political or social crisis. The Civil War, for example, found their churches on both sides of Mason and Dixon's line and passed without making a breach in their fellowship.

The Disciples have a passion for building up the church. Their devotion to the church takes precedence of political or social interests. In the church their problems of the social order are transcended, if they are not solved.

These two ideals—that of a redeemed society and that of a redeeming church—need each other. Congregationalism needs the institutional feeling, so strong with the Disciples. The Disciples need the vision of a Christian social order and a vital connection with civil progress which is Congregationalism's glory. A united communion of over two million souls, such as Congregationalists and Disciples together comprise, would make the most potent instrument for personal religion and social justice that our American life affords.

* * *

Closely related to this is the supplemental contrast between the cultural method of Congregationalism and the evangelistic method of the Disciples. The Disciples are by instinct propagandists. The evangelistic "note" needs no encouragement in their ministry. Every pastor is an evangelist. The ingathering impulse is fundamental. From the earliest days of their history this has been true. Today their evangelists hold scores of meetings every year in which more people are added to single churches than were added to the one hundred and fifty churches coöperating in the recent Gipsy Smith or the Chapman-Alexander meetings in Chicago.

Weak in its evangelism, the Congregational church is strong and rich in its cultural ideals and resources. If births are not so numerous in its family, the children are cared for with extraordinary pains and skill. The educational impulse which founded Yale and Harvard and Amherst and Oberlin and a score of colleges of honored names and history, which produced Bushnell and Horace Mann, fulfils itself logically in a richly cultured ministry and the pedagogical reconstruction of its Sunday-school.

Here, again, Disciples and Congregationalists need each other,—the one needs the dynamic of evangelistic passion to save its culture from hollowness, the other needs the spirit of religious culture both to refine evangelistic methods and to conserve and perfect evangelistic results.

* * *

These are some of the more salient considerations which suggest the peculiar desirability of union between Congregationalists and Disciples. In addition, it should be remarked that the union of these two bodies, either as communions or in local instances, would afford one of the most convincing demonstrations of the possibility of complete Christian unity that could be desired.

Such a union, for the reasons given, would be more significant than that between Congregationalists, United Brethren and Methodist Protestants, or between Congregationalists and Episcopalians. It would be more significant than the union of Baptists and Disciples because Baptists' and Disciples' unions are often based upon the mere incident of agreement in the practice of immersion and the form of church government.

A union based upon the likeness of two denominations in custom or dogma is not necessarily a Christian union—though, of course, it may be. It is likely, however, to be a mere consolidation, making a larger sect than before. But a union involving differences, contrasts, disagreements of opinion and custom—and rejoicing in them as an enrichment of the united body—this is the goal toward which today's passion for Christian unity is surely tending.

Congregationalists and Disciples made one in Christ would greatly advance Christendom toward that goal.

Social Survey

BY ALVA W. TAYLOR

Living Facts

Disciples of Christ are approaching that season when the eyes of all are turned to the utmost corners of the earth. Here, in the brilliantly illumined civilization of a Christian land, we are asking of the men on the towers at the outposts, "Watchmen, what of the night?" Truly the answer is "The morning cometh." Never since time began have the signs of its coming to those that sit in darkness given such assurance. The facts that signalize the march of missionary progress during the past year seem like breathing things to one who loves the cause. He will clothe them with the warmth of lives given in far away and strange lands. He will see them living in the new found faith of the great multitude which has in the last twelvemonth found the light that lighteth every man that cometh unto it. He will see in the thousands of missionary homes, beacons standing like cities of refuge among barbarous tribes. And he will find his own faith renewed as he looks upon the sacrificial faith of those heroic souls of the race who are willing to leave houses and lands, friends and loved ones, for the Master's sake. In these facts, moreover, there is a lesson in Christian emulation. Scarce will any be found so partisan that he will envy another the work he has been able to accomplish in a great unselfish cause like this. The least will rejoice in the success of the greatest and the heedless ought to be stimulated by the generous examples of the thoughtful. Only those need be ashamed who have been more concerned with partisan and sect affairs while this great host has been striving to reap the whitened harvests of the fields beyond. How miserable would a party shibboleth sound in the echo of such an acclaim as a united Christendom might send up over the victories that belong as much to one as to another, because it has all been done in the name of the common Lord. When Christendom recovers from its near-sightedness enough to really see the worth and success of foreign missions it will repent in sackcloth and ashes. These children in the Gospel may lead them into unity.

Real Generosity

It is easy to be generous to those of one's own household. So easy is it that the danger, to those who have plenty, is that the generosity will be so undiscriminating as to ruin the recipient. It is not difficult to give to things that help those that we know in person and see in need and the amounts thus bestowed will never be told in figures, nor should they, for here is where the left hand need not know what the right hand doeth. The inconceivable total of $140,000,000 was given by the great givers alone last year in this country and perhaps as much more was bestowed by the multitude who give with greater largess because they have so much less left. In our appreciation of givers of great sums we are liable to forget the commendation of Jesus for the widow, because she had nothing left. The greatest giver is after all the one who gives the largest percentage of his holdings. Education and medicament received the largest consideration from the givers of large sums. The total amount received by the churches at home was $300,000,000 and overtops all other giving combined. Things that lie within sight most naturally challenge generosity. But when one gives to foreign missions he is most truly generous. He does not give to kith and kin, nor to those whom he sees and knows, nor to those who appeal to him because they are struggling for education as he had to struggle, nor to the pitiable sight that so justly touch his heart when he looks upon human suffering near at hand, nor to any cause that might make him generous and yet leave in his mind lack of love for those whom he has never seen or mayhap even contempt for men of another color and clime. When he gives to foreign missions he gives without reservation to the man farthest away and least known to him, and out of a heart that is touched with love of men without provincialism. He puts his money in hands cannot see and trusts to divine laws of goodness to do a Christly work, and he cares not that those who receive will never know from whom the gift has come.

Do Foreign Missions Pay?

When one reads such notorious breaches of truthfulness as a certain magazine recently printed from the pen of a man who claimed to have been around the world, and who must have compiled his "facts" out of his imagination in some interior Chinese opium den, he may yet ask the above question. When it can be contended that it costs twelve cents to get one to the heathen and that missionaries are mostly concerned with their salaries, the sheer boldness of the lying may challenge questionings in the mind of even those who thought they knew better. Of course it costs but twelve cents to get nearly two dollars to the heathen and men who give their lives in those places where other white men do not care to live, do not do it for the sake of a salary. It is safe to say that few business enterprises handle their affairs for so small a percentage, and it must be remembered that the most of what is spent is on the churches at home in efforts to arouse them to their most obvious duty in their relation to the heathen. One is not surprised when he learns that the magazine in question refused to allow an answer to such absurd charges or to print even the corrections offered. It was evidently determined and malicious in its perverseness. Comparisons are difficult, but such as can be made point to the glowing success of the foreign missionary enterprise. For each ordained minister in the mission field there were forty-one converts last year while for each ordained minister at home, including both pastors and evangelists, there were two. Of course for each ordained minister in the field there were thirty helpers but for each one at home there were doubtless as many besides the great host of Christian families striving to bring up their children so they would become members of the church. Against the well-gleaned field at home are to be put the overwhelming difficulties of an unevangelized field abroad and the sodden ignorance of heathenism. American Christians gave an average of fifteen dollars apiece for all church work and mission Christians gave an average of five dollars in lands where a dollar counts all the way from five to fifteen times what it does in America.

How We Gave

According to the figures for 1906, the last complete official statistics at hand for domestic work in the churches, the ratio of giving to home and foreign missions was approximately four to one. If that ratio holds good for 1910 the total gifts to home missions would mount up to $40,000,000. This includes on the home field the same activities that are the task of foreign missions on the far-stretching fields to which they are the sole Christian ministers. The following are the figures for America for the year, with enlivening comparisons, showing the way interest in the cause is growing by leaps and bounds:

In 1910 we gave	$11,908,671.
In 1905 we gave	8,120,725.
In 1900 we gave	6,115,759.

It will thus be seen that we almost doubled our giving in the decade. The gain for the past year was about $600,000. We increased our gifts by 33% in the first half of the decade and by 50% in the last half. This does not look as if the interest in foreign mission were less lively than it was in the days when there was more romance and less vital knowledge of the problem, as some of our cynics would have us believe—always of course without furnishing the figures. In Britain the giving was as follows:

In 1910	$11,055,210.
In 1905	8,197,000.
In 1900	6,846,759.

If measured by numbers and comparative wealth Britain still leads us. We have made the greatest gain in the decade but the most astounding figures are those that show she increased her gifts over last year by nearly $1,500,000 as against our $600,000. Reaping the benefits of the Layman's Missionary Movement, we ought to surpass her record this year.

Her increase was about 35% for the first half of the decade and 20% for the second half.

Germany is also increasing her interests. Though modern missions were really born with her Pietism and among her Moravians, she suffers as yet from an overdone orthodoxy on the one hand and a rationalism on the other that are not conducive to great missionary evangelism. Her gifts were:

In 1910	$1,965,298.
In 1905	1,587,049.
In 1900	1,185,000.

Grand Totals That Are Inspiring

The grand totals are inspiring. When we think of the wealth of Christendom and of the stupenduous amounts men spend on amusements, luxuries and vices, we are inclined, in our zeal for a great and generous human cause, to make comparisons that do not compliment. But when we think of the beginnings of missions and the opposition within the very sanctuaries themselves, and when we calmly consider the manner in which to this day so large a part of religious interest, as manifested in both pulpit and press, is concerned with the task of cultivating personal religions and defending denominational integrities, we can but take great heart at the growth of that larger and more Christlike task of going to the uttermost parts of the earth with a gospel that is larger than any individual interest, and so broad that denominationalism threatens to break down in the very midst of its own efforts to preach the larger Christ to the larger world. The churches will be saved from their own shortcomings by "expecting great things from God and attempting great things for God." Here is a grand total of more than $32,000,000 going to the Christian work of the foreign mission field in a single year. The comparative totals are as follows:

In 1910	$32,139,509.
In 1905	23,177,900

In 1900 .....17,315,526.

Of the above amounts there came from the mission churches in support of themselves the following amounts:

In 1910 .....$5,249,405.
In 1905 3,516,015
In 1900 ..... 1,833,961.

From the home fields the support increased then as illustrated by these totals:

In 1910 .....$26,890,104.
In 1905 ..... 19,661,885.
In 1900 ..... 15,481,565.

Thus the self-support of the mission churches has trebled in the decade and the generosity of the churches at home has increased by nearly 80%. Thanks to the increasing self-support on the field, the inspiring grand total for the decade shows that the amount annually invested is almost doubled.

The Progress on the Field

The total number of converts on the field last year was 140,000. This ought to warm the heart of the most pessimistic and convert the most ardent doubter. The law of increase on the mission field is that of an increasing momentum. The first million were won in a century but the second million came in twelve years and the third million in six years. Now we see the transcendent faith of the new born Korean church, daring to work for a million in that land alone in a single year. It is doubtless too great a Pentecost to expect but when we consider that twenty-five years ago Korea was a closed land and that there are now more than 200,000 in the churches there, we may confidently look for the million in that land alone inside the next five years. China is looked upon as the most difficult of all places, yet in the past twenty years the numbers have been multiplied by seven. It took thirty-five years to win the first six. After the first fifty years there were less than 1,000, but today, after the second fifty years there are 250,000. Last year the number of missionaries actually decreased while the amounts used in the work increased. The growth of the mission churches is bringing a greater ability to care for self and it might be expected that there would be a decrease in the amounts needed per missionary. But that is to overlook the fact that the mission churches are missionary to the last degree. They will need increasingly greater sums as their ability to preach and teach their own people increases and they become able to give of their number in greater proportion to the work of missionizing their fellow countrymen. In other words as the missionary succeeds he effaces himself. In the end he becomes more and more a superintendent of the native missionaries and as they become able to commandeer themselves and support their own churches they become increasingly the missionary host. This is not only the secret of the law of missionary momentum but it will be the glory of the universal church when each people shall assume the task of their own evangelization and education.

There is a Christian community in the foreign fields today of 5,000,000 souls. Of this number about one-half are actual communicants in the churches. The other half are those who are not yet sufficiently instructed to be admitted to church membership and those who, for other reasons that are sufficient on the mission field, are not in the full fellowship, though they have given up their old practices and beliefs and are under the sway of the Christian ideal. Ten years ago there were 3,500,000.

The Missionary Host

There are at the front on behalf of Christianity a mighty host of valiant crusaders. In the name of that humanity which is pleaded by all who are enthralled by the person of Christ they take to millions a new manner of life and the beginnings of a new social custom that will make old nations new and bring barbarous races to civilization. The number of missionaries is 600 less this year than it was last and the number of native helpers is decreased by 700 and a little more. But the reasons for this are temporary and the comparisons for the longer periods of five years are in harmony with the increases given in other tables. The following shows the number of missionaries for the decade:

In 1910 there were 21,248 missionaries and 91,513 native helpers.
In 1905 there were 17,839 missionaries and 89,335 native helpers.
In 1900 there were 16,218 missionaries and 62,566 native helpers.

The number of missionaries has increased one-third and the number of native helpers by nearly one-half in the decade. For the last half of the decade the number of missionaries has increased by one-fifth and the number of native helpers by but little. This last may be accounted for by the fact that the missionary effort is being made less merely evangelism and more and more the solid work of building up intelligent Christian communities, and so planting the churches that they will have permanent foundations and become active civilizing factors. The temporary decrease of the past year has been due to the fact that nearly all the societies havve felt it wise to pay off debts while the era of prosperity is on. They are confronted with the same problem that would confront a man who has an investment that was so profitable that he could not confine its increase to cash in hand each season but kept borrowing as his credit grew, until he felt the signs of the times called for that discretion which prepared for possible less prosperous times. The total missionary host is now 113, 207. Ten years ago it was 78,505. There are 45,540 places where the work is carried on. Ten years ago there were 25,108.

The Givers

The missionary societies are mostly denominational but the missionary message is increasingly undenominational. Everywhere the word comes back from the front that the things that have divided us cannot be urged on the mission field without hurt to the greater truths on which we are agreed. These essential truths are the message of missions and they must increase while the non-essentials decrease. So we see the heartening spectacle of unian missions supported by denominational societies. But it is interesting to observe the missionary interests of the various great denominations. It is safe to say that those who show the greater genuine missionary zeal will come to the unity for which Christ prayed. In America the great denominations gave as follows:

Baptists .....$2,297,000.
Methodists ..... 3,389,000.
Presbyterians ..... 2,786,000.
Congregationalists 1,250,000
Episcopalians 838,000
Disciples 674,000
Lutherans ..... 400,000.

In Britain the great givers were as follows:

Baptists .....$ 472,000.
Wesleyans 2,064,000
Presbyterians ..... 3,572,000.
Congregationalists ..... 957,000.
Episcopalians ..... 3,478,000.

The Lutherans of Germany and Scandinavia gave $1,350,000 and the Chinese Inland Mission, which is interdenominational received from all lands $1,869,000. The mightest of all is the Moravians. With but 37,000 members they gave $389,000 and with the self-support received from the mission churches, expended a total of a round million. The heroic Pans Society gave $240,000. For all the world, including the Continent and Australia, the great denominations supported their missions as follows:

Baptists .....$2,842,000.
Methodists (All Methodist and Wesleyan bodies)..... 5,981,000.
Presbyterians (including Reformed churches)..... 7,020,000.
Congregationalists ..... 2,202,000.
Episcopalians 4,316,000

The Sort of Church Our Age Demands

Who voices the demands of "our age?" Are the exploiters of men to give us the word of authority? Shall we listen to the whines of disappointed pleasure seekers? Or shall we accept the apostles of unbelief as the spokesmen of the age? There is danger that we shall give ear to one or all of the classes to the exclusion of the earnest men and women who believe in God and in the possibility of human improvement. Effective disciples of the Lord know the sentiments of those who do the honest work of the world.

The sort of church this age or any other age demands is one that knows its own message. It appeals to the hearts of men in the belief that it knows what men need. Futhermore, the representatives of the church speak out of their own experience. They have a living gospel. Their lives have been so enriched by it that they have the most intense desire to have all men taste the goodness of God. The ministers of the true church do not search for sensational subjects, unless the truth is sensational. They discuss the abiding interests of the human heart.

This age demands a church that understands the kind of world to which it is to minister. Christianity is great enough to use for its own purpose the dominant factors in every age. It has appealed to the soldier and awakened in him the feeling of compassion. It came to men through the avenue of Greek thought. Newton's great discoveries have been appropriated by the church. In an age of biology the church will employ biological terminology in its teaching. Every valid conclusion of psychology and of sociology will be shown to be in harmony with the fundamental doctrines of religion. The economist must not be allowed to think his science is undermining the foundations of the church. "The earth is the Lord's, and the fulness thereof," and it is the business of the economist to show how the fruits of the earth may be justly distributed to the people whom God has placed on the earth. If philosophy is agnostic, the church asserts the right to believe.

The church that gives a good account of itself studies methods of imparting the truth. There must be a connection established between the gospel and the man who needs it. The pioneers, who lived far

from one another, were glad to travel long distances to enjoy the fellowship of the church. The preacher had willing hearers, for the people did not have to listen to lectures and essays and musical programs two or three times a week. The worship of God was reënforced by the social demands of the age. Many a man who was regular in his church attendance under pioneer conditions would not be seen at church at all if he were living now. Country people on going to the city find their social demands met outside the church and consequently they do not join with others in the worship of God. Educational methods have changed. The ways of the schoolmaster are being searchingly examined. He is expected to produce better results. What is taking place in the schools must be recognized by the church. The kind of building, the music, the style of preaching, Sunday-school methods, and how to connect religion with recreation and with economic life—all have to be studied by the church of the present.

In an age of specialists there is great danger that each will be interested in his particular work to the extent that he will lose sympathy for workers in other fields. The church should help us to understand all who are doing necessary work. In the meetings of the church all classes and conditions of men should be found and the needs and sins of all should be made known. The gospel of Christ makes no provision for a favored class whose sins shall be overlooked or lightly mentioned nor does it allow the church to look with indifference upon the woes of any. "The rich and the poor meet together: Johovah is the maker of them all." The age demands a church with strength of conviction to force men to recognize their common humanity in spite of distinctions of wealth, education and success or failure. And the common humanity which is to be forced upon our attention is not something cheap and vulgar; it is that which Jesus saw in every human being he met. The gospel levels up, not down. It gives the scholar something higher than scholarship to be proud of and the man of wealth is taught to glory in what is more powerful than money.

Is the church needed by this age? Observe the folly of men, consider your own foolish pride, and then give answer. S. J.

Midweek Service, Feb. 16. 1 Cor. 3:1-23.

Editorial Table Talk

A Small Request For a Big Cause

Missionary F. E. Meigs has received word of his appointment as head of the department of Scripture instruction in the new union University of Nankin. The course of instruction is yet to be arranged by Mr. Meigs and will be unique in its scope. Instruction in the Scriptures in Chinese mission school extends throughout all the course beginning in the primary grade and continuing until the college work is completed. The teaching is not technical, not theological, in its purpose but that the student may be furnished for Christian life. Mr. Meigs wishes a special library fund of not less than $2.000 to purchase certain English and Chinese books. This fund should be forthcoming by special gifts that this scholarly missionary who has through many years honored the Disciples and the cause of Christ in China may take the library with him upon his early departure. Mr. Meigs is recovering rapidly from an illness which caused serious concern among his friends. He is now at Hiram, Ohio, and will sail in the early spring.

The Israel of the Alps

Attendants at the Topeka convention last fall will be interested to know that Dr. Alberto Clot, who spoke there, has been creating in many Evangelical denominations a keen interest in the Waldenses of Italy, whose delegate to this country he is. The story of these un-Romanized Christians whose history extends back hundreds of years before the Protestant Reformation is most fascinating. Persecuted by papal authority they retired in the twelfth century into the Cottian Alps until modern freedom was established in Italy. Since then they have been conducting missionary work in all parts of their land, expanding from fifteen Alpine parishes to more than 150 churches and stations. Native as they are to Italy, with a reasonable hope of becoming the most potent Protestant force in their land, there would seem to be, to a non-sectarian mind, no good reason why all English and American missionary effort in Italy should not be expended through the Waldenses. There is certainly no rational excuse for exporting our denominations to Italy when there is already on the ground a movement working on a basis acceptable to most Protestant bodies. The progress of the Waldenses in Italy means the triumph of every truth held dear by the modern evangelical church.

Disciples' Congress Offers Splendid Program

That is surely a rich, live program provided for the Disciples' Congress of 1911 to be held in Springfield, Ill., April 18-20. The acquisition of Professor E. C. Moore, of Harvard University, sets up a magnet which will draw ministers and thoughtful laymen across many states, we predict. Professor Moore spoke in Chicago last Monday to the Outlook Club. Men of restrained enthusiasm came away saying it was the best address they had ever heard. Doctor Moore's part in the Edinburgh Conference last summer brought pride to every delegate from this side the water. The Scottish papers described him as "a Yankee—but different." His first-hand study of the religions and civilizations of the Orient has equipped him for discussion of the missionary problem as few men are equipped. Thoroughly modern in his scholarship he is equally evangelical both in his conviction and feeling. His presence in the Congress will be an inspiration. Other speakers are Dean Sharpe, of State University of Missouri; President Bates, of Hiram College; Rev. E. F. Daugherty, of Vincennes, Ind.; Rev. David H. Shields, of Eureka, Ill.; Rev. Willis A. Parker, of Cambridge, Mass.; Professor E. S. Ames, of the University of Chicago, and Professor Ernest H. Lindley, of the University of Indiana. The latter speaks on "The Religious Views of Professor William James." Professor Lindley's brilliant and stimulating address at last year's Congress warrants the highest expectation as to his treatment of so big and rich a theme as the mind of William James.

Methodist Bishop Looks Beyond Federation

That peculiar brand of Disciple of Christ which opposes the participation of this Christian union brotherhood in the Federation enterprise will find food for reflection in the frank statement by Bishop Earl Cranston, of the Methodist church, in the Federation executive committee meeting held two weeks ago in Washington. It is true, of course, that not all the leaders in the movement to federate the Christian bodies for effective practical coöperation commit themselves to any program of unity beyond the federation stage. But not a few of them have done so. And the Disciples of Christ in taking their place in this interdenominational organization regard it as a preparatory stage on the way to a much more intimate and organic union of Christ's people. Those who, in faith, have so conceived it, will be reassured and comforted by the words of Bishop Cranston:

We proclaim that we differ only in nonessentials. Thus we confess that what was deemed essential when the denomination was founded has lost its significance, and that is to confess that we are maintaining separate organizations without warrant of Scripture, reason or economy. We must face the question, what call have nonessentials on conscience or devotion? Plainly the Federal Council is an achievement whose chief glory is yet to be realized.

These words pierce to the dividing asunder of the joints and marrow of denominationalism. If federation can add to its own direct achievements the quickening of such a sense of unity as Bishop Cranston here expresses it is plain that the Disciples of Christ ought to be in it heart and soul.

One City That Has Made Good

In looking toward the Men and Religion Forward Movement whose elaborate campaign for enlisting the men of America in the Christian life is to begin next September, it is heartening to have at hand some specimen reports of the Laymen's Missionary cross-continent campaign of last year. It has been impossible to gather reports from all the cities, but if Buffalo is to be taken as a sample the effectiveness of the campaign is put beyond skeptical cavilling. And if last year's missionary campaign among the men proved fruitful in actual results there is yet narrower ground for the skeptic to stand upon as he assesses the more comprehensive program outlined for next year. Buffalo held one of those enthusiastic missionary meetings last year—indeed, it was the first city reached in the campaign. And Buffalo churches did what their men pledged to do. The enthusiasm was coined into dollars for missions. The missionary offerings for 1910 as compared with 1909, showed an increase in the Lutheran churches of that city of 202 per cent, in the Methodist churches 127 per cent, in the Episcopal churches 110 per cent, in the Presbyterian churches 73 per cent, in the Baptist churches 47 per cent, in the Congregational churches 28 per cent. Of the twenty-one Methodist churches of the city the smallest increase was 41 per cent, and the average of them all 127 per cent, an increase in actual offerings from $7,502 in 1909 to $17,023 in 1910. That this quickening of the missionary spirit is the best possible preparation for a great regenerating movement among the men of America all who have studied the logic of Christian activity will readily believe.

Christian Endeavor After Thirty Years

Address at the Thirtieth Anniversary of the Society of Christian Endeavor

On the Evening of February 2, 1911, Tremont Temple, Boston.

BY REV. FRANCIS E. CLARK, D. D.

Thirty years ago tonight, almost at this very hour, some forty-five young people at their pastor's house in Portland, Me., formed themselves into the first Christian Endeavor Society.

It is not inappropriate after these three decades to consider the work of young people in the churches then and now, for, of the changes that have taken place in the church life of the young people, the society can say, to paraphrase the historic words of another, "All of this I have seen, and part of it I am."

To recite the names of the denominations and the nations in which Christian Endeavor is established is impressive and instructive. It is the young people's society in ten denominations of Methodists, in nearly all of the Presbyterian bodies, among most of the divisions of Baptists, among all the Disciples of Christ and Congregationalists, and is found largely among the Lutherans, United Brethren, and Church of England in Great Britain.

Some Christian Endeavor Countries.

It is established in the United States, Canada, Mexico, Great Britain, Germany, France, Italy, Hungary, Scandinavia, Switzerland, Spain, Turkey, India, Egypt, China, Japan, Australia, New Zealand, the South Sea Islands, the West Indies, South Africa, Brazil, Chile, and, in fact, in every considerable nation if the world.

Yet I am sure that every Endeavorer would, as he recites these facts, also declare with humility and gratitude, "Not unto us, O Lord, not unto us, but unto thy name give glory." For of all movements in the religious world none has been more distinctly providential or less dependent on the skill and will of man than this. An organization that has maintained itself for thirty years, while literally scores of experiments for the young in our churches have been tried and failed; an organization that has spread into every land beneath the sun, and that has had its literature translated into a hundred languages; an organization that has grown stronger every year, and whose last year showed the largest increase and the greatest prosperity of all, has a right to tell its simple story without being suspected of egotism or self-congratulation.

Societies Then and Now.

Thirty years ago there were no distinctly religious societies for young people outside of a few local churches and certain circles of young people interested in the cause of foreign missions.

To-day there is scarcely a Protestant church in the five continents without a distinctly religious organization for its young people. Of these some 75,000 are Christian Endeavor societies, and there are at least 25,000 purely denominational societies based on the same principles.

From Point Barrow in northernmost Alaska, where to-day the Endeavorers endure a day of twenty-four hours without the sun, to Invercargill, at the southern tip of New Zealand, where they rejoice in twenty-four hours of daylight; from America due west across Asia, across Africa, across Europe, back to America, though we should lose and gain twenty-four hours in our reckoning of time, we should not lose sight of our Christian Endeavor comrades. At every ocean pier in our journey around the world, and at most railway stations, they would greet us and bid us Godspeed.

Meetings Then and Now.

Thirty years ago a church with a weekly meeting especially for young people was an exception; now a church without such a meeting is the exception, and every year there are held no less than four millions of young people's devotional meetings adopting the methods, the principles, and the topics of the Christian Endeavor Society.

Thirty years ago the young people were not banded together for any sort of evangelistic or ingathering work. Such a thing as a mission of young people to young people was unknown. Now 75,000 lookout committees are on the outlook constantly for new members for the society and the church, a distinctly evangelistic work that does not depend on the coming of an evangelist, and that does not cease with his departure.

This week in which Christian Endeavor Day occurs is an ingathering week, and next Sunday is a Decision Day in a multitude of churches. In Great Britain this very week in memory of the founding of Christian Endeavor a mission of young people for young people by young people is being carried on in many parts of the United Kingdom.

Social Life Then and Now.

Thirty years ago there were few social functions arranged distinctly for the young people. Now the young people's social is a distinct and almost universal method of interesting them in the life and work of the church, and the ingenuity of some hundreds of thousands of Christian young people on the social committees is taxed to provide wholesome entertainment and recreation under the auspices of the church. As one boy was heard to say, "everything starts from the church in these days." Who will say that this is not the best of all places for the recreations, as well as for the distinctively Christian service, of the young people to start?

Impressions and Expressions.

Thirty years ago we were in the age of *impression* so far as the young people were concerned. The Sunday-school was managed by the older people, as it is now and from its very nature must always be, for it is the most valuable of all agencies of religious impression. Older people managed the temperance society; they controlled the missionary society; they led the music; they furnished the flowers for the pulpit when any were seen; and it was hardly thought fitting for a boy or a young man to pass a contribution-box or show a stranger to a seat.

Now we live in the age, not only of impression, but of expression, when young people are taught that the *impression* made by teachers and books is largely lost unless *expressed* by them in words and deeds. This is a fundamental principle of the new psychology, of which the Christian Endeavor Society is a practical exemplar.

Activities.

Now most of the 75,000 societies have temperance or good-citizenship committees of the young people themselves, to promote the truest patriotism; missionary committees of the young people themselves, through which interest in the great world beyond us is aroused, and more than half a million dollars every year is raised for home and foreign missions; music committees of the young people themselves, who turn their own musical ability to account; and flower committees that make glad the sanctuary each Sunday with the handiwork of God.

Only the other day a letter reached me from distant Marsovan in the interior of Turkey, telling how the Endeavorers cultivated their own flower gardens that their church might be decorated, and another from India, telling how the dusky Endeavorers there beautified the church lawn and rescued the adjoining graveyard from the weeds of neglect.

On the Sea.

Thirty years ago there were Seaman's Friend societies, but no work for sailors by the young people of our churches. Now there are Floating Societies of Christian Endeavor among the boys on the sea on many iron-clad and merchant vessels, and in consequence an intense interest in them is aroused among the boys of the shore. The Floating Endeavor work carried on by the societies of Liverpool and London, of New York and San Diego, of Nagasaki and Bombay, and many another seaport is beyond all praise. Vessels are visited; services are held; socials are enjoyed; good literature by the ton and comfort-bags by the thousand are distributed; and, better than all, the Christian sailor on the sea is given to understand that he is not forgotten by his brothers and sisters on the shore.

Thirty years ago few young people out of prison gave a thought to the tens of thousands of young men behind prison bars. Now the thousands of prisoners who have been converted to Christ and organized into societies through the efforts of their Endeavor friends outside, appeal most strongly to the warm hearts of our youth; and the fact that no prison Endeavorer is recorded as returning to prison when once discharged is a tribute to the sincerity of their conversion and to the sympathy of their friends outside, who have helped them to forget the past and to begin a new career.

Fellowship of Young People Then and Now.

Thirty years ago there was comparatively little fellowship between the denominations, and of course the young people of different sects knew little and cared less for one another. Said a distinguished minister of a prominent church to me the other day: "When I was a young minister and I wanted to wake up my sleepy audience, I would pitch into the other denominations for their peculiarities. Then the men would sit up and take notice, and say, as they went out of church, 'Ain't our young minister smart? He knows how to give it to them hot and heavy.'"

Such a travesty on religion would scarcely be possible in any pulpit of the land to-day, and have not the young people had their full share in bringing about the hearty fellowship, which is so good and so pleasant a thing to behold?

As an answer to this question, go with me to any of our great state conventions, where from five to fifty denominations assemble under the banner of Christian Endeavor. In Pennsylvania forty-six denominations are actually enrolled among the five thousand Endeavor societies of the Keystone state. Or, better still, go with me to such a convention as the World's Endeavor meeting at Agra, India, where every Protestant mission was represented, as well as every great race of mankind, and where at the consecration meeting responses were made in thirty-one different languages,—English and German and Swedish and Chinese and Tamil and Telugu and Hindi and Hindustani, in Tibe-

tan and Burmese and Karen and Cingalese and a score more, all telling of devotion to Jesus Christ and his cause.

William Carey and Andrew Fuller.

A century ago William Carey in a letter to Andrew Fuller prayed for and predicted such a meeting as a possibility of the remote future, but Andrew Fuller thought that it was not within the bounds of possibility, or scarcely desirable. A year ago his great-grandson, William Carey the third, presided at a meeting of forty denominations and as many nationalities at this same Endeavor Convention held under the shadow of the Taj Mahal in the heart of the same continent to which William Carey, the first, gave his life.

Great Conventions.

Or if in our own land you would fully realize the sweep and the strength of this fellowship of the young people of to-day, call to mind the convention of '95 in our own city of Boston, when 56,000 young people from all over the land made the pilgrimage to our good city, when the city was decorated with banners and mottoes of welcome as never before in its history.

Or, better still, go with me next July to Atlantic City, and see a similar throng of a younger generation, representing every denomination, and every state, and almost every considerable community, of our land. Join with them in their praise; lift up your hearts with them in their prayer; mingle with them in their hours of recreation; bow with them in their consecration; and tell me whether the fellowship of the young Christians of America is not a vital and glorious feature of our modern church life.

No Monopoly.

It is only fair to add that of course this great awakening by and for young people has not been monopolized by the Christian Endeavor movement. While it has been growing strong, the Sunday-school has largely multipled its efficiency and increased its numbers. The Young Men's Christian Association and Young Woman's Christian Association have become at least ten times as powerful and prosperous as they were thirty years ago. The distinctively missionary and temperance societies of young people of our country and the world.

A Personal Testimony.

May I add, before I close, a personal word? During these thirty years I have given myself with what vigor or devotion I could command to work with and for the young people o four country and the world.

During these years I have journeyed more that 600,000 miles in their behalf, have been five times around the world, besides visits to South America and Mexico and many journeys to Europe and nearer Asia.

I have spoken to nearly two millions of these young people, who speak sixty languages, and who were willing to listen to my halting words through an interpreter I have seen them in meetings great and small, and in their homes. I have seen them in shop and school and college, on the campus and the ball-field. I have heard their stumbling confession of Christ.

Watched Them Grow.

I have watched them grow strong in the faith and zealous in many a great cause. I have heard them in after years in the pulpits of our own land or preaching to the untutored nations of other lands; and, the more I have seen of these young people, the more I have come to believe in them, trust them, love them.

Making allowance for all unhappy exceptions, I have come more and more, during all these thirty years, to admire their sanity, their courage, their devotion to the right. I have found them responsive to every worthy appeal from God or country, and I have unbounded hope for the future, as more and more the affairs of state and nation fall into their hands.

I thank God for every mile I have travelled in their behalf, for every meeting I have addressed, for every kindly hand I have taken; and I can say with all heartiness, "The lines are fallen unto me in pleasant places," and so far as I may have the love and confidence of the young people of to-day I have a goodly heritage.

THE PREACHER AND HIS MESSAGE

Bringing the Sermon Close to Human Life.

BY JAMES SMALL

What shall the preacher preach? How shall he deliver the sermon? What is the ideal sermon for these days? How can I best lay the book to the hearts of the people?

These are the questions I am supposed to answer, but it is like raising a family. Those who know best how to raise boys are those who have none. I heard once of a man who went over to a friend who had quite a family, and he said, 'I want to give you some advice raising boys." "Well," said the friend, "I understand your own boys are not all they should be." "That is just why I can give you some advice now in regard to training your boys. I see where I have missed it in raising mine." It is one thing to tell a preacher how the thing is done; it is quite another thing to do it yourself. But I am to tell how it should be done, and if my reader is helped in any way, I am repaid.

Earnestness in Delivery.

I should put as a very first requisite, *Earnestness in the delivery.* A sermon may be faultless in regard to literary structure, or in the matter of Biblical composition, and yet it may produce little or no effect upon an audience, because it is not delivered with the earnestness and emotion which are necessary in order to "grip" the congregation and stir their souls to "do something." The keynote of every sermon should be salvation; and a sermon that rouses souls to do something is the sermon alone that accomplishes good. *Nothing great is ever born outside of passionate earnestness.*

Hopefulness an Asset.

The message should be hopeful. Every minister and evangelist should "go in to win." As one sits under the voice and power of those early preachers, nothing is more evident than that they "believed and therefore spoke." They knew the truth of their message and felt its power. They had embodied faith in immediate results from their preaching. The gospel, they believed, was the seed of faith. Men, they felt, must believe it when they heard it. Nor were they often disappointed in that faith. Who can doubt for a moment that their unbounded faith and hope had much to do with their success? They must have preached with an enthusiasm which was simply irresistible. They could not be defeated. With the love and hope of their master in their souls, their whole aim was victory, and they had reason to rejoice in daily and glorious triumphs for their risen Lord.

The preacher has before him a needy audience. The poor are there, the discouraged, the tempted, the tried, the saint and sinner; and if he knows their individual needs, all the better. Then he will not have to "scatter." He can be kindly direct and sympathetically personal. Often the best sermons are preached to one person.

Again, the preacher must "preach the word." The temptation to preach on topics of the hour is great these days. Young men, especially, think they must deal with living themes, and that their preaching must be abreast of the times. But is not the Bible up to date? Does it not keep abreast of the times? Is the word of God no longer in touch with the days in which we live? Men make an awful mistake if they think the "Word" has lost its power and its adaptation to the needs of the people. We call it the "Old Book" yet it is the very newest book of the day. The book keeps the best hearts alive. There is a tone of vital freshness about it that is really wonderful.

Principal Fairbairn says of the Book of Psalms: "For thousands of years these Psalms have been sung, and men still sing them, feeling as if they were the most modern, the most living of all religious songs. They have been translated out of their primitive speech into almost all our human tongues, and have become, as it were, the universal language in which man can tell his joy or sorrow, his contrition or exaltation, to God."

After all, the real and ultimate interpretation of the book is found in the person of Jesus Christ. Its supreme fascination centers in the Son of man. "All history is mystery without his story." He is the center of the book. All paths of life and liberty and type and predication lead to Him.

Human Interest.

Again, there must be the "human interest in the sermon." Preacher More, in the "Sky Pilot," did more for "Davie" by reading a letter that came from "home" to him than all the "sermons" he could have preached him. You remember how it ended: "And oh, Davie, if your heart ever turns home, remember the door is always open, and its joy you'll bring to us when you come back." That word brought "Davie" home to God. That open door in the old home was an open door in his Father's house. Friends, when God's love grows dim, remember mother's love, and reason from that to God's great love. No man ever loved God who did not first believe that God loved him.

Then, in conclusion, the preacher must be a living embodiment of God's power to save. Nothing can, nothing will, ever take the place of a man in the pulpit. The preacher must remind the people of Christ. He must be willing to "give his life a ransom" for his church. He must know his people and bring a message to their needs. It will come with power and unction when it is forged out of the hot furnace of everyday life.

It is well for us all to remember that Christ stands amid the common things of life. He lived our life that he might be a merciful High Priest, dignify human toil, and settle all the problems of labor and capital. He was born in a stable, cradled in a manger, that he might have something in common with the sons of honest toil.

Two of the sweetest passages in the New Testament to me are these: "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread . . . and Jesus said unto them, Come and dine" (John 21:12). The other one is: "And Jesus being wearied with his journey, sat thus on the well." They both speak of the human Christ: bone of our bone, flesh of our flesh and heart of our heart. And as long as I have a Saviour on the throne that had such feelings and can never forget them, it will always be an inspiration to my poor, weak, frail life to "look to Him."

And then let the preacher lift up his eyes and see his risen Christ, a fisherman on the shore busy in preparing a meal for hungry fishermen: he will learn to preach the Christ that was friendly, human, forgiving and sympathetic, as never before.

Abraham Lincoln's Religious Views

Important Summary of Facts Concerning Great President's Faith

BY EDGAR DE WITT JONES.

One aspect of Abraham Lincoln's religion, and that the most important, has never been questioned; another has been the subject of controversy for forty-five years. This is to say that while nearly everyone now accepts his character as extraordinarily Christian in charity, unselfishness and the like, few have been able to agree as to his precise doctrinal views or denominational preferences.

About two years ago, I began a serious study of his life and writings with a view of approximating their religious values. My purpose was not to prove Mr. Lincoln a very proper and orthodox Christian. The world has long known that he was not a "technical Christian," nor identified with any church. From what I had already learned of his religious views in general and the comments of his biographies thereupon, I came to believe that regardless of opinions he may have held in early manhood, he certainly grew into a large and comfortable Christian faith during the last three years of his life. I set out to see if this were really so; to see if I could establish it, not by gathering together the scores of apocryphal stories that go annually the rounds of the press but by a serious and painstaking study of his writings. With this purpose I went through his speeches, his letters, and many of his public papers and I marked every reference to God, and every scriptural quotation or allusion. I have been richly repaid for my pains. Some pages I literally covered with pencilings. Some single paragraphs I found to contain as many as half a dozen such references.

Religious, But Not a Church Member.

In as brief space as possible I wish to sum up the evidence that goes to show how deeply religious a man Mr. Lincoln was, and in his later years at least, a follower of the Great Teacher in every way except church membership.

I think these values may be summed up under eight points.

1. The phraseology that Mr. Lincoln used both in his speeches, his correspondence, and state papers, is that of the orthodox Christian. This is not saying that Mr. Lincoln was such, but that in his references to the Deity, the scriptures, the church, and the Christ, he wrote like one.

2. He was friendly to the church, contributed to its support and attended its services frequently. In 1849 the Lincolns took a pew in the First Presbyterian Church of Springfield, and they occupied it regularly till they went to Washington in 1861. While president, Mr. Lincoln attended Dr. P. D. Gurley's church, the New York Avenue Presbyterian, where he was a regular attendant and pew-holder.

3. He was a profound and diligent student of the scripture; his speeches and writings abound in allusions to Biblical incidents and texts. No man in America's public life quoted so freely and aptly from the scriptures in public addresses as did Mr. Lincoln.

4. He was a believer in the efficacy of prayer, and was himself a prayerful man. What philosophy or theory of prayer he held we do not know for he never explained. That he prayed often and earnestly during his career as president, is so well known that it has almost become a platitude to speak of Lincoln as "a man of prayer."

5. He had a very strong and beautiful hope in immortality. In a letter written Jan. 12, 1851, to his step-brother, John D. Johnson, he refers feelingly to his father's approaching death and then expressed the beautiful sentiment, "say to him that if we could meet now it is doubtful whether it would not be more painful than pleasant, but that if it be his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God hope ere long to join them."

6. He believed in a benignant Providence, the expression of the will of One whom he spoke and wrote of as "The Heavenly Father," "The Almighty Architect," etc., etc.

7. The conversations he is said to have had with Hon. Newton Bateman and with several visitors at the White House, on religious themes, in which he declared his belief in the unique sonship of Christ, have never been successfully controverted.

8. The very general impression of those who stood nearest him during the later years of his life, that his was a devout and spiritual nature, patterned in love and gentleness closely after the great Model.

These points I feel sure will be conceded by every fair-minded student of Mr. Lincoln's life.

Summary of Negative Side.

Next I wish to sum up the evidence that would seem to favor the other side of the controversy. I think four points will cover this testimony which is largely of the negative kind.

1. Herndon's testimony that Mr. Lincoln was skeptical and once wrote a tract in which he denied the truth of revealed religion. Also the strange claim that Mr. Lincoln continued to be an infidel all the time he attended the Presbyterian church, deceiving the people as to his real sentiments.

2. The opinion of Hon. Jesse W. Fell, who knew Mr. Lincoln intimately, who says, "Whilst he held many opinions in common with the great mass of Christian believers, he did not believe in what are regarded as the orthodox views of Christianity." Mr Fell thought him of the same religious belief as Theodore Parker.

3. The opinion of Hon. David Davis, another bosom friend of Mr. Lincoln, agrees with that of Mr. Fell.

4. The fact that he never united with any church.

Let us examine briefly this testimony.

1. It is pretty generally agreed that Mr Herndon was not in several respects a suitable biographer. For instance, the shadow which he attempted to throw over Mr. Lincoln's birth has been proven, to put it mildly, a gross error. There is a very obvious tendency on Mr. Herndon's part to make his own religious views Mr. Lincoln's also. It should be borne in mind too, that both Mr. John T. Stuart and Mr. James W. Matheny whom Mr. Herndon quoted in proof of his assertion that Mr. Lincoln was an infidel all the while he attended the Presbyterian church repudiated the same.

Lincoln's Views Changed.

On the other hand, both of these men, together with Ninan W. Edwards, expressed the opinion that while Mr. Lincoln may have been an unbeliever in the earlier part of his life, while at New Salem, his views underwent a change and he became a believer in the truths of the Bible, even delivering an address before the Sagamon Bible Society.

The charge that Mr. Lincoln was insincere in his interest in religious matters is unworthy of Mr. Herndon; whatever Mr. Lincoln may or may not have been religiously, he was surely above duplicity.

2. As for Hon. Jesse W. Fell, and Judge David Davis, they were men of the highest integrity and ideals of truth. Under no circumstances would they have wittingly misrepresented Mr. Lincoln or anybody else. Mr. Fell's testimony is really a splendid tribute to Mr. Lincoln's religious life, certainly, if we are to take seriously what Mr. Lincoln said and wrote, "he held many opinions in common with the great mass of Christian believers." And I think we are nearly all agreed now, that one may reject the various disagreeing theories, dogmas and ceremonial systems and still not reject the divinity of Christ.

Views Not Identical With Parker's.

A few words, however, as to Mr. Fell's opinion that Mr. Lincoln's views were similar to Theodore Parker's. Mr. Parker was a brilliant and useful man. With his theological views I am not now especially concerned, but if one will but open a volume of Mr. Parker's sermons side by side with Mr. Lincoln's writings, he will be compelled to note the difference in attitude toward the Bible as well as in phraseology. These two men may have believed alike on many religious questions, but they do not express themselves as belonging to the same school of theological thought.

Hon. David Davis claimed never to have heard Mr. Lincoln express himself on the subject at all. Up to the last three years of his life, Mr. Lincoln's reticence on religious subjects seems to have been marked.

3. As to Mr. Lincoln's not uniting with a church, we have his own explanation that the long and involved creeds of the various churches perplexed him, nor could he bring himself sincerely to subscribe to them. Said he, "When a church will make as its sole article of faith the scripture, 'Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy soul and thy neighbor as thyself,' that church will I join. In Lincoln's day doctrinal aspects of Christian truth received the stress of pulpit emphasis. In our own, practical Christian living receives the emphasis of both the pulpit and religious press.

Contemplated Professing His Faith.

It should also be stated that there is considerable evidence to the effect that about the time of his assassination Mr. Lincoln was intending to make a public profession of his faith and unite with some church, likely the Presbyterian. There is evidence that he so expressed himself to Dr. Gurley.

To sum up now the whole matter, I think we may safely say that whatever may yet come to light regarding Mr. Lincoln's religious views, his Christian character, his strong faith, and the prayerful habits of his later life are established beyond any doubt. No one communion can ever claim him to the exclusion of others. He was greatly and grandly, yet withal simply, a Christian in love and tenderness.

His Christianity was uniquely nonsectarian, and undenominational.

Lincoln's mother was a Disciple, his father was a Baptist, his wife was a Presbyterian and during his residence in Washington, Matthew Simpson, the great Methodist bishop, was often his spiritual advisor. In earlier life, Lincoln's intellectual difficulty as to the deity of Christ classed him with the Unitarians, so it has come to pass that all of the above-named communions have at one

time or another claimed him as of their faith. This in itself is an extraordinary and unique tribute to a character that was simply, naturally and beautifully religious.

If anything could be added to the above paragraph, that would give it even a more universal spirit, it would be the fact that Mr. Lincoln's first teacher was a Catholic.

With the passing years, the limitations of Abraham Lincoln's religious views which were intellectual, and technical, will grow less and less apparent, while the great basic principles of the Christian faith which found such large expression in his daily life will grow more and more apparent until they will quite transfigure him, if indeed, they have not already done that.

Bloomington, Ill.

TRAVELS OF THE TEAM WORK CAMPAIGN

Itinerary and Results of the Get Together Movement.

BY E. E. ELLIOTT

When the "Team Work Campaign" now being conducted by the committee of the State and National Secretaries Association was launched, the promoters of the idea went about their task with much fear and trembling, lest the men of our churches might not take hold upon it with the necessary amount of enthusiasm to make the campaign a success. From the outset it has been one continual round of successes following closely one upon another. It was feared, also, that the gatherings on Saturdays and Sundays would not be well attended by reason of the mercantile activities of our cities on Saturdays, and the necessary round of religious duties of our congregations on the Lord's Day, but such has not proven the case. Beginning at Troy, N. Y., and continuing until the present writing in Des Moines, Iowa, every gathering has been of the sort desired and anticipated by the "Team."

The Cities Visited.

Troy turned out one hundred men, the largest gathering of men ever assembled in the history of our plea in that eastern city. Buffalo men and those from the Niagara frontier to the number of three hundred met with us about the banquet table, and gave the speakers such a hearty hearing that it has stayed with us to this moment. Uniontown, Pa., brought together one hundred and twenty-five of its sterling men on Saturday night. New Castle, Pa., accorded us a tremendous hearing on our first Sunday out. Akron, Ohio, turned the men out of its rubber factories, and other churches in the vicinity added to the horde, and when we took the count, one hundred and fifty were about us drinking in the addresses. Cleveland, Ohio, appreciated our coming but failed numerically to measure up to the standard of our previous appointments. Columbus did better, while Newark, whose appointment was made at the eleventh hour, gave us one of the nicest audiences of the trip. Lexington brought the men of eighteen churches of the community together, and they returned to their homes filled and thrilled with the great messages of the campaign speakers. The ministers of Louisville met with us at the hotel at noon as we passed through and served us with one of the tastiest banquets of the tour, and it was a delightful fellowship ending only with the departure of our train for Indianapolis. The Hoosier capital enjoys the distinction of having within its corporate limits some of the best churches and best preachers of the entire Brotherhood. We looked for a tremendous gathering in the afternoon of our Second Sunday, but in this we were disappointed. The men of Indiana had not caught the spirit of the occasion, and we were left to take the remains falling from the table after Newell Dwight Hillis obtained his audience of the afternoon. But we are never dismayed by a gathering such as we had at Indianapolis, even though it fails to measure up to our expectations. The one hundred men present stayed with us to the end and we congratulate ourselves upon the attendance and the attention of this number of men drawn from the ranks of our various churches in Indianapolis. Hammond, Indiana, drew one hundred and sixty men of twelve nationalities from the six churches of the Calumet District, the first meeting of the men of that industrial community ever attempted. Nelson Trimble and his good wife, Martha Stout Trimble, who divide the labor among the churches of Gary, brought over a whole carload from their churches, and these were augmented by Hammond, East Hammond, Whiting, South Chicago and Indiana Harbor. This was an inspiring sight and one not soon forgotten. Toledo came next with one hundred and forty men at the Norwood Avenue Church. Too much cannot be said of the work of the local committee here and elsewhere, who labored hard and faithfully to make the gatherings successful from an attendance standpoint. Detroit is blessed with a coterie of the best men we know of among the Disciples of Christ. One hundred and fifty of them met with us about the banquet board, and permitted us to bore them for a season, and strange as it may seem, they passed a resolution endorsing the Team Work Campaign and bidding us a cordial welcome to make Detroit a stopping place any time we are about the King's business in that vicinity. Then we stopped in Chicago for a brief rest, and took in the great banquet of the "Men and Religion Forward Movement," with J. G. Cannon, Fred B. Smith, President Judson of Chicago University, Judge Spencer of St. Louis, and others of national fame upon the program. The fellowship of the occasion with Morrison, Jordan, Ames, Muckley, R. A. Long and Macfarlane was a delight. Gibson City, nestling among the corn stalks of Illinois, came next, and gave us a splendid audience on a stormy night, in response to a twelfth hour appeal. Peoria, full of spirits, many of them exceedingly choice, was our Saturday night date in Illinois. The audience of about two hundred was added to by the presence of Ex-Pres. Hieronymus of Eureka, and Field Secretary H. H. Peters, and their good wives. Jacksonville is a quiet little city of homes down in the state, where about fifteen hundred of our folks follow the leadership of R. F. Thrapp, of whom none among our ministry stands higher. This was on Sunday, and Brother Muckley preached at the morning hour. In the afternoon we divided up, Dr. Kline going to the Old People's Home, Brother Madden to the Mission, while the writer addressed a large gathering of churchmen of the city at the Y. M. C. A. In the evening we told the story of the Kingdom to a crowded house at the church, and the appreciation of the people speaks from a letter of Brother Thrapp's printed in last week's issue. Springfield, Ill., which boasts of being the capital city of the prairie state, was the birthplace of our Board of Church Extension. Here is the tomb of Lincoln, containing the sacred dust of his family, his old home, and the very building where he pleaded his cases at bar. But all that is of the past. The Colemans are royal entertainers and took charge, body and soul, of the Team. Two hundred and fifty men gathered with us at the Y. M. C. A. for the banquet, which was served without money and without price to all who came. Men were present from as far away as Decatur, Athens, Petersburg, Girard and Virden. Some more resolutions were here added to our growing list of commendations. Champaign, Ill., is one of the prettiest cities of the state, with Urbana, nestling against her shoulder like a twin sister, eager to share in the joys of each other. The University Place Church is in process of erection, and will be one of the prettiest and most commodious in the great state when completed. One hundred and twenty-five men banqueted with us at the Y. M. C. A. Danville came next with a hundred men gathered in the drooping mist of a delayed storm. Terre Haute, with the same number about the tables of the Central Church, with St. Louis following with a great host of men at the Second Church. Among our auditors were J. H. Allen, J. H. Garrison, W. R. Warren, Marion Stevenson, C. C. Clark, J. H. Mohorter, and others whose names are prominent among us as a people. Springfield, Mo., brought together one hundred and forty men on Saturday night about the banquet board. Joplin gave us the surprise of the tour for a Sunday gathering. We had been told verbally, by letter and telegraph, that the Sunday supper for men was ill-advised, and all but impossible. These men of Joplin thought differently about it. They arranged with the good ladies of the Central Church to serve a supper to men at the evening hour. All the churches in the vicinity closed their doors or held services for ladies only in the evening. Neosho sent a carload of men, Carthage sent a delegation of nearly a hundred, and when the count was taken later in the evening, there were exactly four hundred men gathered about the tables, thus making the Joplin meeting the largest of the tour thus far. Kansas City has been having some great happenings recently. The pages of history have been turning rapidly for some weeks. The great hospital enterprise, city missions, various protracted meetings with Scoville, Martin, and others were in progress, but one hundred and fifty-five men from twenty-four churches gathered at the Independence Boulevard Church in response to the call of F. L. Bowen, chairman. St. Joseph, Mo., is the mecca of twenty-three counties of the seventh district, which has three hundred churches of the Disciples and thirty thousand members. This was the first meeting where the speeches preceded the banquet, but it was a success in every way. One hundred and thirty-nine men from nine churches of the community came together and gave us interested attention. Then the feast was served by the preachers of St. Joseph, having been previously prepared by them in the afternoon.

The Addresses.

Every address has been a "get together" speech. The State Secretary of Missions brings to the minds and hearts of these men the problems of the state. The Brotherhood representative presents to them a plan of operation for the men's society of the church, and follows this with reference to the program of the Brotherhood movement providing for the inspirational, educational and fraternal features of the organization. The representative of the Home Society tells of the work of American Missions in all its branches, city, district, state and national, including the work of the Board of Church Extension. The representative of our benevolent enterprises tells of the fellowship we are neglecting among the orphan, widow, aged and afflicted, and brings to the men assembled a vision of brotherhood without which the

(Continued on page 23.)

Our Readers' Opinions

A Misunderstanding, Not a Real Difference

Dr. Barrett's Rejoinder.

In The Christian Century for January 12, W. L. Hayden discusses my claim, made in The Century for December 29, that our Disciple brethren have done the people of the Christian Church a great injustice in claiming James O'Kelly as one of the leaders in the movement which brought into existence the Disciple Church as a distinct organization. He begins by confessing that a mistake has been made in this matter, but declares that it is an open question as to who made the mistake. That is a pretty good beginning, and we take pleasure in showing him who made the mistake.

With the error confessed, there is little difficulty in showing who committed the mistake. Brother Hayden does not even leave it for us to show the guilty party, he does that himself, as when he attempts to justify the error by saying: "Our movement has a right to claim all the servants of God as belonging to the whole Christian Church." Say, brother, does your movement claim John Wesley, John Knox, Chas. H. Spurgeon, Henry Ward Beecher and Bishop Phillips Brooks? These men were, beyond all human questioning, servants of God—were they also leaders in your "Restoration Movement?" The truth is, Brother Hayden clearly begs the question in an effort to dodge the main issue.

James O'Kelly was an advocate of the oneness of believers, but we deny that he was ever at any time a leader in the movement for the oneness of believers under the approved name of Disciples. He was never that, and no living man can prove it by reliable facts. There is no doubt as to who committed the error. It was done by the brethren who tried to sweep in all of Christendom on a platform so narrow that not one-fourth of the followers of Christ could possibly stand on it. Brother Hayden talks of the generous recognition of the faithful labors of "all men of God!" Aye, brother, the Christian church in which James O'Kelly was a leader offers fellowship to every child of God. Will the Disciples in their generous recognition of all men of God receive to their fellowship Methodists, Presbyterians, Episcopalians, Lutherans and Friends, as God's children, and without any change in views? If so, we hail you as brethren in the Lord, but if not, then what is your generous recognition of all men of God worth?

You declare that the Disciples "pitch into" others only because of their zeal for the truth. Sure, and so does the Roman Catholic and all the other fighting tribes—they have a zeal for the truth as they see it, but what of the truth as the other man sees it? He has as good a chance to see the truth as you have, and for all we know, he may have used it just as wisely. Now will you claim him as of your body, whether he accepts your view of baptism and regeneration or not? What say you, Brother Hayden? This is the crux of the situation. When the Disciples will agree to give membership and fellowship in their churches to every child of God on the basis of his being an heir of God and a joint heir with Jesus Christ to an everlasting inheritance, then we shall believe you are in earnest about union for all the people of God. That was the kind of oneness of believers in which O'Kelly was a leader. Will Brother Hayden and his brethren of the Disciple church, while trying to claim O'Kelly as a leader in their movement, agree in good faith to stand with him on that basis? If so, well; and if not, then you stultify yourselves in claiming him as one of your leaders. What say you, Brother Hayden? If you cannot stand for the oneness of believers on that basis, why attempt to palliate your self-confessed error by juggling words?

As a matter of fact James O'Kelly was not only not a leader in the Disciple movement, but there never has been any organic connection between the Christian Church, in which O'Kelly was a leader, and the Disciple Church, in which Alexander Campbell was a leader, and any attempt to make the contrary appear can rest on nothing but error, for O'Kelly was dead before the Disciple movement had any organic existence.

It is needless for Brother Hayden and this writer to have a war of words—that can do no good. Let Brother Hayden produce the historical data from reliable sources, showing that O'Kelly was a leader in the movement which brought forth the Disciple church, and I will immediately yield the palm to him, but till then this is enough.

Dayton, Ohio. J. PRESSLEY BARRETT.

Editorial Response.

It does not seem profitable to revive the controversy of five years ago in this unimportant matter. We are at a loss to account for the way in which our brethren of the Christian denomination took offense at the article of Rev. W. J. Wright which was the cause of all the controversy. In justice to Dr. Barrett we print the above rejoinder to W. L. Hayden and a few words of our own to which we do not think either Mr. Hayden or Dr. Barrett will wish to add anything.

Mr. Wright, now of Enid, Okla., was then secretary of the Disciples' American Missionary Society and prepared a historical sketch of the Disciples for publication in the program of the Norfolk convention held in 1907.

Following are the opening paragraphs of the article:

> The people known as Christians or Disciples of Christ, first appeared as a distinct people in America in the early part of the nineteenth century. They sprang up almost simultaneously in various parts of the country and in various denominations.
>
> Rev. James O'Kelly, of Virginia, a member of the M. E. General Conference, led off from his church a body of people who refused to wear any name but "Christian" or consider any book other than the Bible as authoritative.
>
> In 1800, Rev. Abner Jones, a Baptist preacher in Vermont, started a similar movement. As a result, congregations were formed in all the New England and North Atlantic states. The Bible was the only book of authority, the historic creeds were rejected, and the people and churches bore no name but "Christian."
>
> In 1803, Rev. Barton W. Stone and several other Presbyterian preachers withdrew from the Synod in Lexington, Ky., renounced all human creeds, took the Bible as their only guide-book, refused all names but "Christian," and proceeded to organize Christian Churches.
>
> In 1809, Rev. Thomas Campbell, a Presbyterian preacher residing in Washington, Pa., published a "Declaration and Address," in which he said that "The Church of Christ upon earth is essentially, intentionally, and constitutionally one, etc. * * *
>
> It will be noticed that the leaders of these movements, though widely separated geographically and denominationally, and knowing nothing of each other or his movement, alike saw and lamented the evils of a divided church; and that in the interest of unity and liberty, peace and progress, they alike rejected all the masks of denominationalism, and declared themselves simply to be Christians without denominations, and members of "one body," the Christian Church.
>
> It was natural that when these men learned of the nearly identical character of the movements they headed, they should seek to unify their forces. The two greater forces, that led by Mr. Stone, and that by Mr. Campbell, were brought into one in Ohio, Kentucky and Tennessee in 1832, after conferences between Mr. Stone and Alexander Campbell, son of Thomas Campbell. Since that time, many independent congregations holding common principles, have joined the movement.

This statement caused much feeling in the communion known as the Christian Church. *The Herald of Gospel Liberty* flew into a great rage (which we might have imagined time would have tempered) on account of what it called the inclusion of James O'Kelly among the founders of the Disciples of Christ. Mr. Wright, however, did not make any such claim. He was pointing out the religious movements just prior to and connected with the origin of the Disciples. The Rev. Abner Jones of Vermont is mentioned. But he is not on this account described as one of the founders of the Disciples' organization. James O'Kelly is mentioned not as a founder of the Disciples nor yet as a "leader in the movement which brought into existence the Disciple church as a distinct organization." He is set down as one who with his followers adopted the name Christian as the true name of the church and took the Bible alone, without a human creed, as the sufficient rule of faith and practice. In this position James O'Kelly has significance for the Disciples, for these are two of the cardinal ideals of the Disciples from the beginning.

O'Kelly has the same kind of significance for the Disciples' history that the Haldanes of Scotland have. But with this addition: It happened that after the Disciples were in existence as an organized body some years under the leadership of Thomas and Alexander Campbell, a great number of the congregations of the Christian churches—the churches which Barton W. Stone had led out of Presbyterianism and whose name "Christian" had been suggested to Stone by Elder Rice Haggard, a co-worker with O'Kelly—joined with the Disciples in one movement for Christian unity. There were probably three hundred of these congregations in Kentucky, Ohio, Indiana and Illinois. That there were so many is disputed by some Christian church writers, who allow only about fifty. But the number is immaterial. Whether there were three hundred or fifty or three, they greatly influenced the new fellowship in which they became partners. Barton W. Stone was their leader. Not all the followers of Stone came with him. Those who did not, remained with and helped to perpetuate the older communion to which Dr. Barrett and the *Herald of Gospel Liberty* now belong.

The Disciples do not claim that James O'Kelly had anything to do with the organizing of the body known as the Disciples of Christ, any more than John Wesley had or Roger Williams. Mr. Wright did not say that he was a leader in the movement "under the approved name of Disciples." It is a waste of words and temper to be denying that, Dr. Barrett. Mr. Wright distinctly says, that the leaders of these movements, "*knew nothing of each other or his movement.*"

It is equally a waste of words and temper to be denying that there ever has been "any organic connection between the Christian Church, in which O'Kelly was a leader, and the Disciple Church in which Alexander Campbell was a leader." No one ever said there was such connection—no one ever dreamed there was! Certainly Mr. Wright made no suggestion that there had been any organic connection between the two.

But the Disciples, while not numbering James O'Kelly as a founder of their organization, will go right on giving honor to James O'Kelly as a pioneer voice speaking for unity, for liberty, for the open Bible and the name Christian.

Dr. Barrett will not mind if we do that, we are sure.—THE EDITORS.

The Book World

ONE WAY OUT, by William Carleton. No more interesting book has recently come out than this story of a New Englander who "emigrates" to America. The pseudonym, William Carleton, masks the interesting personality of a man who up to the age of thirty-eight had led the conventional life of a salaried clerk. Starting in at eighteen with a small clerkship with a large corporation, he is advanced gradually, all the while a mere cog in this particular machine, with the incessant grind of trying to get the place of the man ahead. The occasional advance of salary meant only living in a better class boarding house and more expensive amusements with never an opportunity to save. After his marriage to his wonderful wife Ruth, to whom this book is a constant tribute, they settle themselves in a surburban home near this New England metropolis among neighbors who know nothing else but to live at the limit of their salaries, establishing a standard that makes itself into a seemingly inexorable law. Always before them is the ghost of sickness especially after the birth of their boy and the other equally haunting fear of losing the coveted promotion. Carleton reaches a salary of thirty dollars per week, but the social life that has grown up among them still makes it impossible to save a dollar. With the introduction of new short-cut systems in business methods, many positions are dispensed with and the dreaded blow comes when Carleton asks for a raise in his salary, is informed that the man next below him will for a small increase of salary combine the two positions and do the work of both. So at thirty-eight he finds himself with no position and worse —no profession, for his clerical routine had no business value outside of the niche he had occupied with this particular firm. Unable to obtain any work, he is driven to desperate resolve at the sight of foreigners who emigrate to America and are able to earn a competency and become employers within a comparative number of years. So with the announcement that they intend to "emigrate" they secure a small flat in the top of a tenement house in "Little Italy" and Carleton starts life afresh as a day laborer. The book continues this most interesting story of how they solved the problem of saner living, and the benefits that come to all of them. It is a refreshing commentary on the uselessness of much that civilization—so-called—demands and which is in reality only a burden. (Boston: Small, Maynard and Company. Pp. 303. $1.20 net.)

HOME LIFE IN IRELAND by Robert Lynd. This is not Mr. Lynd's first book on things Irish but he has written no better. This is a sumptuous volume of well illustrated and beautifully printed pages bound in red and gilt. To one who has tramped among the peasantry of Ireland it comes with the welcome of sometime Irish friend with whom he has chatted by the way and who, with great good nature and keen insight into things Irish, sits him down to converse for an evening, doing the talking himself. The pictures of Irish life are mostly taken from the north but there is not one tone of Ulster prejudice in the book. Himself a Protestant the author is able to deal, nevertheless, in the fairest fashion with the Catholic majority in the island and to see the prejudices of both parties. But this is not a series of essays on Irish problems; it is a series of keen-witted and fine-fancied conversations about Irish life, types, customs and foibles with no end of admiration for the excellent qualities in the real Celtic character and appreciation of its genius. Mr. Lynd is an artist at writing because he is an artist at seeing sympathetically, yet with enough reserve, to allow the edge of criticism to cut kindly and without leaving a wound. The illustrations are not fancied. They are from accurate photographs and they illustrate because they are well chosen and representative. (Chicago: A. C. McClurg & Co. Pp. 318. $2.50 net.)

THOMAS AND ALEXANDER CAMPBELL, by A. McLean, President of the Foreign Christian Missionary Society. This little monograph of sixty-two pages is written in the graphic style of the beloved leader of the missionary work among the Disciples of Christ. It holds the reader fast until the end and presents pen portraits of the two great leaders that are vivid because they are discriminating yet sympathetic. Their faults as well as their virtues are set forth in a manful way and the ardor of an admirer is saved from hero worship by the keen mind of a disciple who is quite the equal of his masters. Especially does this little book make a contribution to the growing appreciation of Thomas Campbell. It is worth while to go back to the early inspirations that moved the mind of that good man and renew the spirit of the movement by an appeal to the spirit that gave it being. It is the fate of every teacher to have his ideas petrified more or less and narrowed to a literalism. The Disciples have been no exception to the rule. This appreciation of those who initiated their reform is a call to stick close to the charter. (For sale by the Foreign Christian Missionary Society, Box 884, Cincinnati. Twenty-five cents.)

THE ROOT OF EVIL, by Thomas Dixon. A dramatic story of New York life, business and social, with all its tragedies, defeats, false ambition and consequent suffering laid bare. The development of a gigantic drug combine is traced, showing the minor workings of like schemes and the ruin brought the progress of business methods that demand combination, at the expense of all else. James Stuart, a young Southerner, enters the practice of law in New York, ambitious for a career more to satisfy the longings of his sweetheart for wealth and power, than his own desire. His innate honesty keeps free from yielding to the subtle temptations put before him, though at the cost of a heart-breaking struggle in giving up his boyhood sweetheart, whose unhealthy craving for wealth and luxury makes her sell herself in marriage to a multi-millionaire. While some of the characters and scenes are a bit lurid and overdrawn, for instance where Stuart attempts to walk on the heads of the mob who will not listen to his pleading during a run on the bank, it offers a commentary on the shallowness of the struggle for wealth and the disproportionate happiness it brings. (New York: Doubleday, Page and Company. Pp. 406. $1.20 net.)

FOR GOD AND THE PEOPLE, by Walter Rauschenbusch. This is a book of prayers in which the author seeks to give expression to the religious emotions of the social awakening. He believes that a new type of Christian man is being created and that this man bears a striking family likeness to Jesus of Galilee. But the church is not equipped to express in its worship the aspirations of the latest incarnation of the spirit of Jesus. Its hymns and prayers employ the language of another age. It avoids reference to modern facts and contrivances. The situation calls for a new vocabulary of prayer. Those who feel the need of revitalizing the worship of the church will be profited by the reading of the prayers of this book. They will find recognition of the modern society of children who work, of children who live in the streets, of working men, employers, doctors, nurses, inventors and artists. The dependence of man upon man as well as the dependence of man upon God is strongly emphasized. (Boston: The Pilgrim Press. Pp. 126. $1.00.)

THE LAND OF LIVING MEN, by Ralph Waldo Trine. Problems directly and indirectly related to political economy and government are discussed in this volume, which lays bare many of the wrong practices that are undermining the first principles of our free form of government. The cause of these conditions is considered, as well as the agencies that are at work to further lessen the people's right to govern. Mr. Trine brings home to us very clearly the fact that the remedy is in the hands of the people, and decries the lack of interest in political affairs which is every man's duty, instead of letting indifference or absorption in one's own business shift the responsibility to those whose interest leads them into graft and corruption, such as has filled the pages of our papers of late years. In a supplementary chapter the author takes up the subject of the higher life of man and its consequent expression in the national life. (New York: Thomas Y. Crowell and Company. Pp. 288. $1.25 post paid.)

FATED TO WIN, by J. Breckenridge Ellis. Readers who delight in the stories of the Angles and Saxons during the time of their invasion of Britain will find in this a stirring hero tale of love and war. The strong, virile types of the manhood and womanhood of that day are well drawn, half barbarous, but with a certain code of honor that demanded the relinquishment of life itself, to preserve this integrity of custom. Usfrey, free-born, but becoming a serf of Port, feels the mighty through the chance of circumstances, bepromptings of the ambition for freedom and leadership stirring within him, and finally leads his companions against the enemy through his prowess at war, and wins not only this victory but the love of the lady Cuthberga who had become his wife through pique and a desire for revenge. The story of the Christ who was friend of all men is just becoming known to them, and its chastening effect on one of the warlike characters is brought out. (Chicago: Laird and Lee. Pp. 346. $1.50.)

THE REALLY DOLL, by Josefa Thrall. This story has very real personages and fairy-like happenings in it. Uncle Hugh and Second Cousin Emily bring about the delightful surprise of a "really doll" to cheer the convalescent hours of little motherless Linda. Her wish is fully gratified in Babette who brings with her a dear little grandmother who could easily play the part of a fairy godmother and then in true fairy lore style, Linda and her adopted family "live happily forever after." Mechanically this is one of the most beautifully children's books of the season with exquisite binding decorated in gold leaf. The pictures are by Hazel I. Frazee. (Chicago: The Orville Brewer Publishing Company 75 cents. post paid.)

INTRODUCTION TO THE STUDY OF THE BIBLE, by Peter Ainslie. The author of this little book practices what he preaches. He is a teacher of the Bible. He gives a chapter on the importance of Bible study, a chapter on other bibles than our own, and two chapters on methods of study. Directions are given for marking passages. Outline of the books of the Bible follow. Important verses are indicated. The book is to be commended to all who wish to study the Bible itself rather than books about the Bible. (Baltimore: Temple Seminary Press. Pp. 71)

Rainier of the Last Frontier

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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CHAPTER XIII.

"Fagan Proves Himself Fagan."

How intricate the pattern of human affairs! Here is one, Sevier, of the Brigade Hospital Staff, compelled in his little conspiracy to weave into his plans Fagan's love of gold and Miss Benicia Royce's compassion for wounded men, Fagan's cupidity, her credulity. They were alike to minister to his own black end.

How well it all began to work: On the third day after the conspirators had talked in Calle Ermita, Miss Royce colors with conflicting emotions at receiving a rather unceremonious morning call at her pretty little quarters from Dr. Curt Sevier. He tells her that he has been asked to send a nurse and physician out to Malate 'barrio' on the San Blas trail to meet some fever stricken soldiers who have been left under guard by Gordon's Scouts. It was a rather rough ride but would she care to take the assignment and be ready to leave with Dr. Burns in a native "carromatta" within a half hour?

Benicia's eager assent was eloquent of a nature rarely given even to those born nurses of the Army Nurses Corps. To few nurses has ever been vouchsafed of Heaven so real and tender a compassion for human suffering. Accustomed as she was to tidings of disease and wounds and the sight of bodies racked with pain, she never failed to feel a rising flood of tenderness responding to each successive appeal.

When, with a light wrap over her arm and a small satchel in her hand she descended a half hour later in natty uniform to the hospital entrance she was surprised to find in the awaiting 'carromatta' not Dr. Burns, but Dr. Sevier.

His forceful eyes noted her color rise as he helped her to her seat.

"San Blas trail—Barrio Malate—Pronto, cochero," he said to the Visayan driver squatted before them, and then turned to his radiant companion: Burns couldn't well make it so I thought I would go personally. You're not averse, Miss Benicia?"

She responded graciously enough to please him and the coming crisis on the San Blas trail gave him a reckless buoyancy that soon charmed into musical rejoinders, repartee and laughter. As they rattled cheerily away over the rough stones of Calle Real a little urchin raced out of a cross street and legged it after them bawling piteously.

Sevier with reluctance directed the cochero to stop at Miss Bernicia's earnest request.

"It's little George Washington Rizal," she explained, as she smiled adorably at the dirty little rascal pattering up behind. "What is it, dear?"

Little George Rizal once abreast of the halted rig had nothing to say. His shiny brown face changed from drawn sorrow to stolid, fixed delight. Without hesitation he started up over the wheel on Miss Benicia's side.

The doctor interposed with as savage a word as he dared utter. With a thousand dollars in gold in the apparently innocent surgical case at his feet and with the girl at his side almost in his grasp for good, he did not relish the appearing of Benicia's little pet Filipino muchacho. "Vamoose, kid," he said sharply.

The little eight year old boy fell back from the hub with such a threat of tears that his old idol cried out, "O, doctor, let's take him out with us. There is no mother to worry about him you know. And I've promised him a ride so often. Could we?

"Just as you like, Miss Benicia," said Sevier coldly. But he did not regret the favor as the little fellow sprang in, for she bent toward him with such a look of acknowledgment that he drew a sharp breath to command himself.

The little carromatta rattled out past the last American sentry a half hour later. He was a big red-headed Irish infantryman and his face lit up as he saw the favorite nurse of the brigade in the rig. He brought his piece sharply to 'present' and smiled his admiration of her as the doctor saluted in response and Miss Royce bowed. Miss Royce was to think often of that fearless sunbrowned Irishman standing in salute of her at the edge of the lonely trail. The next two days brought him often to her mind, for it was only three miles beyond his post that the jungle on either side of the trail suddenly disgorged a half hundred ragged, nondescript figures who neatly halted the terrified driver of the carromatta, hauled him from his seat without ceremony and thrust wicked looking pistols and bolos into the faces of the physician and nurse.

The leading highwayman was a burly negro with a bandaged shoulder. Benicia's scream was one of real terror. Army nurse though she was, she found herself shutting out the grinning faces about her by closing her eyes while she clutched in piteous fear at Sevier's sleeve.

Hardly able to repress a thrill of fright himself, the guilty physician yet managed to play his part. Closing his hand protectingly upon one of hers he cried out,

"What does this mean? We are non-combatants on our way to relieve the sick. Give us back our driver and let us pass."

"You are a nervy man, doctor," responded the negro, with a wink designed only for Sevier. " But you can't bluff your way back to the enimies of the Republic Filipina—Vive El Presidente Aguinaldo!"

As prompt as a phalanx of 'supers' in an opera, came the response from the tatterdamalion insurgents clustered about the intercepted rig.

"Long live the Republic Filipina!"

"Madam, do not alarm yourself," continued Fagan, boldly staring at the now partially composed face of Benicia.

"We do not war on women. But hostages are useful to a man who has a price on his head. I trust that you will be sensible and understand that you are safer with our band of patriots than though you were in Iloilo at your work. A few weeks at most will be the length of time we shall detain you. Cochero, mount your seat and drive these Americans up this side trail to the spot where my Teniente will appoint you. 'Avante.'"

Stunned with her peril Benicia now found herself driven rapidly along a trail crossing the main trail at right angles. She was trying hard to think of the best way to remedy her situation but her mind was in a panic and the cool assurances of Sevier that it would all come out right were welcomed with eagerness as he still retained her hand and murmured his sentences in her ear.

They had traveled along the side trail for a hundred yards and were ascending a different grade before she could find her voice.

"Is—is it the renegade Fagan?" she fluttered, her terrified eyes falling in spite of herself upon the figure of the negro showing ahead of them.

"I regret to confirm your suspicions," murmured Sevier. "I do not think you ought to be deceived. It is undoubtedly Fagan. But do not despair, Benicia, do not despair. I swear I will have you safe home unharmed. I swear it. Do you believe me, Benicia?"

The caress in his voice at any other time would have alarmed her but it was grateful to her now and he, even with his plan at its most dangerous point, saw it and pressed her cold hand ardently. The carromatta rattled at last out of the narrow trail, went noiselessly through a glassy glade and finally halted in the midst of a group of crude nipa shelters. The litter on the ground, the burnt-out camp fires and the bamboo platforms with the most dilapidated of grass roofs, all told them they were in the temporary camp of Fagan, the most hated of the insurgent chiefs.

* * *

It was after hours of the most terrible fear strain of her life that night found Benicia lying sleeplessly in a hastily built shelter somewhat apart from the main camp. The insurgents had treated her kindly enough. They had prepared two meals for her but she had scarcely touched them.

Shortly after the arrival at the camp Sevier had been marched away with a squad of native soldiery in personal command of Fagan. With an awful fear in her heart that he was being led away to be shot, she saw him go and worshiped him in the shrine of her pure spirit as a hero of heroes when he turned before losing sight of her and gayly waved to her in reassuring gesture. He had not come back, but neither, thank God, had the negro commander.

There was something so purposeful and yet so catlike in the look and tread of Fagan that combined in her anguished mind, with all she had heard of him, caused her face to blanch and her body to grow quite rigid with fear as she thought of him.

And now it was close to 10 o'clock. The camp fires about which the men had boiled their rice in bamboo joints and roasted wild venison, were now only beds of embers from which the night wind occasionally resurrected a flash of sparks.

Back of her shack she heard the occasional stir of a man on guard.

No sleep was possible to her. She cuddled down in her now wrinkled uniform upon a pile of nipa leaves covered with a stolen cavalry blanket and found the tears of a great fear in her eyes

But nearby voices in altercation soon roused her to a sitting position. She gasped her only weapon, a long bladed pair of scissors, taken from her satchel, and tremblingly listened. For a time the voices—two in number, one cautious and the other strident—gave her no intelligent meaning. Then came a sentence in Fagan's accent:

"I reserve the right to change my mind." A lower voice, angry yet pleading spoke at length. It could be no other than Sevier's. Then Fagan's voice cut in sharply. "Why didn't you tell me what a prize package she was? Any man who would let her slip through his fingers is a fool—a blind idiot.

(Continued on page 24.)

For Valentine's Day

Out of a snow-cloud, cold and gray,
Something dropped on St. Valentine's day
Whirling and twirling, and soft and light,
Like wee little letters, all dainty and white;
And I guess the sky children were sending down
Their valentines straight to the children in town. —Ex.

Who Stole the Fish?

BY MISS Z. I. DAVIS.

"Mother, the boys want me to unite with the Good Will Missionary Band. They have 20 members and meet with the pastor once a week. Everything is done by the minister and his family to make us have a profitable and enjoyable time. Please may I join?"

"How much are the dues?" asked the widow, looking at him narrowly.

"Only 25 cents a month."

"That may not seem much to a boy who has his books, shoes, mittens and clothes all bought for him. After the rent is paid and the grocer bill met, my purse is empty. I am willing that you should join them if you will pay your own way," she said shortly.

"It takes all the quarters that I earn selling papers to buy tablets, and I don't know of any other way to get money," he answered disconsolately.

"Come," said his practical mother. "Idle hands are Satan's tools. Run down to the spring and fetch me a pail of water."

The pump stood near the kitchen door, but when soft water was wanted for washing, the spring that bubbled up at the foot of the hill never failed them, winter or summer.

Kenneth reluctantly grasped the pail and started down the slippery, frozen path. He was deeply absorbed in solving the problem of earning the missionary money. The society was the subject of conversation among the boys at noon and recess.

Just as he lifted the pail of water from the moss-grown rim, a man came along with a fish pole in his hand. "Do you keep minnows in there?" he asked. "We are going to fish through the ice and would be glad to buy bait of you every day."

"No," replied the boy, his face lighting up as a bright idea flashed through his mind. "But I can just as well as not."

"All right," said the angler. "Can you have some tomorrow morning for us? We will pay you well for them if you will."

The lad was silent for a moment. Where could they be obtained? Suddenly he remembered the little creek on the farm where his parents lived before his father died. It never froze over and the little fish glided about in the water all day near the old bridge.

"Yes," he said, "I will do my best to have them for you. If I fail, it will not be my fault."

"We will be here at 9 o'clock," replied the man, as he started across the field.

Kenneth almost ran up the long hill. Suppose that he could earn money enough to support his mother, so that she would not have to take in washing. She was growing paler every day. Only that morning he had heard her crying before God for help. "This opportunity is in answer to prayer," he mused.

"Mother," he began in an excited tone, "I am going in the country for minnows," he began, and then told her of his new plan.

It was nearly 8 o'clock when he returned. "Are they not pretty, mother," he asked, holding up a tin pail of the liveliest little fish imaginable.

As he started to empty them into the spring she called after him: "Lock up the hen house. Something disturbed the chickens last night."

Kenneth was up bright and early the next morning. He built a fire, set the tea kettle on and then started to the spring. But not a fish was in sight. With a clean stick he prodded the pebbly bottom and lower edges of the slats, but the bottomless barrel held nothing but water.

There were fresh tracks all around the spring that resembled those of a dog. It was indeed a keen disappointment to have his hopes so quickly dashed to the ground.

"I will get another pail of fish and then set a trap there tonight," he said in reply to his mother's question as to what he would do now.

The fishermen came, but were sorry about the boy's failure, and promised to come the next day.

The following morning Kenneth rose very early, and after lighting the kitchen fire, started toward the spring. He could scarcely believe his eyes. There was the thief fast in the trap. It was the most beautiful animal that he had ever seen. Gently approaching it, he snapped a chain about its neck and released its foot from the trap.

"Ah," exclaimed the fisherman upon seeing it, "you have something more valuable there than all the fish you could sell in a year."

"What is it?" asked Kenneth eagerly.

"A silver gray fox. Its pelt is worth $600, if it is worth a cent. I should not be surprised if it is the very one that escaped from the City Park. They have advertised for it and offer a large reward to the one who finds it."

Later Kenneth found it was the identical fox that was missing from the public gardens. He was given a large sum for its return and was glad that the beautiful animal could still have its life.

"Now I can join the Good Will Band and send out a missionary all myself," he exclaimed joyfully. "Even then there will be enough left to buy a pretty home for us, dear mother," he said.

The Junior Pulpit

BY "MARK WAYNE."

FOGGY WEATHER.

When we haven't anything else to talk about, we always talk about the weather. It's such a mysterious subject and always has something new for us. You never can tell what it is going to be tomorrow. You can't tell whence the weather comes or whither it goes. That's just the way with most people; you don't know where to find them or how to take them.

There are four kinds of Christians of which the weather reminds me. The first are Christians in no weather, wet or dry, shine or shower, blow or calm, warm or cold, they are always dreary, always selfish and cold and ugly. Then there are foul weather Christians, who curse and carouse until a really dangerous storm and then they begin to pray. Such Christians are very pious when they get sick, or are afraid of dying, but when the danger is over and the clouds are past they forget their prayers and their promises and are as bad as ever. A third kind are the fair weather Christians. They are good when the weather is good. When they are prosperous and in health and have money and friends, and when things go to suit them they are very nice people indeed. But when bad weather comes, stormy and cloudy, they lose their kindness and turn sour just as milk turns sour when it thunders.

But the best Christians are the Christians in all kinds of weather, who are always faithful to duty, always hopeful of success, always pleasant and lovable whether it is storm or shine, winter or summer.

Which kind of Christian are you?

Across the ocean, in London, and the rest of England, the main mischief of the weather is the fog, and the main mischief of the fog is the coal dust and soot. He have heard of darkness in Egypt that could be felt, but this kind of dark can actually be seen and smelt and tasted. This ugly fog shuts your eyes so that you can't see, and stops your ears so that you can't hear, and sticks big sooty patches all over your face and hands and crawls up your nose and throat so that you can smell and taste nothing but yellow fog; you can't find your way, so you get lost; you can't hear the horses so you get run over; you can hardly breathe so that you are nearly suffocated. And the brightest street lamp doesn't help you very far in all this thick gloom.

Now there are many kinds of darkness. The darkness of a dungeon, of a stormy day, of a starlight night, or of a black night, but none so bad as a London fog.

And so our souls go through many kinds of darkness; dungeons of pain, storms of affliction, nights of anxiety, or nights of black ignorance; but never was there so great darkness as the thick fog of sin. It gets in your eyes, your ears, your nose and throat; it blinds you, it deafens you, it sickens you, it suffocates you, and all the time it lasts it drags you nearer to death.

Jesus breathed upon his disciples and said: "Receive my Spirit." You know when the wind comes the fog lifts and rises and goes away. Boys and girls, let Jesus breathe upon you the breath of His Holy Spirit and drive out from your life the deadening terrible dark fog of sin.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, FEBRUARY 12.

Theme for the Day.—One who Overcame.

Scripture.—He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem which cometh down out of heaven from my God, and mine own new name.—Rev. 3:12.

Yes, this is he who ruled a world of men
As might some prophet of the older day,—
Brooding above the tempest and the fray
With deep-eyed thought and more than mortal ken.
A power was his beyond the touch of art
Or armed strength; it was his mighty heart.
—Richard Watson Gilder ("On the Life-Mask of Lincoln.")

Prayer.—Our divine Father, we give Thee thanks for the lives of those who have wrought great things in behalf of righteousness and the cause of humanity. We remember in love and reverence one whose name this day brings to our minds. We are all truer and braver men and women because of his life. And knowing his great faith in God and in the victory of the right, we are sure that he has an abiding place among the victors in the temple of our God. May we consecrate our lives to the best service we can render our age, our country and the kingdom of God. We ask in Christ's name.—Amen.

MONDAY, FEBRUARY 13.

Theme for the Day.—A Voice for the Voiceless.

Scripture.—Unto you, O men, I call, and my voice is to the sons of men.—Prov. 8:4.

They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am a voice.—John 1:22-23.

But he who from the darkling mass of men
Is on the wing of heavenly thought unborne
To finer ether, and becomes a voice
For all the voiceless, God anointed him:
His name shall be a star, his grave a shrine!
—Thomas Bailey Aldrich ("In Westminster Abbey.")

Prayer.—Holy Lord, we adore Thee for Thy gifts of grace to us. Thou hast sent us prophets and teachers to tell us of Thee, and speak in behalf of the Great Teacher. For these voices in witness of the truth we praise Thee. They have pointed us to the Light that lighteth every man. May our souls be ever open to their witness, and may we hear and repeat the message they bring. We recall with wonder the life and ministry of him who came as a voice in the desert to announce the coming Christ. Not less truly may we bear witness to the Savior, whose kingdom is at hand. In his name we pray.—Amen.

TUESDAY, FEBRUARY 14.

Theme for the Day.—The Message of the Mountains.

Scripture.—Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.—Psalm 90:2.

As the mountains are round about Jerusalem, so Jehovah is round about his people from this time forth and for evermore.—Psalm 125:2.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.—Isa 52:7.

High on the glacial slopes we plant our feet
Beneath the gray crags insurmountable;
Care, like a burden, falling from our hearts;
Joy, like the wings of morning, spiriting
Our souls in ecstacy to outer worlds
Where the moon sails among the silver peaks
On the four winds of Heaven.
—Charles Warren Stoddard ("In the Sierras.")

Prayer.—O Lord, Thy righteousness is like the great mountains, and Thy mercy like the mighty deep. We are in awe at the thought of Thy loving kindness, and we look up to Thee as those who have trembled at Thy work in nature and in the soul of man. Help us to rise to nobler heights, and to dwell in wider spaces. We would breathe a purer air and gain a broader view. Then shall we lose our cares, and find a greater joy in the contemplation of Thy love. Lift us up, for Thy mercy's sake.—Amen.

WEDNESDAY, FEBRUARY 15.

Theme for the Day.—The Greatest.

Scripture.—Bless Jehovah, O my soul. O Jehovah my God, thou art very great; thou art clothed with honor and majesty.—Psalm 104:1.

Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens and in the earth is thine; thine is the kingdom, O Jehovah, and thou art exalted as head above all.—1 Chron. 29:11.

It is said that the senses are great;
Greater than the senses is the mind:
Greater than the mind is the Reason;
But what is greater than the Reason, is HE.
—The Bhagavad-Gita ("The Yoga of Action.")

Prayer.—Our Father, we love to speak with Thee. It is an honor past all believing that Thou hearest and answerest our prayers. Men have adored Thee in all the nations and under every sky. They have called on Thee by all the hundred sacred names. But we have learned from Jesus to call Thee our Father, and we grow happy in the thought that in his name we can come very near to the God he loved. Give us truer appreciation of the faith of those to whom he has not yet spoken of Thee. And may we hasten to bring them his message of the Father of all. In his name we pray.—Amen.

THURSDAY, FEBRUARY 16.

Theme for the Day.—The Summons.

Scripture.—Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs.—Isa. 26:19.

Now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand.—Rom. 13:11-12.

O souls that lie sleeping
In doubt and in night,
Wake, wake from you weeping!
Day comes, in despite
Of cavil or grieving.
Man's best of believing
Is but the receiving
Of heavenly light..
—Grace Denio Litchfield ("The Sunlight.")

Prayer.—We have wasted too much time in doubt and hesitation, our Father. With shame we confess that we have been dull of vision and unready to respond to Thy call Summon us forth to the work of the day. Save us from cowardice and refusal. Stir our spirits, even with suffering, that we may awaken truly to the work of God in the world. Then grant us the light that we may see and not walk in darkness, and we shall find peace in the dawning of the day. —Amen.

FRIDAY, FEBRUARY 17.

Theme for the Day.—Dawn upon the Mountains.

Scripture.—And he went and met him in the mount of God.—Ex. 4:27.

Until the day dawn, and the daystar arise in your hearts.—2 Pet. 1:19.

Look higher: then—perchance—thou mayest
—beyond
A hundred ever-rising mountain lines.
And past the range of Night and Shadow—see
The high-heaven dawn of more than mortal day
Strike on the Mount of Vision!
—Alfred Tennyson ("The Ancient Sage.")

Prayer.—Heavenly Father, we look up to Thee, who art enthroned upon the everlasting hills. We cannot doubt Thy love, for the proofs of it are unnumbered. When we have thought there was only darkness about us, suddenly the light has broken, the dawn has come. and we have found joy. Even so would we ever confirm our souls in the faith that Thou wilt shine upon us in every hour of darkness. And in this confidence we commit ourselves to Thee.—Amen.

SATURDAY. FEBRUARY 18.

Theme for the Day.—The Making of Man.

Scripture.—And God created man in his own image, in the image of God created he him: male and female created he them.—Gen. 1:27.

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.—Gen. 2:7.

Ay, and heaven heard, and was with him, and gave
The gift that made him master and not slave;
Even in that stress and horror of his fate
His thronging cry came half articulate,
And some strange light, past knowing, past control,
Rose in his eyes, and shone, and was a soul.
—F. W. H. Myers ("From Brute to Man.")

Prayer.—Our Father who art in heaven, we have read in the sacred records of the past that Thou didst create man in Thy likeness. We have no key to unlock the secret of the hour, the manner of the duration of this transaction. We only know that out of the brute dust we have been made, in the likeness of God we are designed to be, and all between is the process of the divine creation. Save us from the boast that the work is done. May we not rest content till we gain something of the stature of Christ. In his name we pray.—Amen.

We have a season, the calmest and most delightful of the year, which we call the Indian summer. I often say the autumn of our life resembles that happy and serene weather, and am thankful for its rest and its sweet sunshine.—*William Makepeace Thackeray.*

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section VIII. Ahijah of Shiloh (I Kings 11:26—12:15)

Topic for Sunday, February 19.

QUESTIONS.

1. What were some of the difficulties that confronted Solomon on his accession to the throne?
2. How did he meet these emergencies?
3. What important alliance did he make?
4. What were the chief building enterprises of Solomon's reign?
5. Where did he procure the materials for these structures?
6. What were the sources of his wealth?
7. What features of his rule lessened his popularity?
8. Of what political significance were Solomon's many wives?
9. What were the popular features of his reign?
10. With what three men did he have difficulty?
11. What is the picture of Solomon presented in the prophetic narratives?
12. In what regards does it suggest another opinion?
13. What was the nature of Solomon's wisdom?
14. In what respect was he a religious man?
15. What was the actual result of his building the temple?
16. How were the prophets treated in Solomon's reign?
17. What plan did they adopt to preserve the older faith?
18. What were the real causes of the revolt?
19. What were the relations of Ahijah with Jeroboam?
20. Describe the events of the assembly at Shechem.
21. What was Jeroboam's later attitude toward the prophets?
22. What other prophets are named in this period?

* * *

1. THE REIGN OF SOLOMON.

(1 Kings 2:12, 11:43.

When David died it was not strange that there should be some misgiving on the part of the loyal supporters of the throne, for Solomon was a youth, and there were dangerous elements both at home and abroad (cf. Psalm 2). But the young king dealt with the situation so firmly that his power was soon recognized by all. Adonijah, his designing brother, Joab, the unscrupulous captain in David's reign, and Shemei, the rebel, were put to death, while Abiathar, the priest, was removed to make room for the more friendly Zadok. The royal marriage contracted by Solomon with the daughter of the reigning Pharoah of Egypt must have given the young king unusual prestige. Not given to war, like his father, he turned his attention to building almost at once. He constructed the palace, the chief feature of which was the "House of the Forest of Lebanon," so-called from its pillars and cedar work. This took thirteen years. Then he built the Harem, which was known as "The House of the Daughter of Pharoah," after the chief wife. The temple took seven years for its completion. Then there were such additional enterprises as the fort Millo, the additional walls, and the store and garrison cities built in various parts of the kingdom. In order to carry out these plans, Solomon entered into a contract with his father's friend, Hiram of Tyre, to furnish cedar and stone in return for supplies of wheat and oil. He also established a sea trade with India, sending out his ships from the port of Eloth on the Gulf of Akaba. By means of this traffic, and the importation of horses and chariots in the trade with Egypt, Syria and the Hittites, Solomon acquired enormous private wealth. But in spite of his fame and popularity, there were features of his rule which awakened resentment. The change from the simple life of the age of Samuel and David was too rapid and violent. In the organization of his kingdom for administrative purposes the old tribal boundries were disregarded and a new system of royal districts took their place. But most distasteful of all was the corvee, or levy of workers required by the king for his extensive building operations, and the taxes needed in the maintenance of the harem and court which Solomon gathered about him. Even if the biblical numbers are greatly exaggerated (700 wives and 300 concubines) the public burden of such an establishment must have been very great. Of course these women had political significance. Many of them represented foreign alliances cemented by marriage. This form of polygamy has always been an important item in the diplomacy of oriental courts.

On the other hand there was much in the spectacular character of Solomon's rule to please an impressionable people like the Hebrews. Jerusalem became a beautiful city. The pageant of the court and the army was pleasing to a splendor-loving race. The achievements of the king in trade, organization and the enrichment of his kingdom, filled the people with pride. The visits of other rulers, like the Queen of Sheba, not only added to the brilliancy of life at the capital, but increased the reputation of Solomon. Even the adversaries who threatened to give him trouble—men like Hadad of Edom, Rezon of Zobah and Jeroboam of Ephraim, were compelled to take refuge under the protection of Egypt.

2. THE CHARACTER OF SOLOMON.

The impression made by the casual reading of the records of Solomon's life is that he made a good beginning, but under the influence of the court and harem he declined toward the close and became a despot and a voluptuary. Probably these impressions are due to the disappointment of the prophets at the results of Solomon's work.

The truth seems to be rather that he was a man of totally different character from his father David. He was far abler and shrewder in taking advantage of the opportunities of government for his own profit. To a naturally alert mind which made him observant of the phenomena of nature, he added the advantages of all the educational discipline the times afforded, perhaps under the instruction of Nathan, so that he bore the reputation of being the wisest man of his age. But his wisdom was of the nature of intellectual cleverness and political sagacity rather than breadth of vision and concern for the highest good.

As to his interest in religion, it was rather the recognition of its value as a necessary and picturesque feature of his kingdom than a personal relation with God, such as David had sought. In spite of the public and rather formal expressions of Solomon's piety, the impression made by the records is that he was not a deeply religious man in any sense, but rather a secularist, who desired to make religion as spectacular as possible, and therefore use it in the adornment of his capital and the enrichment of the external side of public life. He was a worshiper of Jehovah, the God of his father. But it was a part of his deliberate policy to enrich his city with the shrines of other gods, such as his many wives adored. In this conduct he sought to gain all the advantage which the presence of foreigners and the encouragement of other forms of worship would bring to his country.

Even the building of the temple, to which David had looked forward with such longing, was to Solomon hardly more than the completion of his plan for the architectural adornment of Jesusalem, and the addition of an elaborate scheme of religious ceremonies to the program of his court.

* * *

3. THE WORK OF THE PROPHETS.

Meantime the estate of the men of prophetic character was increasingly difficult. In the reign of David they had been honored and trusted. Nathan ranked higher even than the king, at least in David's regard. But in Solomon's reign all this was changed. The king was the state. He assumed the posi-

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

tion of a true oriental despot. The priests, the public ministers of religion, whose elaborate vestments made them a picturesque feature of the court, were honored. But the prophets were given scant regard, and they felt that with their relegation to obscurity the dangers to the true religion were greatly increased.

The apprehension felt by Nathan in connection with David's desire to build a temple was more than justified by events. The priests were attracted to Jerusalem by the protection and profit afforded by the great central religious establishment, and the rural districts were left without care. The Temple was not the only shrine, to be sure, for Solomon himself honored others. But it soon displaced all others in the public mind, and the prophets feared the results of such centralization. The entire drift of events was toward a strong, autocratic, secular state, like the neighboring nations. The despotism of the court was bad enough. The burdens of the people were sufficient cause for complaint. But still worse was the peril that threatened religion. Better by far a simpler government and a genuine regard for the national faith, such as had prevailed in Samuel's day, than all this wealth and ceremonial.

The people of the orient are naturally patient. They bear heavy burdens with small complaint, particularly if they can enjoy the pageantry of royal shows. If they had been left to themselves they might have endured even heavier burdens than those imposed by Solomon. But the prophets felt that the time to act was now, before the load became too heavy and the monarchy firmly established. They determined to curb the pride of the court, and failing in this, to fan public resentment into such a flame of revolt as should consume the fabric of absolutism. The death of Solomon gave them the occasion. Jeroboam the son of Nebat, a chief of levies of the tribe of Ephraim, was their instrument and Ahijah of Shiloh was their leader.

* * *

4. AHIJAH AND JEROBOAM. (1 Kings 11:26-12:15.)

During the final years of Solomon, Jeroboam had attracted the king's attention as a man of ability. In making the extension of the walls of Jerusalem and the construction of the fort Millo, Jeroboam was in charge of the workers of Ephraim and Manasseh. He seemed to the prophets the most likely man to entrust with their design, and accordingly Ahijah made his acquaintance and opened to him the plans of the group. In a long and earnest conference, perhaps only one of many, he made clear to him the opportunity offered, the basis of the prophetic dissatisfaction with the present tendency, and the promise of popular support as the result of the organizing work of the prophets. We are even told that Ahijah gave Jeroboam forcible illustration of the coming division of the kingdom by rending his own new mantle into twelve strips, of which he gave the young Ephraimite ten.

In spite of the secrecy which all concerned must have endeavored to maintain, the conspiracy was partly revealed, and Jeroboam had to save his life by flight to Egypt. But the work of preparation went on in his absence. The prophets did not intend to proceed to extreme measures without giving Prince Rehoboam a chance to save his throne. But they probably knew enough of his disposition to forecast the result, and they did not desire to be unprepared for whatever might happen. The fact that they appeared so slightly in the matter, and allowed the entire movement to assume the character of a political revolt is not only natural, but an indication of their wisdom.

At Solomon's death Jeroboam was recalled and Reboboam was summoned to a national assembly at Shechem, the ancient sanctuary in the north. There he was asked to submit his program or platform. Would he lighten the popular burdens, or follow the policy of his father? If he were willing to concede the popular demands, which the prophets had skilfully incited, there was hope for a return to the earlier simplicity of Israel's life. If not, then the decisive step must be taken.

The issue was made and Rehoboam submitted the popular demands first to the older men, who knew the changes from the days of David, and advised concession, and then to the young men who had grown up with him in the hot-house atmosphere of Solomon's court. They advised no compromise with the conservatives and the prince made the fatal choice. Instantly the cry of rebellion was raised, Rehoboam was compelled to escape for his life to Jerusalem, the overseer of the levies whom he sent to recall the people to allegiance to the house of David was stoned, and the breach was irreparable. Jeroboam was crowned soon after, and became king of the ten northern tribes. The prophets had accomplished their purpose. From the point of view of national unity and political power they had wrought unspeakable folly. The nation never recovered from the shock of that division. Henceforth it was destined to be only a second or third-rate state. But from the point of view of religious concern the nation was saved. And the price was not too heavy, for Israel's contribution to history was not political, but ethical and religious. Ahijah of Shiloh and his colleagues had done their work with courage and success.

* * *

5. ANOTHER PROPHETIC WORK.

That the prophets of the north and south acted in concert is shown by the refusal of Shemiah of Judah to allow Rehoboam to invade the realm of Jeroboam after the revolt (1 Kings 12:21-24). Later on, Ahijah voiced the bitter disappointment felt by the prophets at Jeroboam's refusal to follow their counsel. In fact the new king patterned his government as nearly as possible after that of Solomon. He set up shrines and bull-images of Jehovah at Bethel and Dan, he dislocated the calendar of the feasts, and inducted non-Levites into the places of the men who had withdrawn to the temple at Jerusalem. When his son fell sick, Jeroboam sent his wife in disguise to Shiloh to secure from the prophet a verdict on his recovery. But the indignant Ahijah used the opportunity to recall the hopes which Jeroboam had blasted, and the tragedy which awaited him (1 Kings 14:1-18). Nothing further is known of Ahijah. Prophetic traditions are preserved in 1 Kings 13, and in 2 Chron. 9:29 mention is made of a writing of Nathan regarding Solomon, a prophetic work by Ahijah of Shiloh, and certain oracles of Iddo the Seer concerning Jeroboam the son of Nebat.

* * *

FOLLOWING STUDIES.

The next two sections will deal with Elijah, and the two that follow with Elisha.

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TOPICS FOR FURTHER STUDY, REPORTS OR PAPERS.

1. Solomon's treatment of Adonijah, Joab, Shemei and Abiathar.
2. The relations of Israel and Egypt in Solomon's period.
3. Solomon as a builder.
4. The character of Solomon.
5. The influence of the temple on the life of the nation.
6. The good and the evil results of the division of the nation.

Christian Endeavor Lesson

BY W. D. ENDRES

TOPIC FOR FEBRUARY 19.

Serenity: How to Get It; What It Accomplishes. Jno. 14:1; 16:33.

Often when the clear blue of the sky stretches over us with not a cloud nor so much as a thick atmosphere to obstruct our vision it has been described as serene. With the same word is an undisturbed body of water described which lies before the eye placid and calm. Applying the word with this general conception to our own minds and hearts, we say a person who has a bright clear vision unobscured by misgivings and uncertainties, and who meets his disappointments and difficulties with an untroubled soul, who approaches his task quietly and with poise is serene. This is his attitude not to any particular duty or phase of his life, but to life as a whole.

It comes only through a profound faith in God. The world in which we live is so large and mighty and bewildering, and we are so little and weak and puny, and the span of our lives is so short that to take God out of our consciousness is like robbing the pilot of his compass in midocean, with even the stars hid from his view by the clouds of an approaching storm. For be it remembered that storms burst upon the lives of us all. It is no wonder that multitudes are tossed on the high seas of life and that waves of adversity swallow up the thousands. They are troubled by their failures; they yield to the appetites of the flesh; they are caught in the snares which were craftily laid by others; they are hemmed in and hampered by their own ignorance; their own strength is only weakness and no source of strength is known to them. But where God is enthroned in the life, where God is made the author of the universe, the giver and protector of our lives and where the life of the individual is brought into subjection to Him, lived in the fear of God, with faith; where his justice, his providence, and his fatherhood prevails, the soul is anchored and refuses to be moved by the passing whirlwinds which overtake it. Not that trouble does not come to one who has faith but that faith gives him vision, a means of interpretation, a trust that refuses to be moved by the little eddies of the stream.

Serenity gives power. It enables one to maintain his own poise. It gives him vision entirely hidden to one who does not have it. The resultant assurance shuts out trouble and anixety and secures peace and tranquility. This naturally enough inspires confidence and trust on the part of these who are less strong. This opens into the two great avenues of service; the enrichment of our individual lives and the service which we might render to others. Here stretch before us the various fields of benevolence and charity, world-wide missions, evangelism, etc., etc.

The serene soul has sustaining power. It is easy to be induced to make lofty resolutions when the soul has been profoundly stirred, when the atmosphere is charged with it and scores of others are moving in that direction, but only the soul which is stayed on the eternal one can stand the varying experiences of the succeeding decades.

In the little world in which children have their existence, whosoever brings them up, there is nothing so finely perceived and so finely felt as injustice. It may be only small injustice that the child can be exposed to; but the child is small, and its rocking-horse stands as man hands high, according to scale, as a big-boned Irish hunter.—*Charles Dickens.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

—The Congress

—Of Disciples of Christ

—Meets in Springfield,

—April 18, 19 and 20,

—West Side Church.

—Illinois will be hostess.

—It is not too early for preachers and laymen to begin preparations looking forward to a large attendance.

—A great program is prepared.

—Unquestionably, the Congress will be the largest and best in its history.

* * *

C. R. Mitchell of Eureka, has begun a pastorate for full term at Cooksville.

Evangelist E. N. Norton, is to hold a meeting at Raymond beginning January 30th.

James H. Brooks is available for a pastorate, or to assist in revival meetings. He can be addressed at Clayton, Ill.

H. J. Reynolds is having the assistance of Evangelist Sword in a meeting at Camp Point, just recently begun.

Stephen E. Fisher is holding a short meeting for the Webber Street Mission in Champaign.

The Sunday-school Union of Peoria listened to an address by R. A. Doan of Ohio, January 17th.

Casey church is being ministered to by J. A. Clemens, who has but recently become pastor there. He removed from Toledo to this point.

W. B. Slater of First Church, Moline, has a prayer-meeting with from thirty to fifty per cent of the entire membership present each week.

N. S. Haynes of Decatur, is pastor of the church at Mt. Zion in Macon county. The building just completed, will be dedicated very shortly by J. Fred Jones.

Heyworth received an offering of about $20.00 which will be increased and sent to Eureka College. This church, with its pastor, C. J. Robertson, observed Education Day.

George H. Brown has recently organized a brotherhood in his church at Charleston. The charter membership roll includes eighty-two names.

Rome G. Jones is pastor of the church at Washburn where there were forty-two additions during last year. Mr. Jones is ready to assist some church in a meeting if he is called at once.

Sidell Church observed Education Day. The pastor, P. F. York, preached on "Christian Culture and Eureka College," and received an offering of $23.00 for this school.

The Fisher meeting, with J. Frank Hollingsworth as pastor and evangelist, is continuing with splendid interest. The minister is greeted with crowded houses and his labor is being rewarded with additions.

S. Elwood Fisher, minister of the church at Dixon, is holding his own meeting. He is having assistance from Elmer E. Rice, in conducting the music. The latter is a member of Dixon Church.

Literberry Church, with C. G. Cantrall as minister, recently closed a three weeks' meeting, in which one hundred and seventeen were added. Charles W. Ross was the evangelist.

Major Griffith is conducting a revival at Allenville. The evangelist's wife and daughter are assisting in personal work and consequently, up to a recent date, there had been twenty-six additions, eleven of them by confession.

Centralia church, where J. S. Rosborough is minister, has a Sunday-school with an ambition to have seven hundred in attendance. They already have about five hundred and are in a contest with the Sunday-school at Litchfield.

H. L. Willett has been lecturing on the "Life of Jesus" during the past two weeks in the Wabash Avenue Church, Kansas City, of which L. J. Marshall is pastor. His series of six lectures was divided into two parts, using three evenings of each week.

Final results of the Sword and Rice meeting at Mt. Sterling, show forty-seven additions. Of this number, forty-one were by confession. The congregation, and minister, A. L. Cole, are very enthusiastic in their commendation of the evangelists.

Charles W. Ross, with Mr. Seniff as soloist and musical director, began a meeting the latter part of January, with A. E. Underwood and his congregation at Chapin. At the conclusion of this meeting, Mr. Ross will discontinue his evangelistic work, having accepted the church at Litchfield.

At the Field Workers' Convention held in St. Louis, which was composed of state Sunday-school secretaries, the I. W. Gill flag was awarded to Illinois, for having the largest mileage in travel of those participating in the great men's parade at Topeka, during the National Convention.

George W. Wise, pastor at DuQuoin, is co-operating with the ministers of the Methodist and Presbyterian churches in a union revival meeting. The evangelists are Hamilton and Peannam. Prospects are said to be favorable for a fine fellowship as well as for a considerable ingathering.

Kankakee church enjoys the largest prayer meeting in the city, which is said to be one of the most interesting features of the church. The pastor W. O. Livingstone, is receiving additions to the congregation nearly every Sunday. For the first four weeks of January there have been 12 additions.

Onarga Church, is doing an exemplary thing, in allowing its pastor, Milo W. Nethercutt, to hold a meeting in a neighboring church, unable to pay for an evangelist. Mr. Nethercutt is in a revival at Westville, while his own congregation is continuing his salary.

At Danville, First Church where William E. Adams is pastor, the official board is meeting five minutes before the morning service for prayer. Doubtless many a pastor would welcome the innovation in his church, especially so, if it were proposed voluntarily by the members of the official board.

Howett Street Church, Peoria, is in a meeting with splendid results so far. W. O. Harlow is evangelist. Early reports from the meeting indicate a prospect for large results. Mr. Price, the pastor, has been preparing the congregation for some time for this special effort.

Gibson City is in a meeting conducted by the pastor, with four added the first Sunday. This church accepted the cancelled date of Rock Island, for a "Team Work" banquet, and was greatly pleased by the presence of the committee and their addresses. Every man made friends for his cause and the vision of the local church was enlarged.

Gibson City already has a good brick building but the church's activity is causing its inadequacy to become apparent. Active Sunday-school classes are overflowing all the space it is possible for them to be given, and proper care for this department, as well as others, is causing the minister L. O. Lehman to have ambitions for a completer and more satisfactory edifice.

The Apportionment Plan has been adopted by the University Place Church, Champaign, for increasing the membership of the Sunday-school. The system works well in church finances. We shall watch to see whether it succeeds as well in increasing membership in the Sunday-school. The superintendent wants an enrollment of one thousand and he is levying each class for its proportionate share.

W. E. Harlow, who has been in a successful meeting at West Bluff Chapel, Peoria, Ill., is now leading a meeting at Howett Street Church, to be followed by services at Central Church. Education day was observed at Central Church, on Jan. 22, when four young women and two young men volunteered for the ministry and mission field.

The last report from the revival at Mackinaw, was fifty additions, forty-five of whom were by baptism. One of the interesting features of the meetings, is the large number of men being converted. Snively and Marks are assisting the pastor, Mr. Sweet. The latter has been granted an increase of salary of two hundred dollars, by the congregation.

Geo. F. Chandler is minister at Youngstown and has begun his second year under favorable circumstances. The Youngstown church recently held a sucessful meeting, with J. D. Wiliams, evangelist of the Third district. Mr. Williams is now at a meeting at Fowler. Results are being accomplished in his district. The offerings this year are fifty per cent larger than those of previous years.

Miss Alice Hornbeck has concluded a Sunday-school rally at Clinton, where Albert Schwartz is pastor. The good results of the rally are said to be evident and indications are that they will be permanent. The kindergarten department has introduced new methods and equipments for a completer and more scientific work. This congregation is to have a meeting in February, conducted by H. M. Barnett of Kansas.

Education Day was observed at Central Church, Peoria, January 22nd. At this ser-

vice, two young men and four young women volunteered to enter the ministry or to go as missionaries to the foreign field. This church is happy in having four other young men who are contemplating the same decision. W. F. Turner, the pastor, is soon to be assisted in a meeting by Evangelist Harlow, after the latter has finished a two weeks' meeting at Howett Street Church.

Havana church, with Ralph V. Callaway as pastor, is having additions and the various departments of church work are reported in splendid condition. The Sunday-school has fulfilled the conditions entitling it to a front rank certificate.

Mechanicsburg Church observed Education Day and as a result will send a contribution of more than $20.00 to Eureka College. The Christian Endeavor Society supports a boy at the orphanage at Damoh, India. Forrest Mullins is the pastor.

Armington church recently closed a meeting held by the pastor, R. Burt Doan, which not only materially strengthened the church, but also gave occasion for the raising of one thousand dollars on the church building debt.

W. H. Cannon's church at Pittsfield, had a total number of additions during 1910 of 38, of which number 24 were baptisms. The congregation raised for all purposes, $4,300 of which amount, $1,500 was for missions and benevolence. During March, John R. Golden of West Side, Springfield, and J. W. Seniff will lead in a meeting for this congregation.

The church at Loraine will be pastorless after the first of April. J. F. Smith has been minister here for three years, during which time there was one hundred and nine additions. Mr. Smith can be secured for another pastorate at the expiration of his time with this congregation. His church has just concluded a meeting held by George P. Brunel, with seven additions.

B. W. Tate, pastor of the church at Pontiac, is making large preparations for a meeting in which he himself is to be evangelist, with the assistance of W. R. Cody, of Michigan, as musical director. Mr. Tate has an Endeavor Society from which organization visitors are sent each Sunday in the month to the aged and sick. These visitors find the homes of the "shut-ins," whether members of the church or not. Such a plan is bound to be of comfort to the ones visited, but doubtless the visitors will themselves be quite as greatly blessed.

J. A. Barnett has been pastor of Galesburg Church nearly four years. During the last year, the church raised for all purposes $4,100. More than 25 per cent of this was devoted to missions and benevolence. A year ago this church became a Living Link in the Foreign Society and supports Mrs. W. R. Hunt at Wuhu, China. During last year, there were twenty received into the membership, which just equals the loss by death and removal. During the entire pastorate, more than three hundred have been added to the congregation.

Kankakee Central Church is forced to have more room for its growing work. As a consequence of this the basement is to be reconstructed to give adequate room, particularly for the Sunday-school, which has gone beyond the point where it is possible to be accommodated in the present structure. With commendable zeal, the members have set about to provide the room and practically all the labor required has been donated without any solicitation, and considerable money has already been contributed for the furnishings. This congregation has an average attendance at the preaching services of 76 per cent of the number of members. The Sunday-school attendance is 66 per cent and the prayer-meeting has 22 per cent.

F. S. Nichols, minister at Table Grove, began February 5th an interesting series of Sunday evening services, which he calls "Life Work Series." After the first Sunday, he will have on succeeding evenings, addresses by a business man, a journalist, a farmer, a teacher, a home-keeper, a nurse, a physician and a lawyer. Each address is followed by an address of the pastor. "The Business Man" is followed by "The Ambitious Merchant," "The Journalist" by "The Editorial 'We'," "The Farmer" by "The Scent of the Clover Field," "The Teacher by "Jesus the Teacher," "The Home-Keeper" by "A Dinner of Herbs," "The Nurse" by "The Healing Ministry of Jesus," "The Physician" by "Luke the Physician," and "The Lawyer" by "The Prophet Lawyer." At each of these services, special music is also arranged for.

The following resolution was adopted by the brotherhood of First Church, Galesburg, at a recent meeting; "Whereas, we believe the hardworking postoffice employes should have the Lord's Day for rest, and, whereas, the National Letter Carriers Association and the Lord's Day Alliance unite in asking churches to secure for these men Sunday rest, and inasmuch as post offices are closed on Sunday in Colorado Springs, Toledo and Detroit, therefore, be it Resolved, That this organization, Brotherhood of Disciples of Christ No. 259, register its approval of the movement now on in Galesburg to close the postoffice on Sundays, and do hereby urge all members of the First Christian Church of Galesburg together with the members of its various auxiliaries to sign and send in the coupon to that effect as published and prescribed in our daily newspapers.

"Be it futher Resolved, That a copy of this resolution be submitted to our daily newspapers for publication and that a copy be published through our parish paper, 'The Galesburg Voice.'"

A glance through the new directory of Eureka Church, shows an interesting condition in this congregation. Several facts stand out conspicuously. The financial situation looks encouraging to one on the outside. There is an apparent conscience throughout the entire membership, toward the duty of contributing to the church's expenses and for the work carried on abroad. It would be difficult for some preachers to imagine a state of mind in their congregation to even permit a detailed financial statement to be printed in the annual directory. Eureka church does this. Out of a total of eight hundred members, there are very few who do not contribute to current expenses and to missions. It is observable, that those persons who support to missions are the same persons who support local work, and those who are sufficiently interested to contribute toward local expenses, are the same people who have evidently caught a vision of the universality of the religion of Jesus. The diretory prints opposite each member's name, two columns of financial figures, the first column shows the contributions throughout the year for current expenses, the second, the contribution for missions and benevolence. During the year, there was a total of $9,597.39 raised, of which amount $4,836,97 was for missions and benevolence. In addition to the above amount for missions, there were individual gifts from the congregation, to the Foreign Society, amounting to $1,169. It makes the church's whole contribution for missions and benevolence during the year, $6,005.97. There was a gain in membership of eighty, of which thirty-five were by confession. David H. Shields is minister here.

CHICAGO'S QUARTERLY ASSEMBLY

Notable Departing Address of George A. Campbell.

BY VAUGHAN DABNEY.

The quarterly assembly held Sunday afternoon, Jan. 30, at the First Methodist Church, will long be remembered by Chicago Disciples. The meeting was closed on time; the audience, large and appreciative; the fellowship rare; and the address by George A. Campbell, inspirational and beneficial.

Before calling the roll of churches O. F. Jordan, secretary of the City Missionary Society, made a telling talk about our Chicago work. He urged our occupancy of the growing suburb, especially the North Shore, and pleaded for a stronger work among the foreigners who are daily becoming a more potent factor in the industrial and political life of our city. Mr. Jordan cheered our hearts when he spoke of the increasing interest of our brotherhood in our Chicago problems, and voted the recent tentative offer of $750 made by Robert Hopkins, National Bible-school Superintendent. This amount is proffered on condition that the Cook County Sunday-schools raise a like amount, the total to be spent for special work among our foreign population.

Austin Church Leads.

Following this earnest talk Mr. Jordan called the roll of churches requesting them to stand and state the number composing the delegation. The Austin group was the largest, having over forty. Metropolitan Church came second. Other large delegations were those from West Pullman, Sheffield Ave., Douglas Park and Jackson Blvd.

The address of the afternoon was delivered by George A. Campbell who is leaving Austin for Hannibal, Mo. Mr. Campbell has seen active service as a Disciple minister in Chicago about fifteen years, and consequently can speak from an experience rich and deep. The message was delivered extempore. It was fresh and sweet in its virility; it was deeply devotional and prophetic. Mr. Campbell used no rhetorical device to charm, nor oratorical flight to enthuse. His delivery was not studied, but the words came directly from an overflowing heart, which beats and bleeds for our city.

The freshness of the message came from the great out-of-doors, in which Mr. Campbell dwells. He spoke of the stars, the snow, chasms and deserts, the hills, birds and brooks, and the great stretches of open fields. No grime and dust of the city dulled his speech, nor clouded its meaning, for the speaker lives in a high altitude above the dirt and fog.

And this freshness and sweetness was strengthened by the virile note, which was so in evidence. He discussed big things. He spoke to please no set of men. While not hesitating to tread upon the toes of the ultra-conservative, he was equally frank and direct in his remarks pertaining to criticism. But, with it all, the manly sense of fairness, relieved the speech from any spirit of censoriousness.

Devotional and Prophetic Message.

The devotional element was strong. In this simple definition of religion, the coming of Christ to man and the going of man to Christ; in his emphasis upon prayer, meditation; in his plea for a concept of the deep spiritual significance of the ordinances; in his elevation of the cross—in these phrases do we find warrant for such a statement.

The message also was prophetic. Mr. Campbell is a seer. He dreams. Looking far into the future he sees the establishment of the kingdom, where God's will shall be

done on earth as in heaven.

Suffice it to say, that Chicago Disciples will long remember the final message of George A. Campbell. They will ever be strengthened when faint; cheered when despondent; aroused when indifferent, by this vigorous and wholesome interpretation of the fundamental ideals of the Disciples of Christ.

Following is a resume of the address:

MR. CAMPBELL'S ADDRESS.

Those of us gathered here this afternoon are followers of Christ who have found our service and fellowship among the Disciples of Christ. All of us at some supreme moment in our lives accepted Christ as our leader, and swearing allegiance to his leadership dedicated our lives to him and to his church. The years of our Christian service, the churches of our praise and worship, the circles of our fellowship, the friendships of spiritual communion, the culture and grace of soul and the missionary activity are those of the brotherhood of the Disciples.

So in a sense our dedication is not alone to Christ but to our brotherhood. Our service to the church universal and to the world entire is through the more limited circle we call the Christian church.

Christian Passion in the Metropolis.

Those of us here are trying to be true to our dedication of former years. We are trying to live the Christian passion and the principles of our brotherhood in the metropolitan atmosphere in which we live.

Many of our brethren who come up to this great city are not now with us and perhaps not of us. I do not censure them; for I cannot judge as to the forces that played upon them. Life has its tremendous tests. Were some of them engulfed in the maelstrom of Chicago's passion for pleasure and amusement? Were some drawn away from us by the terrific fight to eke out an existence? Were some spiritually unbalanced by the lure of gold? Were some lost in the mists of doubt because of the new learning that is upon us? Were some discouraged by our weakness in this city of wonderful proportions and thus found their way to stronger societies? No matter—many have left us; but we remain as representatives of our brotherhood. Possessing the principles of our fathers what are we going to do with them in this city and in this time, and what new note or message will we send back to our brethren because of our toil in this center of cosmopolitan aggregation? The heart of the world beats in our midst. When our message comes to that heart wherein will it prove effective, wherein will it be endangered, wherein will it be modified?

Disciples' Three Characteristic Notes.

Historically the three most distinctive characteristics of the Disciples are: 1. Their intense evangelism. 2. Their passion for union. 3. Their plea for the restoration of primitive Christianity.

Our evangelism has been our glory. Back of it were mighty motives and convictions. No one who at all appreciates the spiritual significance of our splendid evangelism could have the suspicion of a sneer concerning it.

Nevertheless it is true that the protracted meeting evangelism is now rarely successful in our metropolitan centers. This being true shall we surrender the passion for conquest. By no means. That course would lead to paralysis and death. We must adjust our methods to the manner and conditions of the people. Already we are stressing three forms for the spirit of evangelization to take. The children must be taught and led to the Christ and his church early, and then cultivated by illumined souls of the church. Secondly, our laymen must be called to the priesthood of service. Men in a city are lonely. They wish to make real friendships. The church men will find an opportunity in this deep soul hunger after companionship for very effective evangelism. I would like to call this the evangelism of friendship.

Then again there is the evangelism of the minister as pastor. Preaching is important, but in a city full of human tragedies, the work of the true and modern pastor is a most necessary factor in building souls and establishing a church. Thousands in our great centers are pouring into ministers' ears secrets they entrust to no one else. Thus the pastor becomes a prop to many a failing soul—nay, he becomes an inspiration that holds the soul to the path that leads up to God.

The Vision of a United Church.

The vision of our fathers for a united church was a most splendid and worthy one. The generation immediately before ours approached this problem of Christian union largely from the doctrinal side. There was much controversy and much bitterness.

In the centers we see so much of sin and moral degradation that denominational distinctions are not so greatly stressed. Creeds are allowed to fall into disuse. The strength of all churches is more given to combating the common foe—sin. Thus we are approaching the union question more from the human and practical side. We are all willing to co-operate to save our boys and girls from evil institutions and evil ways. We have not discarded the program of the fathers but we are bringing to it a new prayer, a new vision, a new emphasis, made possible to us by the environment of our tasks.

Primitive Christianity.

Our fathers did well to go back to the source of our Christianity for their authoritative word and spirit. It is still our passion to restore primitive and eternal Christianity. In our busy lives we are in danger of losing the meditative note that was so strong in the beginning of our religion and that is a necessary eternal note. If the meditative and reverential notes go, all is gone. But there are some gains to our plea that will come out of the modern time and out of the metropolitan life.

We will put Christ in his right place. Criticism in our brotherhood in recent years has obscured Christ. He is the all and in all of our religion. With the coming of historic criticism the conservative and radical have fought over him, much I think to his sorrow. Neither has any final word to say of this Living One. He is not dependent on the verdict of science as to dates and authorship. He is a living Spirit enthroned in the hearts and consciences of his people. He is the great fact of history pervading all its life. No criticism, no science, has any final word to say about religion. With metropolitan acumen we will call again our brotherhood to its spiritual faith and chide it for wasting time in its heat about the skeleton of our religion. Christ alone is sufficient, is eternal and primitive.

Two Primitive Ordinances.

Our fathers exalted the two ordinances they found in the New Testament. We have inherited these; and thus we have to do with them in a hyper-critical age. Do they bear fruit? is the searching question of our day. It is easy for that which was intended as a spiritual help to become a material curse. Baptism and the Lord's supper should be spiritualized. They stand for the deep primitive and eternal truths of Christianity.

They should be guarded and exalted with spiritual content. The thought back of either is enough to sweep us from our feet. They are dead forms unless we come to them with sanctified imagination.

The Christians in a city who weather the vast temptations that test the soul are almost uniformly controlled by the passion of sacrifice. They have learned the meaning of the cross. Here again is a primitive and eternal note. No life can be full and free unless it has its source in the cross. Before our brotherhood is controlled by a passion of surrender the city may have to send it the note of Calvary.

Human Woe in Superlative Degree.

The Disciples of the city see human want in its superlative degree. They see on every hand sin that has run its course, and thus is reaping its sad harvest. They are moved to give charity, to build play-houses, to change conditions, etc. This is well. The church must ever be concerned with the whole life. But when we have found ourselves in our modern complex life we shall regard the church as the voice and inspiration that, striking down into the deepest places of the soul, will create all necessary forms for the best human development. The primary emphasis is not to be put on institutionalism, but on the prophetic message of the church. The church is to be the centrality of life in that it deals with the springs of the soul The preaching of real religion that lays hold on God and then utters itself to the souls of men so that they are compelled to service is the function of the church.

Starting with Christ we will look up and say, "Not my will but thine be done;" starting with Christ we will look within and be made holy men for his holy church; starting with Christ we will look without and love our brother as ourself; starting with Christ we will look forward and hear him say, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

Take heart, every soul—for Christ said, "I will build my church." The issue is not in doubt.

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CHICAGO NOTES.

The installation exercises in connection with the pastoral office of Rev. Egbert Le Roy Dakin, of the Memorial Church, were held Sunday afternoon, Feb. 5. Mr. Dakin, of the Baptist communion, is the new associate minister and director of Religious Education. Representatives from the Baptists, Disciples and neighboring churches participated.

W. C. Pearce, of the International Sunday-school Association, gave an illustrated lecture on adult class work at the Metropolitan church on Sunday last. There were five additions on that date.

At the evening service of the Austin church January 29, Mr. Clark, of the Y. M. C. A. Training School, was the chief speaker. Mr. Clark has seen active service as a Methodist missionary in the Canadian northwest.

A male chorus was a novel feature at a recent service at the Evanston church. It is planned to have this chorus sing at least

(Continued on page 23.)

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Nothing but clean business and reliable firms advertised. Rates given on application.

Church Life

Granville Snell, who is in a successful meeting at Amazonia, Mo., dedicated their new church, January 29.

The church at Atlantic, Iowa, which is now holding revival services, celebrated "Home Coming Day" on January 22, which was largely attended.

John P. Sala, is conducting a series of evangelistic services at Central Church, Dayton, Ohio. He is assisted in the singing by J. H. Lewis.

S. B. Braden of Edon, Ohio, has just closed a meeting with the church at Cortland, Ohio. Forty-two were added to the church and the various departments of the work strengthened.

The School of Methods for Sunday-school teachers, held recently at Canton, Ohio, had an enrollment of seventy-five from out of the city and a large local attendance, and those in charge are greatly encouraged by this good beginning.

H. Gordon Bennett began a meeting at Walters, Okla., on January 29, with a good audience at the first service. This field has been without a pastor for six months but a good Sunday-school organization has kept the work going.

The present membership of the church is 725 resident and 105 non-resident. Five hundred and twenty members last year made some contribution to the work of the church. The church is now out of debt and is seeking to become a great missionary church.

The congregation at Beloit, Wis., is planning a new house of worship to be erected next summer. The church has grown so greatly since the coming of the new pastor, N. A. Borop, a few months ago, that an adequate place for services is necessary.

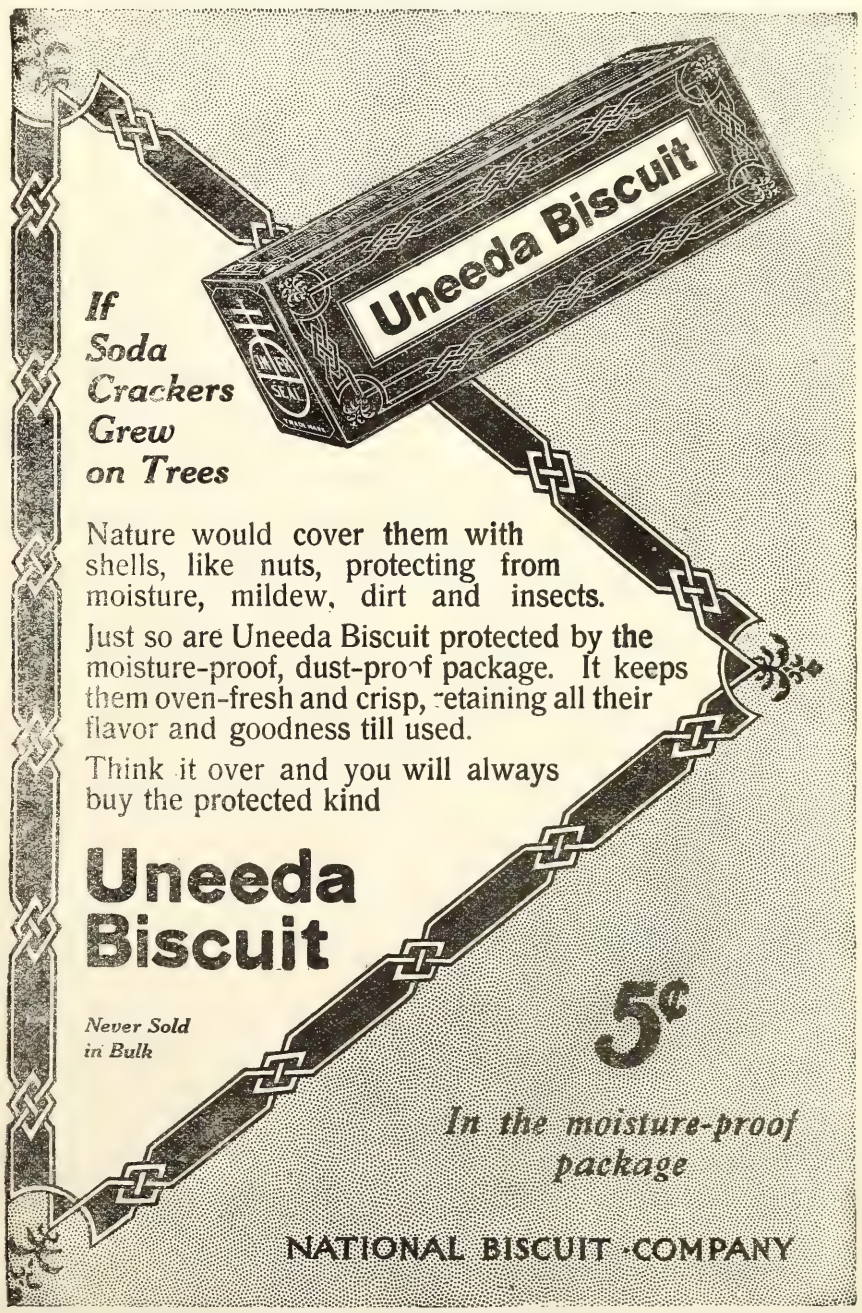
Following a two weeks' meeting at First Church Stockton, Cal., the work of remodeling the building will be started. The attendance has increased to such an extent, since J. K. Ballou assufed charge, that a larger auditorium and Sunday-school rooms are found necessary.

Burris A. Jenkins of Linwoor Blvd. Church, Kansas City, Mo., is giving a series of three lecture-sermons on "Great Poems." The subject on Jan. 22 was "The Vision of Sir Launfal" the music for the service being largely Wagnerian, and illustrative of the Holy Grail theme.

Second Church, Milwaukee, Wis., Mark Wayne Williams, pastor, is progressing in attendance, and the Sunday-school especially is growing. A series of stereopticon lectures on the time of Christ has recently filled the church on Sunday evenings. This congregation is working earnestly for a new church this year.

On Jan. 25, the congregation of First Church, Ft. Scott, Kans., gathered to hold a thanksgiving and jubilee meeting over the freeing of the church from all debts. This is the first time the church has been free from debt since the present edifice was built, and the members are much encouraged for the future work of the church.

C. J. Sebastian, pastor at Gas City, Ind., reports a good year in their work. Fifty have been added to the church membership; a men's class of over fifty organized; the enrollment of the women's class increased from about ten to over a hundred; a new organ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purchased, and many improvements made in the equipment of the church and Sunday-school.

Frank Scattergood, pastor of Stow Corners Church, near Cuyahoga Falls, Ohio, planned a successful banquet recently at which sixty men were present, which is considered a record-breaking attendance for this conservative congregation. With a nucleus of forty members, in his men's class, a Brotherhood was organized.

A commission form of government has recently been adopted by First Church, South Bend, Ind., and the indications are at present that the plan will prove a great success. Five commissioners will head the departments of organization, membership, finance, literature and music, each one promoting the interests of his department. The plan will be given a thorough trial during the coming year and if it proves a success it will probably be adopted by other organizations.

The past year's work at Edon, Ohio, has been full of encouragement and hope. There has been a substantial increase both in the membership and spirit of the various organizations of the work. The sum of $2,202.00 was raised for all purposes. The church gave $110 for missions and $66 for local benevolences. The church has recently extended the present pastor, S. B. Braden, a call to minister for another year.

First Church, Fulton, Mo., T. E. Winter, pastor, is steadily growing even in its building period when it is worshiping in a public hall. The Sunday-school has been graded up to the Intermediate department. Sunday night services have taken in new life and interest and are a joy rather than a burden. The new house, a picture of which was presented to our readers recently, will be opened February 20.

Edgar Dewitt Jones, pastor of First Church, Bloomington, Ill., recently assisted W. F. Richardson, pastor of First Church, Kansas City, Mo., in a three weeks' meeting. Despite the fact that for more than a week the streets were a glare of ice making walking perilous and a wide-spread epidemic of sickness prevailed throughout the city, the meetings were well attended and thirty-five added to the membership. The members were greatly refreshed by the messages of truth and love given throughout the meetings by Mr. Jones.

C. C. Morrison, of The Christian Century, preached at Jefferson City, Mo., last Sunday. The church there is without a pastor but is trying to entice A. R. Liverett away from Cameron, Mo., where he has been singularly successful. The Jefferson City church is in a strategic position, with a splendid church house and a capable congregation. They are too much haunted with a heavy debt. The right kind of leadership would bring them into fairer conditions, and it is confidently believed by the church that Mr. Liverett is the man for them.

Englewood Church, Indianapolis, Ind., gives a splendid report for 1910. Expended for local work, $3,031.14; upon church debt, $1,798; for missions and benevolences, $286.08, making a total of $5,015.22, and a net gain to the membership of eighty-seven. There remains of a $4,000 church debt only $1,500. This has been done in two years' time and the pastor, E. C. Moorman, has had his salary increased each year. This church is the home of the Opportunity Class, taught by A. L. Orcutt, which is one of the largest adult classes in Indianapolis.

The annual dinner, business meeting and roll call of the Central Christian Church, Lebanon, Ind., L. E. Brown, pastor, was held Jan. 27. Over 350 people enjoyed the dinner provided by the ladies of the church. During the year the church raised $3,241.37; Sunday-school, $784.94; C. W. B. M. Aux. $320.38; Young Ladies' Circle, $90.10; Ladies' Aid Society, $147.31; Juniors, $20.00; making a total of $5,387.40. Of this amount $1,254.72 was for missions and benevolence. For the coming year two Living-links will be supported, one in China, through the Foreign Society, and one at Livingston, Tenn., through the C. W. B. M.

The Third Church, Indianapolis, Ind., is to try a very interesting experiment. Our new location is six blocks from our former building and we find ourselves surrounded by a new and densely populated environment. As a means to secure a hearing for W. J. Lhamon who is to begin a meeting with us February 12, we are to have an "Indoor Chautauqua or mid-winter assembly." We believe the idea is new, and as a means to advertise a meeting, we believe it will be a great success. If worthy of notice, we submit it for consideration of other churches. —Harry G. Hill.

The church at Fitzgerald, Ga., Everett Hollingworth, pastor, reports fifty-nine additions during the year, of which twenty-three were by baptism. The membership is now 226. Total amounts raised, $2,497.90, of which $500 went to reduce church debt. The third year of the present pastorate began September 1, and the pastor's salary has been increased $200. They are in a campaign to liquidate the debt and remodel the building, to afford needed accommodations to the growing Bible-school work. They have the largest church in town, and night audiences average 400 the year round.

The Helena, Mont., church held its annual banquet and congregational asembly January 25, and reports indicated advancement along all lines. The financial reports showed $3,500.00 raised for all purposes, about $500.00 of which went to missions and philanthropic purposes. The clerk's report showed a net increase of thirty-two in the membership. The church begins the new year entirely out of debt and all are optimistic of the future. The official board has been reorganized along more practical lines for effectual work. The finances of the church, being left completely with a board of five trustees and other members of the board, elders and deacons, will deal entirely with the spiritual affairs of the church, meeting regularly in counsel with the minister, to study the problems of attendance and organization. They are trying to impress upon the board that its real work is not raising money, but saving the people and training the church. Chas. W. Barnes is pastor of this church.

The Gentry family, of central Missouri, feel that they lost their moral leader, and the Disciples of central Missouri lost a rare and faithful member, when Mrs. Jael W. Gentry died at her home in Sedalia, on January 12. This woman, whom God permitted to live long, and inspired to live rightly, was in her eightieth year. She had been ill since last July with a complication of troubles induced by a life of great activity, especially within the church, and by declining years. Her life was so woven into that of the First Christian Church of Sedalia, that it feels it is losing a very part of its life in losing her. Mrs. Gentry was one of the pioneer Kentuckians who helped not only to make the Christian church in Kentucky, but to bring it over to Missouri and there to see it grow from infancy to a sturdy institution. She was a woman of strong religious convictions, but also of broad outlook, intellectual strength and vivacity, and of real moral fibre. She so impressed her strong personality upon her many descendents and friends that they will carry that impress with them through life. The profound influence that she had upon many of them increases rather than diminishes with her death. Such a life as this is not lived in vain.

A. R. Liverett, pastor at Cameron, Mo., sends the following good report: Have just completed two years' ministry at this place during which time we have received over 180 into the fellowship of the church. Spent over $3,000 on completing the church basement, beside raising money for other improvements. Our enrollment of members now stands at 687. The whole church board resigned and we had an election and reorganized the board. We are confident that this means more effective and sympathetic work. Our Sunday-school is doing good work under the leadership of T. W. Partin. We have an organized committee of seven who have oversight of the finances. S. D. Thompson is superintendent of this department and all indications are that he will more than make good. In many ways this is a delightful field.

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F. T. Ray, formerly of Hebron, Neb., has accepted the pastorate at Belleville, Kans.

B. F. Shoemaker has tendered his resignation at Nevada, Ia., to take effect March 1.

A. P. Johnson, of First Church, Chickasha, Okla., is assisting G. Lyle Smith in a meeting at El Reno, Okla.

C. M. Myers has received a call from the church at Caldwell, Kans., to continue with them.

Revival services began January 23, at Council Bluffs, Iowa. Robert O. Noah is in charge of the music.

W. G. Johnston, pastor at Greensburg, Ind., has resigned to take up city evangelistic work in St. Louis, Mo.

R. S. Robertson of Brunswick, Mo., has been called to the pastorate at Humboldt, Neb.

The series of meetings at East Liverpool Ohio, have been concluded, with a number of accessions.

R. W. Abberley recently conducted successful evangelistic meetings at Marshalltown, Ia.

A series of union meetings began February 6, at Keokuk, Iowa, to continue for a month. The services for the first week are to be held in First Church.

Large congregations attended the meetings conducted at Petoskey, Mich., by Lowell C. McPherson. Clyde Pickett is pastor of this congregation.

R. W. Lilley, pastor of First Church, Keokuk, Ia., delivered the address before the Y. M. C. A. meeting there on Jan. 29. His subject was, "The Cowardice of the Hero."

L. I. Mercer and J. K. Shellenberger addressed the Brotherhood at Massillon, Ohio, Jan. 29, the occasion being the first anniversary of its organization. The men had entire charge of the evening service.

R. L. Brown recently conducted a meeting at Mason City, Iowa, with the pastor, C. H. DeVoe. Much interest was manifested in the meetings and about seventy-five were added to the membership.

J. T. Brown has concluded a meeting at Kendallville, Ind., with the pastor, A. B. Houze, during which there were sixty-seven additions. Mr. Brown is now in a meeting at Red Key, Ind.

F. A. Bright is in the sixth year of his successful ministry at Waynesburg, Pa. With the Kendalls he held a three weeks' meeting in January, during which there were eighty additions.

Evangelistic meetings are in progress at Oakland, Cal., under the leadership of John Brewer and the pastor, T. A. Boyer. Later special work will be done in organizing the congregation for systematic Sunday-school work.

A union meeting is planned for the Brotherhood of First Church, Vincennes, Ind., with the Brotherhood of the Presbyterian church at that place. Dr. Charles Little, of Wabash, Ind., who is prominent in Presbyterian circles has been secured for the principal address, and it is hoped that more than three hundred men will be in attendance.

The work at Weatherford, Tex., where Owen Livengood ministers, is making good progress. The Sunday-school is nearing an enrollment of one hundred, and through earnest efforts on Mr. Livengood's part to increase the attendance at the church services, a substantial response has been made, which is encouraging to the workers there.

W. S. Myers and P. O. Gates have just closed a three weeks' meeting with I. H. Teel, pastor at Santa Cruz. The factional divisions of the past are now buried, and the church is now harmonious and happy. Forty-three were added to the membership in this meeting.

C. O. McMullen, who has taken charge of the work at Woodson Chapel, coming there from Mayville, Mo., has already instilled new life into the congregation by his energetic methods, and much encouragement is felt for future work This church had been without a pastor for some time before Mr. McMullin assumed charge.

The pastorate at Chillicothe, Mo., will be vacant March first, owing to the resignation of S. J. White, who has accepted a call to Guthrie, Okla. Since coming to this field three and a half years ago, Mr. White has accomplished much good. Three hundred members have been added to the church, the Sunday-school attendance increased one hundred per cent. Mr. White has also been active in temperance reforms and will be much missed both within and without the affiliations of his church.

Chicago Notes

(Continued from page 20.)

once a month. O. F. Jordan, minister, says that such a chorus introduced masculinity into the worship and is an inspiration both for pastor and people.

The Round Table Discussion on "Religious Education" led by Doctor Ames, proved exceedingly profitable for the ministers at their last regular meeting. Many laymen could well spend their time at some of these meetings.

R. W. Gentry is much encouraged over the work at Waukegan. Though he expects to leave there in June, he feels that if his successor tactfully handles the problem, that possibly a union of the two factions of the church may be effected, which would result in a strong organization. Since Waukegan is so closely related to Chicago, the Disciples of this city are deeply interested in the outcome of the matter. Mr. Gentry is doing a constructive piece of work in this field.

Announcements were out when the Christian Century was going to press, about the banquet for Geo. A. Campbell at the Great Northern on Tuesday at 6:30, February 7. Plates $1.50.

The annual dinner of the Monroe Street Church was held in the dining room Friday evening, January 27. A large company was in attendance. Reports were read from the various departments of the church. They were most encouraging. "For the first time to my knowledge," said the church treasurer, ""we have a balance in the treasury, with all bills paid."

After the dinner was finished—it was so exceptionally well prepared it almost finished the "eaters"—greetings were extended to those present by the pastor. R. W. Gentry and Mr. Morrison followed with most inspiring talks. G. A. Campbell, of Austin, was the special guest of the evening. He brought a serious, earnest message to the church, emphasizing the need and necessity of sane, wholesome, intense Christian passion in the church life. It was a most timely and helpful address. It will bear fruit. Mr. W. A. Kennedy closed the speech-making and urged all the members to give the pastor more substantial aid in the enlargement of the work for 1911.

Team Work Campaign

(Continued from page 10.)

church can never expect to make progress among the masses. Last, but not least, is the presentation of the varied interests represented by the Foreign Society, our agents abroad. This, as the others, emphasizes the "Team Work" idea, and shows the absolute necessity for the practice of unity at home in order to be able to preach it abroad. The missionaries are praying for unification of our interests at home, and the placing of the responsibility for the success or the failure of our united missionary and benevolent work upon the shoulders of every man, woman and child among the Disciples of Christ.

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Where else can Disciples invest money in the cause of Christian education with the certainty of larger returns for all time? Drake University has made good; she enrolls over 1,800 students annually, 300 of whom are from other States and foreign countries; 200 are in the Bible department.

The location of Drake University is strategic. The surrounding influences, climatic, hygienic, social, political, moral and religious are wholesome and inspiring. Her home city, Des Moines, with near 100,000 population, has a spirit to rule herself; and is already giving to other cities her Commission Form of City Government. Des Moines society is quite thoroughly American. This Midland is free from the negro problem of the south, exempt from the Asiatic encroachments so disturbing to the west coast, and away from the extremes of wealth and poverty and the inherent labor troubles of the east.

Drake University is at the center of the world's largest and most fertile farden spot; the very base of missionary supplies both of men and means if we but win them for Christ. These home-owned fields of this great Midland are occupied by a people possessing the highest average of intelligence. The greatest lecturers on the platform today are largely employed in this Midland region. On national questions the Midland people hold the balance of power. No borderland or sectional question can carry without first presenting its claims and securing the consent of this people. Practically all the leading lecture bureaus of this country are owned and managed by former Drake Students.

The influence of the Christian Church is a large factor for righteousness in this city. Some of our leading churches are located here. Such pastors as C. S. Medbury, Finis Idleman and H. E. Van Horn minister to them. Where would a student go for higher ideals in the art of clothing and feeding the race and learning the lessons of higher living? Surely this is the place for a great University. Help us to provide the necessary Endowment for great success. We are already offered $100,000.00 on condition that we raise $400,000.00 additional soon. If you will help or assist others to give, kindly write us at once for instructions. Address.

Drake University, Des Moines, Ia.
J. H. Stockham, Comptroller.

An Encouraging Offer

The Japanese Mission Bible School of Los Angeles, California, is just two years old. It was started especially to instruct those who are already Christians for future Sunday-school teachers. There are no families and no children in the school, only a class of young men averaging about ten to fifteen in attendance. They do not take a collection regularly as most of the members have burdens and are studying to start some efficient work for the Japanese on the Pacific Coast. S. Hasegawa, the superintendent writes, "We share your sentiment fully in the American Mission work but are unable to help you satisfactorily. I gathered $2.10 yesterday and I tender you this as our Christmas present."

Brethren, if these Japanese student boys help us thus to Christianize America, what

ought our great strong Bible-schools do? Many of them have not yet been heard from. Will not this generous cooperation of Brother Hasegawa and his little band touch their hearts and inspire them to secure the same liberal support on the part of their schools in our united effort to bring America to Christ?

ROBT. M. HOPKINS.

Front Rank Schools

We are glad to announce 431 front rank schools in line to date (January 28.) We trust we may receive many applications the coming week. We are glad to welcome West Washington and Wisconsin among the front rankers this week. Remember we issue the certificate this year if your school has reached any one of the six points and we will take pleasure in sending you literature to help you reach the others. Send applications to your State Bible School Superintendent or the National Superintendent.

ROBERT M. HOPKINS,
American Bible School Superintendent.

Rainier of the Last Frontier

(Continued from page 13.)

"What do I care for your thousand dollars. I'd give ten thousand for her myself if I had it. Stop your whining, Sevier. I have beaten you at your own game, that's all. I've got your girl and I've got your gold and I'm going to keep them both. And if you want me to speak plainly, let me say that she ought to be glad to get the admiration of a man, even though his skin is black. I'll do as well by her as a notorious old rake like you, Sabe, senor medico? How about the supremacy of the Anglo-Saxon, now?"

Cold with an awful horror, Benicia could yet hear, through her suddenly throbbing ears, a sudden wild shrieking of oaths, sounds of a furious struggle, a call for help and a wild excitement throughout the camp.

Men awakened suddenly, went crashing and calling about her shack. One or two, leaning over, peered in to make sure of her safety. Wild thoughts of flying for the jungle came to her. But she was too frightened to move. In trying to rise she found herself unable to stir.

As the noises outside died away, she again, fascinated, listened to the voice of Fagan.

"So you thought you could knife me, hey? How does your gag feel? Comfortable? Now, listen, you low-lived knife slinger, I'm not going to kill you. Somebody might find your dead body and think you had done credit to yourself in your death, and never know that you had hired Fagan for a thousand gold pesos to ambush you and make a hero out of you. If it hadn't been for that time you cut me out of that little Esquimaux beauty Kolano, on the Yukon, in '97, I might have played fair with you.

"But now I even things up. How do you like it, doctor? Shall I take the gag out? Tomorrow our sweet little friend will hear all about you and then she and Fagan will travel up into the hills, the beautiful honeymoon hills of this romantic country and we will ask you to accompany us for a day just to keep you from breaking into Iloilo with too much news. There's many a slip, doctor, many a slip, 'twixt the cup and the lip."

There was no response.

Gradually the camp settled down into quietness. The victim in her attitude of frozen fear, sat silent through the hours of the night. Above her the constellations wheeled, ah, so slowly. Around her slumbered the men with blood on their records and prices on their heads.

Outside her shack a little mahogany body cuddled sleepily into Dreamland.

It was George Washington Rizzal.

(To be continued.)

Bethany Graded Sunday School Lessons

International Course

Charles Clayton Morrison, Editor

The Bethany series is now developed to the point where it supplies the entire school—children, young people and adults. The publishers ask all Sunday-school workers carefully to consider the following outline of Bethany publications:

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Lessons prepared by FRANCES W. DANIELSON.

First Year—Teachers' Text Book—Part I, II, III, IV. Large Pictures (9x12 inches).
Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV.
Second Year—Teachers' Text Book—Part I, II, III, IV. Large Pictures (9x12 inches)
Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV.

Primary

Lessons prepared by MARION THOMAS

First Year—Teachers' Text Book, Part I, II, III, IV. (With picture supplement).
Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV.
Second Year—Teachers' Text Book—Part I, II, III, IV. Large Pictures—(6x8 inches).
Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV.

Junior

Lessons prepared by JOSEPHINE L. BALDWIN

First Year—Teachers' Text Book—Part I, II, III.
Pupils' Book for Work and Study—Part I, II, III. (With picture supplement).
Second Year—Teachers' Text Book—Part I, II, III, IV.
Pupils' Book for Work and Study—Part I, II, III, IV. (With picture supplement).

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These lessons afford a signal opportunity for the Sunday-schools of the Disciples to promote Christian union. Sixteen denominations have laid aside sectarianism to prepare the Bethany Graded Lessons for their schools.

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Jan 1929

Volume XXVIII. March 2, 1911 Number 9

The Challenge of Heathenism

By W. Remfry Hunt, F. R. G. S.

A Little Journey to Lichfield

By Edgar De Witt Jones

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

The Christian World

A Department of Interdenominational Acquaintance.

The Moody Institute

D. L. Moody was preëminently the practical man in religion. He stood for what was simple and straightforward. He was a man of prayer, but he never asked the Lord to do the work of D. L. Moody. To him the practical was anything that built up Christian character. The Moody Institute of Chicago is one of his monuments. It represents his passion for men. His aim in life was to win men to Christ and in the institute students are trained for evangelism. The twenty-fifth anniversary of the institute was celebrated Feb. 5-12. During the week of the celebration gifts amounting to $32,000 were announced. The growth of the institute is demanding a larger equipment.

Not without trial did Mr. Moody come to his place of power among men. A story told by W. B. Jacobs reveals the poverty which the great evangelist endured in the early years of his ministry. He came into the commission house of B. F. Jacobs shabbily dressed and much discouraged. He said to Mr. Jacobs: "Jacobs, I am going to give it up." "Give up what? What is the matter? Are you not well?" "I am well enough," said the discouraged man. "The trouble is not with me, but with my wife. When I left home this morning my wife was hungry and there was not a thing in the house to eat and no money. I can stand it myself, but I cannot bring suffering upon those I love. I simply must give up my church work and go back to business." The answer of B. F. Jacobs was an order to one of his clerks to send flour and potatoes and groceries to the Moody home. Within a year Mr. Moody was engaged in his great campaign in England.

Presbyterian

There are many ministers who can discourse eloquently on why men do not go to church. They speak from experience. Dr. John Timothy Stone, of the Fourth Presbyterian Church of Chicago, can tell why men do go to church. His evening congregations at times have seven men to one woman. The explanation is that Dr. Stone has not only a message and great power in delivering it but he also knows how to send one man after another. His Men's Club does things. In the neighborhod of the Fourth Church, are thousands of young men who fill the boarding houses for blocks around. A committee of twenty young men was selected to make a thorough canvass of every house of each block. This committee was later increased to thirty. The work of canvassing was done systematically. By means of special diagrams and card indexes everything was checked up week by week. The discouraged young man was sought out. The sick received attention. The lonely found companionship. As a result the Men's Club soon grew to an active membership of over 700. 315 members were received into the church during eighteen months.

* * *

The Presbyterian Brotherhood has become a model for the brotherhoods of other denominations. The enthusiasm of its members and the moral and intellectual vigor of its leaders have given it a prominent place among religious organizations. Will it come up to the expectations of its friends? Will it use all the energy at its disposal in the service of the kingdom of God? The *Continent* sees danger in brotherhood ideals. It quotes with approval this epigram from Dr. Mackay: "'It is a beautiful thing to see a man take off his hat and bow to an ideal, but it is an infinitely finer thing for him to take off his coat and fall to work for it." This sentiment will do good service wherever men are organizing for the work of the church. The *Continent* continues:

How dangerous it is to have ideals! Men talk as if their ideals atone for deficient living. Quite on the contrary, they should realize, they are very much guiltier for having imagined in their minds a better or more useful life, if they have not sought to live it.

But if that thought of the better thing is denied and forgotten; if the man to whom the ideal appeals trifles and dawdles and will not follow its lure—then he has renounced his exaltation and stepped down again toward the brute level—the level where the thing that is satisfies.

The better a man lives, the loftier rises his sense of what he should do and be. The moral risk of being untrue to the ideals with which God has blessed him, is therefore always the greatest in the man already good.

The ideal of the brotherhood movement in all the churches is not simply passive cleanness, but aggressive goodness. The brotherhood call is to get something done. Brotherhood men ought to prove that Christianity can and will answer human need in all varied appeals of present-day want, social and individual, material and spiritual.

The only coin which will be accepted when the stewards of God's ideals return their talents must be in honest trials to bring to pass the dreams, fulfil the exhortations and make all ideals come true.

Religion in the Magazines

The *Homiletic Review* for February gives its opinion of the manner in which religious topics are discussed in the popular magazines. It finds that the subject of religion is too big for the average popular writer. With a volume of statistics, a pile of newspaper clippings, and two or three interviews with revivalists, he is equipped for the task of determining the place and power of religion in modern life. Many of the writers for the magazines, lacking sympathy and discretion, will do more harm than good. Some get hopelessly twisted as to the facts. In the *Review's* own words:

Bolce, in the *Cosmopolitan*, hears the professors saying unintelligible things and imagines that they are blasting at the Rock of Ages and grading a new road to heaven. Barry, in *Pearson's*, has learned somewhere that only one dollar of every twelve gets to the heathen, and that most of the missionaries, off guard, are mainly interested in the question, "How can we get our pay raised?" Watson, of *Watson's Magazines*, repeats the hoary advice, "For the saving of the world let us trust God!" And Dr. Green, in *Hampton's*, would have us believe that "the old South is the only part of the country where religion, in doctrine, in life, and in outward manifestation in church-going as a regular custom, is greatly in evidence." He will have it that "church-going and church-support are not keeping pace with the increase in our population." The present age is one of decaying faith, and an enfeebled ministry catches at the coat-tails of the professional, money-loving evangelist to save the church from imminent destruction.

One thing may be put down categorically. If there were a decline of interest in religion, we should never hear of it through "uplift magazines." For the first rule of the monthly that is to be popular, unchangeable like the laws of the Medes and Persians, is never to publish what is not interesting. The one thing it avoids like a pestilence is a dead issue, and it will move heaven and earth to get a timely story, and the more or less noisy act of publishing religious articles is, of itself, a flat contradiction of the allegation that the interest in religion is waning. Sometimes Saul is found among the prophets; but he never makes the mistake of slaying the dead and advertising his progress in circular letter. The truth is that this present movement proves that religion is very much alive, and that some writers have at last stumbled on the very fact, to them so new and astonishing, that there is no profit if a man lose his soul. Even flying machines may become out of date, but God is everlastingly the same. The absurd assumption of an occasional Daniel that churches and preachers and scholars were all hopelessly wrong until he began to uplift humanity (three months ago!) may go with the fervor of discovery. Some splendid and solid contributions in magazines like the *Century*, written by men like Washington Gladden and Henry van Dyke, will help to make up the lack of taste and essential truthfulness in others.

The Superman and Religion

The Superman was well known to the ancients. Plato described him accurately. The early disciples of Jesus encountered him daily. Those who would substitute the morals of the Superman for those of Christianity are innocent of any knowledge of history if they imagine they have something new to give to the world. Of this ideal of certain modern writers the *Outlook* says:

Every fine instinct, noble impulse, and large vision of truth revolts against the superman, that hideously perverted ideal of greatness which contemporary pessimists have fashioned out of egotism, conceit, brutality, and greed of power and pleasure; a figure more repulsive than the most revolting image of the evil forces personified by the imagination of the savage. The Superman is the incarnation of ruthless egotism, the personification of the antisocial vices, a nightmare which haunts the dreams of those whose minds tremble on the verge of insanity.

The Superman would be the ideal man if the devil were God; in a world in which Christ has lived the Superman is the devil in human form—a beast of prey clothed like a human being.

Unitarian

The Christian Register has a plain word to say concerning "free thought." Non-religious and immoral persons have foolishly boasted of their freedom and have railed at the church and moral ideals as vexations obstructions to the free spirit of man. The smaller the amount of information possessed by such persons the louder are the boasts. The religious fanatic imagines that only they are free who agree with him in creed. These are the words of the *Register*:

The phrase "free thought" is commonly used to describe the possibility of thinking without having a penalty attached to deviations from the customary route over which the mind travels in politics or religion. It is a mistake often made by free thinkers to claim that those who oppose them are not as free as they. A cardinal of the Roman Catholic Church may be as free in thought as any anarchist in America. He may, for what seems to him excellent reasons, choose what the free thinker would describe as the yoke of slavery. The cardinal might say he was willing to put on the yoke for the same reason that the milkmaid uses the yoke for the better distribution and carrying of her burdens. The freedom that we should desire is that which would make it possible for a man to choose to be a cardinal or an infidel with no penalty imposed upon him for his choice. This is the happy state towards which the world is drifting, and with freedom of choice, gradually reason will prevail and truth will be established. The Czar of Russia is not a free man or a free thinker because he could not abandon the faith of his fathers and retain his throne. A change of the law in England has emancipated the king from the bondage of the state church.

S. J.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

"The Plaintive Note"

"HE PREACHES CHRISTIAN UNION AS IF HE WERE PRAYING FOR IT—AS IF HE WERE JOINING WITH CHRIST HIMSELF IN THE PRAYER THAT ALL BELIEVERS MIGHT BE ONE."

This is the way a Disciple correspondent described a masterful address by a great missionary leader who was calling the scattered children of God back into one fold.

He contrasted it with his own preaching on the same theme, saying that he felt his own message had lacked "the plaintive note" which was so searching and persuasive in the address he had just listened to.

"I have not tried to persuade men's hearts of the duty of union and the sinfulness of division," he says, "but I have tried to convince them of my view of the Bible teaching on certain points of doctrine. I have been so insistent on my views that I have even alienated Christian people from myself and the church of which I was pastor.

"I recall now an evangelistic meeting I held in a town where the Disciples had no church. There were two thousand people in the town and six churches. I went there to establish a Christian church. I preached union constantly. By the time the meeting was three weeks old the leading backer of the enterprise, a merchant who had moved there from a strong Disciple church in an Ohio town years before, was being boycotted by Methodists, Presbyterians and Baptists because of his active connection with the meeting. This feeling was so intense that they drove him out of business in two years. I do not now believe that my preaching at that time aided the cause for which Christ prayed."

Happily the day of preaching Christian union in such a spirit is past, not for our correspondent alone but for the great majority of his Disciple brethren. Any instances to the contrary are mere sporadic survivals of a polemic age and are in no wise typical.

Ministers in representative churches of Disciples have gotten over preaching union through bitterness and strife. They share in that increasing spirit of group courtesy which is dominating all interchurch relationships today. The sense of their Ishmaelitism is fast fading out.

But with the passing of the belligerent type of preaching it is becoming more plain that we have failed to develop a positive appeal for unity. The enormous success attending our evangelistic propaganda has given us strong churches comparable to those of the denominations round about us.

In the sense of our independent strength, and with the displacement of our erstwhile polemical spirit by the new feeling of fraternal courtesy toward other Christians, our essential mission is in danger of being lost.

Our numbers, our wealth and our urbanity are likely to betray us into acquiescence with the sectarian order because of the comfortable and fruitful circumstances in which our own "denomination" finds itself.

* * *

Nothing but the recovery of the original plea for unity can save the Disciples themselves to their historic mission and make them a factor in the accomplishment of that mission.

We say "plea." The pleading note dropped out of our preaching in the polemical period. The belligerent note was dominant. The plaintive call of Thomas Campbell in the Declaration and Address was smothered in our era of debates over the Holy Spirit, baptism and church order. We spoke much of "our plea," but what we meant was our *argument*.

The earlier plea for the immediate practice of unity despite diversity of creed had taken on the form of an argument for a particular *basis* of unity without which no unity was deemed possible. The effect of this was to eclipse the great ideal which first called the Disciples into being. The wooing tenderness with which Thomas Campbell had given the "plea" its initial and classic statement gave place to a harsh legalism or an unimaginative literalism entirely foreign to the great founder's temper

No paradox exists in modern history more striking than that which overtook the Disciples. That Thomas Campbell's attempt to get away from the jangling and jarring of religious controversy and establish the unity and peace of the church should have eventuated in three quarter's of a century of bitter strife is little else than a trick in historical evolution.

That the originally tentative basis of union and fellowship should have crystallized into a hard and fast creed, unwritten, to be sure, but none the less definite and exclusive, is an unmistakable defeat of the deeper purposes of the author of the Declaration and Address.

* * *

The great need of the Christian union ideal is that some prophetic people shall plead for it. The churches are not kept apart because they cannot find a basis of union. They are kept apart because they do not seriously take to heart the duty of union or see the advantage to the kingdom of God of a united church.

It is an unfruitful exercise to debate the ultimate basis of union. No man can dream what that basis will be. All bodies will contribute their wisdom and Christian experience to the making of it. When it is determined it will probably be an elastic, progressive, tentative basis, not fixed, static and final.

A communion renders itself ridiculous and pathetic if it hugs to itself the conceit that its understanding of the Bible will be the ultimate basis of union. For it is inevitable that the coming together of the people of God from many denominations will in itself greatly modify and enrich each communion's understanding of the Bible.

Indeed, just here is one of the fruits of unity little discussed: A united church will enter at once into a richer knowledge of the revelation of God than is possible to a divided church. New light will break from God's word the moment His people are one.

And this means a new point of view, a re-arrangement of values, a discovery of new truth, an exaltation of hitherto neglected truth and the passing of much that has been held for truth. No man can forecast to what point of view the Holy Spirit of unity will lead the people of God when they come to look into one another's eyes as full brothers in the one faith. It is premature, therefore, and idle to debate now the final basis of union.

* * *

The extent of the responsibility of the Disciples of Christ is to see to it that they are practicing Christian unity *now*, in their actual relations with Christian people. No such burden has been laid upon them as that of finding the ultimate basis for a united church.

As a people we have wasted too much time arguing our basis of unity. It is a simpler task that is committed to us. We, the Disciples of Christ, who first discovered our Lord praying for a united church—have we preached unity as he prayed for it, as if we had prayed with him for it?

Have the denominations around us caught the plaintive note in our speech? With which have we impressed them most—our intense desire for unity or our intense desire for the acceptance of our basis of unity?

The words "Our Plea" are almost a trade-mark of the Disciples of Christ. But do we possess the vocabulary of a plea? Has not the task of persuading the divided church to turn from its schisms been left to adventitious causes, such as the economic, the missionary, the social, the spirit of the age and such like, instead of being prophetically advocated with tears and prayers by a people who had knelt with their Lord in prayer for it?

Preachers of the Disciples! If the belligerent note in your preaching has been silenced give the plaintive note its place! Urge the plea—not a platform, nor a basis! Woo the children of God back home; leave to the Father the making of the house to hold us all!

And you will catch this plaintive note not by training in eloquence, but by tarrying much with Christ while he prays and you pray with him "that they all may be one."

Social Survey

BY ALVA W. TAYLOR

"That They May Be One"

"Denominationalism as a principle is stricken to death," says Canon Hensley Henson, an Anglican clergyman. In the great Edinburgh Missionary Conference there were few apologists for denominationalism and none for sectarianism. The declaration of the Commission on Co-operation and Unity that the question of union was a moral question was accepted without revision. That meant that division is wrong and that it is a question of righteousness that the churches must deal with in the movement to get together. In the New York conference ten years ago most of the missionaries pleaded for union and most of the leaders on the home field for comity only. In the Edinburgh conference last June the missionaries denounced division as a sin, and the home leaders talked of the great necessity of getting together through a synthesis of the truths that each held, on the basis of the truths that all now hold in common. Union is coming by way of the mission field. The churches at home are less concerned just in the measure that they are less concerned in saving the world both at home and abroad. The missionary is up against an overwhelming problem. In the face of it opinions, traditions and forms of government count for little and the battle with heathenism for everything. The infant churches on the mission field, like those in the days of primitive Christianity, are surrounded by a world of heathen practice and they need all the help united effort can give. At home we are afflicted with a social inertia that makes movements away from the old moorings difficult. Out on the mission field the workers are filled with a great purpose and think less of forms than of getting the work done. Thus while they hold fast to eternal principles, they are much more ready to adopt working expedients. They are doing what Dr. J. P. Jones, for forty years a Presbyterian missionary in India, pleads that we all do: "Place more emphasis on the idea of the kingdom of God." We will then, as he adds, "cease to attach so much importance to forms of church organization," and, he might have added, as indeed he does in many ways, to creeds, opinions, traditional attachments and all else that divides.

Doing the Will to Know the Doctrine

Missionaries find no difficulty in co-operating in those things that all the world recognizes to be matters of Christian charity and righteousness. In these things does the kingdom of God consist and for them was the church founded. It is only in the measure that Christendom has become more concerned over the means by which the world is to be saved than over the salvation of the world that it has neglected "righteousness, peace and joy in the Holy Spirit," while tithing the anise and cummin of ologies and polities. What we need is less zeal for our ism and more for the weal of men. The Mission to Lepers finds no difficulty in working through all missions. The Christian Literature Societies of China and India and the Religious Tract Society find a world of good to do through all missions. Union is easy for doing famine or flood or epidemic relief work. Union and simultaneous evangelism has been successful in most of the fields. United protests have been presented against such crying social evils as the treatment of woman, the opium traffic, slavery, the Congo atrocities, the liquor trade, and in China and Japan on behalf of peace and the patriotism of the native Christians and the gaining for them of all the rights of citizenship. To build two medical schools where one would give more proficient training or where but one is needed would scarce be thought of on the mission field. There is no denominationalism in easing pain or the cure of bodies. Why should there be in "binding up the broken hearted" or in the cure of souls? In Pekin five great societies support a superb medical school. In Nankin a like enterprise is being projected. The new university in West China projects another. In India and Japan medical training is given through government schools. Hospitals are supported by separate missions, but all are conducted without question as to sectarian affiliation. All hospitals are union in their work. In Iloilo the Baptists and Presbyterians have recently united in a joint support of one. All medical associations are union on the mission field just as they are at home, though they are denominationally supported. We are not divided on doing good, but good is co-operative by nature and we can never do the most of it until we are united.

Knowledge Leads the Way

Sectarianism thrives best on ignorance. Knowledge leads to unity on all matters that require co-operation. Denominationalism is nurtured in childhood and in parochial and denominational institutions. If it were not, it could not long survive. The truth leads to freedom from all dividing bonds. China is today facing western civilization with all its good and bad. She is founding a national school system. The missionaries are confronted with the task of injecting Christian morals into the new learning of the empire. Immediately they are led to rise above denominational lines in giving general instruction. Equipment and an able teaching force cannot be furnished otherwise. The new Nankin University is an illustration. At Chengtu, in West China, a great union university is being founded by the co-operation of all the great Boards working there, and none will be debarred from a part in its management if they desire to join later. In North China, the British Congregationalists and the American Presbyterians have a joint Educational Association which manages four colleges. In Korea, the colleges are union institutions. Madras University has followed the older universities of the United States in becoming practically independent and interdenominational. In Shantung, China, the American Presbyterians, English Baptists and the Anglicans co-operate in the support of three colleges and are to unite them into a university after the English plan. All over China the movement for a standardization of mission schools of all grades is progressing, and secretaries to superintend it will be supported jointly. In India, government regulations compel this standardization. Industrial schools are rarely denominational in their work, and union schools for the training of native workers and even of missionaries are successful. Union gives breadth and efficiency and enlarges the usefulness of the schools. In China, the tendency is strong for union schools with seminaries grouped about them where special training is demanded on religious lines. This will be the plan at Nankin, and it follows the method of the Disciples in this country in establishing seminaries at the state universities in Missouri, Oregon and California. The Yale college at Hankow, Canton Christian College, and the projected national university, to be supported through Oxford and Cambridge, are examples of the Christian effort to have a part in the renaissance of China on grounds broader than those of any denominational effort. There are union theological schools in Tokio, Amoy and Bangalore under joint auspices of communions as far apart as Presbyterians and Wesleyans, while Congregationalists find it easy to enter such arrangements.

Denominational Unities

It is very natural for the union sentiment to operate for the amalgamation of the sub-divisions in each of the great denominations. This is taking place to a remarkable degree on the mission field. The best known instance is that of the Presbyterian and Reformed bodies in Japan. Six different bodies have united and taken the name "Church of Christ in Japan." It is very interesting to note the fate of the creedal demands in this union. The older missionaries insisted on the adoption of the main clauses of all the creeds represented by the varying bodies. This was effected, but it was found that the native churches were having nothing to do with the creedal formulation, so it was withdrawn and the Apostles Creed adopted with a short introduction that defined some doctrinal scruples of the leaders. It is safe to say, however, that even this has little real function in the churches and that the Japanese mind goes instinctively, as all other native and unprejudiced minds do, straight to the New Testament alone. The eight Presbyterian bodies in China have divided the empire into six synods and are moving toward a national Presbyterian Church in China. The six synods are union bodies. It is to be hoped they will be led to adopt the same name as their brethren in Japan, but it will probably be called the Presbyterian Church of China. It will have a membership of 40,000. In India seven bodies of the synodical form of organiaztion have united into the Presbyterian Church of India, while the four working in Korea have formed an independent Presbyterian Church of Korea. The republican or synodical form of the presbyterial bodies seems to make geographical unity easy. With the Episcopal government it is more difficult, as each church

has a fealty to preserve. In Japan they have a working union that will ultimately come to be a national church with episcopal government. Steps are being taken for the same in China. The Lutheran churches in Japan, China and India have taken steps looking toward union also. The more democratic churches of congregational government have done less. Doubtless it is because there is less to do. The conferences serve practically the same function with them that the more formal associations do for the more highly organized polities. In India, the Baptists are effecting a national union. In Madagascar, Congregationalists and all other independent churches found union easy, and at Amoy, China, the same has been done. Methodists have united all their missions in Japan and a native bishop presides over them. It was done over the objections of the home societies and conferences and approved when it was apparent that the Japanese and missionaries would unite anyhow. Steps for a like union have been taken in China.

Editorial Table Talk

The Ministry and the Awakened Church

A college conference on the ministry and the awakened church was held under the auspices of the four coöperating divinity schools of Chicago—Garrett, McCormick, Chicago Theological and the University—at the Reynolds Club of the University February 3 to 5. Addresses were made by Rev. A. W. Wishart, Professor E. C. Moore, of the Harvard Divinity School and by Doctors Shaw, Stone, Gunsaulus, Professors Hoben, Ward, Hill, Hayes, Beckwith and Henderson, Mr. Messer, of the Y. M. C. A., Mr. Harry A. Wheeler, of the Association of Commerce, and others. Students from many colleges in the Middle West were present and enjoyed the hospitality of the University for the three days of the conference.

Two Sundays a Week

Solving the problem of Sunday observance by demanding an additional Sunday each week for rest and recreation is the unique proposal of *The Watchman* (Boston). Man needs two days a week subtracted from workaday activity—one for physical rest and social intercourse, the other for the worship of God, the cultivation of the inner life, and the service of others. The editor maintains that the original intention of the Sabbath day was rest, that of the Lord's day was worship and service. These two cannot be combined in one day. The article continues:

What Christians should do, instead of continuing the vain endeavor to induce the world to abandon the divinely ordained day of rest for the activities of the Christian Lord's Day, is to lend all their influence for the re-establishment of Saturday as a day of rest. It is already generally observed as a half-holiday, and there is a strong and growing tendency to make it a whole holiday. Several large corporations, like the Curtis Publishing company, the publishers of the Ladies' Home Journal, and we think, the National Cash Register Company of Dayton, O., give all their employes, except a few, to keep on necessary work, a full holiday every Saturday. It only needs the strong and definite approval of the Christian church, of the seventh day as a day for rest and recreation, to establish it definitely and generally as such a day.

The way would then be open for calling upon all to participate in the Lord's Day as a day for Christian worship and activity, a day to be devoted to attendance on public Christian worship, and a day for deeds of charity, fraternal helpfulness, and Christian love. We are not so sanguine as to imagine that all the people would at once accept the Christian meaning and use the First Day of the week, but we are confident that, if given Saturday as a day for rest and recreation, such multitudes would joyfully adopt the habits appropriate to the Christian Lord's Day that all the churches now built would be crowded to the doors with cheerful worshippers, the power of the church would be immeasurably increased, and the establishment of the kingdom of God on earth would soon be an accomplished fact.

Whether this sanguine prediction would come true or not, one thing is sure that the church could urge upon men and women the privileges of the Lord's day without that present persistent scruple that what these cribbed-up lives need most is fresh air and recreation.

Articles of Historic and Current Interest

The March number of the Century Magazine will interest all readers of The Christian Century. Two articles are especially appealing: That by Professor McGiffert dealing, in his Life of Luther, with the traffic in Indulgences which stirred the devout and passionate soul of Luther to deepest indignation. The theory of this traffic as held by the Roman church is explained, the campaign of Tetzel is described and compared in certain of its features to present day revivalism, the psychology of Luther contemplating the theory and practice of Indulgences is vividly and with keen insight set forth and the whole situation reconstructed and interpreted with rare literary power. The other article is by Professor E. A. Ross, the sociologist at the University of Wisconsin, on "Christianity in China." His social point of view brings into the light the very human aspects of the situation. He writes in deepest sympathy with Christianity, but without bias. Speaking of the lot of the Christian convert he says, "The break of the genuine convert with his past in China is far more abrupt than anything with which we are familiar. He turns his back on opium, gambling and unchastity, the besetting sins of his fellows. He abandons cheating, lying, backbiting, quarreling and filthy language, which are all too rife among the undisciplined common people. He shuns litigation, often the ruin of the villager. By withdrawing from the festivals in the ancestral hall and from the rites at the graves of his ancestors, he sunders himself from his clan and incurs persecution. Thus the converts become separatists, with the merits and defects of separatists. Cut off from the world and thrown on one another, they form a group apart, a body of Puritans that will one day be a precious nucleus of moral regeneration for China."

Women's Campaign Approaching Finish

That this continent-crossing campaign for enlisting Christian people in specific work can be "manned" by women as well as men, is becoming more assured each day. Mrs. Helen Barrett Montgomery started in October from Pacific coast cities to gather the women of the great centers of the country into a closer unity for mission work. She is now in the state of New York, having passed through Chicago, as all our readers know, in December. With the Woman's Jubilee as the organizing sentiment in her meetings, she has been enlisting thousands of Christian women in missionary work and deepening the consecration of those already committed to it. Large companies of women have greeted her and her companion travelers in all the cities. The meeting in Detroit seems to have stirred the city to its heart. In Cleveland 2,250 sat down to luncheon together. Washington, D. C., opened with a consecration service with 2,000 present, followed by parlor meetings, children's meetings, a meeting of 400 nurses from the hospitals, a meeting of the Congressional Woman's Club and a reception at the White House, the President and Mrs. Taft receiving. The offerings in money thus far are over a half-million dollars. It is expected that this Jubilee fund will reach a full million before the campaign closes. Preparations for a climacteric celebration in New York City are now going on. Mrs. William Bayard Craig, wife of the minister of the Lenox Avenue Union Church of Disciples, is taking active leadership in the plans.

All Around Exchange of Pulpits

The one hundred and one Presbyterian ministers of Chicago presbytery exchanged pulpits on a recent Sunday. The formal purpose of this all-around shift was that a letter prepared by the presbytery might be the more impressively read to the congregations of all the churches. The visiting minister bore the character of an ambassador in a way it was felt the home pastor could not assume. A paragraph of the letter reads as follows:

We feel deepest satisfaction that our beloved church stands in the forefront of all those who are looking over and beyond denominational lines to the larger interests of the kingdom and are seeking to wisely and intelligently foster and encourage all interdenominational activities, which have for their end the overthrow of evil and the winning of our fellow men to a living personal faith in Jesus Christ our Lord. Not less but more of this brotherly love and brotherly coöperation do we crave for the days to come. Not less but more of large hearted benevolence and broad minded fellowship do we hope to witness in the church of our choice—a church which can only be true to her traditions as she exemplifies the spirit of "unity in essentials, liberty in non-essentials—in all things charity."

The presbytery urged the importance of caring for the sources of spiritual life and progress—the quiet hour with God, the family altar, grace at the table, the church prayer-meeting, the public worship of God and the religious observance of the Lord's day. The reading of the letter was followed by the visiting minister's sermon. The influence of this striking device was thoroughly wholesome and it is likely to become an annual practice.

Methodists Frankly Criticise Revival

It is somewhat startling to find a Methodist newspaper or Methodist pastors suggesting a criticism of revivalistic enterprises of any sort. The Methodist church is so committed to the revival method by tradition and temperament that incipient criticisms of a particular meeting are usually smothered by the faith that somehow the objectionable features will be providentially over-ruled for good. This attitude is not wholly unworthy of admiration. But when *The Northwestern Christian Advocate* entertains doubts of sufficient strength to prompt it to send an inquiry to every Chicago Methodist pastor asking each to tell what results the recent Chapman-Alexander meetings brought to his church, his community and the city as a whole, and when these pastors frankly state that, for the most part, the results are negligible in their churches, it is time for some one to arise and ask if the $50,000 spent in this evangelistic campaign could not have been spent to better advantage for the kingdom of God. Forty Methodist pastors responded to the *Northwestern's* questionaire. Their replies are summarized as follows:

ADDITIONS TO MEMBERSHIP.

Twenty-two report "none"; one reports ninety; one reports forty; one reports thirty-six; one reports thirty; one reports twenty-one; one reports twenty; and the remaining twelve show lesser numbers aggregating thirty-four. Total for forty churches, 271.

ADDITIONS TO SUNDAY-SCHOOL.

Thirty-five report "none"; one reports six; one "cannot tell"; one has "largest [attendance] in the history of the school"; one "cannot accommodate any more"; one, "some increase."

ATTENDANCE UPON MORNING SERVICE.

Thirty-six report "no increase"; one reports an increase; one, "the congregation fills the house"; two, "slight increase."

ATTENDANCE UPON EVENING WORSHIP.

Thirty-eight report "no increase"; one reports "some increase"; one reports, "best we have had."

ATTENDANCE UPON MIDWEEK PRAYER MEETING.

Thirty-five report "no increase"; two report "better attendance"; two report "some increase"; one reports "gratifying increase."

INCREASED RELIGIOUS INTEREST IN CHURCH AND COMMUNITY.

Twenty-one report no change; thirteen report "slight increase"; five report "marked increase"; one reports the influence to have been less than favorable.

A general criticism is that while the attendance at group and tabernacle meetings was large, there were relatively few of the unconverted present. One pastor says that while "the meetings were profitable, they did not reach the class it was hoped they would." Another reports that at the meetings he attended when those who professed religion were asked to stand up, "nearly everyone in the house rose." Still another says that "the people were not stirred by the meeting and Christians attended for the most part from a sense of duty."

The unfavorable opinions expressed are so numerous and so revealing that we cannot do better than to quote their gist as the *Northwestern* presents it:

"The net result was the scattering of our evening audience, the breaking of the prayer meeting habit on the part of some, and the discouragement of the people as to the advisability or possibility of revival meetings. From our standpoint the meetings were most unfortunate." "I have been unable to see that the meetings have had any noticeable effect upon our church or vicinity, though I do not mean by this to discredit the meetings." "My church received but little benefit from them." "My experience in the city is that these big meetings are of no benefit directly to any church. They create an atmosphere for a little while and that vanishes with the evangelist." "Our church was in a group meeting, but our people were not generally interested, and bore the work rather as a burden. So far as our church was concerned the meetings seemed to interrupt rather than help us." "The meetings seemed all right, but did not get below the surface. I think they played to the press too much." "We are not as well off either in attendance at the services on Sunday or at prayer meeting as we were before the meetings began. It will take us some weeks to get back to normal again and much hard work." "The Gipsy Smith meetings of a year ago, although three times the distance from us and attended by only a very few of our people, yielded far greater results. There seems to be a reason." "Three churches united with ours, and I have talked with each pastor. They all express themselves as greatly disappointed that so little was accomplished." "The meetings of our group had neither dignity nor power enough to attract those who were nearer than we; hence they did not affect us." "They were no benefit to my church, nor can I see that they were any benefit to the community. Giving up our Sunday evening services for a month has almost depleted our Sunday evening congregations. The people have become more confirmed in their opposition to revivals, and there is not any more interest in religion now than before the meetings." "It is doubtful whether this community derived from the meetings any profit worthy of note." "The preaching and singing seemed right; but the work was not thorough enough; the method of card-signing does not touch the spot nor help people." "I think we had a perfect machine, but not much real power. The meetings failed to touch the man outside the church and also failed to move the church attendant to a decision for Christ.' '

It is becoming clearer and more clear as new leaders and novel methods are "tried out" in this great city that the methods of mass evangelism are totally inadequate to meet the complex situation. Torrey, Gipsy Smith, Chapman—for three consecutive seasons these leaders have in turn inspired and disappointed the hopes of Chicago churches that this city might be stirred with new religious life. The Laymen's Evangelistic Council put virtually unlimited funds back of these enterprises. It has been our hope that these consecrated lay leaders, to whom and to whose organization everybody in Chicago church life defers, might be led by the consistent failure of traditional evangelism to work out a new line of attack reckoning with the absorbing community and social problems as well as that of individual salvation. It is in this direction, we believe, that their highest service may be rendered.

Concerning An Unpublished Editorial

Some good news that reached The Christian Century office just as we were making ready for the press last week spoiled an editorial which had been painfully composed for the most prominent space in the paper.

We say "painfully," for the article dealt with a scandal, a scandal that, it seemed to the editors, should be frankly confessed in the public print to the end that it might be removed, if possible, and intelligent plans made to effectively preclude its recurrence. The whole sorry matter was about the Disciples' neglected obligation to the Federal Council of the Churches of Christ in America.

This organization is the meeting point for all the evangelical bodies of Christians in the land—representing perhaps twenty million people. It is the biggest achievement in the direction of Christian unity in modern times. It has been in existence nearly three years. It has more than fulfilled the promises and hopes of its pioneer promoters. The expenses of doing its work are apportioned among the constituent denominations on the basis of numerical strength and amount to about one-tenth of a cent per year for each church member.

For the Disciples, on the basis of 1,250,000 members, this would amount to $1,250. During 1909 the Disciples paid $141.75. During 1910, $183.08. In 1910 every constituent body in the Federal Council paid its entire apportionment excepting the Disciples and the Colored Baptists! That was the scandal.

Our unpublished editorial recited the facts and made an appeal to the brotherhood to remove the scandal by sending at once contributions of money to this office which we would account for and forward to the executive office. As an inspiration, we announced a gift by Mr. R. A. Long of $267, one by the Chicago Christian Business Men's Association of $100, and a personal pledge of $25.

Then came a letter from Dr. J. H. Garrison of St. Louis, saying that he had been conducting a correspondence campaign among the church's leaders and had received so much of the amount needed to balance the account of 1910 that he felt sure of the remainder. And so our readers will not see that editorial.

But such facts as are in the possession of the few should not be kept hidden from the larger brotherhood. No matter how humbling it may be in the eyes of our Christian neighbors, it is less so than a repetition of our delinquency will be.

No utterance of the Commission of the Disciples' Council on Christian Union will be even listened to by the Christian world if we ignore our duty toward the Federation movement. That the Commission itself recognizes this was evidenced by its unwillingness, at its meeting in St. Louis recently, to formulate and publish an overture on Christian unity until this Federation scandal was removed.

The Commission showed clear discernment when it took the four drafts of such an overture, submitted by as many members for approval, and voted to publish them as tracts to circulate among the Disciples! In its embarrassment it could not do otherwise.

It is perfectly clear, of course, to those who know the heart of the Disciples of Christ that their delinquency in this matter does not for a moment measure their interest in the Federation enterprise. They simply do not have any mechanism for attending to this sort of thing, that is all there is to it. Manifestly no missionary society could appropriate the needed amount from its funds.

Unhappily the Council on Christian Union was started off at Topeka last fall without any provision being made for funds except for publication purposes.

This incident will do good in the long run if it calls attention again to the Disciples' great need of an organization, properly constituted, through which the brotherhood can exercise its will in the multitude of opportunities and obligations constantly arising.

Meanwhile we have no doubt Dr. Garrison will be glad to receive additional gifts. If the fund for 1910 is complete, these gifts will apply on the 1911 account now due.

Some Pertinent Inquiries

(Concluded from last week.)

11. Ought we to appeal to members of other churches to come out from among them and unite with us?

Not unless the churches with which they are affiliated are so unfaithful to the Christian ideal that they have ceased to be worthy of the Christian name. Proselyting is a hindrance rather than a help to the realization of our ideals in any community. It is unfraternal, disingenuous and sure to provoke the retaliation it deserves. At the same time we should always welcome those who upon their own conviction of Christian duty, and especially the duty of promoting Christian unity, come to us with the feeeling that their testimony can be more emphatic and their labors more abundant in our churches than elsewhere. We have always to remember, however, that Christian unity can only prevail at last as the membership of all the churches is pervaded by a sense of obligation to realize it, and a desire to bear witness to its value and urgency.

12. If not, ought we to secretly hope they will, and rejoice when they do?

This is sufficiently answered in the previous statement.

13. Does our plea for union mean the influencing of denominationalists to forsake their churches and unite with our people?

In some instances this will be the results of our efforts, but it is not the means by which Christian unity will ultimately come about. The realization of that hope lies not in the consolidation of all people into one church, made up of those who have forsaken the other churches, but rather in the gradual approach and unification of the churches themselves.

14. If not, then is our main effort and hope to so influence the denominations as such that they will gradually and eventually restore Christian union by reforming themselves, or uniting with our movement as a body?

As already indicated, Christian unity will come about through the gradual integration of those religious bodies nearest to each other. When the spirit of union pervades the church, it will form for itself its own body, which will be none of those now in existence. The Disciples of Christ have no reason to expect that the Christian world will unite with them in an organizational sense, but they have every reason to hope that they may be a profoundly useful instrument in the hands of God for the accomplishment of that unity among the scattered forces of the Christian world to which our Savior directed, the thought of his disciples, and for which Paul labored.

15. Are not both these last named methods pursued by our people?

Undoubtedly many of our people are still hoping that the Christian world is going to unite with the Disciples. To this hope the very rapid growth of our churches during a period of unusual evangelistic success gave sanction. A study of more recent statistics, however, reveals the groundless character of such an interpretation of our future. And few of the more intelligent Disciples would now claim that this is to be the method by which unity will come to realization. Rather is it our task to bear insistent testimony by word, example and influence, so that we may be as truly the apostles of Christian unity wherever we are placed as were the Friends of peace, the Moravians of world-wide missions, or the Baptists of the apostolic ordinances.

16. Does the New Testament offer any hope to the unimmersed?

The New Testament does not discuss the question. It everywhere teaches that those who follow our Lord according to their best understanding of his will are his disciples and citizens of the kingdom of heaven. Any one whose life conforms to this ideal is included in the fellowship of the saints. The hope of the Gospel is the possession of all those who in the spirit of loyalty to Christ seek to accomplish his will in the world. They may disagree as to methods of operation, the character of ordinances, or the relative merits of different organizations, but in all things they will endeavor to realize in their lives and in the society about them the ideals of Jesus.

Our Debt to Lutheranism

The Lutherans of the United States increased from 1,231,072 in 1890 to 2,243,486 in 1910. This large increase is due to immigration. The presence of over two million persons calling themselves members of the Lutheran churches is a fact of importance to every citizen and especially to the citizen who is also a disciple of Jesus. In many ways our Lutheran fellow citizens have contributed to the better life of the nation. They have beautiful houses of worship, they delight in the order and dignity of the house of God, they are careful to instruct their children in religion, and they give of their means to send the gospel to those who are yet in ignorance of it.

The debt we owe to Lutheranism is a greater one, however, than a study of the influence of Lutheran fellow citizens upon our political and religious life can disclose. The larger part of this debt was contracted before there were Lutherans in America. To learn what our obligation is we must go back to the beginning of the Reformation and study the giant figure who was the incarnation of protest against religious formalism and tyranny. Martin Luther is the hero of Protestantism. No one church can lay exclusive claim to him. What he said and did the entire Protestant world reflects in its thought and practice. We have not discarded all his errors. And the truth he announced is still cherished among free men.

"A Christian man is the most free lord of all, and subject to none." "Every man is a free and fully competent judge of all those who will teach him, and is inwardly taught of God alone." "There now, let us each make a creed for himself." In words of this sort Luther asserted the liberty of a Christian man. That he did not always remember such sentiments has not changed the fact that he uttered them in all sincerity and that the world has never lost the ideal of Christian freedom. Luther put king and cobbler on a level. No power under the sun can impeach an honest man studying his Bible. All believers are priests unto God and may minister to those who need to learn of God. He says further: "I will preach, I will talk, I will write, but I will force and constrain no man with violence; for faith is by nature voluntary and uncompelled."

The doctrine of salvation by faith meant to Luther that no institution or priest should come between God and the human soul. "We must have absolutely no regard to human laws and ordinances, old tradition, usage, custom, and such like, whether instituted by pope, emperor, princes or bishop, even though half the world, or the whole world, have held to them, and even though they have been observed for a year or a thousand years. For the soul of a man is an eternal thing, above everything that is temporal; therefore it must be ruled and controlled by the eternal word. It is a shameful thing to rule the conscience with human law and long usage in place of God." Hence he concludes that a Christian community has not only the power but is under obligation to "avoid, flee from, depose, withdraw from the authority exercised by bishop, abbots, monasteries, foundations, and the like, such as now exist."

Luther was not the first to translate the Bible into German, but his version is so simple and vigorous that he may with truth be regarded as the man who gave Germany the Bible. The importance which he attached to the Bible is shown by the quotations given above. He believed that the mind of man was made for the truth of God and that the truth was contained in the Bible. He studied with care the writings of Paul. The epistle to the Galatians was an especial favorite with him. The place which Paul has had in the thought of Protestantism is due in no small measure to the interest of Luther in his writings. Even the misinterpretations of Paul are sometimes to be ascribed to Luther's influence. The reformer's emphasis on faith has led some to disparage good deeds. He himself said, "Good works do not make a man good, but a good man does good works. Bad works do not make a man bad, but a bad man does bad works. * * * We do not reject good works; nay, we embrace them and teach them in the highest degree. It is not on their own account that we condemn them, but on account of this impious addition to them, and the perverse notion of seeking justification by them."

The consistent disciple of Luther will respect his own experience. He will not profess to have a faith which he does not have. The creed he publicly accepts will be in a real sense his own creed. It will be the expression of his deepest convictions. He will refuse to conform unless his inner life demands conformity. His conduct will be marked by enthusiasm. In so far as the churches of the present demand the agreement of the outer with the inner, they are truly Protestant. They have seized upon the most significant aspect of Luther's teaching. [Midweek service, March 8. Matt. 7:15-29.] S. J.

A Little Journey to Lichfield

And Other Johnsonian Shrines

BY EDGAR DE WITT JONES

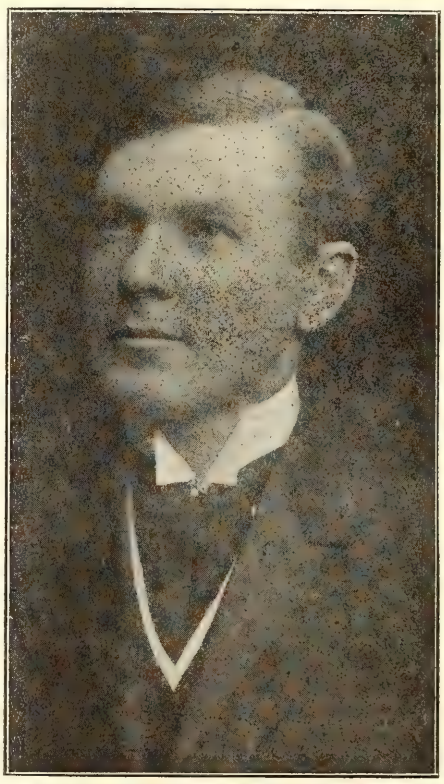
When one has been for ten years an admirer, and in a small way, a student of a celebrity, naturally enough he experiences some thrills when, for the first time, he visits the shrines made famous by his hero. Accordingly, when our train whistled for Lichfield, Staffordshire, England, and I knew I was soon to pass along the very streets over which the burly figure of Dr. Johnson had often bowled, I was conscious of an elation acutely felt but difficult to describe. Ten minutes later, the omnibus with our party of six was rattling into Market street, where we got our first glimpse of the statues of Johnson and Boswell. The former was erected in 1838, the latter in 1908 and both are a credit to the birthplace of a man whose name is interwoven forever with that of his biographer. We put up at the "George" hotel where Farquarson wrote his comedy, "The Beaux' Stratagem" and on our departure the next day, we felt ourselves in entire agreement with Boswell who stayed there in 1779 and wrote: "We found at the George as good accommodation as we could wish to have."

It was past six o'clock when after a hearty dinner we made a bee line for the Johnson birthplace. To our dismay we found the door locked and on it a notice informing us that the place closed at five o'clock. But whoever heard of such a notice stumping an American sightseer! We gained admittance easy enough and the good woman in charge permitted us to wander from room to room at our own sweet will and fancy.

The house is about three hundred years old and thanks to the vigilance of the Johnson loving Lichfielders most admirably well kept. Old Michael Johnson, father of Samuel, kept a bookshop in the room on the first floor to the right and one can readily imagine young Sam as an ungainly boy, browsing about the shelves.

The room immediately over the shop and facing Market street and St. Mary's Square, is the one in which Dr. Johnson was born. It is described as "the only room in the house which remains in the same state as when occupied by the Doctor's father." In this room one sees some interesting relics. The old scholar's breakfast table and chair, a china drinking cup from which, I suppose, he consumed gallons of tea; his snuffbox and much used cribbage board and a silver penholder given to him by Edmund Burke. There are many other relics, letters, manuscripts, and the like, but we could not linger long in that house. There were many other places to visit and the time was short. I was anxious to talk with a local authority on Johnson. "Who is he?" I inquired. There were several, I was told. First, there was an alderman, A. C. Lomax, a life-long student of the great doctor, but he was very old and infirm and one could not hope to have an interview with him. "And after him?" I asked. "Why, Councillor Raby, to be sure of th 'Tower House.'" He was quite as great an authority as Mr. Lomax and would be glad to see me. In company with my lawyer friend, of our party, we set out for "Tower House" where Mr. J. T. Raby, Justice of the Peace, Fellow of the Royal Institute of Journalists, and member of the Johnson Birthplace Committee, welcomed us ever so hospitably. There in his library for two blessed hours and a half we sat and listened to his pleasant flow of running comment on the old doctor.

Then he showed us some of his library treasures, first putting into my hands a copy of Goldsmith's Deserted Village (1786) and dedicated to the Earl of Charlemont. The copy has a cash value of ten pounds but I cannot imagine Mr. Raby parting with it for twice that sum. Next, I looked through a first edition of Johnson's smaller dictionary (1756, 2 volumes.) I examined this volume with no small show of interest and with reason. Two weeks before I had purchased in Mr. Hays' famous bookstore under the John Knox House, Edinburgh, a sixth edition of the large dictionary in two volumes from the library of Melville Whyte and bearing his book-plates. Mr. Raby also exhibited for us his splendid twelve volume set of Johnson's Complete Works (1816) edited by Chambers, and many other fascinating volumes,



Rev. Edgar DeWitt Jones.

also prints and rare pamphlets. Nor was this all. Mr. Raby insisted that we must view Lichfield by moonlight and that he would point out some famous places which we, in our hurried tour, had missed. So after lighting his pipe and selecting a stout walking stick, he set out with us on one of the fairest of moonlit nights that Lichfield or any other place ever saw. Under the spell of those romantic moonbeams, we looked on the spot where Garrick lived for twenty years. We had no difficulty in reading the inscription of the wall tablet:

ON THIS SITE STOOD,
THE HOUSE OF DAVID GARRICK,
BORN 1716,
DIED 1779,
PULLED DOWN IN 1856.
EDUCATED AT LICHFIELD GRAMMAR SCHOOL,
BURIED AT WESTMINSTER ABBEY.

We stood by Dame Oliver's school where Johnson was first taught to read. It was Dame Oliver who, when Samuel was starting for Oxford came to take leave of him, bringing with her a huge hunk of gingerbread as a parting gift. Mr. Raby's good strong cane pointed us out an old house once a popular inn, where the notorious Dick Turpin used to pay frequent court to one of his numerous lady-loves; likewise Stone House where Mrs. Castrell lived at the time of Johnson's and Boswell's visits in 1776. She, it will be recalled, was the wife of the Stratford clergyman who so ruthlessly cut down Shakespeare's mulberry tree because the coming of so many people to see it annoyed him.

We walked slowly around the great cathedral, one of the finest in England, and again Mr. Raby's good stick was put in service to point out the "Dean's Walk" where the unfortunate Major Andre once paid court to Miss Honora Sneyd, during her stay at the Dean's palace.

It was while we lingered in the vicinity of the great cathedral that glorious night, that the watchman made his round and we heard delightedly his measured cry: "Eleven o'clock, fine night and all's well." How romantically strange and far away, such a sound falls upon an American's ears!

Mr. Raby is a charming gentleman, and my lawyer friend and I will never forget that evening spent in his company. I brought away an autograph copy of the "Bi-Centenary of the Birth of Dr. Samuel Johnson," which he edited. It was midnight when we got back to the "George," where I found in the pocket of the overcoat I had left hanging on the hall rack, a handsome brass knocker fashioned into a bust of old Doctor Johnson and ornamented with scenes from his life. I appreciated greatly the souvenir, which I knew came from one of our party, nor could I help but note the fitness of the symbol for after all the dear old doctor was something of "a knocker" sure enough.

London added largely to our Johnsonian experiences. There my lawyer friend has a friend who is something of a connoisseur of books and pictures and china. And to shorten a long story he quite overwhelmed me by presenting me with a set of Johnson's complete works (12 vols. Edition of 1801). The next day that precious set was on its way ahead of me to good old Bloomington, Illinois.

Then, of course, we visited "Ye Olde Cheshire Cheese." What London visitor with even the slightest of literary bent does not? I am aware that doubt has been raised in some minds as to the Johnson traditions that cluster now so thickly about this famous old inn, but it would seem there is little ground for such suspicions. True, Boswell does not mention "Ye Cheshire," but it should be borne in mind that Boswell's acquaintance with the doctor began when the latter was an old man and after he had given up his house in Gough Square. There is a little volume published by the corporation that controls the inn entitled, "The Book of the Cheese," that quite clearly establishes the claim that the place was once just what tradition says—headquarters for the old scholar and his friends.

So we went to the "Cheese" for lunch, the six of us, comprising two young ladies—The School Teacher and The Librarian, and four men—The Lawyer, The Merchant, The Y. M. C. A. Secretary and The Parson. The "Johnsonian corner" was already occupied, but shortly our party got seats at the table in the "cozy corner" and not having time to order of the celebrated pudding, we asked for pancakes, coffee and cheese. The place is decidedly interesting and on the day we were there also decidedly "smelly."

While we were waiting for our order, The Parson bought a copy of "The Book of the Cheese," and suggested that each one contribute a verse of doggerel to the fly leaf.

At the time perhaps none of us was aware of how frequently this very thing was done by the old Cheshire Cheesites, but it was, and in later years a "Rhyme Club" used to meet there regularly. It was in the old Cheshire Cheese that a dispute once arose about who could make the quickest a good couplet. One said:

"I, Sylvester,
Kiss'd your sister."

The other's retort was:

"I, Ben Johnson,
Kiss'd your wife."

"But that's not a rhyme," said Sylvester
"No," said Johnson, "but it's true."

Quite unconscious of how faithfully we were following a precedent, the six of us contributed a verse amidst much good natured chaffing. It was voted by five to one that The Parson should start the verses so he wrote:

"I do not think it is a sin,
To sit in Doctor Johnson's inn."

The Lawyer next tried his hand:

"I wonder would our parson pale,
If I should order musty ale."

Then The Merchant wrote:

"We find ourselves within a shrine,
Made unsanitary by time."

The School Teacher's turn was next:

"But as we round the table dined,
We all agreed we wouldn't mind."

Following this The Y. M. C. A. Secretary wrote:

"I wonder what my folks would say,
If they should find me here today."

Then The Librarian wrote down the couplet climacteric:

"Whene'er I think, 'Here sat Dickens,'
My heart, and pulse and liver quickens."

By this time the pancakes and coffee had come, but some of our party seemed to have lost their appetities, and unkind remarks and even slanderous things were said about the personal appearance of those pancakes. The cheese, however, was very fine, and despite the "smelly" atmosphere of the place, we thoroughly enjoyed the experience and ate with actual relish. Of course, we bought some of the blue-bordered plates and postcards galore! Who does not?

It was in the Cheshire Cheese that the party got their one big joke on The Parson, whom they had several times characterized as suffering with "Johnsonitis." It came about this way: The Parson had suggested that each one autograph the book referred to above, and the suggestion was straightway carried out. When suddenly there was uproarious laughter, for it was discovered that The Parson had written (quite unconsciously) his name, "Edgar DeWitt Johnson," whereupon The Lawyer ventured the remark that it was a case of "too much Johnson." This sally quite broke up our dinner party at Ye Olde Cheshire Cheese in Fleet street, London, and climaxed completely our visit to shrines Johnsonian.

Bloomington, Ill.

THE CHALLENGE OF HEATHENISM

BY W. REMFRY HUNT, F. R. G. S.

It is among the most extraordinary phenomena of history that heathenism has existed so long in the arena of the oldest civilizations, and that it has maintained so vigorous and defiant an opposition to the more modern and progressive conditions. The thoughtful student is at once challenged to the solution of the problem. The mere appeal to racial diagnosis, to environment, and to the science of heredity is not its clearest answer. The fact of heathenism is its own demonstration. It is sin in its essence as well as in its results.

In heathen lands one is continually surprised at the absence of common sense. Reason and intelligence seem to be set at nought by the tremendous contradictions and antagonisms which not only loom up in the pagan mind, but manifest themselves in all the ramifications of social, moral, and intellectual life. Heathenism presents both an anachronism and an enigma.

The night-lands of pagan gloom are full of the "will-o'-the-wisp" lights of heathen creation. The masses are haunted day and night by fears of demons who are thought to be ever on the alert to alight upon them. They believe that these spirits cause public calamities and are bent upon the ruin of mankind. A thousand millions of the human race are thus enslaved. It is as sad as it is full of pity. There is no such idea as a deity of love and compassion. This thought does not belong to heathen lands.

The Million Temples of Paganism,

be they for fetish or devil-worship, represent countless idols of wood, stone, gold, silver, brass, and even pasteboard, and they represent the grossest and vilest ideas and passions. They are monsters of iniquity. Their hideous faces and brutal attitudes strik terror into the hearts of the enforced devottes. Never once is the worship of these grotesque images to be identified with any sense of love to them, but is ever associated with penances and offerings to appease incarnate hate and to be absolved from the terror of nameless punishment.

Christless lands are cheerless, hopeless, and homeless lands. Their Bethlehem is an

Rev. W. Remfry Hunt.

inferno, their temples named as hells, and their deities born of demonology. There is no sparkle or blossom in child-life, nor is there any sanctity in motherhood. The greatest inequalities and injustices rest in all their systems upon woman. Polygamy and polyandry are common. There is no sense of pure refinement, and even natural affection is at an awful discount. Their songs are a wail and their music a dirge. Like their scentless violets, their lives, also, are without fragrance. Their residences are lit with a dim religious light, gleaming from the pagan shrines. Even brigands may be suppliants at the altars of their patron deities to aid them in their robberies. From earliest childhood the little ones are taught to keep the incense burning at the heathen family altars. Their religion enters into every phase of their social life, and the gods, as in ancient Greece and Rome, are employed in their markets. It is astounding when one thinks of the array of facts which might be amassed to prove the absolute and awful degradation to which the sons of men have descended in these fairest lands of the Orient.

Instead of a Christmastide, the Chinese celebrate the devil's birthday. The greatest and most popular temple in a city is usually dedicated to the "God of the Eastern Hell." It is their prima ecclesia. This is surely

Worse Than Dante Ever Saw

even in his dreams. The temple above described is the demon shrine to which rich and poor, official and student, mothers and their children, seem to be irresistibly allured. It is usually built on the best site of the city. The pedestrians who have lost their way are invariably directed via the "Eastern Hell Great Deity Temple." Its painted walls and its minarets stand out in sharp relief against the sky-line. Its doleful bells muffle out calls to prayer. Its practices stir up sated lusts, and the weird litanies of its chanted priests entice the soul to the worship of its falsities. Most of the priests, like the medicine-men, sorcerers, and witches, are illiterate, criminal, and often of ill repute.

Some of the scenes in these temples are pathetic in the extreme. We have seen men and women linking ugly hooks into their eyelids, these hooks supporting incense urns while the fumes and heat scorched their bodies. Others, en route to the temples, will hook into their arms or cheeks lighted urns with sticks of lucky incense. The longer the distance traveled there is the grater merit. Racked with frenzy, and demon possessed, they indulge in mock sacrifices and pour out libations. Some of them, under self-imposed mental and physical torture, foam at the mouth and rage with the most vehement cursing. Others sit mute and dazed watching those who prostrate themselves with loud incantations upon the floors of the temples. It is believed that these services prevent blight, contagion, and disaster. In place of the thought of Divine commiseration, their thoughts gravitate to the sensual, selfish, and dark vagaries of demonolgy.

Heathen devotees may be devoted, but the are deluded and defeated worshipers. The volume and variety of their costly offerings are amazing. It is a significant fact that they do not believe in a religion that costs nothing. It is well for missions that the vicarious and sacrificial element seems to be inseparable from their faith. It is not without value that their perverted altars are sprinkled with atoning blood, and that their primitive worship is lit with strange fires. But it is marvelous that where faith is credulity,

Where Hope is Despair,

and where love is such an unknown quality, such wealth of devotion should be offered at the shrines of crystallized heathenism.

It suggests the trenchant thought that when this same devotion is illuminated and sanctified by redeeming grace there will be some magnificent surprises brought to our vision by these Eastern converts, as they show to us the intensity of their consecration. With what heart-searching and humiliation have we watched the whole-hearted, generous, and sacrificial giving of the heathen to their deities! With a thrill of joy, too, we have witnessed this splendid grace of giving among the redeemed in China. With what warmth the missionary apostle speaks of "this grace also" abounding in the hearts and lives of those who were spoken of as "my joy and crown"! It is a beautiful eulogy on these newly-won converts, and it is a searching exhortation to us.

One of the saddest moments of my missionary experiences was on the occasion of my being asked by a heathen devotee the pertinent question: "In contrast with our

humble worship of the 'pu-shas'—heathen deities—how much per cent per capita, do your enlightened and honorable countrymen give to their heavenly religions?" It brought the blush of shame to my face, and silenced me. It is stated that many of the heathen are assessed at twenty per cent of their incomes. In the light of all the joys, the culture, the temporal blessings, the spiritual light and life that are ours, what shall we reply to this burning question inspired in a heathen breast?

The Summons and Call.

It is nearly two millenniums since the church of Christ was organized under the Great Commission as its imperial charter. Its commission was universal and perpetual. As an endowed and endued institution, it should comply with the conditions of its charter, or cease to exist. These are its inexorable, irrevocable, and supreme alternatives. Only as the church is engaged in its mission can it rightfully claim the continued presence of its Founder and Lord. It is linked to its perpetual infusion of power, suffusion of heat, and diffusion of light, by the Holy Spirit, in the exact ratio of the sacrificial investment of its life. This is its fundamental principle.

Again, the native Press is a great formative factor. It is alive to the fact that China is in a great transition stage. It is advocating the sending out of "spiritual bloodhounds" to seek a new religion; and, moreover, it is highly favorable to the synthetic attitude taken by Japan in regard to what the future religion of the state shall be. The Chino-Japanese literature is liberating forces which it cannot control. Ideas are gaining ground among the millions of students, that a grand materialistic and powerful state can be maintained without God. Nothing can so effectively riddle this false situation with shafts of light, as a sound, safe, and scientific Christian literature.

Situation is Unique.

The situation is unique. It is the nick of time to work. Never was there greater need for teachers, evangelists, leaders. The crisis demands that the best-equipped and strongest men and women be sent into the foreign field. The late Professor Henry Drummond saw in China the greatest mission field in the the world he was a seer. He saw that nothing but the gospel could save China. No culture is too great, no genius too high, and no gifts in genuine consecration too simple, to devote to the peerless service of the mission field. For young men and women, who combine all the modern culture, the consecrated spirit and the Christlike life, who have the highest originality and power, and who will capitalize their personality into a passion for saving men, who will lift up Jesus, though they themselves be lifted upon a cross, who have the enduement in the blessed gifts and power of the Holy Spirit in their lives—to such there is a career in the foreign mission field, at least as great and as rational as there is at home.

In the light of these truths it should behoove the church to see to it that in the fervid atmosphere of that master-passion for the unsaved heathen—the compassion of the Lord Jesus Christ—that its seed is scattered where it will germinate into life and beauty. Only as we give are we enriched and enlarged. In the eighth and ninth chapters of 2 Corinthians the apostle emphasizes the fellowship of ministering to the saints. Although the apostle is dealing with "an episode of his day," he is also calling attention to and emphasizing principles that are eternal and applicable to all places and to all times. The liberality of the Macedonians was commended as the proof of their love and the pledge of their discipleship. The explanation of the Divine secret was: "They first gave their own selves to the Lord." Afterwards it was a perfectly natural thing that they gave of their substance to the apostles (the missionaries) by the will of God.

"The rudiments of empire here,
Are plastic yet and warm;
The chaos of a mighty world
Is rounding into form."

Wuhu, China.

A HOUSE OF SORROW

The Cook County Hospital In Chicago.

BY FRANCES KINGDON.

Over on the west side of the city there stands a large red brick building which holds more suffering and misery than any other place in Chicago. Every hour an ambulance drives up to one of its side entrances and two policemen carry in on a stretcher some poor, maimed and broken body. Now "Jim O'Connor," who had a dizzy spell while working on a skyscraper and fell over and broke his back; now "Tony Guiseppo," who, chasing a boy for stealing newspapers off his stand, got so mixed up under a street car that both his legs were cut off; now old "Colonel Whitehouse," venerable boot black in a down town office building, who awoke one morning with pneumonia; now "Mary Johnson," who could not scrub floors another day, "with the cancer that bad;" now young "Tillie Larsen," who got blood poisoning in a canning factory; now a janitor's wife who had broken her hip while carrying garbage pails up and down icy back porches for her husband. All these are brought to the emergency entrance, but there are others who come to another door—little children, led or carried by a relative or an officer of the law, some with spinal trouble, rickets, or other diseases too frightful to be mentioned, whose wan faces and shrunken forms speak of a world that has not been gentle or kind to them. Then later, after twilight, there will come, with head tossed boldly or drooping and ashamed, "Hulda Peterson," "Maggie McGuire," and "Lizzie Smith," who have been turned out on the streets by some man or woman and who have no place to await their coming pain but this big red building.

Stands Between Death and the City Streets.

It is the County Hospital, and there are at present 1,700 sick paupers there. Creatures without any money, helpless, suffering and diseased, who have cast themselves upon the only refuge a great city offers them, a place where they can be taken care of and which will stand between them and death on the streets. Each day eighty new patients are admitted, and one hundred applicants turned away. Why turned away? "Because," says one of the officials, "they are not really sick but are suffering from that complaint of the idle rich, and only think they are sick, or because they are impostors, who want to get in and loaf and have three square meals a day." But what if they are really sick? and the question worries you, as you look around the waiting room where these hundred applicants are waiting on the benches for their medical examination. Why shouldn't they be diseased? Have not some of them slept out on the streets for many nights; have not others been breathing foul air for years in their slum homes, and the rest never known a day when they had enough to eat? They have not the appearance of lazy, well fed tramps but look as if they were sick, body and soul.

Later, when you walk through one medical ward after another and read on almost every chart hanging at the foot of each patient's bed the statement, "brought in an ambulance," or "carried in on a stretcher," you realize that a pauper must be very sick, indeed, to be admitted to this hospital, and you notice also that he must continue very ill to remain there, as so many charts record the fact that the patient is "delirious," "very restless," "out of head," "much fever," etc., and then you wonder how he can be otherwise when there are 130 sick people in the same ward with him. Of course, if he is dangerously sick and "may die," as the interne says, he can be removed to a "private" room, where he can have the privilege of passing away "quietly," with six other dying patients. If it happens that all the beds in the wards are taken, besides those in the "private" rooms, he may have to die on a cot in a dirty attic, a sort of store room or lumber room up under the eaves of the building, or have to breathe his last on a cot out in one of the cold bleak corridors, where the noise from other floors, the elevators and countless passing footsteps silence the death rattle in his throat. Sometimes, in summer, when two or three dozen cases of heat prostration are carried into the hospital every day, the patient goes through the death agony alone, in a corner on the floor of one of the corridors, with not a pillow under his head or a blanket over him—just a pauper, a mere bundle of rags, which any one passing by might step on before he is carried off to the morgue.

Get Used to Death.

Speaking of death, and they do die in the County Hospital, from ten to fifteen every day, it does not seem to depress the other patients, because, as an attendant says, "they get used to it." "We send a policeman to notify the patient's family when he is dying or dead and they can take care of the body afterward or we will bury it in the "Potter's Field." This sounds humane, but the visitor waiting in the office of the building may be surprised to hear the following conversation on the telephone: "William Dennis?" "Wait a minute, I'll see how he is." Walks over to the alphabetical list of patients with their ward number hanging on the wall and returning says, "Yes, he is gone." "Well, I can't help it if you are his wife. If you don't believe me you can come over and see for yourself. He's gone." "Why, gone to the morgue, died last night."

When you ask the internes about these "three square meals a day" at the County Hospital, they will make a wry face and sometimes say, "Don't ask me about the food at this place. It's awful. Bad enough even for a pauper who has lived off scraps and chuck wagons. The kitchens are pretty dirty places, and we can't afford to pay the cooks enough to make them get up a decent meal, so it's pretty hard to handle the diet question." Rather a startling statement, especially when you walk through the tuberculosis wards and are told by some one that there isn't any hope for any of the patients in the ward, all being in the last stages of the disease, although "their lives are being prolonged by good nourishing food."

Over the closed doors of Ward 20 and Ward 22 there hangs at present a great white sheet, saturated with the strongest of disinfectants and when you ask the inevitable "Why," the answer is grim and brief, "Small-pox. Three cases developed here; 240 men quarantined; two doctors in attendance; no nurses." When you shrink back, frightened at such close proximity to this horror, and inquire about other contagious diseases it does not make you feel better to be told how many contagious diseases develop in

the hospital, and that the wing set aside for them is so crowded that many have to be sent to Dunning or an overflow building out on the Drainage Canal.

After you have walked through the County Hospital for an hour you begin to feel very unhappy. In the children's ward you find little tots wearing night clothes that look as if they came out of the rag bag, and up in the "play room"—cruel travesty of word—a place the size of a small bed room, are little children, dressed in the rags they had on when they came, trying to amuse themselves with a game they could make out of the bed covers. Up in the maternity ward, dirty and cheerless, and you are sure, unsanitary, you find white faced women resting on beds that make you shudder and say things about the laundry. The attendant admits that the conditions in this ward are the worst in the hospital, "far from satisfactory," he says, "but we have never lost a patient here in eight years." Then you turn and gaze blankly at the long shelf of babies fastened to the wall, eighty born every month, and sixty without a father; row after row of poor little mites, with only a gum label stuck on their leg to tell their identity, and at last you discover a lovely little child, older than any of the others. "Yes," says a nurse in the room, "she is five months old, but her mother died here and we have taken a fancy to her and don't want to give her up until she is adopted by a good family." Then you look closely at a very small baby and ask rather fearfully if it is going to live and the answer is, "No, it will probably die tonight; the mother died a few days ago."

The Visitors.

At the entrance door, as you are leaving the hospital, you see a queer throng of people who have been patiently waiting an hour for the time when visitors are admitted to see their friends. They have no flowers or plants in their arms, but are carrying bits of food to supplement those "three square meals a day," and when you remember the answer given you for some indignant remark made over conditions at the Hospital, which implied how much better off all the patients are there than in the squalor and dirt of their homes and how contented they are, you begin to talk to different ones in this crowd and then are told just what those sick ones you have left behind really think of the County Hospital. Strange to say, the two stories do not agree.

Riding home in the car you think very hard about that little sum of three million of dollars tucked away somewhere for the sick poor of your great city—the money which was voted by ballot last November to go toward "splendid hospital equipment," and stand between the penniless sick and their pain. Will it give the dying poor a comfortable quiet bed where they can make their peace with God alone? Will the fever-tossed patient have a better chance to fight his disease without so much unnecessary pain? Will feeble old people and weak convalescent young folks be given nourishing, tempting food so that they can more quickly gain the strength they need? Will the bodies of little suffering children be clothed in clean, sanitary night dresses, and afterwards when they have left their beds of pain will a big sunny play room, with all the toys that can bring color to their faces and happiness to their eyes, be furnished them? Will the babies, who are to be future citizens of a big city, be given a better, healthier start in life? Will their mothers, who, alas, are registered as "single," have the opportunity to come back to life and hope in clean, cheery surroundings? All these questions and more, you want to ask, but only time and a Board of Commissioners can answer them.

MISSION WORK IN MANILA

Eleventh Letter on Journey to Mission Stations.

BY SECRETARY F. M. RAINS.

We reached Manila, December 27. We had been at sea twenty days. It was a joy to take B. L. Kershner by the hand and to be so heartily welcomed to Manila. We went at once to our Mission House.

Let me tell you something about this Mission House. This is one of the busiest mission centers I have seen on this long trip. Things "are doing" here and no mistake. We bought it in 1907 for $12,500. Some changes and improvements have brought the total cost up to almost $15,000. A business man in Manila told me it is worth $25,000. It saves not less than $1,800 rent every year. It is in one of the best locations in the city—on Azcarraga Street, one of the best streets—and growing in popularity and importance. It will soon be what is known as a "park street," which will increase its value. Our missionaries made a "big hit" in getting hold of this property. They are to be commended. The lot is 100 feet by 156 feet. The first story of the building is stone. The second story is of hard, heavy wood, so heavy that it will not float, and so hard that you cannot drive a nail into it. It is enclosed by stone wall and iron fence. The building is one of the best I have ever seen. Everything about it is first-class. It was built by wealthy people for a great home, but financial reverses forced them to sell. If we had built it ourselves we could not have better suited our purpose.

Two Missionary Families.

Two missionary families live here, each having their own separate home. These are B. L. Kershner and Leslie Wolfe. Besides, a native evangelist and his family live in the Mission House, and twelve boys use part of it for a dormitory. Thirty people live in this building all the time. It is a Christian colony.

And this is not all. Note the following work conducted in this building. Services are held on the first floor, also on the second.

1. The Bible College is conducted here. Thirty young men are trained daily for evangelistic service. Some of these are now preaching. This is the special task of B. L. Kershner, who is most capable. He is especially fitted for this high service. He is a brother of F. D. Kershner, President of Milligan College, Tennessee.

2. A Primary School is also conducted by Miss Longan. She has not been on the field very long, but here she finds an important field for labor. Miss Longan is a granddaughter of the lamented G. W. Longan, so well known in Missouri.

3. The American Church holds its services in the Mission House. This is at 10:30 every Sunday morning. The number is not large, but loyal. They are from Indiana, Illinois, Iowa, Kansas and possibly some other states.

4. The American Sunday-school meets at 9:30 every Sunday morning. It is not large, but important.

5. There is a preaching service at 10:00 a. m. Sunday in English to the students.

6. A Sunday-school in Tagalog at 9:00 a. m. Sunday. This is growing and important—good music and lively interest.

7. There is an evangelistic service in Tagalog on the first floor, while the American Church is meeting on the second floor.

8. The native church meets at 6 o'clock in the evening for the communion service and regular preaching. This is a delightful service. The attendance is large—about 200 members in this congregation.

9. At five o'clock Sunday evening the largest Sunday-school of the day is held in Tagalog.

10. At eight o'clock in the evening an evangelistic service is conducted in English.

Four Churches in Manila.

We have four organized churches in Manila, and once each month they meet in the Mission House for a union communion service. At this service a missionary offering is taken for the local Tagalog Christian Missionary Society. The missionaries have nothing to do with this society except in an advisory way. This plan helps to self-support and self-management—two important items.

Do you know of more Christian activities conducted in any building in the world of similar size and cost? I do not. It is a lighthouse blazing out on the dark sea of humanity, day and night, seven full days in the week. Here many conferences are held, here numerous committees hold their sessions. There is not a more important missionary center than our own Mission House in all the Philippine Islands.

Have you kept up with our wonderful growth in this land? Only about ten years ago W. H. Hanna and H. P. Williams opened the gospel campaign. It was vigorous. We have had only a few missionaries from the first. There has been much to discourage and impede the work, and yet we have nearly 5,000 members. The growth under all the circumstances is simply marvelous. Last year, for example, there were more than one thousand baptisms. What field equals it even? What field in America, with all its well-organized churches, with its elegant church buildings, its strong preachers, large Sunday-schools and with light and knowledge pouring in from every side is even equal in the larger number won for our Lord? Remember, 5,000 members is as many as we had in the whole state of Kansas in 1880. It is more than we have in many of the states in the home-land. We can have 50,000 members here in ten years if we will help these brethren as they ought to be helped.

March Offering a Test.

The March Offering should reflect our faith in the power of the gospel. There have been few better examples of that power than we have before our eyes in this land.

One of the important elements of our success has been the large number of consecrated Filipino evangelists. The missionaries have been wise in their selection and training. I mention two whom I have met, as examples. Emiliano Quijano is twenty-five years of age. He is well educated, having the degree of B. A. from a Spanish college. He knows the Bible and our plea well. I am told that no other native preacher in the country is his equal in scholarship and general influence. He preaches for our First Church in Manila. He receives no salary. He delights to tell the old, old story. This good man is in the service of the government, in the Audit Department. He was baptized October 12, 1903. With $40 to $50 per month we could have him giving all his time to the work of the ministry. He ought to be employed. But where will the funds come from?

Another example: Simon Rivera was the first Tagalog baptized in Manila. H. P. Williams baptized him August 21, 1902. That

is where Dewey sank the Spanish fleet. Rivera is a man of sterling character, thirty-one years of age, has a wife and two children, has baptized about 200, and more than any other Filipino evangelist. His salary is the modest sum of $15 per month. We have thirty-three such men in these islands and we must have many more.

Wonderful changes for good have been effected in this country since the American government took hold ten years ago. A few may be mentioned, as follows:

1. The lotteries have been closed. 2. The number of saloons have been reduced. 3. The opium traffic has been stopped. 4. Many new Protestant churches have been built. 5. American Bible Society, Y. M. C. A. and other such institutions have been established. 6. An educational system of high rank is being perfected. 7. Sanitary improvements are very great. 8. A law against games of chance has been passed. There is no more gambling or horse racing. 9. Now there are many more legal marriages. 10. The moral tone is improving every year and in every direction.

We are just leaving for Vigan and Laoag, about 240 miles north. Hope to reach Shanghai, China, February 1, and Tokyo, Japan, about March 1, and Bolenge, Africa, June 1, and Cincinnati, August 1.

F. M. RAINS, Secretary.

Manila, P. I., Jan. 3, 1911.

Dr. Aked

Likes the California Crowds—Gives Out An Interview.

Dr. Charles F. Aked, pastor of the Fifth Avenue Baptist Church, New York (the Rockefeller church), holds an especially interesting place in the Disciples' eyes for he began his ministry as a preacher among the Disciples of England with whom he was from youth identified. An interview recently given out has been widely commented upon in the daily press.

When the engagement was made with Dr. Aked to preach three Sundays for First Congregational Church, San Francisco, it was understood that he was dissatisfied with the situation in New York. After his first Sunday at the San Francisco Church—February 12, Dr. Aked sent a telegram to the New York correspondent of the Central News, London, in which he said, "The crowds, the enthusiasm and the spirit of the people are very exciting, and I find the prospects singularly attractive."

It now transpires that just before leaving New York, Dr. Aked gave to this representative of the Central News a statement which was not to be made public until after the beginning of his engagement in San Francisco. The statement follows:

Project Broken Down.

"The great project we had in hand has completely broken down. We had in mind something that would have given us one of the biggest churches in American Protestantism, perhaps in the Protestantism of the world. It was not until last Saturday that we realized the impossibility of this, and now we are just where we were and that is nowhere; and so far as I can see there is no outlet, and I fear very little hope. It had been arranged to build a new church on the present site, but that was against my judgment. For more than a year I argued persistently against it. In the end I yielded my judgment to theirs, or, rather, to speak more correctly, I agreed to act on their judgment, my own remained. That has been one of the weaknesses of my ministry here. I have felt that they knew and I did not know and I had to yield to their experience and knowledge.

"There has been much talk of my being asked to go back to England, but I have not been asked to go back. But I must candidly confess that my heart is in English movements and English religious papers appeal more to me than do American movements and American religious papers. English movement I understand, American movements I do not understand. In England I felt strong enough to dogmatize about this or that; I might be wrong, probably I often was, but at the same time I had convictions and even if I was wrong, I could give reasons for the faith that was in me and go ahead bravely and hopefully.

Not Asked Back to England.

"It is quite useless my friends writing to me and sympathetic persons in the English press writing paragraphs about my return. No church in England has made me an offer, probably they all suppose that I am settled here for the remainder of my natural life. Nearly four years ago it was reported that I had become an American citizen and I tried to correct that in a speech I made in Liverpool Town Hall. I have not become an American citizen."

(To a San Francisco reporter Dr. Aked explained that the reason he had not become an American citizen was because he had not been here long enough, "I took out my first papers," he added, "shortly after arriving in New York, and expect to complete the process of becoming naturalized when the legal time arrives.")

"I have made many friendships here which are infinitely precious to me. It is a question for me whether I can bring myself to accept the limitations of my present position for the sake of these friendships that are so dear and for the sake of the little good I can do in New York, or whether I shall have to break with these associations for the sake of some larger work elsewhere.

Salary Not a Question.

"The question of salary does not weigh with me. It is perfectly true that the church has just raised my salary to $12,000 from $10,000, but I would rather have a third or quarter of that salary as I used to have, and feel I was doing some good in the world, than have a big salary and feel that I am, compared with my English life, wasting my time.

"The trustees have understood from the first that I could not contemplate a permanent ministry under present conditions Now I do not see how present conditions are to be remedied and I have to sit down and consider whether I can accept present conditions for the remainder of my natural life, or whether I shall listen to proposals from some other city or some other country. I shall be away from New York for four weeks and during that time the matter will have my most earnest thought."

The Unification Committee

The committee on the unification of various missionary and philanthropic interests will meet at the Grand Hotel, Cincinnati, Ohio, at 1 o'clock p. m., March 7th. It will probably remain in session on March 8th. The committee extends a very cordial invitation to persons especially interested in its work and who may care to do so, to attend any of the sessions of its meeting, with the view of offering any suggestions they may care to present. To those who can not or do not care to attend the meetings, a cordial invitation is extended to communicate any suggestions they may wish to make bearing upon the committee's work in writing. All communications on the subject of the committee's work should be in the hands of the chairman or secretary of the committee by the 5th of March, or should be addressed to the chairman or secretary of the committee, in care of the Grand Hotel, Cincinnati, not later than March 7th.

A. B. PHILPUTT, Chairman.

J. H. MOHORTER, Secretary.

How I Got Home From Betang

By Mrs. A. L. Shelton.

Tell you how I got home from Batang? Well I can, but I don't want to; I'm home now, resting and playing and just looking at these beautiful, clean American things, at the pretty churches and listening to the music that makes the tears come whenever I hear it. It seems to me it would be easy to be good in America.

We left Batang, October 8th. As I couldn't walk I was carried down stairs and put into the sedan chair (I fell down a mountain gully with a horse on top of my leg and it smashed a bit—I mean my leg, not the horse.) Dr. Shelton's was draped around with a few red silk strips, my chair was likewise decorated, fire crackers were fired and we were off. Many of the natives went a piece outside the city with us. But the best sight was a long line of Dr. Shelton's opium patients standing in a row giving him the Chinese goodbye. Then his Tibetan teacher, with tears in his eyes, telling him to "go slowly."

It was hardest to leave Mrs. Ogden and the dear little babies. We were off on the long journey to America. I couldn't walk one step, so every night I was carried on a man's back into the inns, and every morning carried out and put in the chair for the day. Most days the traveling was pleasant, though we had one snow storm, rain a day or so, and strong wind one day, so strong I thought I would be blown off the mountain road, but I wasn't. We met caravan after caravan of loaded yak and I was always sure one of their big horns would stick into my chair and rip it to pieces, but perhaps they were as afraid of me as I was of them.

I don't know how to tell you of our going away. It was sad and joyful, too. It was hard to leave Mr. and Mrs. Ogden and the children, but it was good to know that so many Tibetans were friends and were sorrowful to see us leave. The women ran along by the chair giving me milk to drink in a bowl, with bits of butter on the edges, and we all cried. Perhaps they are dirty and I wouldn't have cared so much a year or two ago, but sometimes a greater love than you have known before grasps you and you love more abundantly, and we love them even more than they love us, though I think they felt the love, as little children feel it. Many of the women took off their rings and gave to me as a parting gift, great to them, but of how much more value to me, showing the love they felt. It was much in money from people so very poor as they. I don't know the way to tell you how we felt. It was not ourselves that inspired it, but He whom we serve, within us, that made us feel so close to them. It was much to us that the close of our first term of service was like this. It isn't easy to live in that land, no, but there are compensations, and you feel that you want to return, for the Master seems nearer over there than here. Go, why don't you go? You can travel where my babies have been. No money! Faith and prayers would bring more than we could use.

We have been very happy since coming home, meeting our friends once more, but oh, so grieved to hear of the death of Mr. Ogden's baby boy. Are you praying for them over there now? Their hearts are very sad and we wish we might have been with them at such a time. We are safely home. We feel that we have been marvelously protected on all the long journey and sent home for a purpose.

Mr. Murayama, Miss Oldham's evangelist, in Tokyo, Japan, was called to Kobe to speak at a Sunday-school convention. He spoke to more than eight hundred children and teachers. He is one of the very few who has been enthusiastic over Sunday-school work from the beginning of his ministry and has helped show others the great need of it.

Rainier of the Last Frontier

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

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CHAPTER XV. (Continued.)

"But Bino's pitching had put some ginger into our fellows and while I was looking down between my toes I heard a crack and saw the ball going into the crowd in right field while Happy Hogan of B. Company of our regiment, who was playing center-field for Iloilo, went all around the circuit for a home-run. It was all we got that inning, but it looked a lot better than a goose-egg, and I skinned the cat so often that I lost my wad. I didn't know it was gone until after the game."

"Bino held those Molo sluggers down in their half of the third. They got a man on second but they couldn't get him home. Iloilo got another run in their half and the 'lectricity began to flow around amongst us dough boys pretty lively."

"Well, Bino kept on holding 'em they just couldn't solve him. Along about the fifth inning a fellow back of me say, "That pitcher working for Iloilo looks a heap like a fellow that use to put 'em over for Galveston in the Southern League. Seems to me his name was Garrison, wasn't it? I seen him pitch against New Orleans in '96."

When he says that I looked old Bino over, every move, like a hawk, an' I could see pretty soon that he had all the ear marks of a 'prefesh.' You know how to tell 'em, Charley. Theres' a sort of I-feel-at-home-heer action about those fellows that's worked in the big leagues that gives 'em away every time.

'Pipe that off to the crowd,' says I to the fellow behind me, and pretty soon it had spread like wild fire that Long Rod Garrison, who pitched Galveston to the pennant just before the war, was on the mound for Iloilo. Break the news to mother; how it took the starch out of those artillery boys.

"The next inning their pitcher took a balloon ascension an' when he got back to earth the score stood eight to seven and there was one long howl from us infantry that raised the fear prickles on the 'Khakiaks' for five square miles. But there the game stuck from the sixth to the ninth and when the Molo batters came up for their last bat we didn't take our eyes off the play long enough to bite a plug. Their first man up, Sweeney, got life on the first pass old Bino had given, but that Y. M. C. A. fellow caught him at second with a snap throw that had as flat a trajectory as my old brown Krag-Jorgenson.

That Rainier guy can play some ball, all right. Well, that was one down. Bino struck the next man out. But up comes Miller and pastes one on the nose for two bags.

We held our breath when the next fellow connected with a low ball and lifted it out into left center.

It was a sky scraper all right but Hogan got under it and clamped on to it with a grin that I could see myself 'way up by first base. In raced our fellows and out came Molo.

I looked at our batting order and I saw the next three men were the poorest we had. They were the bottom of the batting order. It seemed an awful thing to think of that eight to seven score and those weak stickers up.

One run would tie it up an' two would win it. But I knew it was no use to hope, Charley, with those three coming to bat.

The first was Baker. When he stepped to the plate there was a silence you could cut with a knife. I could see by the way he twitched his leg that he was too scared to do anything. That Molo pitcher seen it, too, and curved 'em right over the plate while Baker slapped the air with his bat three times and then sneaked out of the limelight.

Collins of A. Company of the Sixty-first come next. He's a poor hitter but a nervy little guy and he pretty near worked that Molo pitcher for a pass. But Kilroy called him out on strikes and waved him to the bench after Baker. Us Iloilo rooters forgot all about Kilroy's being an officer an' we roasted him for fair. I reckon Collins was out, all right. But we wanted that game, an' wanted it bad.

I could even see the old colonel up in the stand shaking his fist at Kilroy while those lady nurses hissed like a lot of geese. But the artillery bunch along the third base line went dippy by the dozen."

"We had just one chance left and that was Eyetalian George. You remember him, Charley He ust to be in the Q. M. D. and got a transfer to L of the Seventh. He was up next an' I knew he couldn't hit a flock of barns with a repeating shot gun. I had played against him more than once. I just let out a groan when I seen him walk up to the plate. But, Charley-old-horse, the unexpected happens once in a while, little Georgie dropped a bunt as neat as a needle and dusted to first base like a Congressman drawing his first salary check. Their catcher got the ball, straightened himself up, and lammed her like a bullet to first base. But George had beat it by the flip of a kodak-shutter an' rooted on the bag with the whole population of Iloilo calling him pet names an' silver dollars raining all over him. Oh, the buckets of joy for me! There was a chance left to tie or win. I craned my neck out to see who was coming next. It was our catcher, Rainier, the Y. M. C. A. man. What's he been doing with the willow? asks I of Fatty Sesson who had been checking up the hits. Fatty looked at his paper and says, "Up three times, walked once, fanned once, and flew out to center.'"

"It looked mighty dubious as Rainier came up and faced their pitcher. He hadn't made a hit yet but still there was something about the way he planted himself at the plate that gave me a little speck of hope. He looked like a hard man to whiff an' the crowd give him a generous hand and yelled, 'What's the matter with the Sky Pilot? He's all right!' Well, he grinned an' let the first one go by. 'Strike one' yells Kilroy, aan' the red-trimmings over by third fairly writhed with derision. But the next ball, Charley, was a hoss of another color. That Molo pitcher held it up to his face so long I reckon it must have been a spitter. I saw Rainier step out to meet her before she 'broke' and then I saw him swing. It was a nice new ball, a nice new ball. An' it made a nice white streak clean over second base. As clean a single, old chum, as ever I've seen. When the smoke cleared away there was Eyetalian George roosting on third and Rainier dusting his pants off with his cap on first. Yell! Did we yell? Don't ask me. I beat any solo-screecher you ever heard in a high-toned church an' so did everybody else in the regiment. And then when we all knew we couldn't howl another note up comes old Bino himself to bat and then we soared and soared and threw away our hats and did circus stunts by wholesale."

"But the Molo pitcher was a wise guy. He jest waited till our breath was spent an' a dead silence had settled down on us again. The game was all in old Bino's hands and he knew it. I've seen Bino's old phiz many a time when he was hanging around town. We all liked the old booze fighter but we didn't none of us think of calling him handsome. Not much. But, Charley, when Bino was standing there at the plate and looking out under his visor at that Molo pitcher there was something in his face that gave me a start.

He looked like a different man, somehow. His mouth was as firm as old Cap. Bridgman's, his eyes stared out like he knew he was as good as any galoot on the field, an' as different from his old caved-in shuffle as you can imagine. Charley, I knew by the way he looked that Bino was going to hit that next ball. And he knew it, too. Now, remember, I was out near first base. I saw the ball shoot out of the pitcher's hand and flash toward Bino. I saw him take a terrific swing and then I heard sweet music the only kind of a sound that fits into the ninth inning of a ball game with two men on, two gone and a hit needed to win, the music of the crack of hardwood against horsehide that meant that old Bino the Bottle Buster, had connected safely.

Go? where did the ball go? did you ask, Charley? Ask me something easy. That ball hasn't come back yet. It was on the rise when it cleared Lefty Miller's head out in center field an' the last I saw of it was when it bounded off the corrugated iron on the roof of the corral.

"As soon as Bino, hit the pellet he legged it for first while Eyetalian George an' Rainier sizzled in over the home plate an' tucked the game away for Iloilo. I was at the first bag when Bino got there, an' he no sooner struck his spikes into the canvass than we lifted him up an' began the obsequies. Did we whoop it up? Did we? All the yelling that we had done up to date in that game was dead silence compared to what we let loose as we paraded Bino up to the grand stand. We stirred up the dust like a hasty pudding. We tore long strips out of the atmosphere, we hit high C with spontaneous unanimity an' went from there on up until every man's voice sizzled out in a hiss.

Honest, Charley, there's no use trying to let you know how we celebrated.

But we played it to the limit, you bet. One feller said to me afterward, Bill, old boy, I was on the Maine when she blew up in Havana harbor, but it wasn't a firecracker to what Rod Garrison touched off in us when he soaked that ball over onto the corral."

"Well, to wind this yarn up, Charley, a kind of queer thing happened as we began to quiet down after the game. Old Bino had kicked and squirmed so much that at last we set him down, but not until eight different commands had paraded him and yelled their heads off shouting 'What's the matter with Garrison? He's all right!' But just as we set him down, an' he was starting to push his way through us off the field, a sergeant of C Company pushed a bottle of whiskey under his nose and says hearty like, 'Take one on me, comrade. It's all yours.' Now what do you think old Bino did, Charley? I never was so surprised in all my life."

"'Much obliged to you, suh,' says Bino, in that down-south-in-Dixie drawl of his, 'Much obliged to you. But I don't use the stuff any mo.'" And with that up comes this Rainier guy and the last I saw of Bino he was working his way through that crowd arm-in-arm with the Sky Pilot, and it looked to me as if they as headed for the Y. M. C. A. tent.

Talk about miracles, Charley! When Bino turned that sergeant's good whiskey down, I seen a miracle myself.

(To be continued.)

Mother

Listen! Can you not still hear
How she taught you your first prayer?
O, the voice that was so dear,
And the hopes that were so fair!
Ask yourself what she would say
If she guessed or if she knew—
Listen! Listen! Through her tears
Still she calls across the years—
Calls forgivingly to you.

—S. E. Kiser, in Chicago Record-Herald.

How Molly Beat the Redcoats

BY FRED MYRON COLBY.

A chubby, bright-eyed, saucy-looking girl of thirteen or fourteen years was busy working a sampler one long ago summer afternoon in the sitting room of an old house in the Waxhaw region of the Carolinas, when she was disturbed by the sharp gallop of hoofs coming up the road. The girl glanced up from her variously colored crewels with which she was representing the prodigal son foraging among the swine for the husks he had despised in his father's home. Through the open window she descried a tall, thin, gangling figure mounted on a "grass pony," a horse of the South Carolina swamps, dash past the house, and between the beat of his horse's hoofs she caught his hurried warning:

"Tarleton's coming! Tarleton's coming! and forty thousand redcoats with him riding like the wind."

The girl's cheek turned suddenly pale at that dread announcement, and she threw down the sampler, leaving the poor prodigal with an eye of cobalt blue looking out wistfully over the group of struggling swine. Too well she knew what the coming of Tarleton meant. For months the name of that fierce and daring Briton had been one to frighten patriot households, for he and his redcoat troopers gave scant mercy.

Moreover there was an extra reason why little Molly Gardner should fear Tarleton's coming. Her brother John bearing a message from the Swamp Fox to Gen. Nathaniel Greene, had arrived at the house that morning, and at that very moment was in the kitchen eating a hurried lunch her mother had prepared. To warn him and hasten his departure was her first thought, and she accordingly rushed into the kitchen just as her brother was finishing the remnant of a chicken that had been set before him.

"Oh, John," she cried, "the British are coming. What will you do?" Mrs. Gardner sprang to the side of her son as if to shield him from the approaching danger. "You must flee; Tarleton will hang you if he finds you here."

"Yes, I must flee, but where?" said the young patriot as coolly as though there were no British within a hundred miles. "I left my horse in the pasture to nibble his dinner while I was having mine, and I could not possibly reach him in time. You see they are not far away."

He pointed through the window to where a dust cloud could be seen far down the road undoubtedly caused by a large party of galloping horses.

"Then you must hide where the British cannot find you," cried Molly. "Come with me to the cellar," as a happy thought flashed into her active mind; "I know of just the place. They will never think to look for you there."

The young patriot seemed a little doubtful, but he followed his sister to the great cellar one side of which was lined by a row of casks and barrels, a large number of which were empty, and somewhat higher than the others stood a tierce which held the family supply of meat and which was nearly half filled with brine and salted pork.

"Get in there, John," said his sister, "it will hold you, and you will not pickle in a short time. I will cover it over and place a piece of pork on top. They will never dream of you being inside. It is the only place."

The brother obeyed without a word, and in a moment he was ensconced inside, and Molly had replaced the heavy cover, leaving a piece of meat on the outside as though the tierce was more than full.

"Don't move, John," she cried, and then she flew up the stairs and was sitting serenely on the piazza, stitching her sampler for dear life when the dragoons arrived. Their leader, a splendidly dressed officer, with a determined mouth and a pair of dark flashing eyes, halted his horse in front of her, and lifting his cap with mock gallantry, asked her if any of the men folks of the house were at home.

Moly's heart was in her mouth and she felt frightened enough to run and hide, but she looked the Briton unflinchingly in the face as she answered:

"My brother is a soldier, sir, and he is doing a soldier's duty." Surely, she thought, it is his duty to save his life.

"Ah, ha, so he is a rebel, and you are doubtless a rebel, too. But we shall have to ask your hospitality for a time. The service of his Majesty requires a temporary occupation of your property."

At his command the dragoons dismounted, and a large number of them followed their leader into the house, where they were confronted by Mrs. Gardner.

"I suppose we are your prisoners, sir," said the patriot woman. "It is very brave to make war on women."

Tarleton bit his lip, and the angry blood swept over his swarthy cheek, but only for a moment. "We are in the service of our king," he answered, "and we are looking for a rebel messenger who we have good reason to believe is hiding in this house."

"Then you will have to find him," declared Mrs. Gardner. "Molly, show Colonel Tarleton about the house, while I prepare a lunch for his Majesty's soldiers."

This unlooked-for show of hospitality on the part of the patriot housewife had the effect to put the British in good humor, and guided by Molly, Tarleton and his men went up into the chambers where every closet and hiding place were thoroughly examined, the men even sounding the walls with their swords. But the most careful search failed to reveal any sign of one in concealment.

"Now, girl lead us to the cellar," commanded Tarleton. "If there is one of Marion's messengers in hiding here we must find him."

Molly was all of a tremble, but she bravely concealed her feelings, and opened the cellar door. Half a dozen of the dragoons followed their leader down the stairs. A row of wine casks along the side of the cellar attracted their attention.

"The rebels have good wine in their cellars it seems," declared Tarleton; "you shall have a taste of it, my men, if we find the rebel."

"Perhaps you will find him in the potato bin," said Molly, sarcastically, "but if he was a Briton I should tap one of the wine casks."

Tarleton looked at her darkly, but he refrained from saying anything. He was approaching the meat tierce, and laid his hand upon the cover.

Suddenly there was an outcry and the soldiers all sprang forward. Molly had surreptitiously withdrawn the spigot to one of the wine barrels, and the liquor was running to waste on the cellar floor.

"We mustn't lose all this good wine," cried the soldiers, and one of them strove to check the outflow with his fingers.

"Run for a pitcher, quick!" some one cried.

One of the soldiers ran up stairs and brought down a large earthen pitcher, with which they succeeded in catching some of the wine. By the time this little flurry was over the whole crowd was ready to ascend to the kitchen. Molly's little ruse had succeeded in diverting their attention from any further search in the cellar.

Mrs. Gardner now announced that dinner was ready, and presently the British dragoons were playing the gallant trencher men, none of them suspecting that the object of their search had been within a few feet of them while they were engaged in saving the wine.

It seemed a long and tedious time to Molly before the dragoons were ready to leave, and she was in mortal terror for fear they might go to the cellar again for more wine. But Tarleton was a strict disciplinarian and kept his men from over drinking. When they had partaken of an excellent repast, the Briton very gallantly withdrew, and shortly, to Molly's intense relief, the whole group galloped away.

As soon as she was assured that they had really gone, she hastened into the cellar to release her brother from his cramped quarters.

"You have saved my life, Molly," said the young courier as he scrambled out of the pork barrel. "I am not quite pickled, but I certainly should have been if you had not set that wine barrel to running just as you did. It was a happy thought. Wouldn't Tarleton like to see me now?"

And gaily laughing over the adventure the brave Continental kissed his mother and sister goodbye. He easily found his horse, and riding away carried his message successfully to General Greene. And as it happened, upon the fortunate delivery of that very message, depended in a large measure the after success of the patriot cause in the Carolinas.

Molly lived long years after the war was over, and married and had children of her own. One of her great-granddaughters is living today, and has in her possession a memento of the day when her great grandmother beat Colonel Tarleton in a game of hide and seek—a small, slender dagger which dropped from the famous officer's belt as he sprang upon his horse to ride away after his unavailing search for the hidden patriot.

It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues upon the housetop.—Robert South.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 5.

Theme for the Day.—The Divine Denial.

Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee; for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. 2 Cor. 12:8, 9.

I thank Thee, Lord, for mine unanswered prayers,
Unanswered save Thy quiet, kindly "Nay;"
Yet it seemed hard among my heavy cares
That bitter day.

I wanted health; but Thou didst bid me sound
The secret treasuries of pain,
And in the moans and groans my heart oft found
Thy Christ again.
—Oliver Huckel ("I Thank Thee, Lord").

Prayer.—Holy Father, we rejoice in the comfort of prayer. Not that we wish to bring to Thee merely the needs of our lives in unceasing requests. Rather would we find joy in such companionship with Thee as shall calm our souls and sustain us in all our experiences. And if trouble should befall us, and we should pass through days of suffering, teach us the confidence that knows Thy abiding presence and seeks the discipline and culture that sorrow alone can bring. As our Saviour was made perfect through suffering, so may we gain the blessing of strength, and know the grace that is sufficient. We ask in Christ's name. Amen.

MONDAY, MARCH 6.

Theme for the Day.—The Wonder of Seeds.

Scripture.—And God said, Let the earth put forth grass, herbs yielding seed and fruit-trees bearing fruit after their kind, wherein is the seed thereof, upon the earth; and it was so. Gen. 1:11.

And he said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. Mark 4:26, 27.

Isn't it wonderful, when you think,
How a little seed asleep,
Out of the earth new life will drink,
And carefully upward creep?
A seed, we say, is a simple thing,
The germ of a flower or weed—
But all earth's workmen, laboring,
With all the help that wealth could bring,
Never could make a seed.
—Julian S. Cutler ("Wonderful").

Prayer.—Our Father, we rejoice in the works of Thy hands, and most of all in the living things thou hast created. The marvel of nature, as it comes again to life in the abundant spring fills us with joy and astonishment. And as the seed wakens to life and beauty, so may we, the children of God through faith in Jesus, bring forth the holy produce of the divine sowing within us, first the blade, then the ear, then the full grain. We ask in the name of the Good Sower. Amen.

TUESDAY, MARCH 7.

Theme for the Day.—Mountain Heights and Pleasant Valleys.

Scripture.—And the word of Jehovah came unto me, saying, Son of man, set thy face toward the mountains of Israel. Ezek. 6:1, 2.

I went down into the garden of nuts, to see the green plants of the valley, to see whether the vine budded. Song of Solomon 6:11.

Fain would I scale the heights that lead to God,
But my feet stumble and my steps are weak,
Warm are the valleys, and the hills are bleak
Here where I linger, flowers make soft the sod,
But those far paths that martyr feet have trod
Are sharp with flints, and from their farthest peak
The still, small voice but faintly seems to speak,
While here the drowsy lilies dream and nod.
—Louise Chandler Moulton ("Afar from God").

Prayer.—We thank Thee, our God, for the difficult things to which we must set our faces and our feet in the journey of life. We know that the soft and easy way is not the one that can make the servant of God strong and of good courage. Help us to face the mountain heights with firmness and high hope. May we not turn back from any strain or toil of the road, knowing that at the mountain heights we may have the pure air of eternity and may see the far-stretching land of God. We take Thy hand, good Father, and go onward in hope. Amen.

WEDNESDAY, MARCH 8.

Theme for the Day.—Forgiveness and Strength.

Scripture.—Jehovah is my light and my salvation, whom shall I fear? Jehovah is the strength of my life, of whom shall I be afraid? Psalm 27:1.

And I said, I will confess my transgressions unto Jehovah; and thou forgavest the iniquity of my sin. Psalm 32:5.

It is not that I feel less weak, but Thou
Wilt be my strength; it is not that I see
Less sin, but more of pardoning love with Thee,
And all-sufficient grace. Enough! And now
All fluttering thought is stilled; I only rest,
And feel that Thou are near, and know that I am blessed.
—Frances Ridley Havergal ("Peace.").

Prayer.—We offer to Thee the sacrifices of praise, our Father, and lift up our hearts in thanksgiving. In all our weakness and sin Thou hast been to us power and pardon, and our hearts have been made content with Thy grace. Save us, we beseech Thee, from fear and discontent. Take away from us disquiet and despair. May the clear shining of Thy face make light our way. Bring us at last with joy to Thy holy habitation. We pray in our Saviour's name. Amen.

THURSDAY, MARCH 9.

Theme for the Day.—The Marvel of God's Greatness.

Scripture.—That doeth great things past finding out, yea, marvelous things without number. Job 9:10.

Behold the half was not told me. 1 Kings 10:7.

For this I know,—
That our faiths are foolish by falling below,
Not coming above, what God will show;
That his commonest thing hides a wonder vast,
To whose beauty our eyes have never passed;
That his face in the present, or in the to-be,
Outshines the best that we think we see.
—William Channing Gannett ("Aunt Phillis' Guest").

Prayer.—O God, Thou art glorious beyond all our imagining. Whenever we have tried to fathom Thy wisdom and power, our minds grow faint at their boundless measure. Yet this vastness of Thy life fills us with a solemn and holy joy, for Thou hast not been unmindful of even our small estate. We take courage in Thy thought of us, and aspire to nobler things in the future. Save us from unworthy aims, and fill us with the spirit of the highest good. Amen.

FRIDAY, MARCH 10.

Theme for the Day.—The Good Companion.

Scripture.—Hold thou me up and I shall be safe. Psalm 119-117.

Even there shall thy hand lead me, and thy right hand shall hold me. Psalm 139:10.

Stand with me near my side,
High on the breast of the hill,
Here where the view is wide,
Here where the air is still.
How can I understand
This silence, these leagues of light,
Save as I hold your hand,
You, who are half my sight?
—Percy C. Ainsworth ("The Road").

Prayer.—O God, we have read of Thy dealings with Thy people in the past. Thou didst lead them like a flock in the wilderness, and they came to the land of their rest. Thou hast held the hands of Thy saints in all the years, and they have been upheld by Thy strength. Take our hands in Thine own, we pray Thee, and lead us like little children. For Thou knowest the way we take, and wilt bring us to the city that we seek. We commit our souls to Thee for this day. Amen.

SATURDAY, MARCH 11.

Theme for the Day.—The Sister Nations.

Scripture.—The envy also of Ephraim shall depart, and they that vex Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. Isa. 11:15.

Two Empires by the sea,
Two Nations great and Free
One anthem raise.
One race of ancient fame,
One tongue, one faith, we claim
One God, whose glorious Name
We love and praise.
—George Huntington ("Hymn of Peace").

Prayer.—O God of nations, we bless Thee for the good will which prevails among the peoples of the world. Though wars still arise from time to time, they grow less as Thy will is known and revered. Most of all we thank Thee for the bonds of friendship that bind us to the Mother Country of our English race. Out of ancient discords and conflicts Thou hast brought us unto peace and mutual helpfulness. Restrain us, we beseech Thee, from harsh words and unjust suspicions. May we seek to promote good will among all men. And may we have a share in the interpretation of the Brotherhood of Man, in the spirit of the Fatherhood of God. Amen.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XI. Elisha, the Pastor of Israel. (2 Kings 4:8-37)

Study for March 12, 1911.

QUESTIONS.

1. Is it possible to judge accurately regarding the character of Elisha?
2. What two contrasted elements appear in his life?
3. Where did Elisha live?
4. In the reigns of what kings was he active?
5. What incidents are connected in his life with Jericho and Bethel respectively?
6. What was the cause of the expedition against Moab?
7. Describe the route taken by the allied forces, and the outcome of the campaign.
8. What part did Elisha have in this enterprise?
9. What important biblical monument is connected with this incident?
10. Where was Shunem?
11. What did the family of Shunem provide for Elisha?
12. What misfortune befell the child that was born at the prophet's intercession?
13. What did Elisha do to restore the child?
14. What explanation can you offer to account for this narrative?
15. What are some of the other miracle stories told regarding Elisha?
16. On what basis do you suppose they rested?
17. Would such a character as that of the prophet attract to itself traditions of this nature?
18. Was the real service of Elisha to his times and to religion dependent upon these wonder incidents?
19. What led Naaman, the Syrian, to visit Samaria?
20. Why was the king of Israel alarmed at his coming?
21. In what way was Naaman himself disappointed?
22. What relation was there between his bathing in the Jordan and his recovery from the leprosy?
23. How was the servant of the prophet discovered in his fraudulent attempt to secure a reward?
24. What took place at Dothan and what light does it throw on Elisha's character?

* * *

1. THE SUCCESSOR OF ELIJAH.

The character of Elisha, the farmer of Abel-meholah who had been the companion of Elijah for many years, and who was destined at the prophet's departure to be his successor, is difficult to analyze with accuracy. In spite of the fact that a large amount of tradition has gathered about his name, we know comparatively little of the man himself. Our sources indicate that he was a singular combination of pastoral sympathy and fierce prophetic vindictiveness. If he was more friendly with the people than Elijah had been, he was at the same time even more relentless in his efforts to extirpate the evil practices that were still too prevalent in the nation.

He seems to have lived at some retreat in Mt. Carmel, perhaps the place where Elijah's great victory was gained over the priests and prophets of the Baals. From this place he went forth on his journeys to various towns in the nation. His coming and going were remarked with interest by the people who delighted in his presence. Later on, if indications are correct, he had his home in Samaria, the capital. His work fell in the reigns of Jehoram (851-842 B. C.), Jehu (842-814), Jehoahaz (814-797) and Joash (797-781). Thus for more than fifty years he was the conspicuous representative of the worship of Jehovah. In the earlier portion of his ministry the service of the local Baals was still permitted, in spite of the reforms of Elijah. But in the later time, after the rise of Jehu, idolatry of this sort was completely suppressed by the bloody measures of reform which the prophets under Elisha's leadership inspired.

On his return from the scene of Elijah's farewell to Israel, he was hailed by the prophetic groups as their new leader. He assured them that it would be useless for them to search for the departed prophet, who, they imagined, might have wandered away into the desert (2 Kings 2:15-18). At Jericho, he found a means of sweetening the brackish waters of the spring, which has ever since borne the name of "Elisha's Fountain" (2 Kings 2:19-22). Something of the fierceness of his nature was revealed even thus early by his imprecation upon the youths at Bethel, who had mocked his tonsured head, and whose death by wild beasts was attributed to the prophet's curse (2 Kings 2:23-35).

* * *

2. THE EXPEDITION AGAINST MOAB (2 Kings 3:4-27).

As early as the days of Omri and Ahab the country of Moab had been subjected to Israel and had paid an annual tribute in wool and sheep. But Mesha, the king of the land, asserted his claim to independence and refused further levies.

Jehoram of Israel summoned his friend Jehoshaphat of Judah, who was perhaps under such obligations to Israel as to be practically a war-vassal, and together they planned the expedition against Moab. Their route was not across the Jordan and against the strongly intrenched northern frontier of Moab, but southward through Judah and across the territories of Edom south of the Dead Sea. For though Edom had regained something of its former power, it was still in a measure, subject to Judah.

The prophetic writers of Kings were chiefly concerned in this expedition because of the part Elisha played in it. In passing through the hot, dry region, south of the Dead Sea, the host nearly perished for lack of water. Finally Elisha was summoned to give his council. After uttering his disapproval of the king of Israel as a member of the family of Ahab, he demanded a minstrel by whose help he might secure the prophetic trance. Then he bade them dig trenches by which the waters from the heavy rains on the uplands of Edom might be brought down to the camp. By this device the army was saved.

The Moabites attempted an attack upon the Hebrew camp under the mistaken impression that conflict had arisen between its different sections. The result was a total defeat of the Moabites and the destruction of most of their cities, Kir-hareseth being the only survivor, according to the biblical account.

The king of Moab, in desperate straits, gathered his choicest warriors and made a determined dash to penetrate to the king of Edom, his ancient ally, either to take vengeance for his present perfidy, or in confidence that he would turn again to friendship in such an emergency. But all in vain; he could not break the line. And finally, as a last resort, he offered up his oldest son as a sacrifice on the walls of his one surviving city.

So tremendous an invocation as this was believed to be irresistible, and even the Hebrew writers admit that Israel was defeated and compelled to return to its own land.

The Moabite stone is the monumental witness of the historicity of this narrative in its main particulars. King Mesha recorded the outcome of this campaign on a tablet, which is now one of the prized possessions of the Louvre at Paris.

* * *

3. THE BOY AT SHUNEM (2 Kings 4:8-37).

The section which forms the theme of our special study this week is an admirable illustration of the impression Elisha made upon the people of Israel, and the sympathetic assistance he offered them in their times of need. Nothing could better illustrate his pastoral function as a kindly interested friend than the story of the household at Shunem.

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

On the prophet's journeys to and from Carmel he had frequently to pass through the village of Shunem, which lies at the foot of Little Hermon on the borders of the plain of Esdraelon.

In this town there lived a woman, probably the wife of the sheikh, who offered the hospitality of her home whenever the prophet passed that way. Finally she suggested to her husband that it would be well for them to add to their simple home a chamber which Elisha might occupy whenever he desired. This was accordingly done, and the room was provided with bed, table, stool and candlestick.

The prophet, feeling that some return was due to such a spirit of good will, asked the woman what he could do for her. With the influence which he had in Israel, it would have been easy to make request of the king or the general of the army. Perhaps there was some position to which she wished her husband promoted. But she declined all offers and insisted that her life was sufficiently happy, dwelling as she did among her own people. But the prophet's servant. Gehazi, suggested that as there was no child in the family, this would be a blessing beyond all other prizes. And through the prophet's prayer, the woman bore a son whose presence crowned the household at Shunem with its greatest joy.

But in the time of harvest the boy, working among the reapers, was stricken with the heat. The father sent him to the house, thinking little of the incident. But the child, we are told, died before noon. The woman in despair started at once for the mountain retreat of the prophet. She would accept no substitute, but demanded that Elisha himself come with her. The efforts of the servant, Gehazi, to arouse the child were unavailing. And even Elisha found the struggle a desperate one. But he brought the living child to his mother, and thus deepened her obligation to him and Jehovah.

It has often been suggested that this story is the duplicate of that found in the life of Elijah (1 Kings 17). That it was understood to be an actual revival of a dead child there can be no doubt. Nor did ancient Israel perceive anything inconsistent with the order of nature in such an act performed by a prophet like Elisha.

A subsequent incident is related of this same woman of Shunem, in connection with the restoration of her property following a period of absence from the country (2 Kings 8:1-6).

* * *

4. NAAMAN, THE SYRIAN (2 Kings 5:1-27).

Around a character so impressive as that of Elisha there grew up many traditions of miracle-working. The cleansing of the fountain at Jericho, the visitation of death upon the youths at Bethel, the increased supply of oil for the wife of one of the dead prophets (2 Kings 4:1-7), the healing of the poisoned pottage (2 Kings 4:39-41), the feeding of a hundred men with a limited supply of bread, fruits, and grain (2 Kings 8:42-44), the miraculous recovery of an axe from the waters of the Jordan (2 Kings 6:1-7), and other acts of similar character were only deemed the expected proofs of prophetic power, as that and later generations reflected on the actual services of Elisha to his people. No doubt the basis of these beliefs was the strong personality of the prophet, and his actual healing of diseases.

An instance of the sort is given in connection with the relations of Israel to Syria, the chief political problem of the time. The greatest captain of Ben-hadad, king of Syria, was Naaman. But he fell under the affliction of leprosy. A maiden of his household, whose home was in Israel, told such stories of the prophet's power to heal disease that the warrior came with a retinue, bearing gifts and a letter from the Syrian king to Jehoram asking for the recovery of the captain's health.

The king of Israel was in fear of some trick to involve him in war with his strong rival. But Elisha sent word that he would deal with the case, and bade Naaman go wash in the Jordan seven times. This proved effective, in spite of the captain's disinclination to plunge in the muddy waters of Israel.

Elisha refused all rewards, but Gehazi, his servant, more avaricious, secured from the courtier a sum of money and certain garments, only to incur the prophets's wrath and the curse of hereditary leprosy. But the later appearance of Gehazi at the court of Israel makes, somewhat questionable, the lasting effect of the prophet's reproof. (2 Kings 8:1-6).

* * *

5. THE PROPHET AT DOTHAN (2 Kings 6:8-23).

This is another of the romantic narratives collected regarding Elisha. His advice to the king of Israel had proved so effective that the Syrians wished to secure him as prisoner and thus prevent their further defeats. They surrounded the town of Dothan where he was lodging, and in the morning his servant was paralyzed with fear at the sight of the gathered Syrian host.

But the prophet assured him that the hosts of God were still more powerful. And the servant saw with opened eyes the mountains round about filled with divine horses and chariots. The prophet struck blind the Syrian force and led it helpless to Samaria. And when the king would have fallen upon these enemies and cut them to pieces, the prophet forbade this act and commanded Jehoram to give his prisoners food and drink and set them at liberty. This act of clemency sounds much like that recorded of Ahab when he rendered such kindness to Ben-hadad and his army. (1 Kings 20:29-34).

* * *

FOLLOWING STUDIES.

The section for next week will deal with "The Reforms of Elisha."

The two that follow will be given to "The Judean School of Prophets" and "The Prophets of the Northern Kingdom" respectively. Then will come "Amos of Tekoa" and "The Moral Program of Amos."

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TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The political background of Elisha's ministry.
2. The miracle-stories relating to Elisha.
3. The story of the Moabite stone.
4. The picture of Hebrew life presented by the narrative of the woman of Shunem.
5. The relation of Israel and Syria in this period.
6. The character of Gehazi.

* * *

LITERATURE.

Wade: "Old Testament History." Kent: "History of the Hebrew People," vol. II. Cornill: "History of the People of Israel." H. P. Smith: "Old Testament History." Kittel: "History of the Hebrews." Price: "The Old Testament and the Monuments." Henry van Dyke: "The House of Rimmon" (a drama). Articles in the encyclopedias and Bible dictionaries on "Elisha" and the other topics involved in this study.

Christian Endeavor Lesson

BY W. D. ENDRES

TOPIC FOR MARCH 12.

First Aid for the Tempted. Heb. 2:14-18.

There are thousands of people who tumble headlong into sin before they even realize that they are so much as being tempted. The first aid to the tempted is ability, on his part, to recognize a temptation when it comes before him. In these days nearly every genuine has a counterfeit. Deception is a fine art. It is the despair of the business man. He frequently insists that he cannot live up to his moral ideals and succeed in business. Opportunities for gain for enjoyment, for fame, for power, and for prestige come often in gilded forms. They are so apparently harmless that one often finds himself ensnared in ways of evil doing when his intentions are of the very best. Most of us can guard ourselves pretty well when we think we are in the danger zone, but many of us do not realize that we are never out of that zone. That is why we are caught off our guard. There is great need for Paul's admonition: "Let him that thinketh he standeth take heed lest he fall." There is a possibility and even a danger on the part of all of yielding to temptation.

Ability to descern temptations in their sly and subtle forms depends upon the heart's desire for fellowship with God. Within certain limitation, we all get what we most want. The best teacher is not the one who knows the most and can tell it in intelligent way, but he who can and does create within the young person an unquenchable thirst for knowledge. If the desire is once fixed knowledge will be secured. This truth finds a parallel in our spiritual experiences. If there is a deep and searching desire to know the will of God and to make the life conform to the spiritual ideals, the path of duty for the most part will be discovered. Every young person has some time in his life gone either to his pastor or one of the elders of the church and asked if it were in keeping with his Christian duty to do certain things. Many have taken the advice and acted upon it, even when it was adverse to their earnest desires. Others have heard the advice and acted to the contrary even when their own judgment confirms the advice given. The former is an example of one whose heart's desire is to know and live in conformity with the will of God, and in action, gives instead of takes the benefit of the doubt. The other is an example of the one who would like to bring the life into conformity if it does not become too inconvenient. To the one temptations may come by the score and there is little danger of yielding but the latter will be a constant victim of them. That is why we say that the prerequisite for the discovery of temptations in whatever disguise must be a sincere desire for the fellowship of God. This is the first and greatest aid which can be given to the tempted.

If you have a thing to do, do it, and get it off your mind, and then it won't bother you.—*General Gordon.*

The supreme happiness of life is the conviction of being loved for yourself, or, more correctly, being loved in spite of yourself.—*Victor Hugo.*

If you are looking for that which is best in the men and women with whom you come in contact; if you are seeking also to give them that which is best in yourself; if you are looking for friendship which shall help you to know yourself as you are and to fulfill yourself as you ought to be; if you are looking for a love which shall not be a flattering dream and a madness of desire, but a true comradeship and a mutual inspiration to all nobility of living—then you are surely on the ascending path.—*Henry van Dyke.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Revival meetings were begun at Sheldon church, February 6.

N. S. Haynes, whose home is in Decatur, will return to the North in March. He has been spending the winter in Florida.

Toluca church, will be ministered to by J. T. Moore of Canton, Mo., who will give the congregation his full time.

H. J. Hostetler has resigned his pastorate at Virden and will accept another pastorate after April 1.

E. C. Sitts, who has been with the congregation at Chambersburg for nearly three years, has resigned and will accept another pastorate.

The Sword meeting at Camp Point had reached six additions at last report. Mr. Sword is being assisted by J. G. Hostetter as singer and the local church ladies quartette.

Douglas Park Church, Chicago, recently observed Christian Endeavor Day and the young people who gave the program were dressed in oriental costumes.

Oblong church is being served half time by J. I. O'Neil, who, after a short stay in Indiana, has returned to Illinois where he was at one time, pastor at Keensburg.

D. W. Conner is in a meeting at Palestine with seven additions at last report. The revival began without preparations, but prospects are favorable for results.

The Sunday-school at Tallula is ambitious to become a front rank school and is rapidly approaching the goal. The work of C. E. French as pastor is prospering.

Sullivan church has extended a call to R. H. Robertson of Shelbyville, to become its pastor. The call has been accepted and Mr. Robertson has accordingly resigned his charge at Shelbyville.

Decision Day was observed at Oakwood Sunday, Feb. 19. H. D. Williams, the present pastor, after a short discourse presented the plea and seven confessions were made by pupils from the Sunday-school.

The Sunday-school at Rossville is striving to join the front rank schools by March 1. All classes in the school except one are organized and a home department will be started in the near future.

Evangelist E. M. Norton is in a successful revival at Raymond. There were seven additions when the meeting was but little more than a week old, congregations were increasing and interest was advancing.

Deaconesses were elected in the congregation at Mt. Sterling. A. L. Cole is the pastor and is continuing the evangelistic appeal since the close of the Sword-Rice meeting, with frequent additions.

Th church at Ashland has recently secured J. Morgan as pastor. His work begins there, the first of February. C. W. Johnson of Chicago, will become pastor of the church at Lynnville.

Berlin church is without a pastor since the removal of J. W. Bolton, who has purchased a home in Mississippi. Mr. Bolton served through a period of five years with this church.

C. C. Wisher who preaches at Saybrook, has a training class with an enrollment of fifty-eight. One of the most encouraging departments of the work here, is the Sunday-school.

Jackson Boulevard Church, Chicago, where Austin Hunter is pastor, has not missed a Sunday for six months without additions, and the Sunday-school averages fifty more in attendance than during last year.

R. S. Campbell will be released by the Virginia church, to become pastor at Girard. His ministry at the latter place will begin next month. Meanwhile, the congregation is repairing and renewing the church building and parsonage.

C. H. Hands is pastor of the church at Flanagan. This congregation observed Education Day and made an offering to Eureka College of $54.50. A lecture course was fostered by the church and the treasurer had money on hand after all expenses were met.

The church at Carlinville has invited its pastor, J. W. Porter, to remain with them another year with increased salary. Mr. Porter is assisting Guy B. Williamson in a meeting at Waverly where the latter is pastor.

The Rockford meeting is securing results, with W. B. Clemmer, the pastor, doing the preaching and J. P. Garmong as singer. There were eighteen additions on a recent Sunday, most of whom were by confession and nearly all adults.

Atlanta church recently observed decision day, at which time there were nine confessions. The Sunday-school has an attendance of nearly two hundred and on offering of more than $7.00. In the evening, Lincoln aniversary services were conducted by the pastor, Robert H. Newton.

The pastor and family at Argenta, gave a musical program in the church February 23, assisted by the three Hickman sisters of Decatur and a local male quartette. The minister is Major Griffith, who not long since, held an excellent meeting with the congregation.

C. R. Woolford's class of men at Blandinsville had an average attendance last year of fifty-six. During the last two and one-half years it has enrolled more than two hundred different men. They furnish ten pieces for the orchestra. On January 31, they held a very enjoyable banquet.

George W. Wise is pastor of the church at DuQuoin, where a fine union meeting is in progress, the Disciple, Methodist and Presbyterian churches uniting. Nearly two hundred conversions were reported. The evangelist is J. S. Hamilton. The meeting was only well started at last reports and anticipations were high for many more conversions.

The dedication of the new $20,000 church at Leroy, where Ransom D. Brown ministers, took place February 26. Mr. Brown has been in the hospital at Bloomington through a serious illness. He is now convalescent and able to be at home and at work again. He was assisted in the dedication of the church by Claude E. Hill, of Valparaiso, Indiana.

S. Elwood Fisher's meeting with his home congregation at Dixon, is meeting with good results. There were nine additions with others about decided to come. Mr. Rice, who is a member of the congregation is the leader of music and is giving complete satisfaction.

Bloomington First Church, will have W. F. Richardson for an evangelistic campaign, beginning near the middle of March. The services will last for three weeks. In this church, while Edgar D. Jones was assisting Mr. Richardson in a meeting at Kansas City, H. H. Peters, of Eureka, was supply minister.

At Virginia, where R. S. Campbell is pastor, an unusual County Anti-Saloon League rally was held. The assembly was in the Catholic church and the presiding officer was the priest. Another Catholic, John S. Cuneen, a machinist of Chicago, was a principal speaker. G. W. Martin, Disciple minister at Beardstown, delivered an address on the program.

Robert W. Moore has been invited by the church at White Hall to remain a second year with increase of salary. The Sunday-school at this place is entering upon a campaign, in order to double the school in number and efficiency. On a recent Sunday evening, the Christian Endeavor Society had charge of the services and rendered a program in honor of the thirtieth anniversary of the organization.

W. H. Waggoner is holding a missionary institute at Lovington with A. L. Huff, the minister. The work at this church is prospering. Among the interesting departments are a Junior Endeavor Society with an attendance of thirty-eight and a Sunday-school with an enrollment of about two hundred. Mr. Waggoner closed a splendid institute at Lincoln, prior to his Lovington appointment. He will be at Arrowsmith, Moweaqua and Mason City during successive weeks.

Princeton church Brotherhood, has undertaken the study and discussion of present day problems of importance. During February they had a debate which was engaged in by four of the leading attorneys of the city. The question debated was, Resolved: that the ends of justice would be more fully met, if three-fourths of the jury agreeing, could render a verdict. C. C. Carpenter is the minister here. He was recently invited to address the men's class of the Methodist church.

B. H. Sealock has resigned and will leave Petersburg April 1. He has been with the church for several years and has done a work of unquestionable value in the community. During his pastorate, a new church has been built and the congregation materially strengthened. The activities on behalf of men have been unusually successful. Mr. Sealock has not yet decided where he will locate. His retirement from this pastorate, opens up an opportunity for a good church to s cure a well-equipped minister.

The pastor at Cameron is being assisted in a series of meetings by Lizzie C. Goodlander. The meeting is being held for the cultivation of the church membership, but evangelistic sermons are also being preached. The Cameron church is one of the oldest in Illinois, dating back to the year 1831 and will celebrate its eightieth anniversary next April. During the early part of the meetings, the pastor was ill and ministers from nearby cities assisted in the services. Among these were C. W. Cummings of Knoxville,

D. E. Hughes of Monmouth and Robert W. Moore of Abingdon. Miss Goodlander who is assisting in this meeting is available, on liberal terms, for services as singing evangelist. She can be addressed at Cameron or Drakesville, Iowa.

Alvin church, where E. E. Hartley is pastor, has succeeded in accomplishing a unique work. The congregation believes in holding its auditorium sacred for the purpose of worship. Accordingly, a special building was erected, entirely removed from the regular church edifice, to be used for social purposes only. Th project was planned and financed by the Ladies' Aid Society, but it is to be for the use of all departments of the church. If the sanctity of our houses of worship, were jealously safeguarded, worship would be, in many instances, much more inspiring and meaningful than at present. There are too few holy places for people today. We tread on holy ground with sandals unremoved and accordingly forget the sacredness of the spot on which we stand. The spirit of reverence would be very greatly enhanced, if we had places set apart, where quiet and reverence were demanded. It will always be impossible to inspire a reverential attitude in a place where levity and frivolity are customary. The Alvin church is to be congratulated on its enterprise, in separating its social pleasures from the serious function of worship. It may easily be predicted that the edifice of worship will come to take on a new meaning, to those who come there for prayer and praise alone.

Meeting at Decatur with Dr. Powell

We have just closed a ten days' meeting at the Central Church in Decatur, with Dr. E. L. Powell of Louisville, Ky. It was a very

Rev. E. L. Powell.

enjoyable and profitable meeting. We had no particular organization for the meeting. We announced it thoroughly through the press and by mailing a card to each family of the church. The people turned out *en masse*. There was not a service that they did not completely fill the house. The aisles were filled with chairs and the Sunday-school rooms opened to accommodate the audiences. A large number of people from other churches were in constant attendance. We greeted many of the most prominent members from our sister churches each evening.

One of our chief objects in holding these meetings was to present to the whole community the great fundamentals of Christianity and deepen and strengthen the life of the church. In this we succeeded beyond expectation. Brother Powell fully lived up to his reputation as a preacher. His message was rugged and full of masculine power. His men's meeting on Sunday afternoon filled the church with as representative a company of men as I have ever seen gathered together in our city.

There were forty additions to the church. Not a single service passed without additions. Many people we have long wanted to see in the church came.

Personally, Brother Powell is a most delightful and companionable man. The men of the First Presbyterian Church, entertained him one evening at supper. They had a hundred men present and he captured them with his kindly Christian fellowship and eloquent after dinner speech. One of the leading men of the Presbyterian church later gave a luncheon at the hotel for him, when he again met the leading men of the Millikin University.

Upon the whole, Brother Powell's visit has given Christianity in our community a place of greater popularity and power. He will always be remembered, honored and admired in our community by all who stand for the best things. O. W. Lawrence.

J. M. Rhodes on Union

J. M. Rhodes, of Barry, read a paper on organic unity before the Pike County Ministerial Association on January 9th. He argues strongly for unity on the basis of efficiency and economy, saying that there are many problems impossible to be grappled with successfully by a divided church, and while we are one in history, one in heredity and one in blood, we should be one in church unity. He cites the negro problem as in itself so vast and complicated and portentous, as to challenge the nation and of sufficient import to compel a united church for its solution. In the face of problems like this there is a vast amount of money being wasted in building houses and supporting needless men, which ought to be utilized for a much greater work than the church is now accomplishing. There is not a financial institution in all the land that would tolerate such waste of money and time, as is being complacently expended by the church in all parts of the world.

Speaking of federation, which he heartily endorses, he finds a parallel in our national life, for his statement is that federation is a means toward the end for which the Disciples have been pleading. As federation was the forerunner of union, in the forming of these United States, so is federation among the churches to be looked upon as a movement for a close and permanent unification of the religious interests of the country. He pleads for a liberal exchange of ministers in the pulpits, for coöperation in union services of all kinds, for fraternal effort in works of charity, for the spirit of John the Baptist with reference to all our denominations, which will admit that "I must decrease but he must increase," for a surrender of whatever individual credal claim to apostolic succession we may possess, and for a realization that denominationalism is an evil and not to be perpetuated. He well says, that the representative of any denomination that proposes to give up nothing, and puts forth anything peculiar to itself, as a basis of unity, is thereby disqualified to sit in any body and pass judgment on a question, such as the need of organic church unity. In addition to the exaltation of Christ, he submits that the love of God in the hearts of good and unselfish men will bring about unity.

Chicago

By Vaughn Dabney.

Mr. E. M. Bowman was the chief speaker at the Disciples ministers' meeting on Monday, Feb. 20. He brought encouraging reports concerning the follow-up movement of the Laymen's Missionary Movement. Churches are doubling their offerings for home and foreign missions. In some instances business men are giving ten and twenty per cent of their income to the work: one man

(Continued on page 22.)

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Church Life

G. B. Kellum has begun his work as city missionary at Tacoma, Wash.

The annual convention of Missouri churches will be held this year at Cape Girardeau.

W. R. Jinnett of Manilla, Ind., has closed his meeting at Clark's Hill, Ind. with a number of additions.

There have been about one hundred accessions at Elwood, Ind., as the result of the meeting led by E. W. Wilhite.

R. S. Robertson has resigned at Brunswick, Mo. to take the work at Humboldt, Neb. He began there on Feb. 1.

Samuel Jackson of Portland, Ore., is in a month's campaign of special meetings at Moscow, Idaho.

Meetings are in progress at Wellington, Kan. E. C. Cassity of Enid, Okla. has charge of the music.

A. K. Williams, formerly of Galena, Kan., has accepted the pastorate of Central Church, Joplin, Mo.

A. Burns of Morristown, Ind., has resigned the pastorate of Plum Creek Church to accept the work at Fairland, Ind.

Finis S. Idleman, pastor of Central Church Des Moines, Ia., addressed a meeting of the Volunteers of America on a recent evening.

M. M. Ammunson, pastor of Sterling Place Church, Brooklyn, N. Y. reports six additions to his church recently.

Large audiences are attending the union meetings being held at First Church, Keokuk, Ia.

An evangelistic campaign is in progress at Trenton, Mo. S. G. Fisher, the pastor, is assisted by W. W. Burks of Nevada, Mo. Forty-three have been added.

Central City, Neb. church which has been pastorless since the removal of D. A. Youtsey a year ago, has called Virgil E. Shirley of Minden, Neb., to the pastorate.

The church at Olympia, Wash. is having a series of meetings, the pastor J. M. Orrick, being assisted by Evangelists Baker and Saunders.

There have been fifty additions at last report in the meeting at First Church, Steubenville, Ohio. J. E. Sturgis had charge of the singing.

William Chapple, for ten years connected with the Bartholomew (Ind.) County Missionary association as evangelist, has tendered his resignation.

The pastorate at New Cumberland, W. Va., left vacant by the removal of U. E. Hootman to Cameron, W. Va., has been filled by H. A. Neilson.

Orville E. Hamilton is in a good meeting at Manhattan, Kan. The services were held in the opera house in order that the large crowds attending might be accommodated.

M. F. Horn, formerly of Eugene, Ore., is now pastor of the church at Aberdeen, Wash. recently dedicated by J. W. Baker, who has closed a meeting there with thirty-six additions.

Lowell C. McPherson began a meeting at First Church, Danbury, Conn. an Feb.12, with the pastor Elmer Jay Teegarden. Large audiences and increasing interest have marked the progress of the meeting.

Work is progressing at Rockdale, Tex., where A. M. Chisolm ministers. Homer T. Wilson delivered a series of lectures there last week which were of much interest to the congregation.

The five congregations of Topeka, Kan., with their pastors, are working faithfully in the meeting conducted there by Charles Reign Scoville. During the first eight days of the meeting 170 were added.

Herbert Yeuell will begin a meeting with his brother, Claris Yeuell, at Paulding, Ohio, March 2. The work is prospering well at this place, good offerings having been taken recently for both home and foreign missions.

The Disciples Missionary Union of New York City has issued the first copy of a monthly bulletin called "Our Mission." It deals with the city mission work carried on by the ten Disciple Churches of Greater New York.

Z. T. Sweeney dedicated the new church at Falls City, Neb. on Feb. 5. This edifice, which has a seating capacity of about four hundred, is a handsome, convenient structure and will greatly aid in the development of the work there.

The men's brotherhood of North Side Church, Omaha, Neb., held their annual meetingg on Feb. 17. The address of the evening was given by H. H. Harmon, pastor of First Church, Lincoln, Neb. who was accompanied by a delegation from the brotherhood of his church.

Dr. Herbert Martin of New York City has been chosen to the professorship of Philosophy in Drake University succeeding Professor Bruce E. Shepperd who retires next June on a Carnegie pension. Dr. Martin will be a strong addition to Drake's splendid faculty.

The meeting at Urichsville, O., was held with encouraging results, under the leadership of I. J. Cahill. At last report forty-four had been added to the church. The past month has seen the best financial record in the history of the church.

Granville Snell has closed his meeting at Amazonia, Mo. As a result of this meeting, twenty-three were added to the church, their new building was dedicated free from debt and the official board was reorganized. Mr. Snell is now in a meeting at Oxford, Mo.

H. Gordon Bennett is in a meeting at Walters, Okla, with crowded houses and a number of additions. Mr. Bennett is conducting evangelistic meetings throughout southern Oklahoma, under the direction of the state board. His headquarters are Lawton, Okla.

Jefferson Street Church, Buffalo, N. Y. rejoices in the fact that about half of the amount required for the new Sunday-school plant has been pledged. That a new building and equipment is much needed is shown by the fact that 490 were present on a recent Sunday.

John T. Brown recently held a short meeting at Kendallville, Ind. with sixty-seven additions. He is now in a meeting at Red Key, Ind., with large audiences and a number of additions. Two hundred were turned away from one of the services on account of lack of room, and the Sunday-school attendance has greatly increased.

Third Church, Indianapolis, Ind. has undertaken the support of the Russian mission in New York city, a congregation composed entirely of Russians, and ministered to by John Johnson, a native of North Russia. A school of instruction is maintained in connection with this work where English is taught.

Wm. Bayard Craig spoke at the Lenox Avenue Church, New York on Feb. 19, on the subject, "Becoming a Christian on Christ's Terms." The evening service commemorated Washington's birthday, the sermon subject being, "The Christian Patriot." Mr. Craig discussed also the need of reasonable restrictions on immigration.

A union missionary rally was held at First Church, Springfield, Mo., Feb. 15 and participated in by First, Central and South Street Churches, and many of the churches throughout the country. Addresses were given by E. W. Allen and several missionaries from China and the Philippines. All of the sessions were full of interest and proved of much benefit to those attending.

At the triennial convention of the New York district of the Christian Woman's Board of Missions recently a telegram was read from Mrs. M. E. Harlan, national secretary of the Christian Woman's Board of Missions of Indianapolis, urging the New York district to raise $50,000 as a jubilee offering. The convention sent a reply saying that they would do their utmost to raise this amount, 80 per cent of which is to be used in mission work in New York City.

Our Columbus, Ohio, churches have decided to raise $1,000 this year for Foreign Missions, to support the hospital at Chu Cheo, China. This action was taken by the representatives of the different congregations at the close of the great Laymen's Missionary Convention held at Columbus, February 13-15. Dr. Elliott Osgood is the medical missionary at Chu Cheo. J. M. Tisdale of Kentucky has recently given $5,000 to build the new hospital there. Dr. Osgood baptized forty-eight converts there the last of December.

Education Day was appropriately observed at Flanagan, Ill. The offering for Eureka College will total $54.50. The Christian Endeavor Society rendered the prepared program of the F. C. M. Society in a very effective manner Sunday, Feb. 5, the offering $8.20. The Eureka Glee Club rendered one of their concert entertainments Feb. 13th. The local lecture course closed a very successful series of winter entertainments with a balance in the treasury, the first time in the experience of the community when such a result has been attained. This work was organized and carried forward under the direction of C. H. Hands, the local minister.

"The Barney Oldfield of Talkdom" is the characterization given Finis Idleman, pastor Central Church, Des Moines, by a reporter of a daily paper of that city. "Mr. Idleman exceeds the speed limit in straightaway English. He is the terror of stenographers and church editors who attempt to take sermon notes. He can talk a two mile a minute pace and pass distance signboards of his sermon heads with lightning speed, but when he has finished the race, you have comprehended the sermon theme, caught the religious fervor of the preacher and your brain is working with accelerated speed unusual at a church service."

A personal letter from H. A. Denton of Troy, N. Y., volunteers a word of praise for his predecessor in the pastorate there, Cecil J. Armstrong, now of Monroe, Wis. He says Mr. Armstrong left things in good condition there and is held in high esteem in the community. It is more usual for the pastor to describe the church's condition as at low ebb when his pastorate began. This generous and just attitude of Mr. Denton toward his predecessor is worthy of mention. The Troy church is taking advance steps forward. The organization of a Brotherhood with various committees bids fair to develop the men and utilize their energy for the church and social service.

Dr. Errett Gates, whose letters on the early days of the Campbells are being followed with keen interest by our readers, has been spending several months in Berlin, studying in university and library. He writes that he is just moving to Marburg and plans to return to this country about June 1., sailing from Liverpool, Professor G. D. Edwards, of the Bible College of Missouri, accompanied by Mrs. Edwards and their son and Rev. and Mrs. James M. Philputt of St. Louis have been with Dr. Gates in Berlin. The Edwards' go on to Egypt and Palestine, sailing from Naples March 5. The Philputts start on a trip through Italy March 1. They have been abroad more than a year, traveling very widely and studying the last five months at Berlin.

Arthur N. Lindsey who is in the fifth year of his pastorate at Clinton, Mo., has held three successful meetings with his church during that time. In the last one of four weeks, recently closed, forty-two were added. When Mr. Lindsey took charge of this pastorate the field was a very unpromising one, the congregation being small and the equipment inadequate, but through his persistent and consecrated efforts this church is now one of the leading ones in Henry county. Three years ago he organized a Men's class which has grown to a membership of three hundred and has exerted a deep influence in the spiritual life of the community. The task now before the congregation is the erection of a new building and it is expected that this will be accomplished during the coming summer.

Union Avenue Church, Saint Louis, Mo., is planning to introduce institutional features, among which are parlors, club-rooms, a library and swimming pool for the use of the young people of the neighborhood. This is the first of the large West End churches to inaugurate such an enterprise, although many churches in the poorer neighborhoods have made provision for this feature of development. The pastor, B. A. Abbott gives as his

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opinion that the children of the rich and moderately well-to-do classes are in need of this attention, so that they may be interested in something of educational value, instead of playing about the street and attending picture shows, which are for the most part the only places of amusement open to them. Mr. Abbott expects also to offer the rooms of his church for civic and sociological meetings, so that it may fill its purpose in giving real service to the community.

H. F. Lutz is in a meeting with the South Geddes Street Church, Syracuse, N. Y.

George A. Campbell was greeted by large congregations at his initial services at the First Church, Hannibal, Mo., on Feb. 12.

Delphos L. Berry reports four recent baptisms at Forest Avenue Church, Muskegon, Mich. All auxiliaries of departmental work are in healthy condition.

Central Church, Des Moines, Iowa, was visited on Sunday, Feb. 26, by Oliver W. Stewart of Chicago who spoke in the advocacy of national temperance.

The sixty-seventh quarterly convention of the Chicago Union of the Christian Woman's Board of Missions will be held at Memorial Church on Tuesday, March 2.

Nelson H. Trimble, pastor at Gary, Ind., preached on "Jesus Christ and the Labor Situation" recently treating the subject from a scriptural standpoint.

W. J. Lhamon, who was one of the leading speakers at the indoor Chautauqua held at the Third Church, Indianapolis, Ind., recently, followed this with a week of evangelistic services with this church.

Garry L. Cook, superintendent of Sunday-school work in Indiana, spoke on "The Modern Bible School and the Community" at a recent banquet given by the Loyal Women's Class of Hillside Church, Indianapolis, Ind.

First Church, Saint Louis, is preparing to remain as a place of worship in the downtown district and will be extensively remodeled and repaired. This church is known throughout Missouri and the Mississippi Valley and is a historic structure.

The marriage of Royal L. Handley, formerly office editor of The Christian Century, is an event which this chronicler has overlooked. Mr. and Mrs. Handley are residing in Chicago near the University while he is completing his graduate course there. He preaches each Sunday at Gurnee, Ill.

For some plans for the union of First Church, Grand Rapids, Mich., with a Baptist congregation there have been discussed and favorable progress is being made. The congregation of Lyon St. Church which has had a building project under way, may also consider joining in the union plan. This would give a combined membership of 1,000 persons.

Ministers of the churches in the Calumet region held a meeting with C. J. Sharpe at Hammond, Ind., on Feb. 15, church conditions in that vicinity being discussed. The work at Gary is moving on well under the leadership of Nelson H. Trimble and wife. Mrs. Trimble is now in a successful meeting at Tolleston.

Beginning Feb. 19, Richmond Avenue Church, Buffalo, N. Y. held a week of special dedication services. This congregation has now a well equipped building where much institutional work can be carried forward, and with commodious quarters for the Sunday-school. The pastor, R. H. Miller, was assisted in the dedication services by Z. T. Sweeney and pastors of the neighboring churches.

Because of the nearness in time and place of the Northern Illinois Ministerial Institute and the Congress of Disciples the committee in charge of the Institute has arranged to consolidate with the Congress at Springfield. The Institute will have the opening session, Tuesday afternoon, April 11, and the time will be devoted to the discussion of some ministerial problems and to business.

The Loyal Sons Class of the Litchfield, Ill., Sunday-school has an enrollment of 94 and a splendid progressive spirit prevails among them. Their publicity committee has issued a straightforward, manly letter asking young men to join them and seventy members have responded to this letter. The Litchfield school is a live growing organization having an attendance of about 500.

A meeting of the executive committee and ministers of the seventh district of Missouri was held at St. Joseph, Mo., on Feb. 13 and 14. About thirty pastors were present and encouraging reports were read. The most important item of business was the organization of a district ministerial alliance which will mean much to the coöperative work. I. J. Spencer of Lexington, Ky., who is assisting C. M. Chilton in a meeting at St. Joseph was present and gave an excellent address on "The Place of Christ in Preaching and Life."

The Disciples church at Elliott, Ia., is showing the spririt of fraternity in boosting their Methodist brethren in the latter's building enterprise. In the Central Christian Advocate appears a report of the dedication of the church and an acknowledgement of the good spirit and practical help of the Christian church. The article says: "The people of the Christian church have stood nobly by this enterprise from the start. Many hundreds of the dollars subscribed have come from this people, and so splendidly have they stood by the work, in both sentiment and financial help, that at the evening service the Methodist people by a rising vote and the Chautauqua salute, assured them of return help when in the near future they shall build a house to supplant the building in which they now worship and which has become too small, although it is not an old structure." This kind of spirit among Christian people is the prerequisite to a realization of more ultimate union ideals.

First Church, Joplin, Mo., G. J. Chapman pastor, has been in a meeting with home forces one week. This meeting is primarily for the education of the church members, but it is evident, however, that there will be a number of accessions to the church. The members are encouraged with the attendance of these meetings as this church has been crowded to its limit and many turned away. The church is harmonious, praying earnestly and working together enthusiastically. The local choir is rendering help to the revival. The protestant churches of Joplin have united in an enthusiastic church attendance campaign, systematically arranged. This most practical service will begin by the pastors of the several churches exchanging pulpits. On the evening of Feb. 24, First church is to have a gathering of the old time members, the program being arranged by themselves. This will be a most happy and profitable service. All who were members during J. M. Rudy's pastorate and prior to that time will sit down to supper together in the church parlors. Following the supper an appropriate program wil be rendered in the auditorium and will be open to the public. C. Z. Burr of Kansas City, one of the earliest pastors of the church, will be present and deliver the leading address. Letters from other former pastors will be received and read and some of the charter members of the church will tell of the early struggles and victories of the church.

It is a real accomplishment to state the ideals of the Disciples of Christ in such fashion as to really represent them without reflecting unjustly upon other Christian people. The statement printed on the calendar of the Wilshire Boulevard Church of Los Angeles, W. C. Bower, minister, comes nearer doing this than many others we have seen. It reads as follows:

The Christian Church (Disciples of Christ) stands for:

1. The ultimate and earliest possible union of all the followers of Christ. It believes such union to be both desirable and practicable.
2. As its contribution toward the solution of the problem of Christian unity, it proposes as a basis of unity no credal statement or form of ecclesiastcal organization, but personal faith in the personal Christ.
3. It accepts the Scriptures of the New Testament as its only rule of faith and practice.
4. It is its desire to be free from all denominational bias, and to be known simply as a body of non-sectarian followers of Christ.
5. It is in full accord with all evangelical Christian bodies with reference to the fundamental and common beliefs of Protestant Christianity.
7. In particular, the Wilshire Boulevard Christian Church stands for every neighborhood interest. It will be glad to serve as a medium of neighborhood acquaintance, and to otherwise serve the community in every way within its power.

W. A. Diggins of Colfax, Wash. is holding a meeting at Albion, Wash.

F. J. Stinson of Edwards, Kan., has accepted a call to the pastorate of Stafford, Kan.

A steady, permanent growth marks the progress of the work at Prosser, Wash., where Lee Furgeson ministers. Five were added on Feb. 12.

Andrew P. Johnson, pastor at Chickasha, Okla., is conducting a meeting at Marlow, Okla. He recently concluded a meeting at El Reno with thirty additions.

A. R. Spicer, formerly of Dixon, Ill., is doing a good work at Lawton, Okla. In the ten months of his ministry there, 130 have been added at the regular services.

A missionary rally in the interest of the foreign work was held Feb. 9 at Bethany Church, Evansville, Ind. A. L. Shelton, recently returned from seven years' service in Tibet, was one of the principal speakers.

A movement for an organization of the Sunday-school workers of a number of Protestant churches in Salt Lake City, Utah is under way and enthusiastic meetings have been held recently in Central Church.

The meeting at Carterville, Ill., has been concluded, resulting in seventeen addition. J. E. Pritchett, the pastor, was assisted by Charles E. Mc Vay, who has returned to his home at Hardy, Neb. where he can be reached by those desiring his services.

The board of trustees of the chair of Biblical literature of Drury College, Springfield, Mo., are taking steps toward a permanent organization of that department and to the work of raising a permament endowment fund of $40,000. This department is now in charge of A. P. Finley and under his supervision and instruction. It has increased encouragingly and now has an enrollment of 117 pupils.

C. C. Wilson, of First Church, Milwaukee, reports things "picking up" generally there. A newly launched men's class had Cecil J. Armstrong, of Monroe, Wis., for chief speaker at a banquet recently. The Sunday-school is increasing. A three weeks' meeting will be held before Easter, conducted by the pastor and the Kendalls. May 14-21 will witness their celebration of the twenty-fifth anniversary of First Church.

Second Church (colored) Indianapolis, Ind., was dedicated on Feb. 6. A. L. Orcutt, of the ministerial board of relief and C. C. Smith of Cincinnati, Ohio, secretary of negro work among the Disciples, officiated at the services which were attended by many visitors. The church was erected at a cost of $10,000 and of a remaining indebtedness of $4,000, $2,500 was secured on the day of dedication. H. L. Herod is pastor of this congregation.

Chicago

(Continued from page 19.)

gave up his business entirely and is now devoting all his time to this cause. In this city from Apr. 20-25 will be conducted missionary conferences of this Laymen's movement. These meetings will be held in the north-west and south-east sides of the city, and also in the loop district. Among the speakers will be J. Campbell White of New York and Col. Elijah W. Halford of Washington, D. C. These meetings will give a practical demonstration of how a standard missionary church may be developed.

Thus the extensive National Missionary Campaign of 1909-1910, is to be followed by this intensive educational campaign for the benefit of the men already interested.

At the last regular ministers' meeting the following resolutions relative to George A. Campbell were unanimously adopted.

Resolutions.

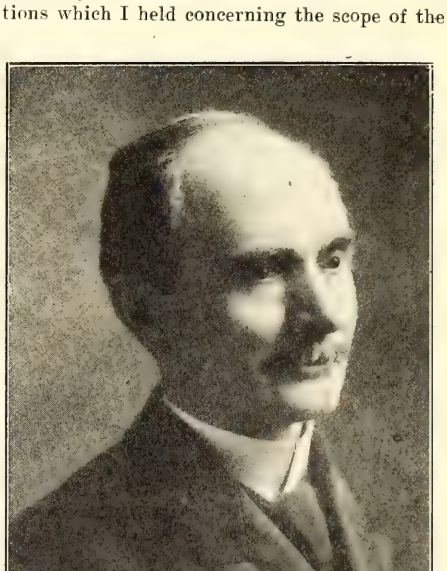
Rev. Geo. A Campbell has been identified with the ministry of the Disciples in Chicago for the past fifteen years. He was the first pastor at Douglas Park and since that time for twelve years has been the pastor of the Austin Church. His church was organized under his leadership and has been brought through many difficulties by his devotion and skill and is now self-supporting, united and well housed in a new building.

Mr. Campbell has been an active and helpful member of this Ministers' Association and development of the Disciples Social Union. We deeply regard his removal from Chicago, his withdrawal from our various interests and from our ministerial fellowship; but we wish him the greatest success in his new field at Hannibal, Mo., and pray for the extension there of the same great spiritual urgency and vision which have attended his work in Chicago.

E. S. Ames,
Austin Hunter,
Vaughan Dabney,
Committee.

Indiana Secretary's Letter

An experience of six weeks as missionary secretary has confirmed some definite convictions which I held concerning the scope of the



Rev. L. E. Murray, Indiana's New Secretary.

work. I have felt that the position offered an opportunity for a larger service than the mere details of securing the necessary funds to meet the immediate demands. The work should be educational along two lines. First, a missionary propaganda should be persistently followed up through the entire year. The churches should be given a vision of the world-wide missionary enterprise. They ought to have definite knowledge of the opportunities for missionary effort at home and abroad. They need, too, the inspiration and encouragement of the great movements within the church for more effective work among the heathen people. They should also have knowledge of the smaller fields at our own door. The missionary secretary should become a specialist and be able to render assistance to the loyal pastors who are trying to lead their people to a proper appreciation of the real business of the church under the great commission. I fear we do not properly estimate the value of this phase of the work done by our missionary secretaries.

Another subject upon which Christian people need special instruction today is the importance of systematic giving for missions. I believe the efforts of the secretary might be properly directed to this end. When our people can be persuaded to raise their missionary money like they raise the money for local expenses, by weekly contributions, our missionary treasuries will receive dollar where they now receive dimes. This pla will also remove the occasion for the criticism we sometimes hear that there are to many appeals. Instead of the spasmodic occasional giving in response to an earnes appeal from an enthusiast there will be constant stream of revenue without the nec essity of a "special appeal." It will mak it easy to give in much larger sums than w now think possible. Weekly or monthly contributions for missions ought to be urged upon our churches both for their own sake and for the sake of the missionary cause. Many of our best churches have already placed their missionary work on this substantial and sensible basis.

I have another conviction that has been strengthened by my brief experience in this work. I have for a long time been heartily in favor of the unification of our missionary interests as far as practicable and as rapidly as possible. I am convinced that we need to simplify our machinery and bring our forces into closer co-operation.

The state secretary should be concerned for the larger interests of the world-wide field. My own message to the churches is world-wide in its scope. State missions receive proper emphasis as an important part of the larger work comprehended in the Lord's commission to His disciples. Education and agitation along these lines ought to bear fruit in a few years in larger offerings and in the richer spiritual experiences of Christian people.

Education, unification and enlargement would make a good watchword for an aggressive persistent missionary campaign. I pray for grace and wisdom to serve the churches to the glory of the Master in this new field of labor. May I not ask the united prayers of my brethren of the ministry in Indiana that our hopes for larger and better things for Indiana may be fully realized.

MATILDA DODD'S GIFT TO DRAKE UNIVERSITY.

You have all read of the wonderful progress of Drake University, in her caring for over 1,800 students annually and providing for their instruction with a faculty of 160 members. But do you realize that the expense of maintenance exceeds $500.00 per day?

While Gen. Drake so generously gave the school $230.000.00, yet its great success has only been possible by large sacrifices on the part of others. Mrs. Matilda Dodd was the first woman to provide in a large way for its support. She endowed the Matilda Dodd Chair with $50,000.00. Eighteen years ago she began to build up this fund and has not wearied, but almost every year has added to the same. Mrs. Dodd is now 83 and rejoices daily in that she has thus been enabled to encourage and help so many young people to a fuller life of service.

What Sister Dodd has done many others among us can the more readily do. We have been prospered in this goodly land and have enjoyed the blessings that come from trained teachers and ministers, all of whom were educated by the sacrifices of others. What contribution shall we make toward the world's betterment?

To meet the growing demands Drake University must now secure $500,000.00 additional endowment. $100,000.00 of this amount has already been pledged on condition that the balance be raised soon. No other school in the country does so much work with the resources at her command. Her location and opportunities for the future are unequaled. If you wish to give or assist others to help, write today for instructions. Address,

Drake University, Des Moines, Iowa.
J. H. Stockham, Comptroller.

NEWS ITEMS.

The State Convention will be held at Columbus, May 15, 16, and 17.

The semi-annual convention of the churches of Johnson county was held at Franklin, bruary 9. Thirteen of the sixteen churches the county were represented. The state retary was present and addressed the convention. The missionary secretary of the unty was instructed to try to secure an fering from every church in the county for ate missions.

Bartholomew county convention will be ld at Columbus, February 25, to which e secretary has an invitation.

Several preachers have recently come to us om other states. We are glad to welcome em. We need a few more to supply our cant pulpits. Thomas A. Young from nnessee has taken the work at Elkhart d is leading the church to larger things. E. Dubber has come to us from Colorado d has the work well in hand at Bedford. D. Bryant of Virginia takes the work at iddletown. W. T. Walker at Mt. Vernon d S. D. Colyer at Wabash are new men in e state. W. D. Phillips from Ohio is doing ings at Proseyville and expresses an interest the state work.

Andrew Leitch of Butler College takes e work at Danville. J. M. Alexander of urray, Ky., will come to Crawfordsville arch 1. W. G. Johnson will leave Greensurg the first of March.

L. E. MURRAY, Cor. Sec.

Ministerial Relief Notes

The first receipts of the Board of Ministerial Relief for the present year to the permanent fund was the gift of R. A. Long nd family of $500. This is Brother Long's hird contribution to this fund, the total being $2,000. Brother Long was among the rst contributors to this work and has not nly made these contributions to the permanent fund, but has been a faithful and beral supporter in his contributions to the eneral fund.

A few days ago we received from Mrs. arrie S. Sewell of Louisville, Kentucky, 1,000 on the annuity plan. Sister Sewell as wisely invested this sum for her own se while she lives here and also provided or its use in the support of the work of he Lord when she goes to that rest that remaineth to the people of God.

This week through Miss Judson, treasurer f the C. W. B. M., we received from Mrs. Eva E. McElflesh of Centralia, Washington, 100 on the annunty plan. This is a like wise provision in the interest of spiritual business.

Our permanent fund now amounts to $29,-59.32; of this amount $2,800 is annuity noney. Notwithstanding the large Pittsburg Convention receipts last year and the very small Topeka Convention receipts this year, we are at this date about $300 ahead of the same date last year.

Our one dollar a day proposition is working. Don't fail to have your part in the solution of this proposition.

A. L. ORCUTT, President,
Board of Ministerial Relief.

Dallas, Texas, Co-operative Campaign

A city campaign of considerable significance is now on in Dallas, Texas. It gives promise for giving splendid emphasis for Christian union among the Christian churches in the city. It is a coöperative work. The church boards of the city compose the city mission board. One laymen with his substitute and the pastor from every church compose an executive board, which meets every week to plan and push the city evangelization. State Evangelist, W. A. Boggess is superintending and helping to launch thoroughly the campaign, raised $2,500 as a backing for the year's work, help strengthen several of the weaker churches, establish some new ones, and leave the work, thus launched, in the hands of a permanent city evangelist. The campaign began in January and already one of the new churches has been nicely helped forward. A protracted meeting is now in progress at North Dallas Church, conducted by J. O. Shelburne of the Central Church, with the superintendent of the city campaign, to the end that the North Dallas work may be helped forward to an easy basis. Other pastors and evangelists of the city will aid in meetings without cost to the campaign, thus making every meeting pay for itself, as the evangelization proceeds. There are several splendid localities in the city where new plants are expected to be established. A tent is being purchased for use in these meetings. Already over $1500 has been raised. The meeting in the North end progresses nicely, plans for other meetings are being pushed vigorously, splendid enthusiasm prevails and a most telling coöperative work for permament results gives promise of the most successful work in the history of Dallas.

Front Rank Statement

To date there are 634 Front Rank Bible Schools in line. It is encouraging to note that each week the table shows an increase over the preceding week. Some of our schools that receive the certificate with but one seal have been so enthused that they have made special efforts to reach the first five seals. It will be an inspiration to your school to have a Front Rank certificate hung on the walls of your Bible-school room. Your certificate awaits you. Fill out the application blank without further delay and send to your state superintendent or the American superintendent. We are ready to help you in any way if you will let your wants and wishes be known. We ought to have at least one hundred certificates out by this time and we trust you will send in your application just as soon as you have complied with at least one requirement. ROBT. M. HOPKINS,
American Bible School Superintendent.

HIRAM COLLEGE Send for Illustrated Bulletin Souvenir Mailing Card and Complete Catalog to PRES. MINER LEE BATES. HIRAM. O.

YESTERDAY AND TO-DAY IN FOODS.

About a century ago the beneficial effects to the digestion, and the appetite, of foods made from coarse flour was discovered by Dr. Sylvester Graham. Flour thus made was named Graham flour, after Dr. Graham.

In those days Graham flour contained a great deal of nourishment, and stimulated and strengthened digestion and appetite, but was so coarse that it was almost "like taking medicine" to eat it.

But to-day the Graham Crackers baked by the National Biscuit Company have a most delicious nut-like flavor and are a toothsome delicacy as well as being healthful. This is due to perfected modern processes which preserve all the natural goodness, sweetness and healthfulness of the wheat. They are packed by the National Biscuit Company under their well-known In-er-Seal Trade-Mark in moisture- and dust-proof packages, thus retaining crispness and flavor

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SEND for EASTER SUPPLIES

The new Easter Cantata entitled
"THE EASTER HEART"
was written by
MRS. JESSIE BROWN POUNDS
and is in some respects the best concert exercise that she has ever prepared. It is designed for use by the young people of the Churches of Christ in behalf of Orphanage work in Mission fields.

We have some very attractive helps to aid the young people in raising their Easter offering. These are an "Easter Egg Envelope," and an "Easter Heart;" the latter is a little blood-red heart containing 100 golden stars, and is to be worn as a badge of service by a boy or girl while raising an Easter offering.

Order as many of all these supplies as you will need. They will be sent, prepaid free of charge. Address,
CHRISTIAN WOMAN'S BOARD OF MISSIONS
(YOUNG PEOPLE'S DEPARTMENT)
Missionary Training School Indianapolis, Ind.

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700 East Fortieth Street - - - - Chicago, Ill.

Portland, 1911

The executive committee of the 1911 convention to be held in Portland, Ore., has established temporary headquarters at the First Christian Church, 292 Park Street. All communications concerning convention matters may be sent to the secretary at that address.

Letters of inquiry and requests for literature have already begun to come in. Oklahoma and North Carolina are among the first heard from. Judging from this there is to be a widespread representation. Doubtless many from the Eastern and Southern extremities of our country will avail themselves of this rare opportunity to visit the great Northwest.

On the lips of the old settlers on this coast one often hears the expression, "Back in the states" used in reference to the lands east of the Rockies. To the newcomer it sounds queer at first, and like a relic of the days when these lands of the setting sun were not numbered among the "states" of the union.

Think of the vast empire which is here represented! Think of the wonderful resources that have already been developed; and who cannot foresee the time when vast millions will some day people its hills and valleys, and make glad its waste places.

The last census reveals the fact that great streams of humanity are pouring into this section. They come from all places, from the bleak New England coast to the orange groves of Florida; from the great inland states—everywhere in fact.

We, of the church of the living Christ, believe that we should be on the alert for Him whose servants we are.

We are anxious that this inviting, prosperous land shall be His. The future welfare of His kingdom is in the hands of the men and women of this generation. The Northwest of the next generation will be largely what we make it. We as a people have just celebrated our 100th anniversary, yet there never has been a gathering of our missionary forces in the Pacific Northwest in all this time; only once has there been such a convention on this entire coast, and that six years ago. How much we need the inspiration of these great throngs in this remote section of our land! We are anxious that the western people shall see us at our best.

So many people fail to realize the newness of things in this western country and how rapidly things must move to keep pace with the development of new towns and cities which spring into existence as if by magic. Here are vast fields of opportunity for the church of Christ. Frontier work calls loudly for the helping hand.

Then, too, side by side with the work of the few self-sustaining churches of the large cities is the mission church with its crying needs. We must plant good strong churches and build suitable church houses in all these needy places if we are to hold our own.

A woman from one of our best churches in one of the large cities of the Middle West came to Portland recently, and was very much surprised to find that we had no great churches and no costly houses of worship belonging to our people. She visited first one church, then another, and drew comparisons between conditions here and "back home." She missed the great throng and the numerous accessories of the strong church. She could not feel at home—and so dropped out of sight to join the vast army of those who never identify themselves with the young and struggling band in a new and difficult field. This is by no means an isolated case. It is true of thousands who are lost absolutely to the church.

We are hoping that the convention of this year will strengthen our cause on this entire coast. THOMAS G. PICTON, Sec'y.

292 Park Street,
Portland, Oregon.

Good Meeting at Marshalltown, Iowa

The Central Church of Christ of this city closed today a glorious meeting. The evangelist was R. W. Abberley and J. Ross Miller was leader of song. Almost everything that could made a meeting a failure was encountered. The meeting began with the minister and his wife both sick in bed. Several nights in the height of the meeting both evangelists were sick in bed. The preaching on these nights was done by the minister, and additions were made in spite of the handicap, for these men do not make additions to themselves but to the Lord and His word.

The visible results of the four weeks follow: In all there were 90 additions. Of this number 26 were by letter, 62 by confession, 15 from the denominations, 69 were adults, 35 were men. The church is greatly strengthened, not only by the additions, but by the splendid gospel preaching of Mr. Abberley. He is a master of the Gospel, believes and preaches it all, and never leaves a quibble in the mind of any of his hearers as to the truth of his teaching. He shows the greatest regard for the convictions of others, yet convinces the people of the error of creeds. The audiences were twice the size of any other meeting ever held by this church.

Mr. Miller is a splendid soloist and song leader. No church can do better than to secure these two men to help in evangelistic work. Had we been able to carry on this meeting without the handicap of sickness a great many more would undoubtedly have been won. The church here has what all who see it pronounce the best and most complete building in our brotherhood. The congregation is a unit and happy in its work. We are looking forward to a great work together.

C. H. MORRIS.

Notes From the Foreign Society

A large number of churches are making the every member canvass for the March offering. This method is proving to be a great success. The plan is to have a strong missionary committee and then have this committee together with other canvassers go out two by two and visit the entire membership.

H. C. Saum reports four baptisms in one of the villages near Bilaspur, India. He reports the work in the villages much advanced.

H. P. Williams baptized our first converts at Manila, P. I., August 21, 1902. Since that time about five-thousand have become obedient to the gospel. A great work has been done with only a small missionary force, and a comparatively small outlay of money.

January 10, 1911, the new church at Pasuquin, Philippine Islands, was dedicated by F. M. Rains. This was his first experience in this service in the Orient. We are not advised as to the amount of money raised on this occasion. He married a young Philipino couple in the church on the same day.

Our missionaries first preached the gospel at Laoag, P. I., January 29. 1903. W. H. Hanna baptised the first convert. Now we have about twenty churches in that region. The work is growing in every direction. The great need is well trained evangelists. This need will be met as we develop and equip our training schools.

The Damoh, India, Orphanage makes a fine showing for Christian work done. During the years from 1894 to 1910 one hundred and sixty-one boys were "settled" that is, they went out to their life work. Of this number one hundred and thirty-four were Christians. The total number enrolled during the six years above mentioned were six hundred and twenty-three, and of this number three hundred and fifty-seven were baptised. Sixteen went to the Bible College, and nineteen became teachers. Of course, many died and some did not succeed. However, a great work has been done for which we should praise the Lord.

The Christian mission in Manila, P. I. could use to great advantage any Sunday-school picture cards or charts that might be out of date for the churches in the States. We are greatly in need of these things. Anyone desiring to help in this way should address Miss Mamie Longan, 608 Azcarraga St., Manila, P. I.

Cincinnati, O. STEPHEN J. COREY, Sect.

A Little Nonsense

The Witching Hour.

Claire—"Jack told me he wanted to see you the worst possible way."

Ethyl—"And what did you say?"

Claire—"I told him to come to breakfast some morning."—Brooklyn Life.

The Reform He Needed.

Earnest but Prosy Street-corner Orator—"I want land reform; I want housing reform; I want educational reform; I want—"

Bored Voice—"Chloroform."—Manchester

Taking Father's Job.

"Why should you beg? You are both young and strong."

"That is right, but my father is old and unable to support me."

No Trouble at All.

"Have any serious trouble with your new automobile?" "Not a bit. So far I haven't hit a single man without being able to get away before he got my number."—Cleveland Leader.

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CHARLES CLAYTON MORRISON, Editor

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The CHRISTIAN CENTURY

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Volume XXVIII. March 9, 1911 Number 10

A Humbled Nation

Editorial

Baptism and Fellowship

By Rev. W. L. Hayden

A Veiled God

By Rev. T. E. Winter

THE NEW CHRISTIAN CENTURY COMPANY
700-714 East Fortieth Street Chicago, Illinois

The Christian World

A Department of Interdenominational Acquaintance.

Baptist

Men like the late Edward Goodman, who died Feb. 14, 1911, are the glory of the church. His colaborers pay tribute to him as "publisher, denominational leader, Christian." He was a member of the First Church of Chicago from Sept. 1, 1856 to the day of his death. From 1853 to 1901 he was part proprietor of *The Standard* and he labored with zeal and patience to produce a paper worthy of the denomination he loved. He knew how to give encouragement to his pastor. Young ministers found in him a helpful friend. As trustee of the Baptist Theological Union and as trustee of the University of Chicago he was found faithful. His faithfulness was not that of the man who is satisfied with attention to the forms of service but that of one who gives time and strength for the promotion of the enterprises committed to his charge. "To Mr. Goodman," says the editor of *The Standard*, "the life of Christ's disciple meant service and having found the place where he could serve he stood fast."

* * *

July, 1813, Adoniram Judson landed in Burma and began the work of American Baptists in that oldest of Baptist mission fields. The Judson Centennial campaign will be inaugurated in a great public service in New York, March 16, under the auspicies of the Judson Centennial Commission. The missionaries of Burma have appointed a committee of fifteen, including missionaries and native converts, which has proposed a tentative plan for the celebration in Burma of the centennial of Judson's landing. They propose that meetings be held at Rangoon, Mandalay, Ava, and other places, that a memoir of Judson be prepared in Burmese and Karen, and that $33,000 be collected to strengthen the work in Burma.

The Church in India

A few weeks ago Lord Curzon, in his rectoral address in Glasgow, expressed his opinion that the East is unlikely to accept Christianity. One reason for this opinion was that the East sees in Christianity something hostile to that revival of self-consciousness which the man of the East holds as his dearest possession. Sir Andrew Fraser, ex-governor of Bengal, who has spent thirty-seven years in the service of the Crown in India, promptly replied to Lord Curzon in these words:

Lord Curzon has forgotten the progress of events. He has gone back to something that he read long ago about missions or something that was written of the beginnings of mission work. There was a time when missionaries thought that Christianity was English, and they went forward with the determination to teach nothing but the English language. But all that has passed away. Missionaries do not now call on native Christians to drop their nationality when they are baptized. Surely no man who has studied Christianity believes that any man of any nation is called on to drop his nationality when he is called on to acknowledge Christ.

The men of India, according to Sir Andrew Fraser, are demanding the Christian Scriptures as a result of the revival of self-consciousness. The Indian Church has developed into "a self-supporting, self-propagating and self-governing church." In his book, "Among Indian Rajahs and Ryots," the same authority says:

I belive that the influence of Christianity is growing in a most remarkable manner. There is an opportunity now such as never before existed. There is toleration, nay, rather a welcoming, of Christian teaching which is without precedent. I think this opportunity exists as much among the higher and more educated as among the depressed and ignorant classes.

The Downtown Church

"I'm tired of inspirational addresses—I want to know how to get on to the job." With this enphatic statement from a prominent Chicago laymen Charles Stelzle begins his account of the conferences he has been holding on the downtown church problem. The same practical demand is thus expressed, "It's a good thing to hear what our missionaries are doing among exceptional populations in this and other countries, but we want direction in the work that we should be doing right in this town and in our own communities." The Presbyterians, as the article in *The Continent* shows, have made some serious attempts to solve the downtown problems of the church. Mr. Stelzle's own conclusions are in part as follows:

It becomes quite clear in the discussion that the downtown church must give the entire church its modern message to the masses. Here the ecclesiasticism and formalism which have crept into the church must be eliminated, and the pure, strong note of hope and good cheer must be sounded. This means a return to the fundamentals of the gospels and the setting aside of non-essentials in the doctrines of the church. The church must restate its position in the language which the man on the street can understand.

It was also very apparent that the solution of the downtown problem is largely —indeed, almost entirely—a question of leadership. It is principally a matter of securing the right kind of men to do the work. The ordinary minister has not been trained to do it. It requires a postgraduate course in a highly specialized school to fit him for the executive and social tasks by which he is confronted in the city.

Toronto Church Census

A census of the religious forces of Toronto shows that the church of England leads with 79,906 adherents, the Methodists follow with 59,881 and the Presbyterians with 58,138. There are 30,542 Roman Catholics, 17,889 Baptists, 10,595 Jews, 3,753 Congregationalists, 2,499 members of the Salvation Army, and 342 Unitarians.

Haeckel on Church and State

Professor Ernst Haeckel is not generally considered an advocate of pure and undefiled religion. When the announcement was made recently of his withdrawal from the Lutheran Church, many people were surprised to learn that he had not long ago separated himself from the church. His withdrawal was a protest against the union of church and state. His feeling is thus stated:

Thus the separation of church and state, and also the absolute separation of church and school, appear to be more pressingly presented to us than ever before. In many civilized countries this separation, most important and useful to the state and the school, has been long ago effected; in Germany, on the contrary, it stumbles over the most stiff-necked opposition. We must now more than ever seek by every lawful means in our power to bring about this separation. For now the mighty power of the Catholic and Evangelical clergy, by a close union with the reactionary feudal nobility, is strengthened to a most dangerous degree. Both use in true Jesuitical way the cloak of religion for the veiling of their selfish interests and their lust of power. The notorious Black-Blue Block threatens the foundation of our mental and spiritual freedom. Although these political considerations are for me by far the most powerful motives for consequent present withdrawal from the church, yet they are re-enforced by a sense of disgust at the sham-holy *hypocrisy* and the old Byzantine sneaking, cringing *treachery*, which in the splendors of the showy new emperor-throne threatens to lead us all to a general and dangerous demoralization. This compulsory education into an *external* church-doom destroys the noblest qualifications for any true and inward religion.

United Presbyterian

Cheap wits in the church and out of it have made their jokes about the contribution box. Even serious minded disciples of the Lord have been known to speak lightly of it. To the covetous man who has not lost all sense of shame the contribution box is a cause of distress. "But the truth is," says the *United Presbyterian*, "that this same contribution box has served a magnificant purpose in this world, and is even now so inextricably mixed up with church life and activity that it is absolutely essential to the continuance of the existence and influence of the church." "The hope of the world lies in the contribution box." Its usefulness is thus described:

The contribution box is a means of grace. It is twice that. It is a means of grace to those whom it enriches, for, in spite of all that the jokers have said, it has made multitudes of people rich toward God, and it has so transformed their lives as to make them rich in worldly things. By giving the Gospel to men who were in darkness, it has opened their eyes; it has healed the hurt in their hearts; it has blessed the world with freedom; it has deluged the world with light; it has stayed the hearts of the people with hope; it has purified the world with the word of God, redeemed it with the cross of Calvary, and soothed it with infinite love. If the ballot box is the palladium of our liberty, and the jury box of our rights, then is the contribution box the paladium of the world's happiness. But it is also a means of grace to those who contribute. Giving is a grace that lifts us up into the likeness of and fellowship with God.

* * *

The idea that denominationalism is wasteful and sinful is not the peculiar property of any one religious body. The conviction is gaining ground everywhere that some way must be found by which the confusion of division can be lessened. Prof. J. E. Wishart, writing in the *United Presbyterian* takes issue with those who believe denominational divisions make for efficiency. He says:

The assertion that our denominational divisions make Christian work more effective, is one that likewise needs to be proved. Of course the church is an army, and an army needs to be organized; healthy emulation among the different divisions is of value, to be sure; but all that could be realized in a united church. That congregations of the same community are likely to have some spirit of rivalry is all too true, and this spirit is increased by the fact that they do not bear the same name and subscribe to the same creed. I doubt whether this spirit is healthy or even Christian, as it is usually developed by our denominational system. Too often there is strife and jealousy and gossip in larger measure than provocation to love and good works. Indeed neighboring churches of the same creed have enough of this spirit of rivalry in both its good and bad aspects to show that sectarianism is not necessary in order to maintain it. S. J.

Mary, Mary, take the parrot down-stairs at once. The master has lost his collar button."—The Christian Register.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

An Instructive and Hopeful Parallel

A striking coincidence of view was disclosed recently by The Christian Evangelist and The Christian Century. A series of fifteen questions was submitted to both papers, neither being informed that the other had received them. Curiously enough their answers were published simultaneously. Some of these questions go to the root of our conception of the Disciples' mission and of the policy by which they can best realize that mission.

A comparison of the respective replies reveals a number of very encouraging arguments. We advise our readers who have access to the Christian Evangelist to make a comparison in detail. The first question was the most crucial of the lot. The treatment of it by the Christian Evangelist is so significant and heartening that it deserves to be lifted out of the obscure corner in which it appeared and given the most prominent position in the paper—perhaps just above the bumptious motto with the spirit of which it is in so decided contrast.

The question as submitted to both papers reads, "Are we, the Disciples of Christ, a denomination?" Both as a study in coincident expression, and as an encouragement to our readers who are growing familiar with the point of view involved, we reproduce both answers in parallel columns.

The Christian Evangelist.

It depends on the sense in which the word "denomination" is used. In the sense popularly attributed to the word,—that of a distinct body of religious people holding to certain distinctive principles,—we are, of course, a denomination. If, however, the term signifies a distinct religious body, based on principles which are denominational in their character, instead of catholic and universal, in that sense we have sought not to be a denomination. How far we may have failed in this effort, time will tell. It is at least creditable that we have aspired to occupy undenominational ground. But we should be humble in our claims in this respect, and very teachable in learning from others who attempt to show us wherein our basis is denominational.

The Christian Century.

The test of our denominational character does not lie in these things, [journals, colleges, societies, property, etc.] but in our attitude toward the principle of division whereon the denominational order is based. The united church, when it comes, will have machinery and colleges and property and all such, but it will not on that account be a denomination. A denomination accepts the denominational order and justifies its own exclusiveness—the Episcopalian denomination because it possesses the historic episcopate, the Presbyterian denomination on the ground of its creed and polity, the Baptist denomination because of its dogma of immersion, and so forth. Unlike them, the Disciples protest against the denominational order and strive to practice Christian unity. If they have not yet attained in practice to their ideal, if they, like the denominations, arrogate to themselves the right to select from among Christ's people those whom they will fellowship and reject others, they have not yet shaken off denominationalism. But in their long-accustomed and persistent sensitiveness to being called a denomination lies the hope that their ideal will yet be realized in practice.

* * *

The Christian Century is well convinced that the most important words the Disciples of Christ can say to themselves just now are the words reproduced in either of the above columns. The question whether or not we are a denomination is pregnant with the most far-reaching issues. In other days it was a favorite question in our discussions. In recent years it has been laid on the shelf and only brought into our controversies with a sly wink of sophistication and superiority by those partisans who have smugly decided that we are, of course, a denomination.

But it is by no means a dead issue. It is still the most radical question the Disciples can put to themselves.

If our answer is, "Yes, we are a denomination," we betray the fact that we have succumbed to the temptation inherent in our numerical prosperity, the success of our organization and our evangelism. We frankly confess to our failure, whether through inablity or apostasy, to practice Christian union.

If our answer is, "No, we are not a denomination," we classify ourselves inevitably with those denominational dogmatists who make the Bible and their understanding of the Bible identical, and the will of Christ and their understanding of his will identical. And this kind of denominationalism is the hardest-shelled of all.

In either of these answers the historic goal of the Disciples of Christ is defeated.

* * *

But if instead of answering the question by yes or no, our reply is, "We are striving not to be a denomination," we have left the way open for our goal to be truly attained. In the spirit of this answer we recognize that, living in the midst of a denominationally organized church we may unwittingly be found acting in some points on the denominational principle.

Perhaps we have not yet entirely shaken off denominational practices. But by such an answer we pledge ourselves to abandon every such practice whenever we see its denominational character. We believe the principle underlying the denominational order is anti-Christ, and in loyalty to our Master we cannot consent to participate in it.

This conception of the Disciples leaves the way open for continuous revision of our views and practices, for new adjustments as conditions change, as the temper of the religious world changes and as new light breaks from the word of God.

This is the answer of open-mindedness, of true discipleship. It forbids dogmatism. It implies no fixed, ingeniously contrived "platform." And perhaps more important than all else, it rolls away that unendurable burden of providing, this far in advance, an "ultimate basis" of union for all the people of God. Our task is much simpler: it is to *strive now* to practice undenominational Christianity in *all* our relations with Christ's people.

* * *

The sense of the immediate possibility of Christian union for all who wish truly to practice it, is the distinctive quality of the Disciple's plea and spirit. With others, Christian unity is a far-off divine event. With Disciples it is an instant duty and privilege. We do not need to wait for "time to tell" us whether or not we have succeeded in practicing unity . It is our duty to know now. Time will not tell us anything about our present duty.

Nor do we need to wait for "time to tell" us whether our present practice will be the ultimate basis of unity; we can safely enough predict that it will not be the ultimate basis. But the admission that the present practice of Christian union is not ultimate in nowise invalidates it as the present duty.

* * *

The Christian Century can hardly refrain from calling attention to the basic position this conception holds in its interpretation of the ideals of the Disciples. To this paper this conception is not an incidental sentiment to be contradicted, perhaps, on another page or when the writer is in a less humble mood. It is fundamental and far-reaching. It is the logical first premise of all our thought about the Disciples. It is the essence of our definition of this brotherhood. In nearly every issue we are saying that the Disciples of Christ are those Christians who believe in the practicability and duty of Christian union and strive to practice it.

In this striving to practice Christian union the Disciples have abandoned many denominational characteristics:

They have abandoned denominational creeds.

They have abandoned denominational names.

They have abandoned denominational forms of baptism.

They have abandoned denominational communion.

But they have not yet abandoned denominational membership.

Whereas they assume authority to select from among Christ's people those whom they will admit to the fellowship of their churches, rejecting others, they are yet, so far forth, denominational in their practice.

This practice, too, will be abandoned with all others of like sectarian character. We have not already attained our ideal—an undenominational church of Christ—neither are we already perfect, but we strive on, that we may apprehend that for which, as a people, we were apprehended by Christ Jesus.

Social Survey

BY ALVA W. TAYLOR

Union Indeed

[Professor Taylor's conception of the word "social," frankly includes Christian missions. His survey of missionary progress in the issue of February 9, was a veritable thesaurus of information. Last week's discussion of unity on the mission field is resumed in this issue and will be continued next week, accompanied by an editorial interpretation.—THE EDITORS.]

The union of denominational families is not final. It is a step forward, but it preserves all the main lines of division. Geographical union, or that union between neighboring churches which crosses all lines of division is union indeed. The Centenary Conference at Shanghai declared that "in planting the Church of Christ on Chinese soil we desire only to plant one church, under the sole control of the Lord Jesus Christ." It set about seeking to realize its declaration by organizing "The Christian Federation of China" to "encourage the sentiment and practice of union" and "to hasten the establishment of the kingdom of God in China." They appointed committees to stimulate sub-denominational unities and to organize all possible forms of interdenominational effort. In Japan, the Evangelical Alliance is being reorganized into a like federation. At Nairobe, in East Africa, eight missions met in such an effort, and they represented the widest kind of variants. In West China, this plan of an advisory council has been tried ten years and it has issued now a declaration favoring "one Protestant Christian Church for West China." They practice a free exchange of members by granting letters just as the churches of one communion do, and even the Baptists join in the fraternal concord of it. In India, after resolutions had been passed by nearly every mission in the land, praying and pledging for union, a great conference was held at Jubbulpore in 1909, in which all the great bodies working in the empire, except the Episcopalian, Lutheran and Baptist, united. The Federation of Christian Churches in India was organized. It welcomes to membership "all churches and societies that believe in God through Jesus Christ . . . and that accept the Word of God as contained in the Old and New Testament . . . as the supreme rule of faith and practice." They appointed provincial councils, after the order of the Chinese, as unifying committees and directed them to procure union in work wherever possible, to cultivate a sense of oneness in the native mind and to make an effort to provide for mutual exchange of members between all mission churches. But the most notable example is that of the South India United Church. The Congregational bodies of South India had united previously to 1907. In that year they invited the Presbyterian bodies to affiliate with them. The latter accepted the overture and asked for release from the synod of the Presbyterian Church of India. This was granted and a union church of 140,000 members was organized under the above name. Today the Lutheran and German Reformed churches are negotiating for a place in the new union church. This is significant because it is accomplished in the oldest of all Protestant mission fields and the one that has been most continuously and successfully worked. It gives hope that like periods of occupation and growing strength of native churches will bring the same consummation in every mission field.

The Lines of Least Resistance

The question of union is not one of more love and fealty to Christ so much as it is one of less love and fealty to the denomination. The plea that the various denominations present various phases of truth that fit the demands of various types of mind, falls down utterly before the facts. We do not find nearly so much of "various types of mind" in the various churches as we do a system of indoctrination and an unthinking acceptance of the church that one happened to be born in or that happened to catch and challenge attention. On the mission field the practice of delimitation of territory annuls such a plea. If Methodists should have one province in the Philippines and the Baptists another, is it because the people of one province are better reached by Methodist polity and another by Baptist immersion? It is simply because the two churches are there, and when they meet the real problem they find one quite as godd as the other for solving it. Missions are saddled with our home divisions and are trying to meet the issue on the lines of least resistance. They parcel out the territory because there is enough for all and denominational loyalties do not require that they overlap for the sake of getting work to do. They find it easy to pray together, so where they are near one another they do so, and union prayer-meetings are the rule on the mission fields. There are schools in China and India where they meet to study the language together. Mission presses are finding no denominational limits necessary, and there are not only union publication houses but denominational presses are working for all societies. Books are translated by union committees and used by all. Hymn books are issued for common use in Japan and West China and many other fields are moving for the same usage. Year books are issued by the united missions of Japan, West China and South India. The Chinese Recorder and Missionary Journal, the West China Missionary News, and the United Church Herald of South India are union papers, and many other journals are co-operative in their contributions. In every mission field union conferences are held and common problems discussed.

Breaking Down the Walls of Division

Union will not be the thing of a day nor will it ever be effected by resolution. It will not come by ecclesiastical agreement, but through the gradual drawing together of the churches, under the inspiration of a great common objective and through the actual co-operation in common tasks. The walls of division were builded high and like battlements. The overwhelming need of the missionary task is drawing all workers into a fellowship in the common task. There are yet missionaries who are not ready to declare for union, but only for unity. The Episcopalians have rarely united in even real unity work. They are not in the Indian Federation nor the Philippine agreement for the delimitation of territory. Lutherans have not gone far in union work, and Baptists, especially our Southern Baptists, usually hold aloof. But great conferences like the Decennial Conference of India, the fourth of which will be held next year; the South African General Conference, three of which have already been held; the Shanghai Conference; the many smaller national and provincial associational meetings; the city associations that are organized in almost every city missionary center; the sectional conferences, such as those on woman's work, on medical, industrial and educational work, and the great international conference on work among the Mohammedans, all steadily break down the walls. They make missionaries acquainted with one another and impress them with the common problem and the power of united effort. Boards of Arbitration are appointed in India, West China, and South Africa. In the first, thirty missions co-operate, and all Boards but those of the Episcopal and American Baptists join. In the second, all missions co-operate, and in the last, all but the Episcopal. These Boards prevent duplication of effort and prevent all friction. Bishop Selwyn started things right in the South Seas by insisting that there was room for all without duplication. There each denomination has usually been left to its own territory. In the Philippines, all but the Episcopalians have entered the "Iglesia Evangelica" and divide the field. In Japan, all but the High Church Anglican and American Episcopalians are in the union for the promotion of "The Christian Movement in Japan." In Korea, the Methodist and Presbyterian missions have divided the land and each transferred to the other all members in the territories assigned, and that without friction. The next great question is that of mutual reception of church letters. In West China it is operative. India is pushing for it. It is inevitable in every field where the churches are scattered and the impact of heathenism so great that to leave a man out of direct church relationship means almost certain loss of his life to the old heathenism.

The Unifying Power of a Great Objective

One of the dramatic moments of the Edinburgh Conference was when a Chinaman addressed the gathering with his plea for union, reminding us that it mattered not what our traditional differences meant to us, they meant nothing to China. The old is breaking up and the new is coming in like a flood-tide. China needs a united church to help cement her national unity and so does India. She needs the ideals of unity, and Christianity needs to present a solid front for the task before it. We must not allow "National Churches" to spring up else we shall see them weighted down with the philosophies of Orientalism and become degenerate, as have the old Coptic and Armenian churches. To avoid it, the church must be found truly international. In this time of universal and world movements, we need a world-wide church to fight the battles of peace with the weapons of peace. Bishop Roots says we must lead the Chinese churches into union or forfeit our leadership. In Japan,

the Independent churches are for a union of all the Protestant bodies and as the missions become self-supporting churches they will doubtless banish the distinctions we impose upon them and unite. Their only danger is that of a "National" or established church. Our federation movements may well lead us to ask if there is really anything involved that makes federation possible and organic union impossible. Our denominational units are survivals. Each arose by contending for something that has practically become common property of all today. We are preserving the forms while having given the spirit to all Christendom. Polities and creedal differences will be barriers yet, but not insuperable barriers once we have great enough an objective. Jesus prayed for the oneness of his disciples that the world might believe that he was sent of God for its salvation. Whenever Christendom comes to care more for the salvation of the world than it does for saving it through stated creeds and by certain denominational loyalties, it will find the common ground quite broad enough for the task. The Edinburgh Commission on Co-operation and Union found many difficulties in the way of union, but declared that somewhere beneath them all must be found the deeper unities and the true spirit of Christ, in which alone we can answer his prayer.

Editorial Table Talk

United Action for Christian Journalism

Four churches of West Pullman (Chicago) held a union meeting last Sunday evening on behalf of religious journalism. The Methodist pastor preached the sermon taking as his text, "Thou shalt love God with all thy mind." Upon it he based a strong appeal for the habitual reading of Christian literature in the home, especially a Christian weekly paper devoted to current progress and thought in the church. The four pastors had secured bundles of sample copies of their denominational papers, distributed them to their respective flocks and then and there started a campaign for subscriptions. Charles A. Pierce, pastor of the Disciples' church, will gather a good list of subscribers for The Christian Century and perhaps other papers. This is putting the religious paper in the place it deserves in the church's thought. A good Christian paper keeps the congregation in touch with the wider Christian world and interprets local events and problems in the light of the common task of the kingdom of God. It is the pastor's best assistant if he learns to make use of it. There should be a Christian newspaper day in the church's calendar, when the pastor should present the church paper privilege with the same urgency as that which characterizes a missionary or evangelistic appeal. And if this cause of Christian journalism can be pleaded in an enthusiastic union meeting, so much the better.

Good Chances For Two Illinois Cities

Two Illinois cities, Springfield and Chicago, have the past week, had significant experiences. The capital city chose her list of nominees for the four commissionerships under her new form of government. It is reported that of the eight nominees, six are men of the highest probity and ability. The two nominees for mayor offer the people a fair chance to vote for either a gangster or an out and out public servant. In Chicago the direct primary law was tried out for the first time in a mayoralty campaign. On the democratic side there were three candidates. Mr. Graham, the avowed candidate of the organization, is said to have spent close to $150,000 in the most extravagant efforts at getting the nomination ever seen in this city. Mr. Dunne, ex-mayor and champion of municipal ownership, and Mr. Harrison, also an ex-mayor, were the other candidates. The latter won over the former by a plurality of less than 2,000, while Mr. Graham was left far behind both of his competitors.

In the Republican party a most significant fight was waged. Mr. Merriam, professor in the University of Chicago, city alderman for a term, chairman of a commission to investigate public expenditures—a commission that did what it was appointed to do and with startling results—this Mr. Merriam was nominated over four other candidates by a long lead over his nearest competitor. The voters in April will thus have a chance to elect a new type of mayor for this metropolis. Mr. Merriam announces, as he begins his campaign, that he will direct it himself, instead of committing his prospects to the Republican organization.

One of the almost pathetic features of the campaign was the quiet way in which it was assumed all around that the present mayor would not again be a candidate.

The Moral Leadership of a Great Newspaper

Every right-minded citizen who has been following the progress of the Lorimer case in the United States Senate will feel like extending an appreciative word to the Chicago Tribune for its whole-souled, persistent, courageous and consummate conduct of this affair from the very start. It will be recalled that it was due to the Tribune's initiative that the confession of Charles A. White was given to the public. This confession brought down the others like a row of ten pins. The Tribune has quailed before no risk. It has far outstripped the officers of the law in exploring the dark mazes of these unspeakable transactions. It brought an interpreting insight to the facts as they were gradually disclosed, which kept their moral aspect constantly before the people. In doing so the Tribune and the press generally has developed a conscious moral standard by which to judge political affairs, higher and more clean-cut than public intelligence possessed before. The Lorimer case has thus been a moral education. This defining of the people's thought and quickening of the people's conscience is more important than the unseating of Mr. Lorimer would have been. In the end it will make impossible many Lorimers. If it has not provided the cure for this one case it will provide prevention for many others in the future. Despite our humbling as a nation, we see more clearly than ever the wide extent and nature of the moral malady that afflicts us. And that is, for Americans, the sure guarantee of an effective remedy!

Times Have Surely Changed

No alert pastor will overlook the extraordinary opportunity offered by the six successive prayer-meeting topics now current for broadening the minds of his people and advancing the cause of unity. After all's said, the basic difficulty in the way of union is lack of acquaintance. As denominations we are strangers to one another. Our denominational machinery and newspapers tend to keep us provincial, clannish. When the committee on topics for the midweek service outlined this course of study and appreciation of the great evangelical denominations they rendered a service as important as it was brave. Now that the course is on the calendar it should not be touched merely with the pastor's finger tips. Here is a chance for him to refresh and deepen his own knowledge of church history in his preparation for leadership of these meetings. He can hardly afford to read less than one book on each denomination. A number of requests have come to this office for advice as to literature. For popular and yet fairly thorough treatment there is nothing better than The Story of the Churches series published by Baker and Taylor, giving a volume to each of the denominations. Any moderately thoughtful layman would read these volumes as eagerly as a novel if they were once put into his hand. Dr. Gates' "Story of the Disciples" in this series is the most readable history of the Disciples yet put out.

The mood in which this study is to be undertaken is especially fortunate. Each theme is the acknowledgement of a "debt"—"Our Debt to Lutheranism," etc. This puts the student on the lookout for the good to praise, not for the bad to criticise. Thus the attitude of appreciation and unity will be cultivated. The plan adopted by Rev. O. F. Jordan in Evanston, Chicago, described on another page is worthy of emulation in any community.

Surely we have gone a long way from the old habits of "fighting the sects." And God be thanked that we have!

A Question of the Largest Service

In the Missionary Intelligencer for March, appears an earnest protest by Rev. J. E. Lynn, of Pueblo, against further participation by Pres. A. McLean in missionary rallies. His point is well taken. The two and three months of onerous traveling in the long itinerary, subjected to irregularities of eating and sleeping, combined with the many small tasks of drudgery involved in the exhibit and other preparations is a self-imposed discipline in which President McLean has more than served his time. It is not a question of mere dignity, however, as Mr. Lynn points out, but of larger service. Mr. McLean should be set free henceforth to serve his brethren by his pen. In the years of practical secretarial administration the president of the Foreign Missionary Society has marvelously kept a growing mind. The temptation inherent in every secretary's life to become a mere machinist has been in his case successfully resisted. He has ever been a man of books. He has read widely, in all fields of human interest. A college professor is not more up-to-date in his knowledge of current literature and event than he. He has taken and held consistently the world view. Human problems have occupied him more than the petty technical discussions of ecclesiastics. If he has kept the windows of his soul open in all directions his brethren have come to feel that he has tarried longest at the window opening toward Jerusalem. The spiritual quality of all his writings, his talkings and his pleadings for missionary response is distinctive. Without withdrawing him

from his practical direction of the Foreign society, The Christian Century joins with Mr. Lynn in the hope that he may be given more leisure to impart the inspiration of his rich experience and knowledge to the brotherhood which he has served and led with more distinction than any man in the last generation.

Bishop Anderson's Vision of Unity

An audience of twenty-five hundred people heard Bishop Charles P. Anderson on "A Vision of Christian Unity" in Orchestra Hall, Chicago, a week ago Sunday night. Bishop Anderson's forceful and broad-visioned address on this theme at the Laymen's Missionary Congress last May brought him into such prominence as an advocate of unity that he was made chairman of the committee for enlisting Christendom in a world conference on unity, a committee appointed by the Episcopal convention last October. The address at Orchestra Hall was given at the regular meeting of the Sunday Evening Club. Bishop Anderson spoke in electric tones of his faith in the outcome of the vision of a united church. He contended that the fundamental unities of the churches "bulked immeasurably larger than the disunities." The thesis of his address was, that unity to be worth anything must be brought about on a basis of comprehension, not compromise. The fetching expression of his Laymen's Congress speech—"unity not on minimums, but on maximums"—recurred again and again. He said:

All the schisms have been the result of the separation of two complementary truths, equally true, yet considered separately, antagonistic. Such are the sovereignty of God and the free will of man, the doctrine of faith against the doctrine of works, the high church and the low church ideas. Neither of the complementary truths of any of these pairs can conquer the others. But unconsciously the sects are getting mingled, their respective visions widening beyond the single truths to take in both. In these days we don't try to show how much we love God by how much we hate our fellow Christians.

The Bishop took up one after another the conflicting views of authority vs. freedom of the local church, the minister as priest vs. the minister as prophet, and ritualistic vs. extemporaneous worship. These conflicting ideas are to be solved, he argued, not by one side yielding to the other, but by each contributing its truth to a larger unity including both. The two most irritating questions in the rapproachment of the denominations—baptism and the historic episcopate— he did not refer to.

A Complimentary Slur

The Christian Century is always sure of one good reader, at least, in the editor of the *Journal and Messenger*, a Baptist newspaper. Hardly a week goes by that spicy comments on the activities or teaching of the Disciples, as reported in this paper, may not be found in the pages of our Cincinnati contemporary. The editor seems to possess as little scruple about making correct representations of his Christian brethren and fellow-craftsmen as a writer on religious themes could be imagined to have. In a column comment on one of Doctor Gates' articles on the early days of the Campbells, we counted seven specific statements that were untrue, not to mention the anything but gracious spirit in which the entire editorial was conceived. More recently, the editor cast his accustomed slur upon the Disciples because they had succeeded in maintaining one body with many differences of opinion. He says:

Instead of union, the word "disciple" stands for disunion and sectism. As we have said before, there is the sect supporting The Christian Standard, another supporting The Christian Evangelist, a third supporting The Octographic Review, another wedded to The Christian Leader, another standing by The Gospel Advocate, still another following the lead of The Christian Century, which is trying to lead the whole scattered people into the camp of some other denomination, it matters little which one, so that there be a "union." Just now the last named paper is looking toward the Congregationalists, and it can see so many things in common between "Disciples" and Congregationalists, that it seems "the easiest thing in the world" to bring about the union. But the Congregationalists have not spoken; at least have not spoken so loudly that their neighbors can hear. The Christian Century says of them that "both bodies accept the Bible as the word of God, and wish to follow its teachings. Both own Jesus Christ as their divine head and Savior, and hold his will supreme in their lives. Whatever he commands, Congregationalists and Disciples stand ready to do." Now why should not people who are so much alike unite and form one denomination? One obstacle is that The Christian Century does not represent a sufficiently large constituency. Too many "disciples" do not think as that paper does. There is no class of people calling themselves by the same name (or no name) which is so diverse in faith and practice as is that which talks most loudly about "organic union;" and the longer the time given them, the less they agree, the more diverse they become. As they have been going on for the past thirty years, they will soon have only one word in common, namely, "union;" a word to conjure with.

It does not concern us to reply to the statements of alleged fact in such loose writing as the editor of the *Journal and Messenger* indulges in. It is profitable only to call attention to the unwitting compliment in the above screed. According to our critic, the Disciples are accomplishing what they set out to accomplish, namely the unifying of Christians of diverse opinions into one body bound by the common faith. We could wish that the compliment were even more justly deserved than it is. However, nobody should know better than the *Journal and Messenger* that when you scratch a Disciple you find a good deal more than verbal loyalty beneath his skin!

The Humbling of the Nation

On Wednesday of last week the Senate of the United States, by a vote of forty-six to forty, voted down a resolution to declare vacant the seat of William Lorimer in that body.

Thus ended in defeat the earnest efforts of a body of men in our highest governmental chamber to defend the Senate from the presence and record of a man whose entire political history has been a disgrace to honest and high-minded politics.

It was a significant coincidence that the day on which the vote was taken was the first day of Lent, the day when several sections of the Christian church begin prayer for the sins in their own lives and in the lives of others that crucify the Lord afresh and put him to an open shame.

It was the hope of many, even those who were not convinced of Mr. Lorimer's guilty knowledge of the crimes that helped to secure for him his seat in the Senate, that his sensitiveness to public opinion would lead him to resign a position which cannot escape the overwhelming censure of the nation. But those who have watched his career made light of any such possibility.

Men of his type are not likely to feel the shame that compels a man of honor to make what atonement he can for his conduct.

The most pathetic feature of this unhappy case is the effort to divert attention from the real issue—the purchase of a seat in the highest legislative body in the world by corrupt methods clearly revealed in the public hearings of the case—by the frequent plea that in private life Mr. Lorimer is a respectable man.

He is charged with the seizure of a high office by processes of disgraceful bribery, which, if not actually organized and practiced by him, were incapable of organization and practice without his knowledge. The answer is that he does not beat his wife, and is fond of his children.

He is charged with the corruption of Illinois politics, not only in the present incident, but through a series of years in which the name of the "Blond Boss" has been the synonym of indirection and trickery. The response is, that he has never come home drunk at night, and that his neighbors are friendly to him.

He is charged with political alliances with men who are the notorious agents of misrule, indecency and vice in this city, men whose names are passwords in the underworld of the red-light sections of Chicago. And the answer is, that Lorimer was such a genial comrade that these rascals simply could not help buying up votes in his behalf.

It has been the astonishment and grief of the nation to see men of reputation and honorable service in the Senate standing as the defenders of this tainted politician of Illinois. Are they less sensitive than American statesmen should be to the honor of the nation, or are they anxious to avoid the precedent of inquiring too closely into the credentials of the members of the Senate? Mr. Cullom showed a fine sense of wrath when it was suggested that his own election might be proved to be as indirect as that of Lorimer. Yet he was overborne by the blandishments or threats of the organization in his state, and voted for his colleague.

An incident of this sort can only have one result. It will hasten by years the election of Senators by direct vote. If left to the judgment of the people of Illinois today, Mr. Lorimer's seat would be declared vacant by a tidal wave of righteous indignation.

And the whole nation is of the same mind. One governor wired a friend, a senator from his state, in words that might have come from any one of the commonwealths:

"Dispatches from Washington tonight state that you are undecided as to how you will vote on Lorimer case. The integrity and good name of the United States senate is involved in your vote on this question. Honest elections and clean government in Illinois and the honor and reputation of the whole nation at home and abroad are also at stake. On behalf of the good name of our state and in the interest of decent government I urge you to vote to declare Senator Lorimer's election void."

The days hasten on when the sealing of a record will be impossible in any important governmental body. If the disgrace and humiliation

of the present condition can bring that time the sooner, we may discern some small good in the evil of the present hour.

Our Debt to Presbyterianism

Presbyterianism is identified with Calvinism, in the minds of many. It is more than Calvinism, but Presbyterians have ever been ready to acknowledge their debt to the great Genevan reformer. "There is no system which equals Calvinism," says a great American preacher, "in intensifying to the last degree ideas of moral excellence and purity of character. There never was a system since the world began which puts upon man such motives to holiness, or which builds batteries which sweep the whole ground of sin with such horrible artillery."

Calvin aimed at precision in the statement of Christian doctrine. Indefinite and inaccurate articles of religion were intolerable to him. He believed that God had given a revelation of his will which enabled the theologian to construct a consistent system of doctrine. The fact that Calvin had beliefs which made him a persecutor of those who disagreed with him, and the further fact that his theories of sin and redemption do not meet the unqualified approval of present day thinkers should not be so emphasized that we overlook the service rendered by Calvin by his insistence upon clear and bold treatment of the great problems of religion. He dared to think before the world. He challenged the conclusions of the dominant party of his day. He gave a reason for the faith that was in him.

The ministry has been honored among the Presbyterians. They have demanded that only men properly qualified mentally and spiritually be vouched for as ministers of their churches. They have also provided generously for the education of candidates for the ministry. The standard set by the Presbyterians has been used by members of other churches in determining the fitness of men to be accredited as preachers of the gospel. It has been fortunate for American Christianity that not all churches have had the Presbyterian standard of education for their ministers, for many useful preachers and a few really great ones would have been lost to the church if this standard had prevailed in all the churches.

The patriotism of the Presbyterians has been of a high order. In 1776, a Tory rector of Trinity Church wrote: "I do not know one Presbyterian minister, nor have I been able, after strict inquiry, to hear of any, who did not, by preaching and every effort in their power, promote all the measures of the Continental Congress, however extravagant." Not only in America, but also in other lands, Calvinists have been found arraigned against tyranny. "It would be hard to overrate the debt of civil liberty which mankind owes to John Calvin," is the testimony of John Fiske. The belief that God is righteous and that he is the ruler of the earth does not permit men to submit without protest to the will of kings who choose to trample upon human rights. Kings and popes find Calvinists stubborn subjects.

The dignity and worth of the individual are further supported by the system of government of the Presbyterians. "The Northumberland peasant," says an English writer, "is largely influenced by a form of Christianity that not only recognizes that he is a man, but that, without ceasing to be a laboring man, tending the sheep or following the plow, he can be chosen, and is chosen, and found worthy, to be an elder of the church." The elder who prayed, "Grant that I may always be right, for thou knowest I am hard to turn," was the sort of man to be a tyrant in the church, but, as his brethren were equally hard to turn, there were definite limits to his power.

Calvin thought it was the business of the government to enforce the practice of morality. The Calvinistic churches have exercised strict discipline over their members. This discipline has often been denounced as inquisitorial. Its value to the Scottish people is defended by Bishop Creighton: "Without it the wild borderfolk would never have been changed into the sterling, upright people with whom we are familiar. If the idea of righteousness which was enforced by Presbyterianism was narrow and not altogether lively, it still upheld a high idea of rectitude, and the Kirk did a civilizing work which there was no other agency to undertake. There can be no doubt that its discipline retained all the strength of character which had been generated in the unquiet times of border warfare; there can be little doubt that only a stern and vigorous system could have given a moral direction to that strength. The records of the Kirk session tell us more of the process of the purification of national character than they do of religious fanaticism."

[Midweek Service. March 15. Luke 9:51-56; Acts 10:34, 35; Eph. 11:22.] S. J.

Biblical Problems

BY PROFESSOR WILLETT.

Was it the divine plan that Jesus should come into the world for the express purpose of being crucified? Was the death of Jesus on the Cross the supreme object of his coming, or an incidental result of his life and preaching?
Subscriber and Teacher of Bible Class.

It was in no way essential to the divine purpose that the life of Jesus should have been lived in the precise terms in which history has recorded it. The crucifixion of Jesus was not an essential part of his work. It was only the best expression of his purpose, which was also the divine purpose. The Jewish people in whose national life he lived were accustomed to the idea of sin as affected remedially by sacrifice. It was natural, therefore, that the death of Christ should be construed by his first interpreters, themselves Jews, as the supreme sacrifice of history, and that form of expression pervades the New Testament. Its value lies in its suggestiveness rather than its actual interpretative power. It is the life of Jesus rather than his death that is significant. Without the life the death would have had no efficiency. Apart from the death, the life would have been only partly revealed. It was the sacrificial death of Jesus that gave the crowning attestation to his redemptive and sacrificial life.

What is the virtue in the blood of Christ as shed on Calvary in the remission of sins? How is it that "the blood of Jesus Christ his son cleanseth us from all sin?" (1 John 1:7). Inquirer.

Here, again, the Jewish forms of expression obtrude themselves upon the great moral drama of Christ's work. The blood of Christ as shed in his physical death was not the agent in the accomplishment of human betterment. But it was so admirable a symbol of the outpouring of his life for humanity, that to those impressed with the significance of blood offerings it became determinative of a whole body of teachings. Of course there is no power in the shedding of blood, either animal or human, to change the character and ennoble the life. But there is tremendous power in the life, teaching and example of Jesus as these are revealed in the pages of the New Testament to shame man out of his sin, to reveal the pathway of obedience and union with God, and thus to provide an atonement, a means of renewed friendship between the human and the divine.

How can we justify God's blessings on Abraham after his deception concerning his wife? H. M. B.

We cannot judge the character of Abraham by modern standards of morality, which are the product of the long centuries of prophetic and Christian teaching. The elements of deception, cleverness and ability to get the better of opponents were regarded not as reprehensible, but admirable qualities among the early Hebrews. The deceptions practiced by Abraham, David and others were actual recommendations of their characters to the people who heard the story of their lives told over and over at the evening firesides of Israel. It was only gradually that the greater elements of moral character came to take precedence of these types of cleverness and success, and the actual grandeur of these patriarchal characters slowly appeared.

Is there any reference to the Hebrew people on the monuments of Egypt? It would seem that so important an event as the exodus should have left some impression about the records of that land. B. M.

There is only one reference to Israel on the monuments of Egypt so far as known at the present time. Unfortunately, this reference does not bear upon the story of the exodus. It is found upon the so-called Meneptah Stele and merely refers to Israel as one of the peoples of Southern Palestine that has been made to suffer by recent Egyptian successes in that region. Far from bearing upon the problem of Israel's life in Egypt, it is actually perplexing considering the fact that it places at least some of the Hebrews in Palestine at a time when, so far as the biblical records go, they were still in Egypt or at the farthest on their desert journey. The meaning of this brief and unsatisfactory reference to Israel can only be cleared up in the light of further studies. It would seem to indicate that even during the period of the sojourn in Egypt, there was still a body of Israelites resident in Canaan, and that upon these the hand of Egyptian invasion had fallen.

Immersion-baptism and Fellowship

A Plea for the Revival of the Catholic Spirit of the Fathers

BY W. L. HAYDEN.

The author of this article has for many years felt the fundamental inconsistency in the prevailing practice of the Diciples of Christ in pleading for Christian union and claiming to practice it, while at the same time limiting fellowship in their churches to those Christians who have been immersed. He contends earnestly for the immersionist construction of the Bible teaching on baptism, adopting, we believe, the more or less original view that immersion-baptism was originated by John the Baptist, instead of being an already prevalent custom which John and the apostles of Christ after him utilized. Mr. Hayden has written out his views in systematic form under three chapters: The Authenticity of the Commission, Jesus and Baptism, Baptism and Fellowship. After reading the instructive article on the last named subject, presented below, and another to be published next week,many will no doubt be prompted to ask this veteran Disciple preacher to publish his chapters in a brochure for general distribution.—THE EDITORS.

The disturbing and vexatious question of baptism can be eliminated from the Christian union problem only by a deeper and broader view of the whole sweep of Christian teaching, such as will make clear the distinction between the essential and the formal in the religion of Christ.

While yielding not "one jot or tittle" of the word of God on the outward symbolism of this rite, there must be a deeper appreciation of the weightier matters of justice, mercy and faith.

Nothing is of greater importance to the success of the Disciples' century-old restoration movement than a firmer grasp of the ground principles of true catholicity in teaching and practice in our contact with other religious bodies.

We must return to the larger vision and more scriptural comprehension possessed by the great leaders of our movement for union.

Pioneer Utterances.

It will be helpful to refresh our minds on the pioneer utterances of Alexander Campbell on this question of religious fellowship.

In 1826 Mr. Campbell said: "I frankly own that my full conviction is, that there are many pedobaptist congregations of whose Christianity I think as highly as of most Baptist congregations, and with whom I could wish to be on the very same terms of Christian communion on which I stand with the whole Baptist society.

"This plan of making our own nest and fluttering over our own brood, of building our own tent and of confining all goodness and grace to our noble selves and the elect few who are like us, is the quintessence of sublimated phariseeism. Were this a new creature, or a society of them, with all their imperfections and frailties and errors in sentiment, in views and opinions, they ought to receive one another and the strong to support the infirmities of the weak and not to please themselves. To lock ourselves up in the band-box of our own little circle to associate with a few units, tens or hundreds" [or thousands and millions] "as the pure church, as the elect, is real Protestant monkery; it is evangelical phariseeism."

Who Is a Christian?

In 1837 the question as to "Christians among the sects" was pressed upon Mr. Campbell. Asked who is a Christian, he answered:

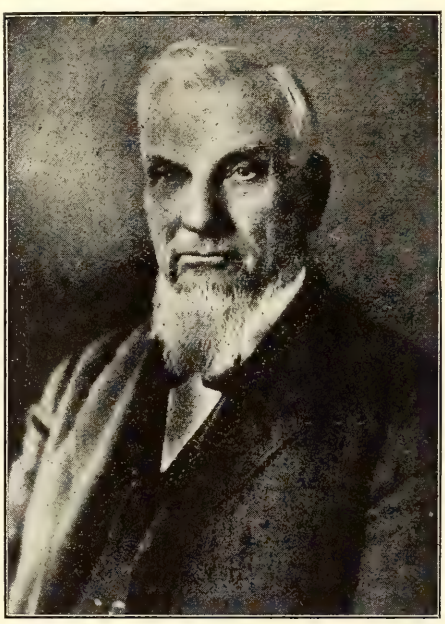
"Every one that believes in his heart that Jesus of Nazareth is the Messiah, the son of God, repents of his sins and obeys him in all things according to his measure of knowledge of his will. * * * I cannot make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven.

"It is the image of Christ, the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known.

"There is no occasion for making immersion, on a profession of the faith, absolutely essential to a Christian—though it may be greatly essential to his sanctification and comfort.

"We have, in Paul's style, the inward and outward Jews; and may we not have the inward and outward Christians? As the same Apostle reasons on circumcision (Rom. 2: 25-29) so we would reason on baptism.

"We all agree that he who wilfully or neg-



Rev. W. L. Hayden.

ligently perverts the outward, cannot have the inward. But can he who, through a simple mistake, involving no perversity of mind, has misapprehended the outward baptism, yet submitting to it according to his view of it, have the inward baptism which changes his state and has praise of God though not of all men? To which I answer, in my opinion, it is possible."—Alexander Campbell in Millenial Harbinger, 1837, pp. 411, 412-414-507.

To bring out the principle contained in Rom. 2: 25-29 in its application to baptism the passage is here transcribed with the substitutions that are obviously suggested in adaptation of it to this dispensation of grace.

For baptism verily profiteth, if thou keep the law of Christ, but if thou be a breaker of the law of liberty, thy baptism is made unbaptism. Therefore, if the unbaptized keep the righteousness of faith, shall not his unbaptism be counted for baptism? And shall not unbaptism which is through a simple mistake, if it fulfill the law, condemn thee who by the letter and baptism dost transgress the law? For he is not a Christian who is one outwardly only, neither is that baptism which is merely outward in form. But he is a Christian who is one inwardly also, and baptism is that of the heart, in the spirit and not in the letter only, whose praise is not of some men but rather of God.

Thus Mr. Campbell reasoned from this principle as under the law to its proper use under the gospel, not to excuse the unbaptized for their neglect in not understanding its proper meaning, but to rebuke Christians who by the letter and baptism miss the essential spirit of it by a harsh judgment and deny fellowship to those who are less favored in their opportunity to know what the will of the Lord is concerning the ordinance.

This spirit of Christian charity will fellowship all sincere followers of the Christ and leave the matter of baptism to adjust itself in the light of an increasing knowledge with unprejudiced mind. It was in this kindly spirit that T. Campbell said: "Our intention, therefore, with respect to all the churches of Christ, is perfectly amicable. We heartily wish their reformation but by no means their hurt or confusion."

Revival of Fathers' Catholic Spirit.

A genuine revival of the Catholic spirit of our fathers in this divine impulse for the reunion of the people of God regardless of denominational lines and formal differences is the greatest need of the present day among the Disciples.

The Campbell restoration and the Lutheran reformation are grounded on the same granite rock, viz., the supremacy of the inspired scriptures in religion and individual interpretation under the accepted laws of language and an accordant experience. Creedal differences are minimized and explicit statements of the New Testament are emphasized in the common faith. Personal convictions based on a "thus saith the Lord" are sacredly respected and essential Christian character is recognized by calling devout believers in other religious bodies, "our dear brethren of all denominations."

A Test of Our Century's Work.

This splendid movement with its century of grand achievement will prove a conspicuous failure, if it does not bring together in harmonious relations and effectual coöperation the whole body of devoted Christians irrespective of distinguishing names and hitherto divisive creeds. It is confronted with the undeniable fact that millions of as consecrated, loving, zealous and self-sacrificing men and women as are in this world have accepted what they honestly regard as a form of baptism which Disciples find no warrant for in the word of God. Fifty years of experience in debating the issues clustering about this "first formal and comprehensive act" of faith, have clearly shown that the controversy can never be ended by discussing these differences. The sum of it all is the fixing in the minds of good people the conviction that a great deal can be said on both sides of these issues and, therefore, they never can be definitely determined. Thus the form of baptism is regarded as an opinion that should be optional with the individual.

A question of highest practical interest is heavily pressing upon the minds of an increasing number of preachers and thinkers among the Disciples, viz.: Shall this movement for Christian union which is the controlling reason for our existence, be wrecked over the formal act of initial obedience, or shall we be able to find some way of eliminating the vexing features of it from the problem of union? These are the alternatives of the situation.

The talent of success is nothing more than doing what you can do well, and doing well whatever you can do.—Longfellow.

The Veiled Glory of God

The Father's Goodness Shown in His Concealments

BY T. E. WINTER.

There is nothing that this age needs more than a conviction of the reality of God's presence in the world. We read with joy of the time when man could catch the sound of God's footfall and hear his voice as in human speech as He walked in the garden in the evening time, yet fear seizes our hearts at times, as we say, "No more does He walk among us—no more speak humanly to us." We need to know that He is as truly in our world today as of old—in its activities, back of, underneath and within all its splendid progress; and that if we incline our ear we shall hear His voice and our souls shall live. As in the early creation morn the "stars sang together and all the sons of God shouted for joy," so today in the world about us are just as real evidences of God's creative activity in which we should rejoice.

Natural Law a Divine Legislation.

Every natural law whose operation is made known to us is as much a piece of divine legislation as if it were freshly graved by an angel's hand on a tablet of stone. We need to place more emphasis upon adventitious evidence than upon the inherent. We thought we could believe in God as a visitor to our world and its activity better than as our companion and co-worker. But this latter was the faith of Jesus and should be ours.

We may not see flame-wrapped Mt. Sinai,
Nor hear His footfall by our side;
But still He speaks, in earth, and sea, and sky,—
The earth is with His glory filled.

God's Prophets in Modern World.

Carlyle more than once cried out in perplexity of mind and anguish of soul, "If God would only speak again." That cry is the human spirit's cry for light,—for assurance that its beliefs are true; it is the voice of humanity, crying unto the prophet asking, "Watchman, what of the night?" Has God forsaken his people? No. No. If God has ever spoken in the world. He speaks today. God has his prophets in the world today as truly as in the olden time; men who speak His will; men who affirm the supremacy of conscience; who call men from selfishness and dishonesty to higher ideals and to more efficient service. Every age has its own prophets, its own interpreters of God, for God is "not the God of the dead but of the living." God speaks, but do our dull ears hear His voice and understand the message?

God's Presence Intangible.

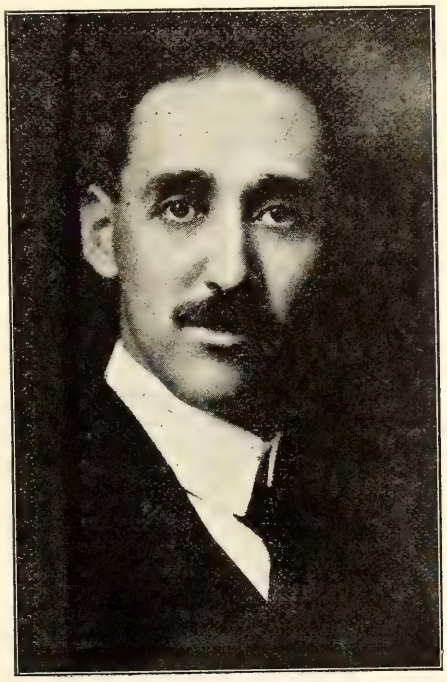
After all the centuries that have come and gone since Jacob dreamed, how many still must exclaim in his words, "surely God is in this place and I knew it not!" It is because His presence is intangible. In the weakness of humanity many still say, as Israel said to Aaron, "Up make us Gods that shall go before us!" But people who cry out for such certainty forget that, in the very nature of things, it is impossible. For the infinite can never express itself fully in the finite. "God is spirit, and those who worship Him *must* worship Him in spirit and in truth." The intangible spirit cannot become tangible; "a spirit hath not flesh and bones as ye see me have," said Jesus. This search for a tangibly present God was carried on by Job in vain; he said:

"Oh that I knew where I might find him!
Behold I go forward, but he is not there;
And backward, but I cannot perceive Him:
On the left hand when He doth work, but I cannot behold Him:
He hideth himself on the right hand, that I cannot see Him."

Everywhere he could see the *work*, but nowhere the *worker*.

Moral Character Depends on Invisible God.

Moreover if God were to reveal Himself as a human personality reveals itself, by tangible presence as well as by spiritual and intellectual influences, moral freedom would disappear from the world. The human will would be destroyed, and with its destruction personality would vanish. The old Hebrew conception was correct, "No man can see God and live;" i. e.,—see Him in actual, tangible presence. It has not been long since in the Russian Court the respect for the Czar and the awe which his presence inspired were so great that when he



Rev. T. E. Winter.

appeared in any assemblage of men they were struck dumb. They lost their power of self-expression. This feebly illustrates what would happen if God were suddenly to reveal His presence indisputably to men. An appalling silence would fall upon the world. Men would lose the power of self-expressing, every will would be subjugated, freedom would disappear from our world as inevitably, and as quickly, as the dew vanishes before the morning sun. Men would be mere machines, operated by the power of the divine will. We cannot understand what it would be or mean to see God face to face. Certain we are that the world of mortals, of persons, of choices and actions producing character, would be wholly annihilated.

God's Appearance Veiled in Personality.

It is because of this that God is not tangibly present to us. When He did appear among men in a form which could be recognized, and with a voice that used human language, it was veiled in a personality. God veils Himself in nature and in human nature.

Ruskin has written helpfully about the "*Ethics of Dust*," but a recent writer in the *Searchlight* discourses on what he calls the "mechanics of dust." Few realize the vast amount of it floating in the athosphere or are aware of the important mission it performs. John Aitken, of Scotland, was the first to count and estimate the multitude of dust particles, and by the effective little instrument which he used he concluded that a cubic inch of the air of Glasgow contained 7,500,000 dust particles. The smallest number he ever counted to a cubic inch of air was 3,400. Without this floating dust, we are told, the sky would not be blue, there would be no raindrops, no clouds, no gorgeous sunsets, no brilliant sunrises. The instant the sun passed out of sight there would be darkness. It is to the reflection of the sun's rays from the innumerable dust particles that we owe the twilight glow and the sunset hues.

God Hidden by the Dust.

The dust softens the light of the sun. So God transmits His glory through finite and human atmospheres and media, that we may the better receive it.

"Through silence, gloom and star-strown paths of night,
The breathless hours like phantoms stole away.
Black lay the earth, in primal blackness wrapt,
Ere the great miracle once more was wrought.
A chill wind freshened in the pallid East,
And brought sea-smell of newly-blossomed foam,
And stirred the leaves and branch-hung nests of birds.
Fainter the glowworm's lantern glimmered now
In the marsh-land and on the forest's hem,
And the slow dawn with purple laced sky,
Where sky and sea lay sharply, edge to edge.
The purple melted, changed to violet,
And that to every delicate sea-shell tinge,
Blush-pink, deep cinnabar; then no change was,
Save that the air had in it sense of wings,
Till suddenly the heavens were all aflame,
And it was morning. O great miracle!
O radiance and splendor of the Throne,
Daily vouchsafed to us! Yet, saith the fool,
'There is no God!'"

Christ is God Veiled.

Just so Christ is God veiled. You well recall the scene of transfiguration. The vision granted to Peter, James and John on "the holy mount," as Peter calls it, was of the nature of an unveiling of Christ before those disciples; they beheld the matchless beauty and splendor of his divine glory. Then, while beholding the King in his beauty, they heard the Father's voice saying, "This is my beloved Son in whom I am well pleased, hear ye Him." And the record says, "they fell on their faces, and were sore afraid." The unveiling of Christ! But even then let us remember that Christ was God veiled—God manifest in the flesh, as the New Testament writer puts it.

Saul's Experience Near Damascus.

Again you recall the experience of Saul of Tarsus on the Damascus road. How that having letters of authority he was on his way to that city to persecute even unto death any whom he might find there who were followers of the Nazarene. Let him tell us what occurred. "As I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light about me. And I fell onto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who are thou, Lord? And he said, I am Jesus of Nazareth whom thou persecutest." It was the vision of the unveiled Christ—of the glory of his divine nature. But again let me say Christ was but a veiling of God; and if the glory of the Christ must be veiled, how can we ever

expect to see God with our physical eyes and live? To meet God on the highway as we meet a man, coming into His tangible presence, would first of all be impossible; and in the second place it would be to us unendurable—we could not endure the glory of his infinite presence. No, God does not come to us in the *highway*, but He does come by a thousand by-ways instead.

Jesus' Glory Veiled from Men.

If Jesus veiled his glory from men, shedding it forth quickly, unobstrusively, yet most beautifully, in human speech and action, speaking truth and sympathy and love to hungering souls, performing deeds of mercy and kindness in a spirit radiant with love, disclosing the divine in purity, beauty and devotion, how much more does God disclose Himself through the same media!

And thus God comes to us in nature and in human nature; thus mercifully veils Himself that we may behold as much of his glory and power as is best for us. The whole world about us is but the garment of God; all nature, vocal with buzz of bee, song of bird, murmur of sea, or sigh of wind, does but bring to our ear His whisperings of love. These indeed "are but the outskirts of His ways, and how small a whisper do we hear of him! But the thunder of His power who can understand? And the glory of his presence who can endure?—(Job. 25:14.)

"A fire-mist and a planet,
A crystal and a cell;
A jelly-fish and a saurian,
And caves where the cave men dwell;
Then a sense of law and of beauty
And a face turned from the clod.
Some call it evolution,
And others call it God.

A haze on the far horizon,
The infinite tender sky,
The ripe, rich fruits of the cornfields,
And the wild geese sailing high;
And over all upland and lowland
The charm of the golden-rod.
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in.
Come from the mystic ocean,
Whose rim no foot has trod.
Some of us call it longing,
And others call it God.

A picket frozen on duty,
A mother starved for her brood,
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway trod.
Some call it consecration,
And others call it God."

MOUNTAINS AND MISSIONS

A Call to the Church to Take the Wider View.

E. B. BARNES.

Jesus was a man of the mountain. He loved its solitude; it was to him a house of prayer.

"Cold mountains and the midnight air,
Witnessed the fervor of his prayer."

It was from his rocky pulpit that he gave us the sermon on the mount. "From an exceeding high mountain," Satan showed him all the kingdoms of the world and the glory of them. Luke tells us that "he continued all night in prayer to God," in one of these favorite hills. On a mountain he was transfigured. On a "hill that is called Calvary," Jesus was crucified. On a mountain in Galilee he met his disciples, and gave to them his parting command to preach the gospel to every creature. From that mountain he ascended to his Father.

A Popular Phrase.

We hear much in our time of the mountain-top vision. The phrase is popular because it has meaning. There is something in standing where the view is unobstructed, of getting out where the air is as fresh as the dew, and where the glory of the sky is undimmed by smoking infernos. Even in thought, the mountain is an elixir to the multitudes who spend their days in toil and grime. Their lives are passed in narrow and stifling circles, and mountains to them speak of immensities of which it is a joy to dream. The open spaces of mountain and sea—and I take it that the effect upon the beholder is the same, a man's soul enlarges under the contemplation of vastness in great deeps or from great heights—have, in a way, written their poetry on thousands of these tired hearts. When they can spend a holiday beside the trampling surf, or under cloudy castles they have a fellowship with the sublime which passes for worship. A new view in any man's life is a transformation that may end in moral and spiritual revolution.

Church Suffering for Air.

This mountain-top vision is the daily need of the kingdom of God. The church suffers for want of air and room in which to exercise her powers. There is nothing more disheartening today that the church's satisfaction with a window for light, and a porthole for air. This is why we have men in the kingdom who are mere hangers-on, camp-followers, door-keepers, men content with trivial positions who ought to be at the front, and exercising their kindly gifts among their fellows for the advancement of the cause of Christ. The same men begin on Monday to carry out schemes in the world of industry with a vigor and enthusiasm that promises the largest success, even if that success should mean a shortening of their lives. Among the men of the world they are leaders. In the church their service is perfunctory and even dead. They suffer from spiritual near-sightedness. They ought to have the vision that cannot content itself with the trivial. Our interest in the divine enterprise, as expressed by our forty cents per member, would become a reproach in the majority but knew and saw. As ever, "My people are destroyed for lack of knowledge." There can be no great forward movement in any church until there is first a great upward movement. And it is not poetry to speak of the heights as the church's vantage ground. What was so frequent in the life of Christ must have some meaning for us. The great souls, the great leaders must have a height from which to project themselves and great movements upon the attention of the world.

The Self-Satisfied Church.

The self-satisfied church needs the new vision more than any other. Between the missionary church and the non-missionary there is as real a difference as there is between the boy soldier and his mimic battles and a Waterloo. The new conceptions of the church's work and mission is the solution of that problem. I have seen a congregation distressed because the choir sang an anthem wretchedly, or because the soloist broke down. The feeling prevailed that the service had been ruined. But I have seen several congregations break down miserably on the first Sunday in March, and few regrets were expressed. The failure in the one case was unpardonable, in the other the failure was taken for granted. The musical taste had been developed; the missionary conscience was dormant. I think it will be found true generally that where there is little spiritual life in a congregation and consequently, no missionary life, the attention will be given to the incidentals of the church's work, such as music and elaborate services. The emphasis has to be placed somewhere, but where the vision is enlarged is will not be on secondary matters. Have we never noticed, in the great cities, the churches are losing their power to attract the people or to save them, that money is depended upon to supply the lack, and a dozen schemes are exploited in the hope of doing what all feel the church ought to be doing, but cannot or will not? Again, here the new outlook is needed, a courage to face the world and win it for Christ; and that new inspiration will transform the energies of any church, and swing it into the column that is moving out to the conquest of the world. A second sight is better for the church than a philanthropist. With it the philanthropy is assured; without it, impossible. The self-satisfied need to see with Christ's eyes, to hear with his ears, to understand with his heart, to feel the pain of the world's woe as he felt it, and thereafter they are in fellowship with him and the world for which he died. No more can such a church live to itself. Once on the mountain there is no danger of returning to the cave. There is something universal in the mountain; it can never partake of anything trivial; it lifts us all into the vast, and sets us clear of the world under the light of solemn stars. We are for the time on the frontiers of the universe, and at the gates of the infinite. This is why in the presence of such sublimities man is dumb: he is on his way to the third heaven where utterance is unlawful. He sees his own insignificance, and his speech would betray the uncouthness of the country whence he came. But, from another point of view, he is greater than all the immensities, greater than mountains, more precious than all the stars, more enduring than the heavens into which he looked, and into which the generations from Abraham have looked. Greater, because he is made in the image of God, and is one of the family of the All-Father. Bound are we to the lowest of the sons of men because we are kin to the highest.

The Artlessness of China.

There are people in our churches who smile at the artlessness of China in believing that the bounds of her empire may be maintained by the great wall. The exclusiveness of that country is the jest of the civilized world. Ah, say they, the blindness of the heathen Chinese! After all it was only the selfishness of that nation that tried to keep their people at home, and all others in their homes. But I think I have seen some enlightened Christians attempting to rear a Chinese wall around congregations to keep all interest, and all money from overflowing to the dark places of the earth. It was an imaginary line that we call prejudice or selfishness or ignorance, but it was as insuperable as the great wall that contains enough material to build a wall around our globe five or six feet high. As China must fail to define her boundaries by walls, though she may succeed in preserving her territory by other means, so any church must fail in the attempt to bound the kingdom of God by Atlantic or Pacific frontiers. Contraction is a death-policy in Christianity. It is like good news from a far country to read that "of Christ's kingdom there shall be no end." The Moravians read it better. "To Christ's kingdom there shall be no frontier."

Every day the church should hear the call of God, "O Zion, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

Richmond, Ky.

Our Readers' Opinions

A Mistaken Inference

Editors Christian Century: I thank you for the excellent print of my article, "A Question of Translation," in Christian Century of Feb. 23.

But, that *bracketed* editorial note! Will you please let me make a little protest against the misrepresentation—unintentional on your part—in that note? The article does not intimate at all as to the meaning of the transferred word "baptize." It simply contends for a *translation* of the Greek word into plain English by representative scholars. The definition of the word *baptidzo*, or "baptize," was carefully avoided.

Then again, the writer of the article, *does not, nor never did, hold* that the Greek word for "baptize" "*means simply to immerse.*" The writer most earnestly believes with all real scholars and the editors of The Christian Century, that the Greek word transferred "baptize" means *far more* in the New Testament than to "simply immerse." Therefore, the editorial note appended to the article greatly misrepresents my convictions on the subject.

Having spent more than a dozen years in editorial work, I, too know what a bracketed editorial note can do for an article sometimes. Truly your brother,

Plattsburg, Mo. JAMES C. CREEL.

[Before writing the editorial note referred to by Mr. Creel we had noticed that he did not give a definite translation of the Greek *baptidzo*. Inasmuch as the same general point has been made many times, notably by Alexander Campbell, with the assumption that the Greek word should have been translated simply "immerse," it was natural for us to read this same implication into Mr. Creel's argument. We were evidently mistaken in this, however. In view of our error we will be pleased to give our correspondent space in which to name the word that should have been used by the translators in place of "baptize." It is our opinion that no single English word fully expresses the meaning of the Greek word as used by New Testament writers. The root meaning, the etymological meaning, as everybody knows, was immerse or bathe or an equivalent. But through the use of the form for religious purposes the word finally took into itself all the meaning possessed by the religious act. What this meaning was is a subject on which our readers will be pleased to hear from Mr. Creel or any other contributors.—THE EDITORS.]

Which Kind of Baptism?

Editor Christian Century: In your issue of Feb. 23, E. L. Frazier asks the question, "Is baptism a part of the process of becoming a Christian?" But he fails to say whether he means literal water baptism, or figurative Spirit baptism. Then, when you answer that baptism *is* a part of the process of becoming a Christian, you fail to make any distinction between those who have become Christians in character and those who are merely Christians in name. Now, it seems to me, that Prof. Willett makes this distinction clear, in giving his explanation of Spirit baptism in your issue of Feb. 16. In doing this, he clearly teaches that Christian character is formed by the process of Holy Spirit baptism; and the water baptism practiced by the Apostles was merely for the purpose of distinguishing the first Christians from other religious sects then existing. Then the real and vital question is this, "Is water baptism a part of the process of becoming a Christian in character?"

Fulton, Mo. W. H. THOMAS.

[The editors had in mind the ceremonial act of baptism in replying to Mr. Frasier's inquiry, not the Holy Spirit baptism. It did not seem relevant to make the distinction between Christians "in character" and Christians "in name." Of course neither our querist nor the editors could have had merely nominal Christians in mind. There seems to be nothing in Professor Willett's statement referred to above, to warrant the inference that "water baptism was merely for the purpose of distinguishing the first Christians from other religious sects."—THE EDITORS.]

Not Local or Obscure

Editors Christian Century: Dr. Errett Gates in writing about Campbell's imprisonment speaks of an "obscure and local journal of no particular consequence" etc. Is he not slightly tripping? It is a small matter, of course, but facts are facts. He refers to "Chamber's Edinburgh Journal," a popular weekly, which at the time he is referring to had 90,000 circulation and was sold at the London News office. It used to be delivered to subscribers, of whom my father was one, and usually contained a serial by Charles Dickens. Unless it was "Punch" there was no more popular weekly in London at that time. It was one of the pet projects of William and Robert Chambers, the noted publishers.

Kansas City. J. W. MONSER.

Paul on Christian Union

In Paul's day there were so-called disciples who knew nothing of God's purpose with man, who had a false conception of salvation and who did not understand what Paul meant by faith. These men said to the Gentile Christians, "Except ye be circumcised and keep the law ye cannot be saved." By the keeping of the law they meant that the Gentiles should comply with the Jewish regulations in regard to washing, eating and the observing of holy days. Innocent as these practices seemed on the surface to be, especially in consideration of the fact that Peter and the other Apostles did conform to the above regulations, yet Paul saw that this teaching was subversive of Christianity. This teaching he opposed everywhere, but perhaps a little more explicitly in the letter to the Colossians than elsewhere. This may be because this is one of his later letters and the conflict had grown more intense. It is however more probable that he speaks more plainly of these matters here because this church had not had the benefit of his personal teaching. What he says is so plain that comment would not be needed if it were not for a stupid error in the text. In the 12th verse of the 2nd chapter, we find "buried with him" where it should read washed with him. As the text now is, the course of the thought is, Ye need no bodily circumcision for ye have been spiritually circumcised; ye need no bodily burial for ye have been spiritually buried. But there was no one advocating the burying of living people. It is clear that it should read *symbaptisthentes* (washed with) instead of *syntaphentes*, (buried with). This change made, every thing becomes plain. Paul would have these people be on their guard against those that would rob them of the great treasure of their faith. They should keep in mind that they were made full or complete in Jesus. He said substantially to them. If any man should say to one of you, To be well pleasing to God you must be circumcised, the answer must be, I need no fleshly circumcision, which could be of no moral value. In Jesus I have the true circumcision, that is, the putting away of the fleshly lusts and desires. If any one should say to you, You need to wash or to be baptized, the answer must be, I am being raised out of a sordid life into a pure life through the faith that is of the working of God. This is the washing or baptism that every unclean life needs and it is the only baptism that has moral value or is in any way needful. If any one begins to judge your Christian standing by meat and drink and the keeping of days, you must utterly refuse to allow these to be criteria or standards of moral measure.

Thus Paul urged the all-sufficiency of Jesus. Only through faith, that is, through making Jesus our ideal can we attain to the character which God intended us to have. Every thing aside from this faith was to Paul a beggarly element of the world, a carnal ordinance, a command or doctrine of men. Those who subjected themselves to ordinances turned away from the faith, that is, ceased to "hold fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." (Col. 2:19.)

When they no longer hold the Head the body must go to pieces. So Paul taught and history has sadly confirmed his view. By making Jesus our ideal we can all unite and be one body, and union can be effected in no other way. H. C. GARVIN.

Eldon, Mo.

The Second Question

Editors Christian Century: I thank you for your candid and plain answer to my inquiry, "Is baptism a part of the process of becoming a Christian?" You say baptism is a part of the process of becoming a Christian. That it was a part of the process by which New Testament converts to Christianity became Christians, and it is a part of the process by which present-day converts become Christians. I am happy, and many others will be happy to know that you think so.

This being the case, is one who has not been baptized a Christian?

I wish your answer to this may be as plain, positive and satisfying.

St. Peterseburg, Fla. E. L. FRAZIER.

[This question, we regret to say after giving Mr. Frazier so good a reputation as a question maker, is, as he himself can see, ambiguous and indefinite. Of course it will depend on *what* one. In the form in which the question is worded it is quite impossible to answer it in any fashion. We suspect, however, that we can formulate the question which is really in our correspondent's mind: May one who has not been baptized be a Christian? If to answer this question will help any, we reply unhesitatingly, yes. If our wording has failed to bring out the point Mr. Frazier had in mind, we shall be pleased to have him formulate his inquiry again.—THE EDITORS.]

Guilty

A police court judge in a Louisiana town had before him, one hot Monday morning in July, a number of negroes committed for various offenses.

The room was very hot and very close. The judge was hurying the cases through in the hope of getting into better air, when a perspiring negro was shoved up.

"What are you charged with?" asked the judge.

"'Deed, boss, I ain't 'cused of nothin' only fragrancy."

"Guilty!" howled the judge. "Take him away."

The Book World

LORDS OF INDUSTRY, MAZZINI AND OTHER ESSAYS. These two volumes, by the lamented Henry D. Lloyd, include some nineteen essays and addresses. The ten in the first named are upon industrial and economic subjects and the nine in the last named are literary. Both bear the stamp of the author's fine literary ability and keen powers of discrimination and both are athrob with his passion for humanity. Henry D. Lloyd was the John the Baptist of our present day literary crusade against social and economic evils. These essays are issued in book form by his literary executors. The author doubtless thought those of the first volume of passing worth only but time proves them of much more. It will be remembered that his large volume on "Wealth versus Commonwealth," issued many years ago, was a monument of painstaking erudition and an unanswerable indictment of the methods of the Standard Oil monopoly. It was backed by court records and bore the stamp of authority. It was issued in a time when all the popular writers were singing the praises of the "Lords of Industry" without discrimination as to the methods they used and it was much frowned upon. Today there are few but that accept all he revealed as unquestionable fact and magazines, weeklies and books have added tons of material to his. The "Lords of Industry" treats chiefly of the concrete facts of monopoly and its effects upon the weal of the consumer. The one entitled "Mazzini and Other Essays" is of quite another type. It is concerned with the same theme of human weal and industrial democracy but is literary and ethical in its treatment. The appreciation of the prophet Mazzini is glowing and to it are added essays on "Emerson's Wit and Humor," "No Mean City," "The Scholar and Contemporary Practical Questions," etc. Both books are immensely worth while to the student of social and industrial questions. (New York: G. P. Putnam's Sons. $1.50 each.)

CAN THE WORLD BE WON FOR CHRIST, by Norman Maclean. This volume was inspired by the great Edinburgh Conference and much of its material collected there. It is by the pastor of a Scotch church that has been to the forefront in missionary giving. He writes with fervency. The style of the book is that of a ready speaker, on fire with his theme. The matter is fitted best for the reading of those who are already convinced of the duty and practicability of the missionary task. If it at times seems that the things undone loom large and the obstructions in the way appear very formidable, it is because the writer is at the forefront in the campaign and ready to deal with them in closest contact. There is no pessimism however, but only the call to the church to get together and grapple with its God-given task with a heroism that is Pauline. The chapters on "The Call to Union" and "The Great Opportunity" are written with exceptional power. (New York: Hodder and Stoughton. Pp. 194. $125 net.)

REVOLUTION (and other essays) by Jack London. This volume takes the title of the first essay. Jack London is a fiery socialist and a brilliant writer. His stories flash with genius and delineate a life full of the red blood of animal strength. He is a disciple of the big stick, but rarely speaks softly. Yet he is a warm-hearted pleader for men and an implacable hater of those who use strength to undo their kind. The first chapter of this volume is an account of the world-wide growth of the socialistic propaganda and is written with unconcealed gratification. Other essays are "The Dignity of Dollars," "Goliath," "The Golden Poppy," "These Bones Shall Rise Again," "What Life Means to Me," "The Somnambulists," "The Shrinkage of the Planet," etc. One on "The House Beautiful" is Ruskinian in its sense of artistic honesty and full of wholesome common sense in its plea for simplicity in the things of life that life itself may be the chief thing. (New York: The Macmillan Company. Pp. 399. $1.50.)

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED, by Edward A. Marshall. An ingenious little handbook for students of comparative religion and Christian missions. The ten chief religions of the world are compared under a large variety of topics and under an arrangement that enables the reader to turn unerringly to any theme upon which he desires information. This is done by arranging a crossed system of classification by which, for instance, if one wishes to see what these religions or anyone of them teach in regard to "The Poor," he turns to that general topic at the head of the page and under it, in paragraph form, is the gist of what each faith teaches. For such condensation the summaries are very fair though the statements of Christianity's fundamentals are decidedly of the ultra orthodox kind. Some sixty different topics are treated in this comparative manner and the book is useful for quick and ready reference. Bible school teachers and students will find it helpful. (Chicago: The Colportage Association, Moody Bible Institute. Pp. 79. 50 cents.)

THE LEVER. by William Dana Orcutt. Those who read a book entitled "World Corportion" which was recently given wide circulation, will find many of the same ideas inculcated in this dramatic story of New York business life. Robert Gorham, a financier and promoter of the best type, undertakes a gigantic combine to be carried on for the public welfare as well as for private gain. The "wheels within wheels" of modern business life do not prove a strong foundation to build upon, for the self-interest and envy of his associates are the crumbling pillars that finally bring about the downfall of the structure. However, the book brings out the possibilities of an idealistic state in which coöperation instead of competition would be the ruling quality, a condition that can be brought about only by the elimination of greed and avarice in the individual. A beautiful love story of nature life runs through the book, and brings out the noblest qualities in the characters. (New York: Harper & Brothers. Pp. 318. $1.50 postpaid.)

NATIONAL PERILS AND HOPES, by Dr. Wilbur F. Crafts, superintendent of the International Reform Bureau. This little book is crammed full of information for those who have enlisted in the war against the current, most manifest and curable evils. Dr. Crafts is a militant spirit and goes to battle well panoplied. The subjects here treated are those of liquor, murder, divorce, lynchings, labor riots, municipal misrule, Sabbath desecration, impure shows and yellow journalism. In these nine things he claims we surpass the world. He endeavors to reveal the most apparent causes for the fact and calls for a co-operation of church and state, of moral courage and law, to overcome them. Preachers, editors, teachers and all others who are interested in helping the old world along will find it a valuable compendium and an incentive to effort. (Cleveland, Ohio: F. M. Barton. Pp. 152.)

ON THE FIRING LINE by Jenkin Lloyd Jones. The large-minded, great-hearted head of Abraham Lincoln Center and pastor of All-Souls Church, has here put into a little volume of 134 pages three addresses on temperance and several letters, addressed to workingmen, saloon-keepers, etc., on the question of temperance. The addresses, or essays as they might be better called perhaps, are written in his picturesque style and ring true to good-sense and a sound moral discrimination. This great lover of Lincoln possesses his hero's quality of love for men and never poisons his arrow with human hate when he goes out to battle with sin. Every temperance advocate should read this little book and so should every victim of the cup. It is a striking plea for the abolition of the saloon and its pity for the poor victims of the traffic will win their own hearts while softening the righteous judgments of those who are in the holy war on the grogery. (Chicago: The Unity Pub. Co., 50 cents.)

ADVANCE IN THE ANTILLES, by Howard B. Grase. Another book, as the title suggests, treating of the evangelization of other peoples through the Christian faith The study is by no means a pretentious one; it does not lay claim to any exhaustive study. Rather is it intended for missionary classes and young people's missionary movements. For such work it is admirably adapted. The style is most simple, and withal pleasing. It is more readable to the average person than most missionary books. The islands of Cuba and Porto Rico are given entire attention. The historical, social, and industrial conditions are set forth, both past and present. The awakening in these islands is emphasized. The author argues that a great opportunity is had at our very door for effective missionary work, and he urges a wider study and larger interest in these, our next door needy neighbors. (New York: Young People's Missionary Movement.)

THE LAST AMERICAN FRONTIER, by F. L. Paxson, Junior Professor of American History, University of Michigan. Whether there is sufficient reason for another book on this subject may be questioned. There is indication that the author has relied upon sources little used and relatively inaccessible. The forces that have shaped the history of the country beyond the Mississippi are pointed out and their social and industrial significance duly recognized. The delightful feature about the book, which is nothing more than the author claims, a sketch, is the picturesque character maintained throughout. Those who are historically inclined will find in this book a unique treatment of an abused subject; especially will it prove most fascinating after one has labored through a large field of purely historical data. (New York: The Macmillan Company. Pp. 402. $1.50 net.)

THE PHANTOM OF THE OPERA, by Gaston Leroux. Lovers of the mystery story will find a most entertaining plot in this story of love and terror. The Grand Opera House of Paris is the scene of the plot, and with its peculiar subterrannean architecture lends itself easily to the mysterious happenings that keep the reader's interest keen in every chapter until the close. The mysterious disappearance of Christine Daae from the stage while singing Marguerite in Faust, the search by her lover, Raoul de Chagny, with the Persian, down through the intricate substructure of the opera house to the domain of the opera ghost are a succession of thrilling adventures which seem well-nigh unexplainable. The double page pictures in full color are by the well-known artist, Andre Castaigne. (Indianapolis: The Bobbs-Merrill Company. Pp. 357. $1.25 net.)

Rainier of the Last Frontier

BY
JOHN MARVIN DEAN
AUTHOR OF
"THE PROMOTION, ETC."

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CHAPTER XVI.

On Fagan's Trail.

The early morning is the choicest part of the Filipino day. The first flares of the dawn-fires kindle on the gleaming breasts of innumerable brilliant birds and the palms, the spires of bamboo, the mangos and the manzanita, all waver between dark green shadows and high-lights of golden orange. The humble "casas" of the peasantry are at that hour glorified into a chasm that the later hours will not sustain. Cheerful noises too, greet the traveler on the trails, from the first groups of workers sallying out from the towns to the rice fields and "tuba" groves. To the east, there will be an intense jagged line of bluest peaks beneath the melting sky. To the west a paler coloring will mark another range. Or, perhaps the great sea will show itself as a vast bed of opal fires.

Homeward bound for his Iloilo tent, Rainier came down through a most glorious morning from a five days' trip into the foothills. His heart was as light as an anxious lover's is permitted to be, for he had opened up his fifth branch of the Association at the important garrison of Santa Anna. Men and officers had received him heartily, and two men—Christian fellows—had been detailed to look after the newly opened branch by the commanding officer. Yes, Rainier was glad of heart that his inexperienced work was proving so acceptable. His task was beginning to grip him with its greatness. At first he had entered the work as a temporary help to McPurney. But now he found himself so devotedly attached to his unique position with its leverage upon the life of the troops, that he deferred even contemplating in his own mind the time when McBurney should return from Manila and assume once more the Association's activities in the Visagas. Would he be content to drop back from the task of helping men directly as he was now doing into the old work of a "war-special?"

The night shadows were still lingering in the narrow valley of the Verde, as he urged his pony forward, hoping to make San Vicente, before the full day would scorch his path. Out of those ravine shadows there came up the trail the sound of drumming feet.

A little breathless Visayan boy was running madly toward him, his scanty "camisa," ballooning about his neck.

Instinctively Rainier pulled in. His practiced eye had caught a protest in even that ridiculous little child figure, flying toward him.

As he came nearer Raineier recognized the little fellow. He was a little lad, whom he had often seen around the Brigade hospital. His father and mother were apparently unknown, for he was daily fed by the nurses of the staff. He remembered vividly seeing Miss Royce give the child an impulsive kiss on one occasion. He sprang out of his saddle to the ground.

"What is it, nino?" he demanded sharply.

The little fellow, gasping for breath, lifted up in his tiny fist a crumpled blue paper.

It was evidently a piece of paper torn from the covering of a roll of bandages.

As Rainier took it his eye first noted its Greek cross of red and beneath the cross a hasty scribble in pencil. It said:

"Fagan's band are just off the main trail, about a mile and a half east of San Blas. I have been captured and am in his camp now. It is about three o'clock a. m. Soldiers please hurry. Bernicia Royce."

In a flash little George Washington Rizal was left crying in the road. A gold-piece fell in the dust at his toes and Rainier was galloping on toward the San Blas trail.

As the little Cagayan pony stretched himself almost flat in the response to the lash of his rider, Rainier was muttering his plans aloud and trying to hold his mind from snapping with the awful situation.

"I'll turn off to the southeast at the next "barrio." It's over two hours since she wrote that note. I'll pick up Sergeant Manlicher and eighteen men at Vicente. The other troops are too far away. But San Blas and Passi should be notified by 'phone from Vicente. Also Iloilo. We'll strike the San Blas main trail in another half hour at the most."

Out of the ravine of the Verde galloped Rainier. He swerved to the east at an abandoned cluster of bamboo houses and rode over a bad trail, into the outskirts of San Vicente, emptying the chambers of his revolver to arouse the garrison.

"I came near killing you, you blanked lunatic," shouted a sentry angrily, as Rainier shot past his challenge.

The pistol did the work. As Rainier's pony clattered across the place there poured out of the "convento" the entire little garrison of San Vicente, a sergeant, two corporals and scarcely a dozen men. Out they came with all the assurance of a battalion, each man in a different stage of dressing, but all grasping their long rifles. There were big purposeful-looking cartridge belts gleaming around their waists.

Manlicher's eyes flashed with recognition as he saw the rider. He knew Rainier by sight and admired him as a practical religious worker.

In a dozen terse sentences, Rainier explained the situation to the huddled groups of soldiers in the "plaza," while all around them the awakened and alarmed dogs and Visayans lent their chorus of noises.

As he finished, not a man spoke, but Corporal Klein sprang back into the barracks to telephone nearby garrisions and arouse the whole country to the fight, and the rest rushed pell-mell for the ponies in the improvised "corral" back of the "convento."

Manlicher had seen to it that his men were furnished with mounts at the cost of the town and thanks to his efficiency, Rainier dashed out of San Vicente at the head of seventeen horsemen, within exactly twelve minutes from the time he had reached the plaza.

He who has seen American men aroused at a woman's peril and answering to a woman's cry, knows what faces these humble knights wore as they went recklessly down the slope toward the coming rifle debate.

"Soldiers please hurry!" she had written. They were muttering it to themselves as they kicked their startled, straining little steeds into a mad scramble over the stony trail.

Soldiers please hurry!

As they thought of that piteous sentence their left hands clamped to their awkward guns, with a vigor like the steel they grasped and their faces set in a wrath that linked them to the spirits of history's most terrible avengers.

The line lengthened as the best horses forged ahead, but Rainier and the sergeant held the head of the line, as they rattled into the main San Blas trail and rode east more slowly, searching for a cross trail into the brush.

"God help us," prayed the sergeant in Rainier's ear as they rode side by side. "We haven't got time to beat up this whole country. God has got to help us. Pray for us, Pilot. *We've got to find that camp.* THERE'S THE CROSS TRAIL, NOW! COME ON, MEN!"

Both Manlicher and Rainier had seen the trail as the sergeant finished his appeal and both turned their horses into it.

Instantly the air crashed into a hundred rifle reports and the savage yells of men.

The result was terrible.

Manlicher fell with a dozen bullets riddling him. He was to live many a year after, but Rainier, as he saw the distorted face of the sergeant plunging past him over his horse's neck, believed the man slain.

Rainier felt himself sinking to the ground, at the hot blast of the ambushed enemy. Gun barrels had been poked almost into his face from the manzanita brush and his Khaki tunic was blackened with the flame of the nearest one.

He found himself in a daze, trying to rise from a dead pony, uninjured but caught, while the rifles of Fagan's men were answered by the crash of the Krag-Jorgenson pieces, in the hands of Manlicher's men, over his prostrate body.

It was an awful moment. Behind him were crowding fearlessly up, the little group of soldiers, the narrow trail blocked with the body of Manlicher and Rainier's fallen mount.

One by one the men opened up from the saddle, firing at a foe that kept to cover and only giving an occasional glimpse of an active brown figure.

It was a hundred rifles against a dozen, but the men fired back into the sound of the guns with a reckless bravery that was superb. They even called out to the enemy in taunting phrases, some cursing, some jeering.

"Come out into the open and fight, you pock-marked thieves, you liver-spotted coyotes!" choked one man, brandishing his smoking rifle toward the jungle.

Rainier, looking back through the smoke, saw him pay for his defiance by plunging to the trail and writhing in a death agony. The sight gave him fresh strength and he wrenched himself at last loose and limped out into the main trail calling to the men to fall back out of the impossible position.

Three men had been tumbled from the horses, wounded. One at least was killed. Manlicher was lying quietly with his face turned up to the sunlight and bright red streams flowing from his temple, his cheek and his thigh.

All about hissed and shrilled the intermittent shots from the brush.

Dragging their wounded down the trail with them, the survivors of the little band fell back a scant hundred yards, some still proudly sitting their ponies and turning to send shots into the deadly jungle.

(To be continued.)

Going to Bed

BY H. O. SPELMAN.

Little Brown Bettie
Is going to bed;
Now give me your hand,
Take care where you tread.
This is a river,
I'll jump you across,
Now give me your arms
And I'll give you a toss.
Into the bed you go,
Under the spread, just so,
'Neath the warm covers
White as the snow.

Little Brown Bettie
Is going to sleep;
Now drop down your curtains,
Don't let your eyes peep.
Head on your pillow,
Hands by your side,
The fairies will take you
A long, long ride.
Into the west you go,
There you will rest, just so,
Guest of the fairies,
Till the cock crow.

Atlantic, Iowa.

Annie's Story

By Alice Turner Curtis.

Crack! crack! went the lamp chimney, as Annie lighted the big lamp.

"It was poor glass," she said, as she carefully picked up the pieces, "or else 'twas blown by a careless workman."

"Blown?" asked Mary, putting down her box of paper dolls and coming to the table.

"Yes, my dear. I used to live close by the big glass-works, and lamp chimneys are made by blowing glass into shape, like this." And Annie gave a puff and a long breath, and then looked down at Mary's surprised face and laughed aloud.

"I can tell you a story about lamp chimneys," she said, "but not tonight. To-morrow afternoon you bring Miss Constance round to my back porch, and I will tell you how glass is made." And with a proud little nod of her head, Annie stepped briskly across the room and closed the door softly behind her.

The next afternoon Constance and Mary found Annie waiting for them on the back porch. She had a basket full of stockings to be darned, and as she talked she worked busily. "I always knew about glass," she began, "because my father and brothers earned their living making it. Your folks can tell you how it is made of pure sand, and lime, and a kind of soda, all mixed and melted in a big clay pot over a fierce fire till it bubbles like boiling molasses.

"Now my father, being a glass-blower, had a long iron tube which he called a blowpipe, It had a mouthpiece at one end, and it swelled out like a bowl at the other end. He'd dip the bowl end into the pot of melted glass and twist it round a bit till it gathered up a bit of the melted glass. Then as he took it out he'd blow through the pipe. The glass would swell out like a bubble, and my father would swing the blowpipe back and forth steady, and the bubble would lengthen down a bit, about the shape of a lamp chimney. Then he'd put in into a sort of mold, give his pipe a twist, and blow again. The glass bubble would stick to the sides of the mold and be shaped in a jiffy, and the last blow would swell out the lower part, and there's your lamp chimney!"

"My!" exclaimed Constance. "Do men blow every chimney?"

"When my father worked they did," replied Annie, "but my brother is foreman in the shop now, and he tells me that some clever man has fixed machines to send air into the glass, and save the men's breath."

"Just think that glass is made out of sand," said Constance, "and can be blown into bubbles, just as we blow soap-bubbles!"

"Much the same way, my dear," said Annie. "I had great advantages as a small girl in having a father who knew how to do such things."

"Yes, indeed!" responded Mary.

"But my mother, too! She was a clever woman," continued Annie. "She taught me to put the smooth darns in my stockings. I was lucky in my parents," and Annie laughed happily.

"I'll teach you both to darn if your mother says the word," she concluded. "And now when you see a lamp chimney you'll recall what I told you about glass."

"Yes, indeed, Annie!" said Constance, admiringly; and Mary added:

"I wish our father could make lamp chimneys, Annie," which Annie felt was a very proper wish, and bade them a smiling good-by.—Youth's Companion.

The Chimney

BY M. S. HOSMER.

The chimney is a wondrous place,
Good for so many things;
Little swallows live in it,
I hear their whirring wings.

They build their little nests inside
The chimney broad and deep;
It makes a warm and cosy home
Where little birds can sleep.

If I creep inside the fireplace
And look up through the chimney high,
At night I see the stars shine
Away up in the sky.

When it snows, down through the chimney
To the hearth the snowflakes fall,
But they melt away so quickly
I can't catch them at all.

Sometimes a fire is burning
In the fireplace big and wide;
I like to sit and watch it,
With my dog by my side.

747 S. Fowler St., Los Angeles, Cal.

The Junior Pulpit

BY "MARK WAYNE."

A JAPANESE TALE.

There is a Japanese story about a woodcutter who went every day to work in the forest. He had a fearful lump on the left side of his head, which was disagreeable enough in itself, but to make matters worse everybody used to mock at him and call him "lump-head." However, he didn't get cross and sour because of it, but was as jolly and happy as a lark. One day when he was taking his after-dinner nap in a big hollow tree he was awakened by a lot of squeaky voices, and when he looked he saw a crowd of funny little dwarfs who were feasting and having a happy time.

They all set up a cheer, and made him come out in the middle of the ring and dance for them. Well, because he was such a happy fellow, and wasn't afraid, he danced so finely that the dwarfs all clapped their hands and offered to do anything that he wished. so he said: "Well, take this lump off my head" and as soon as he said it the lump was off. They then let him go and he trotted home again, singing and dancing because he no longer was lump-head.

There was in the village another wood-cutter who had a lump on the right side of his head. But he used to be sullen and sour about it, and snapped and snarled and grumbled so that he was quite unbearable. When he heard how the happy wood-cutter had lost the lump from the left side of his head he immediately set out for the wood and finding the hollow tree where the other had slept, he soon fell asleep himself. He awoke at the noise of squeaking and jabbering, and saw the circle of ugly little dwarfs feasting on the green. They shouted when they saw him, and dragged him out and told him to dance. But he was so frightened that he could scarcely stand straight, much less dance, and when he did try to hop around he was so awkward and clumsy that you could tell he never had been jolly in all his life. The dwarfs were very angry at him, and because he was so cross and unsociable, instead of taking the lump off the right side of his head, they put the lump which the other wood-cutter had lost, on to the left side of his head; and so he went sorrowfully home with a lump on each side of his head. And I think he was crosser and sourer and meaner every day because of it.

Now girls and boys, most of us have got some kind of lump or other on our heads, an ugly nose, or squint eyes, or crooked jaws, or big ears, or other things we can't help very well. Maybe you are lame, or not strong, or not very quick at studies, or not very rich, or not very attractive naturally. Some people who are this way go, like the second wood-cutter, and mope and sulk about their misfortune until instead of one lump they are sure to get another lump at least, and to be just twice as badly off. But if you are like the first wood-cutter, you will not notice your misfortune but make yourself just as cheery and happy and sunny as possible. And I daresay that lump will be taken off your head; but even if it is not, everybody will forget all about it, and it will be just as though you never had it at all.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 12.

Theme for the Day.—Wounded for Our Transgressions.

Scripture.—And we shall say unto him, what are these wounds between thy hands? Then he shall answer, Those with which I was wounded in the house of my friends.—Zech. 13:6.

My Redeemer and my Lord,
I beseech Thee, I entreat Thee,
Guide me in each act and word,
That hereafter I may meet Thee,
Watching, waiting, hoping, yearning,
With my lamp well trimmed and burning!
Interceding
With these bleeding
Wounds upon Thy hands and side,
For all who have lived and erred
Thou hast suffered, Thou hast died,
Scourged, and mocked, and crucified,
And in the grave hast Thou been buried!
—H. W. Longfellow ("The Golden Legend").

Prayer.—Holy and righteous God, Thou hast made known to us in the sad experiences of our Savior all the tragedy and the cost of sin. In the wounds he bore, and the death to which he came, we behold the proofs that human selfishness is the great destroyer of peace and happiness. We beseech Thee, gracious Father, to make us more sensitive to the approach of temptation, and stronger to resist it. May the death of Christ mean more to us, as the symbol of the death that we too must die to all that is unholy and displeasing to Thee. And may his resurrection likewise mean to us the arousal to a new life of purity and power. We ask in His name. Amen.

MONDAY, MARCH 13.

Theme for the Day.—The Lure of the Unattained.

Scripture.—He hath made everything beautiful in its time; but also He hath set the world in their hearts.—Eccl. 3:11.

The eye is not satisfied with seeing, nor the ear filled with hearing.—Eccl. 1:8.

And the heat of the desert shall burn you,
The snow-field and ice-flow shall bite;
Yet hometide nor fireside shall turn you,—
I have woven a spell on your sight:

Ye shall gaze, to the last of your being,
Ye shall toil, ye shall travel and spend,
For the Thing That Is Just Beyond Seeing
And the Thing That Comes After the End!
—Charles Buxton Going ("The Spell of the Road").

Prayer.—O Lord, we thank Thee for the daily satisfactions that come to us in the multitude of blessings Thou hast provided. Yet we are not satisfied with even the best that we have. There is a yearning within us for what is as yet unattained. Thou hast set the world in our hearts, and we have a sense of longing to know and to experience fuller life. This too, is a part of Thy great gift to us. And we are sure that it means fulfillment in the aftertime. Fill us with this divine unrest, so that we may not grow content with half-fulfilled duties and second-rate blessings. So shall we be satisfied at last in perfect life. Amen.

TUESDAY, MARCH 14.

Theme for the Day.—The Martyr.

Scripture.—And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice. Lord, lay not this sin to their charge. And when he had said this, he fell asleep.—Acts 7:59:60.

Like Stephen, an unquenched fire,
He heeded not reviling tones,
Nor sold his heart to idle moans,
Though cursed, and scorned, and hissed, with stones:
But looking upward, full of grace,
He prayed, and from a happy place
God's glory smote him on the face.
—Alfred Tennyson ("Victorious Faith").

Prayer.—O Lord, Thou hast made clear to us something of the worth of our holy faith by the price which Thy servants have been willing to pay to establish it. We live in other times, and death is not required of us to purchase the freedom of our Christian hope. And we ask our hearts the question, Would we be willing, like the saints of old, to endure suffering and death for the Christ we love? Guide us with Thy might, we pray Thee, that we may be able to prove, by the service we render and the hardships we are willing to endure, that we also are worthy of the name we bear. For Christ's sake. Amen.

WEDNESDAY, MARCH 15.

Theme for the Day.—The Mount of Glory.

Scripture.—And after six days Jesus taketh with him Peter, and James, and John, his brother, and bringeth them up into a high mountain apart; and he was transfigured before them. And his face did shine as the sun, and his raiment was white as the light.—Matt. 17:1-2.

The old world knelt in homage due,
The prophets near in reverence drew,
Law ceased its missions to fulfill,
And Love was Lord on Tabor's hill.

Still, as for refuge, we may turn
Where Tabor's shining glories burn,—
The soul of antique Israel gone,
And nothing left but Christ alone.
—John Hay ("Mount Tabor").

Prayer.—Our Father, we too have beheld the glory of our Lord, even though we were not with him upon the holy mountain. We know that we have not followed cunningly devised fables, for we have been the eyewitnesses of His majesty as He has wrought the wonders of His grace in our own lives and throughout the world. Only we long to share something of His purity and power, that the transfiguration of our lives may prove to others that the power of Christ is as great today as in the past. Give us this token of Thy salvation, O God. We ask in Jesus' name. Amen.

THURSDAY, MARCH 16.

Theme for the Day.—The True Freedom.

Scripture.—Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bond-servant of sin. . . . If therefore the Son shall make you free, ye shall be free indeed.—John 8:34-36.

Freedom of body is an empty shell
Wherein men crawl whose souls are held with gyves;
For Freedom is a spirit, and she dwells
As often in a jail as on the hills.
—Elsa Barker ("Breshkovskaya").

Prayer.—Our heavenly Father, we adore Thee for the mercy Thou hast made known to us in Christ Jesus our Lord. Thou hast shown us that it is possible to be freed from evil habits, low ideals and unholy thoughts through the power of prayer and the grace of Thy love. We cannot easily bring ourselves to take this great truth in all its meaning to our hearts. We cannot quite believe that Christ can really free us from all sin. O make us willing to try the great experiment of commitment to Him, and make our hearts glad in the freedom he helps us to gain. We pray as His friends. Amen.

FRIDAY, MARCH 17.

Theme for the Day.—Love's Assurance.

Scripture.—And we know and have believed the love which God hath for us. God is love, and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment, because as he is, even so are we in this world. —1 John 4:16-17.

And God is love; and those He loves are blest;
Now thou dost understand
The least thou hast is better than the best
That thou didst hope for; now upon thine eyes
The new life opens fair;
Before thy feet the blessed journey lies
Through homelands everywhere;
And heaven to thee is all a sweet surprise.
—Washington Gladden ("Awakening").

Prayer.—O God, we pour out our souls in utter thankfulness to Thee, for Thou hast made us understand Thy love for us, and Thy willingness to have us trust ourselves completely to Thy care. It seems a mercy past all our deserving, and we cannot yet convince ourselves that it is true. Yet our friend and Savior, Jesus Thy Son, has assured us of its truth, and we cannot doubt his word. What new surprises of joy await us we cannot even guess. But we are sure Thou leadest us all the way, and life grows richer to the close. Accept our gratitude in Jesus' name. Amen.

SATURDAY, MARCH 18.

Theme for the Day.—The Light Bringer

Scripture.—Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, ... And nations shall come to thy light, and kings to the brightness of thy rising.—Isa.60:1-3.

The Savior comes! by ancient bards foretold!
Hear him, ye deaf, and all ye blind, behold!
He from thick films shall purge the visual ray,
And on the sightless eyeball pour the day;
'Tis he the obstructed paths of sound shall clear,
And bid new music charm the unfolding ear.
—Alexander Pope ("Messiah").

Prayer.—Into the darkness of our lives Thou hast shined, O Light of the World. No more do we walk in darkness and the shadow of death. We have come forth as from a prison house, and our souls have been made to rejoice in the light of Thy presence. Keep us this day without sin, we beseech Thee. May the Word be lamp to our feet and a light to our path. Enable us to make clearer the pathway of those who walk with us the road of life. And bring us at the end to the fuller light of the eternal day. We ask in Jesus' name. Amen.

CONDENSED WISDOM.

Shun delays; they breed remorse.—*Napoleon.*

The unerring school for the direction of taste is nature.—*H. E. Rensburg.*

There are as many ways of being happy as there are people in the world.—*Edwin Pugh.*

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XII. The Reforms of Elisha (2 Kings 9:1-36)

Study for March 19, 1911.

QUESTIONS.

1. With what nation was Israel usually at war during this period?
2. What city was the chief sufferer from Syrian invasion?
3. What was the condition of the people during the siege?
4. What remarkable prediction did Elisha make concerning the siege?
5. How was the suffering of Samaria brought to an end?
6. Who brought the news of the Syrian departure?
7. What was the cause of the panic in the Syrian army?
8. Give the details of the visit of Elisha to Damascus, as recorded in the Book of Kings?
9. What difficulties are encountered in connection with this narrative?
10. Why did Elisha resort to the unusual expedient of calling another man to the throne of Israel?
11. What qualities did Jehu possess that led Elisha to consider him the right man for the place?
12. What were the circumstances of Jehu's summons?
13. What measures did he take to insure the success of his efforts to obtain the throne of Israel?
14. What two members of the royal family of Israel did Jehu put to death?
15. Why did he include Ahaziah and the other princes of Judah in his program of extermination?
16. What was the significance of Jezebel's taunt to Jehu, "Thou Zimri?"
17. What message did Jehu send to the officials of Samaria? What was their response?
18. What was the significance of Jehu's friendly meeting with Jehonadab, the son of Rechab?
19. Under what pretext did Jehu secure the attendance of the Baal worshipers in Samaria?
20. What summary treatment of them followed?
21. What do you think of the ethics of Jehu's conduct?
22. How did the prophets regard his bloody measures of reform?
23. Do you think the work of Jehu resulted in good or evil to Israel?
24. What was the view of the later prophet Hosea regarding his conduct?
25. Give the incidents of the visit of Joash to the death-bed of Elisha.
26. What would you regard as the contributions of Elisha to the political, social, and religious life of Israel?

1. DAYS OF FAMINE. (2 Kings 6:24; 7:20.)

The war between Ben-hadad of Syria and Jehoram or Joram, the son of Ahab of Israel went on. The Syrians besieged Samaria and reduced it to such straits that the people were compelled at times to resort to the awful devices of cannibalism. In the sullen temper bred by these sufferings the court officials and the king were inclined to blame Elisha for their misfortunes, though the reason for this attitude is difficult to understand. Was it because he had counselled the kindly treatment of the Syrian soldiers sent for his arrest at Dothan? At this time he seems to have been living in Samaria whither he had perhaps come from Carmel to reside.

When the siege was at its sorest point and all hope of rescue or relief had been abandoned Elisha astonished everyone with the prediction that within a few days there should be a deliverance. The king, who in the distress of the hour wore sackcloth under his royal robes, could not believe the prediction, and one of his captains openly scouted the seemingly impossible prophecy. But in some strange way, as we are told, the Syrian army was suddenly seized with one of those night panics so common in ancient warfare, and imagining that they heard the approach of the army, conjectured that the king of Israel had hired Egyptian and Hittite alies. In terror the Syrians fled, leaving their camp, and weapons, garments, horses and asses, and whatever they possessed. The entire road to Jordan from Samaria was marked by the tokens of their headlong flight.

The discovery of this fortunate relief of Samaria was made by four lepers who stole out at night to beg some scraps of food from the Syrian camp. They came with their good news to the king, who could hardly be persuaded that the enemy had fled. The prediction of Elisha was completely verified that Samaria should have plenty of provision and that prices would suddenly decline. The captain who had doubted his word was placed by the king at the gate of the city, but was trampled in the rush of the people to secure the abandoned provisions and treasure.

2. ELISHA IN DAMASCUS. (2 Kings 8:7-15.)

The story of Elisha's visit to Damascus and his interview with Hazael, the officer of Ben-hadad the king, is difficult to understand. How to account for the presence of the prophet in a foreign capital, particularly as he was known to be the friend and chief counsellor of the king of Israel, is a matter of perplexity. Perhaps in this instance, as in others, we have only the tradition of a later time, which attempts to widen the sphere of Elisha's influence and to increase the honors which came as the result of his activity and leadership.

The story proceeds to note the fact that Hazael came from his master with an enormous present of all the valuable sorts of things for which Damascus was famous, to the extent of forty camel loads. The purpose of this embassy was to learn the outcome of Ben-hadad's sickness. Elisha replied to Hazael that there was no reason why the king should not recover, but yet he would die and not live. He further went on to intimate that Hazael himself would succeed the reigning king, and would be the instrument of terrible Syrian depredations on the frontier of Israel. The courtier returned to his master with the assurance that he should surely recover. But on the following day he took pains to fulfil the latter part of Elisha's statement by smothering the king with a wet face-cover. It is possible that the ravages of Hazael referred to by the prophet Amos (Amos 1:3-5) were in the mind of the author of this narrative, who wished to bring the events within the predictive scope of Elisha's work.

3. THE CALL OF JEHU. (2 Kings 9:1-13.)

A part of the program suggested in connection with the later years of the prophet, Elisha, included the anointing of Hazael as king of Syria, and of Jehu to be king of Israel. (1 Kings 19:16). Whether this was a statement included by the prophets in view of the actual facts of later times or a real prediction is immaterial. Certain it is that when Elisha became convinced that the house of Ahab could not be trusted to restore the worship of Jehovah to its proper place, he turned elsewhere and took one in whose fidelity he felt he could place reliance.

Jehu, who is usually called the son of Nimshi, was one of the chief captains of the army. He had been close to Ahab as a soldier of merit and faithfulness, and was with the king on the day when the memorable interview took place between the latter and Elijah in the field of Naboth (2 Kings 9:25, 26).

Joram, the king of Israel, had been besieging Ramoth-Gilead, but being wounded, had retired to his summer palace at Jezreel for recovery, taking with him his nephew, Ahaziah of Judah, who had come at his summons to assist him against the Syrians. When the kings departed, Jehu was left, apparently in charge of the siege. A portion of the city of Ramoth-Gilead had

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

already fallen into the hands of Israel, but perhaps the citadel remained to be reduced.

One day there appeared suddenly in the circle of officers standing about Jehu, a young man whose garb and manner showed him to be a member of the prophetic group. He strode up to Jehu and informed him that he had a secret message to deliver. The captain took him into the house where he was staying, and there was told that he was to become king of Israel, and was to take up the task of restoring the true worship and avenging the blood of the martyrs who had perished in the persecutions waged by the house of Ahab against the true faith.

When he had delivered this message, the prophet rushed away again in hot haste and Jehu came forth to his astonished fellow officers answering their eager inquiries regarding the mission of the crazy messenger with the words, "He spake to me saying, Thus saith the Lord, I have anointed thee king over Israel!" Thereupon the soldiers with enthusiasm cast their garments on the staircase of the public building where they were met, and placing Jehu upon them, blew the trumpet and proclaimed him king.

In accordance with his vigorous character Jehu took immediate steps to secure the authority thus so strangely promised him. He gave strict orders that no one was to be permitted to leave the city save himself and the chosen company he selected. Then he mounted his chariot and accompanied by a troop of warriors on whom he could place implicit dependence, he rode in furious haste toward Jezreel. That was one of the memorable journeys chronicled in the Old Testament.

Arrived within sight of the walls of Jezreel, the watchman on the tower saw him coming and recognized at once his merciless driving. He passed the word to the king, who at once sent out a horseman to ascertain the reason for Jehu's approach. But the horseman was bidden turn in behind the company, and a second messenger understood only too well the meaning of this bold coming of his chief captain. Bidding his friend, the king of Judah, seek refuge in flight, he turned to escape the hands of the warrior. But Jehu cut him down with an arrow, and Ahaziah, wounded by some of Jehu's followers, fled to Megiddo where he died. Thus, in one day, the kings of Israel and Judah perished.

The body of the king was cast into the field of Naboth, and the queen-mother Jezebel, royal and fearless to the end, was thrown from a window of the palace by the chamberlains at the command of Jehu, and perished under the feet of his horses. In this summary seizure of the power, the prophets saw the fulfillment of their highest hopes. They were not sensitive to the atrocities committed by the usurper so long as the long nightmare of the worship of the Baals could be brought to a close.

* * *

4. JEHU'S BLOODY REIGN. (2 Kings 9:14-36.)

Few events in the history of Israel seem more ferocious than the measures undertaken by Jehu to carry out the will of his friends the prophets. Not content with the death of the two kings and the queen-mother, he sent word to the officials of the capital Samaria either to send him the heads of all the family of Ahab to the number of seventy, or to defend their city and fight. They accepted the easier conditions and delivered to him the bloody trophies of the slaughter, which were piled in two heaps at the gates of Jezreel.

He then took his journey to Samaria to establish his kings ship there in the capital. On the way he fell in with a company of royal guests from the court at Jerusalem, coming to visit their relatives, King Ahaziah. These he took and put to death, to the number of forty-two. Was he planning to seize the throne of Judah as well as that of Israel, and to reign as David and Solomon had reigned over a united nation? If such was his thought, it came to nothing, for events in Judah took a very different course.

As he neared the city of Samaria, he was met by Jehonadab, the son of Rechab, the head of that company of desert dwellers and Mazirites that has usually passed under the name of the Rechabites. They were the representatives of the fierce and conservative element in Israel, and rejoiced at the drastic measures Jehu was adopting in behalf of the Jehovah worship.

Jehu now undertook the wholesale extermination of the adherents of the Baal worship. He summoned them under the guise of friendliness to a great festival in honor of their religion. The temple of Baal was completely filled. Then taking pains to assure himself that no worshiper of Jehovah was within the structure, Jehu turned loose upon them the soldiery and slaughtered them to the last one. The symbols of the heathen worship were completely demolished, and the place was turned into a dumping ground for years.

Perhaps the strangest part of this narnative is the prophetic commendation pronounced upon Jehu for this savage reformation, into which he had thrown with himself and such zeal. The prophets undoubtedly believed that the new king was pleasing God, for they pronounced upon him blessings which include the secure rule of his house for at least four generations. It is interesting to compare these extravagant encomiums (2 Kings 10:30), with the condemnation afterward voiced against Jehu and his bloody doings by a prophet who was worthy to stand on a much higher plane than Elisha (Hosea 1:4). But Elisha and the prophets of his day spoke the message of God as they understood it. The growth of insight and the lifting of prophetic levels from generation to generation through the history of the Old Testament is the convincing proof of the divine factor in the work of these devoted men.

* * *

5. LAST DAYS OF ELISHA. (2 Kings 13:14-21.)

The house of Jehu declined rapidly after these first days of furious reform. Already in Jehu's time the Syrians began to ravage the frontier again and to limit Israel's territory. We are informed by the Assyrian monuments that Jehu paid tribute to Shalmanezer II. in 842 B. C., and that this tribute consisted of gold, silver and other things of value. No doubt it was the purpose of Jehu to secure the friendship of the great Assyrian in his contest with Hazael of Damascus, but the tribute seems to have done him little good. He and his son, Jehoahaz (814-797), and his grandson, Joash, (797-781 B. C.), were unable to protect their kingdom, and fell gradually to great extremities of trouble until it seemed that Israel was about to perish at the hands of this strong neighbor.

When Joash came to visit Elisha upon his death-bed, he realized the value of the prophet's work to the state, and cried out, "My father, my father, the chariots of Israel and the horsemen thereof." In this exclamation he voiced the feeling in Israel that Elisha was worth more to the state than armies of soldiers. Even in death the prophet's fierce hatred of Syria manifested itself in his command to the king to shoot with his arrows eastward through the open window, thus symbolizing the undying hatred of the nation for its great antagonist. And when Joash took a bundle of arrows and struck three times upon the earth to please the dying man, Elisha fiercely reproved him that he had struck but three times, intimating that he should have kept on smiting until Syria had been completely destroyed.

A curious legend survives regarding the body of the dead prophet. A skirmish between Moabites and Hebrews took place in the vicinity of Elisha's grave. In burying one of the victims the soldiers hastily threw the body into the sepulchre of the prophet, and instantly as it touched the bones of Elisha the man revived and stood upon his feet.

Thus lived and died the last of the older school of prophet heroes of Israel. Elisha differed from Elijah in living closer to the people, but he shared much of the fierce zeal of his master. And his reforms, though thoroughgoing, brought Israel to a physical weakness that came near the border of destruction. But he prepared the way for a better order of things. The open worship of the Baals was henceforth impossible in Israel. And the memory of the life and services of this remarkable man, weighted as they were with fierceness of temper, and obscured by tradition and legend, remains one of the valuable records of moral leadership in ancient Israel.

* * *

FOLLOWING STUDIES.

Section III will deal with "The Judean School of Prophets;" section XIV will have the title, "Prophets of Northern Israel." Then will come two studies in the life and work of Amos and two on the ministry of Hosea.

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TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The relations of Israel, Syria and Assyria in this period.
2. The Assyrian record of Jehu's payment of tribute. The purpose and the results of this tribute.
3. The historicity of the narratives respecting Elisha.
4. The responsibility of the prophets for the rise of Jehu to power, and for his methods of dealing with the Baal worship.
5. The character of Jehu as captain and king.
6. The permanent values of Elisha's character and service for Israel.

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Christian Endeavor

By W. D. Endres.

TOPIC FOR MARCH 19.

The Dangers and Uses of Money. Prov. 14: 24; I Tim. 6:17-19.

Money, like all other things, if properly used, is a good thing. One of the chief dangers besetting those who have money is they mistake its value. They have often tried to make it a substitute for intelligence, for moral character, and for spiritual worth. With it, they have tried to buy seats of influence and power in politics and society. Men oftentimes foolishly depend upon their wealth as a guarantee to social prestige or to continued power in politics, etc. Then again they have concluded that their wealth has relieved them of all obligation to service in both public and private ways. So widespread has this notion become among the wealthy people that we have a class of people in the world who may very properly be called the "idle rich."

We need to remember that money does not make the man. That in the long run money does not have intrinsic value; that is is a

convenience which may be used for the promotion of worthy ends; that in the end high ideals and serious attempts to realize them are alone worth while. He who would avoid the dangers of money must look first to his ideals and where he is sure that they are right, use his money as a means to realize them. Instead, therefore, of the possession of money relieving us of responsibility it adds to it.

Of course the ideals of the Christian Endeavor lie within the broad field of Christian service. It remains for him to discover in his own particular case the best ways and means possible for putting plans into operation which will realize his aims—a task worthy of any man who has the patience and consecration to work at it.

There are innumerable opportunities at our hands. First of all there are our own immediate spiritual needs. The quiet hour, times and opportunities for reading and study, to keep alive and clear our ideals and to keep our resolutions strong and determined. Then the problem of evangelization—winning others to this same great cause, both at home and abroad offers endless opportunities to any power or ability. And in the third place there are days of practical Christianity. What are the community needs? And most of all what are we doing to supply them? The poor, the sick, the helpless, the neglected, the unruly, all are charges upon us and we dare not overlook them. Need we remind ourselves that here are fields to be worked and that he who has money, other things being equal, is best prepared to do it? Money may be in a bane or a blessing according as we use or misuse it.

A Significant Beginning

The Woman's National Foreign Missionary Jubilee rallies have thrilled great church centers from the Pacific to the Atlantic Coast. The story, in keeping with the spirit of today, is a rapidly passing panorama. In addition to mind and heart power, the utility of many world-forces have made possible speedy, definite, and history-making results. Greatness is born of many preceding births. Fifty years ago specific, organized work for foreign missions was begun by the women of the United States. Forty years later, in "The Upper Room," a place of prayer, at the Ecumenical Missionary Conference in New York City, was launched the United Mission Study Course. Over one-half million books have been sold. This year's book, Western Women in Eastern Lands, emphasizes the half century period. The chairman of the Central Committee, Mrs. Henry W. Peabody, conceived the Jubilee idea. The women of many churches soon caught the vision of possibility. The purpose is three-fold: increased interest in mission study, larger missionary offerings, and the enlistment of new members. A "company of women" have published the Word to great hosts. That our entire brotherhood may share with us the joy and profit of this story, is the mission of this message.

MRS. M. E. HARLAN.

ALREADY HAD HER SHARE.

Still another religious child story deals with diminutive Helen, who at the close of an exceptionally naughty day was told that at this rate she never would be allowed to enter the heavenly regions.

"Well," was the small philosopher's defiant answer, "I can't expect to go everywhere. I've been to 'Uncle Tom's Cabin' and the circus twice, and I s'pise," voicing the family judgment in regard to the coveted and not too numerous "treats" justly divided between herself and her four brothers, "that's about all that's my share for some time."

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Milford church has located as its pastor, H. R. Lookabill.

The Copeland and Lake Fork churches will be ministered to by M. M. Hughes, who has been pastor of the Eminence Church.

Augusta church begins a revival meeting Harch 5th with Evangelist Sword. The pastor, Edwin F. Cornelius, and congregation, are expecting large results.

H. H. Williams, the pastor at McLeansboro, has had nine additions to the church at regular services, since the beginning of the year.

DeForest Mullins is holding a meeting in his home church at Mechanicsburg. Notwithstanding almost impassable roads, the congregations are averaging well.

H. D. Williams and the congregation at Oakwood, of which he is pastor, observed Decision Day, February 19th, resulting in 7 confessions, all from the Sunday-school.

D. W. Conner of Irving, is holding a meeting at Palestine. At last reports there were 15 additions, with a considerable interest, especially among the railroad men.

The local G. A. R. Post, attended the Lincoln Birthday celebration at Newman, where Cortland H. Livingstone, the pastor, delivered a special address.

H. H. Jenner of Stuart Street church, Springfield, addressed the Local Union of Young People's Societies of the various churches of the city, February 20th.

Fulton county churches are making an effort to become a Living Link in Foreign Missionary societies. The county seat is Lewistown where B. H. Cleaver is the minister.

J. E. Story began a meeting at Cowden, February 27th. Several weeks before, he had been in a meeting at Mulberry Grove, with twelve additions the first week, but sickness in the community required the meeting to be discontinued.

Allison church, where J. E. Moyer preaches, is in a revival meeting with B. F. Cato, pastor of Lawrenceville church preaching. Notwithstanding very unfavorable weather, the meeting is drawing large numbers of people and there have been several additions.

J. E. Pritchett, assisted by Charles E. McVay, closed a meeting at Herrin where W. S. Gamboe is minister. There were, during the meeting, seventeen additions. This church is now raising a building fund and is expecting to commence active building operations at the opening of spring.

Guy Sarvis, who together with his wife goes to China this year as missionaries from the Hyde Park Church, Chicago, gave a lecture on "Through the Heart of Africa" at West Pullman recently. Mr. Sarvis receives the highest praise for this lecture wherever it is delivered.

The W. E. Harlow revival at Peoria lasting for six weeks, closed at Central church with 22 additions and a debt of $1,200 liquidated. At West Bluff there were six additions and at Howett Street 17, making 45 additions in all, besides a very material strengthening of the churches.

Watseka church enjoyed a concert given by the Eureka Glee Club. The program and college spirit manifested by the boys won friends for the college. This church, with its pastor, Ellmore Sinclair, is making preparations for a revival. Cottage prayer meetings are being held in various parts of the city.

Before beginning his labor with the church at Litchfield, Charles W. Ross held a meeting at Chapin which resulted in 37 additions, of which number 31 were baptisms. He had the assistance of J. W. Seniff of Pittsfield. Mr. Ross began his pastorate at Litchfield, February 19th and was greeted with large congregations and an attendance at the Sunday-school of 400.

The meeting at Fowler, which district Evangelist J. D. Williams is conducting, has resulted in 12 conversions all of whom are adults. This church is pastorless and this together with the overchurched condition of the town, and an exceptional amount of infidelity, make the obstacles extra powerful, but there are hopeful anticipations of further results.

Clinton meeting, with Evangelist H. M. Barnett, is reaching results. There have been 17 additions and an interest which is promising for many more. This church enjoyed a missionary rally under the auspices of the Foreign Society, with A. McLean and Dr. Shelton and C. S. Weaver as speakers at the evening dinner hour. A banquet was served for men.

The Sunday-school at Carbondale on a recent Sunday had less than 200 in attendance with an offering of more than $68. The pastor's class of men, taught by A. K. Adcock, had an attendance of 30 and this class alone made an offering of $25. Other schools with about the same attendance on that day, had large offerings as follows: Canton, $30. and Havana, $17.25.

Long Point Church, where Rochester Irwin is minister, raised more than $4,000 for local expenses last year and gave the largest missionary offering in the history of the church. The membership was increased 25 per cent, the average Sunday-school attendance was larger than in previous years and the church has made itself a strong factor in dealing with the social and political questions of the community.

The meeting at Cameron, conducted by the pastor assisted by Miss Lizzie C. Goodlander, is succeeding beyond all expectations. So far, 16 have been added, 13 of these were by confession. This meeting is declared to be the best of the four which have been held by the pastor at this place. Miss Goodlander can be addressed at Drakeville, Iowa,

for further engagements as singing evangelist.

Virden church paid all of its expenses for last year and had money in the treasury at the beginning of 1911. During the year about $2,500 was raised for all purposes. Of this amount, the Ladies' Aid Society raised more than $750. During the six years of H. J. Hostetler's ministry here, more than $10,000 was expended. Plans are now on foot for a splendid new church building, which will be erected this year. Mr. Hostetler, as announced last week, will sever his connection with the pastorate the first of April.

G. W. Zink engaged in a debate on the question of Woman's Suffrage, before the Woman's Club at Pleasant Plains. The question, "Resolved, that women should have the right of suffrage," was debated by two women on the affirmative and two gentlemen on the negative side. It is understood that the debate was decided for the affirmative. It is also understood that the negative debaters were inclined to aoccept the decision with more favor than if their own side had been awarded the decision.

A valuable piece of work is being done by D. H. Shanklin of Normal and one that will be appreciated by the Disciples of Illinois. For about two years he has been gathering and compiling data relative to the Disciple churches of the state. This matter, including a brief history of all the churches, will be put into directory form and will also include a short biography of all the preachers in Illinois. This is a service which will prove of great value, and which undoubtedly will be accepted by the Brotherhood with appreciation.

The Christian Endeavor Society at Saybrook observed Endeavor Day profitably. This organization supports a boy in school at the Damoh orphanage in India and finds much interest attached to this piece of Christian service. The Sunday-school here has received its front rank certificate and lacks only two points of being in the front rank. These points will soon be eliminated. The funeral of Lela Fay Hougham was conducted from the Saybrook church, February 18th, by J. M. Francis assisted by the pastor, C. C. Wisher. Miss Hougham was a daughter of C. D. Hougham, a former pastor of this church. Illinois Disciples and the Christian Century join in extending sympathy to the bereaved family.

Jacksonville Church, of Which R. F. Thrapp is pastor, made an offering to Eureka College last month, of $102. Last year, this church gave to Foreign Missions nearly $850. Of this amount $600 supported their living link missionary, Herbert P. Shaw in Shanghai, and the balance was used for the purpose of Mr. Shaw's office equipment. The church expects to duplicate this offering next month. There has been received a Chinese wall banner from Mr. Shaw, which will be displayed on the walls of one of the rooms of the building. The Foreign Missionary rally held in this church during February, was said by Mr. McLean, to be the largest of his tour, up to that point. Every year these rallies are increasing in interest and attendance at Jacksonville. The church has had no revival meeting of its own for five years, but there are additions constantly. Mr. Thrapp is a busy pastor. Evidence of this is in the fact that he was called upon to officiate at eight funerals during one week recently.

The weekly bulletin of Jacksonville church, contained in a recent issue, a unique prescription for Sunday morning tired feeling, as follows: "Mix with 30 or 40 minutes immediately preceding the one when you usually arise, a little ambition, (some hustle, will double the value of the minutes), then mix in your mind a small fraction of your need of instruction, all of your ability to help, and stir continually with a feeling of your responsibility. Put all together and take in one dose every Sunday morning." The author of this has the diagnostic ability of a scientist and his therapeutics will be unquestioned by the advanced schools of medicine. The only question which arises is as to whether the prescription is palatable, and mild enough to induce its usage by the patient. Likely nothing short of such heroic measures will be of advantage. However, when the discoverer of the remedy has had enough test cases to announce favorable results, we shall be glad to give publicity to the facts for pastors of churches where this congregational disease is prevalent.

The Woman's Missionary Society at Evanston is planning to raise its money this year by contribution rather than by teas and sociables. They are expecting a larger offering than in previous years and we predict that there will be more satisfaction over a contribution made in this way, than a larger one made by methods which require absolutely no missionary interest. Regardless of the amount of money raised and regardless of the immediate satisfaction, it can easily be predicted that the society, in days to come, wlil be a more efficient organization, from adopting means for accomplishing purposes, which are appropriate to the purpose itself. It is true that churches and societies make their own methods, but some day we will come to understand that churches and societies are also made what they are by the methods which they adopt. It is not enough that we have a good purpose in view. Unless we have a method equally as good, we will never arrive at the result desired. Many a church needs a quickening of conscience on the means employed for accomplishing things which of themselves are of unquestionable value.

A country life conference was held at Bloomington. It included delegates from all organizations promoting the welfare of rural communities. J. W. Street, pastor of Mackinaw Church, represented the Disciple brotherhood. Such a movement as this has in it possibilities for working out reforms and elevation of the general life of the small town and country. We have been preparing our ministers for the city and have been allowing those who could not secure city pulpits, because of the excessive number of candidates, to gravitate to the smaller towns and churches. It has been mistakenly assumed, that because certain preachers were not invited to the city pastorate, they were therefore equipped for the smaller field. Such is not the case in very many instances. A special type of minister is just as essential in the small town and country as in the city, and, unless that special type is discovered in the minister, he will fail as much as he would, if selected for the city pulpit. What we need, is men who have been trained so that they know the life of people with whom they are to labor, and whose knowledge of this life is as scientific and thorough as is the city minister's acquaintance with urban affairs. The country minister has problems to confront, which are quite as testing as those met in the city. Furthermore, these problems are to be solved by the minister alone in very many instances, while the city pastor has a group of men about him, with intelligence and skill to cope with the situation, even in the absence of pastoral efficiency. The dignity of the minister wno deals with the smaller town problems, is not a whit less than that of the minister in the large community. We need conferences for the ministers of village churches, and those conferences should be directed by the most intelligent and broad-visioned men securable, for such assemblies.

Chicago

By Vaughan Dabney.

Dr. Willett of Memorial Church is preaching a short series of evening sermons on "Modern Religious Problems." Among the themes now being considered are the following: "What is God Like?" "Is Jesus Only a Man?" "What Authority has the Bible?" and "Is the Church Making Good?"

The official Board of the Irving Park church, on the evening of Feb. 28, tendered a banquet to the members and friends of the church, to celebrate the completion of the new gymnasium. About 200 were present. Austin Hunter delivered the address of the evening. Others speeches were made by Messrs Bushnell, Rioch, McPherson, and C. C. Buckner, pastor. As an evidence of the appreciation of their interest and ability, the church presented electroliers to Mr. Lippincott and Mr. Ailsworth, who superintended the construction.

The sixty-seventh quarterly convention of the Chicago Union C. W. B. M., was held Thursday March 2, at the Memorial Church of Christ. The session was an all day one; luncheon was served at the church. Over 200 were in attendance and nearly every city auxiliary was represented. At the business session, it was announced that the money pledged by the union to purchase a stereopticon for Mrs. Maria R. Ford, in Argentina, had been raised. The stereopticon, a gift of the Chicago C. M. B. M. union, will be supplied to Mrs. Ford in the near future. The address of the day was delivered by Mrs. M. E. Harlan, corresponding secretary of the National Organization. Mrs. Harlan brought encouraging reports of the work in other localities, especially emphasizing the results accruing from the Woman's Jubilee Campaign.

The Douglas Park Church held their last services in their old building Sunday, March 5. The property has been sold to the school board, and will be used to erect a new school building. Special musical program, remarks from old members, and the closing song of "Blest be the Tie that Binds," were features of the service. Until their new building is erected, the congregation will have temporary quarters in a store room on Ogden avenue. The old building was erected in 1901 under the direction of Claire L. Waite. It was built at the cost of sacrifice on the part of the members. Douglas Park is optimistic about the future. Recently a great fellowship meeting was held at which time it was announced that the old debt, of $1,600 of some ten years standing, had been wiped out. Consequently, entering into a building campaign, free from debt with money in bank, should prove encouraging to any church. Plans are being made to secure available and choice real estate and to erect a neat workshop inside of six months. Pledges for the building amounting to nearly $1,000, payable in six months, were taken at a recent service.

O. F. Jordan and the Evanston church are getting the utmost possible good out of the current prayer-meeting topics dealing with the contributions of the great evangelical bodies to our common faith. Representative pastors of the various denominations have consented to lead the meetings on the evenings when their respective denominations are considered. For example: On March 8, the topic was, "Our Debt to Lutheranism," and Rev. T. B. Hersch conducted the meeting and interpreted his people. On March 15, when the debt to Presbyterianism is considered, Rev. A. S. C. Clark, a Presbyterian pastor, will be present. Thus the plan moves for the whole course of six evenings in study and appreciation of these

historic religious movements. Mr. Jordan himself is announced to lead the last one of the series on April 12, the theme, "Christian Unity a Power. Mr. Jordan recently invited Rev. B. Fay Mills into his pulpit for an evening address and on the following Sunday night with Mr. Mills' consent spoke on his own view of Jesus which he characterized as a liberal orthodox view in contrast with Mr. Mills' view which seemed extremely destructive.

The representatives from the Disciples of the Federal Council of the churches of Chicago are Dr. H. L. Willett, O. F. Jordan, Austin Hunter, chosen from the ministers. The laymen chosen are Mr. Bushnell of Irving Park, Mr. Curtis of Austin, and Mr. Faddis of Hyde Park. The council, the only representative and authoritative body at work in the city, is to serve as a clearing-house for all the churches.

To the Preachers of Illinois

It has been decided to hold a short session of our Northern Illinois Christian Ministerial Institute at the same time as our Congress at Springfield April 18-20. A program has been outlined for the afternoon of Tuesday, April 18, and will be published in our papers ere long.

This is a great opportunity for our ministers of Illinois. There will no doubt be a record atendance. S. H. ZENDT, Secretary.

The Sower

A sower went forth to sow,
His eyes were dark with woe;
He crushed the flowers beneath his feet,
Nor smelt the perfume, warm and sweet,
That prayed for pity everywhere.
He came to a field that was harried
By iron, and to heaven laid bare;
He shook the seed that he carried
O'er that brown and bladeless place.
He shook it, as God shakes hail
Over a doomed land,
When lightnings interlace
The sky and the earth, and his wand
Of love is a thunder flail.
Thus did that sower sow;
His seed was human blood,
And tears of women and men.
And I, who near him stood,
Said: "When the crop comes, then
There will be sobbing and sighing,
Weeping and wailing and crying,
Flame, and ashes, and woe."

It was an autumn day
When next I went that way.
And what, think you, did I see?
What was it that I heard?
The song of a sweet voiced bird?
Nay—but the songs of many,
Thrilled through with praise and prayer.
Of all these voices not any
Were sad of memory;
And a sea of sunlight flowed,
And a golden harvest glowed!
On my face I fell down there;
And I said: "Thou only art wise—
God of the earth and skies!
And I thank Thee, again and again,
For the Sower whose name is Pain."
—Richard Watson Gilder, the Sower.

Wrote Elizabeth, the poet-queen of Roumania: "Do not be proud of having borne your misfortune. Could you have done otherwise?" A very pertinent question. Inasmuch as we can in no way evade our misfortunes, there is no cause for pride in meeting them. But the spirit in which we meet them is in our own control. In that there may be cause for pride or for shame. —*Great Thoughts.*

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Church Life

F. P. Arthur is in a meeting at St. Louis, Mich.

W. H. Boles is in a meeting with Central Church, Joplin, Mo.

W. J. Lhamon began a meeting at Bedford, Ohio, March 5.

L. H. Otto, former pastor at Princeton, Mo., has accepted the pastorate at Plattsburg, Mo.

E. E. Violett is in a meeting at First Church, Portsmouth, Ohio. He is assisted in the singing by Homer Sala.

Urichsville Sunday-school had an attendance of 447 on a recent Sunday. This is nearly twice their enrollment a year ago.

A successful evangelistic meeting has been concluded at Olive Chapel, New Carlisle, Ind. Fourteen members were added to the church.

M. E. Chatley, formerly of Bowling Green, Ohio, who has accepted the pastorate at Centerville, Ia., began his work there Feb. 19.

A movement is on foot to unite the congregations of First and Central churches, Marion, Ohio. A series of revival services are now in progress at First Church.

J. M. Lowe is working at Conway, Ia., under the auspices of the county association to establish work in the neglected field there. The outlook is encouraging.

F. H. Groom, pastor of Central Church, Tacoma, Wash., preached a sermon recently on "Best Methods of Helping the Poor," which was published in full in the daily press of Tacoma.

Frank Brown of Coshocton, Ohio, has accepted a call to Second Church, Warren, Ohio, succeeding C. A. Reynard, who goes to Toronto, Ontario, April 1. Mr. Brown was a former pastor at Chagrin Falls, Ohio.

W. A. Guy, for several years pastor at Eaton, Ohio, has resigned his charge there on account of impaired health. He will remove to Carnahan, Ohio, and preach for the church there for the present.

The congregation of Wabash Avenue Church, Kansas City, Mo., dedicated their partly completed building on Feb. 26. Addresses were given by J. H. Mohorter, D. Y. Donaldson and Burris A. Jenkins. The cost of the finished structure will be $100,000.

Ben N. Mitchell, who has recently accepted the pastorate at Compton Heights Church, St. Louis, Mo., delivered an addresss on Feb. 26, on "The Religions of India." Mr. Mitchelll was a missionary to this country and made a close study of its customs and religions.

W. W. Burks, of Nevada, Mo., has concluded his meeting with S. G. Fisher at Trenton, Mo. During the services, seventy-seven were added to the church through the consecrated work of both evangelist and pastor, and the workers in the congregation. Arthur Haley directed the music.

February 19 was a great day at Second Church, Warren, Ohio. The Sunday-school had an attendance of 357 and an offering of $19.25, which was given to the cause of home missions. Both church services were well attended, and ten united with the church.

The union meeting of our churches at Topeka, Kan., held by Charles Reign Scoville, is resulting in many accessions. During the first fifteen days there were 464 accessions, 154 being added on Sunday, Feb. 26. These meetings are being held in the large auditorium, which has been filled to its capacity by the large audiences.

At last the announcement has come of the death of F. M. Green, who has been gradually weakening in health for many months. He was buried Feb. 20. George Darsie preached the sermon at the funeral service held in Akron, O. Disciples everywhere will regard tenderly and gratefully this widely known and fruitful minister.

C. A. Freer, pastor at Millersburg, Ohio, will preach a series of Sunday evening sermons during the month of March on Christian Union. The first three sermons will treat the subject from the standpoint of superficial thinking on this question, the great loss by division, and the teaching of the Bible concerning it. The last theme will be "Signs of the Coming of Christian Union."

Geo. L. Snively and O. J. Marks are in a good meeting at Marion, Ind. Despite the fact that Marion has been in the midst of a political campaign, they have had splendid audiences. On Sunday, Feb. 26, twenty-four were added, fourteen being heads of families. Mr. Snively addressed an audience of 2,500 at the Coliseum on Feb. 27, and raised $500 for the temperance campaign.

The three weeks' meeting held by G. J. Chapman with his congregation at First Church, Joplin, Mo., closed on Feb. 26, with good results. The meeting was primarily for the rallying of the membership, but there were also a number of additions. One of the happy features of the last week was a reunion of the old-time members. A number from out of the city were present and letters from former pastors were read. J. Z. Burr, whose pastorate began in 1874, was present and gave an address to the congregation at one of the meetings.

Rededicatory services were held at First Church, St. Louis, Mo., Feb. 26. Many changes and improvements have been made which greatly add to the beauty of the building and to the convenience of the services. This congregation was organized in 1837, the present building being erected in 1888. I. N. McCash of Cincinnati, Ohio, delivered the dedicatory address, and B A. Abbott, L. W. McCleary and J. H. Garrison also assisted in the services.

The following report from Charles Darsie tells of the prosperous growth of his church: Today began my seventh year as minister of the Uhrichsville church. During the past six years 555 have been added to our membership, making the present total 836. The Sunday-school has increased from an average attendance of 235 in 1904 to 409 in 1910. In addition, we have added a large Home Department and a Cradle Roll, making our present enrollment considerably over one thousand. The mortgage debt of $5,500 has been paid. The total financial receipts of the church in the six years amount to $28,000, of which more than $4,000 was for missions and benevolences. My seventh year here began very pleasantly with two added at the evening service.

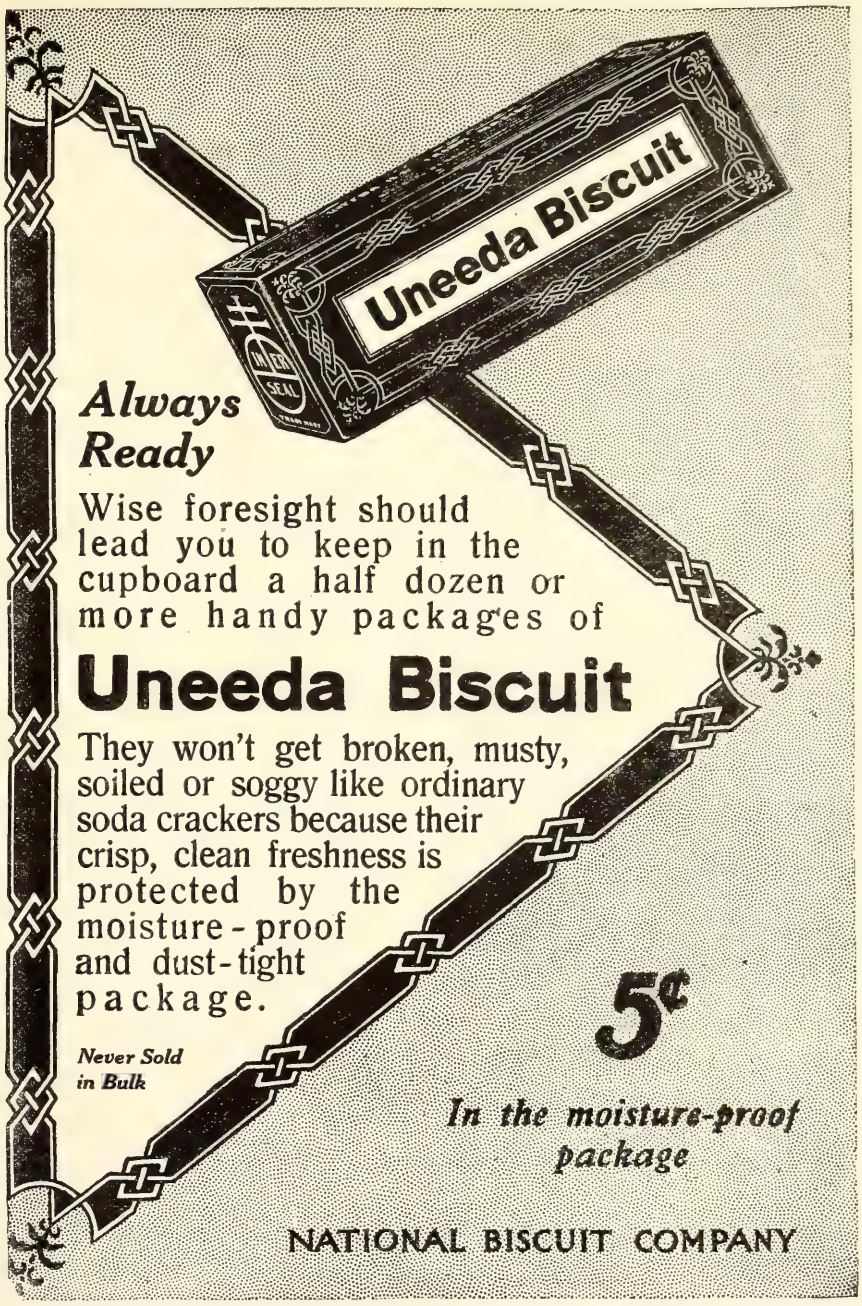
W. J. Lhamon has closed four weeks of service with Harry G. Hill at Third Church, Indianapolis, Ind. The first week was given over to an "Indoor Chautauqua," at which Mr. Lhamon gave a course of lectures on "Comparative Religion." This was followed by a meeting held mainly for educational and inspirational purposes, although fourteen were added to the membership. During this meeting, Mr. Lhamon gave a series of expository sermons and afternoon lectures emphasizing the person and teachings of Jesus. This congregation is now in its new building, which when completed will be one of the most commodious churches in the brotherhood, and under the leadership of Mr. Hill, expects to accomplish great things. With heavy financial demands, the church is now a living link, supporting Elsie Gordon in India. Their Sunday-school is a growing one, and is nearing the 500 mark.

New Field Secretary for the Bible College of Missouri

The position of field secretary for the Bible College of Missouri, formerly held by Professor G. D. Edwards, has been filled by the election of Mr. Richard W. Gentry. There is peculiar propriety in calling Mr. Gentry to this important work. He is a Missourian and a Disciple by heredity, education and personal consent. He was born in Columbia, while his father, Richard Gentry, Sr., was pastor of the church there. He graduated from the University of Missouri in 1905, having attended the Bible College and having begun to preach before his graduation. In 1905-6, he was a fellow in Union Theological Seminary, New York, and assistant to Dr. C. H. Parkhurst. In 1907-8, he acted as supply instructor in Old Testament in the Bible College of Missouri. During 1908-11, he has been pursuing theological studies in the University of Chicago, where he took his B. D. in 1909. He is now a candidate for Ph. D., and is writing his thesis upon "The Growth of the Disciples' Movement in Missouri."

Nothing could be more congenial in view of his attachment to the couse of the Disciples, and in view of his interest in Missouri, than this work which will take him into the fields concerning which he is gathering historical information. He accepts the position as a form of the Christian ministry enabling him to labor for an institution in whose worth and future greatness he believes, while at the same time making a contribution to the literature of the Disciples.

CHARLES M. SHARPE.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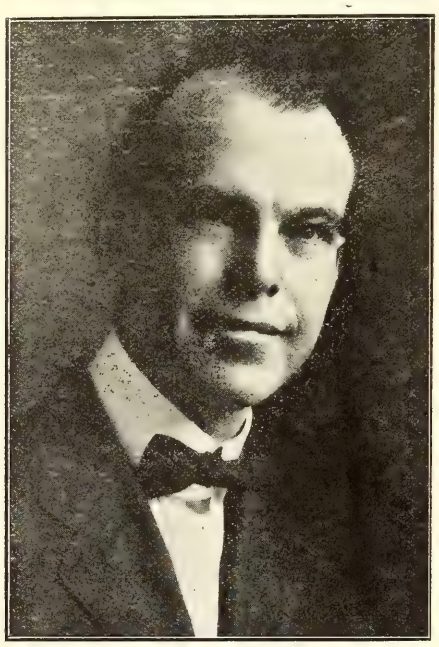
Some one sends us an envelope full of programs and clippings and card announcements intended, evidently, to show the multifarious activities of the Christian Church at Hopkinsville, Ky., where Harry D. Smith, president of the American society this year, is pastor. Among them is an invitation to **hear I. N. McCash,** "one of the ablest, most eloquent and most beloved of the living preachers" of the Disciples. Another is a card announcing an annual Roll Call of the congregation on Sunday, Feb. 26, in the afternoon. "No offering, no pledge, no announcement of Roll Call by mail,"—these



Rev. Harry D. Smith.

promises and warnings would seem to insure a good attendance. Yet another is a letter addressed to all the members of the Presbyterian and Christian churches inviting them to a union meeting of the two congregations to be addressed by a well-known speaker who attended the Edinburgh Conference. The letter is signed by Mr. Smith and the Presbyterian pastor. One more is a menu card prepared for a banquet given the Hon. W. J. Bryan, at which Mr. Smith gave a toast of welcome to the Democratic statesman-preacher. These and other pieces of literature in the envelope indicate the wide variety of activities and interests of the earnest and cultivated ministry of the pastor who will preside at the Portland convention in July. Those churches afforded an opportunity to hear him in the parliaments now being held may be congratulated.

Front Rank States

We are glad to report thirty states in the Front Rank campaign with 666 schools. Clarence L. DePew, State Bible School Superintendent of Illinois says, "Please send me 600 of the Front Rank Form No. 6. Am going after our Illinois schools on a new line and would like to have these at once." Myron C. Settle, State Bible School Superintendent of Kansas writes: "Enclosed find certificates. This makes ninety in Kansas. We are progressing slowly, but watch the Sunflower State when it comes to getting "stickers." It is one thing to get a certificate and another thing to get the gold seal." All our state men are up and doing things in this campaign and we trust the schools will respond promptly. Send in your application at once, either to your State Bible School Superintendent or the National office. We are ready to issue your certificate. Put your school in the "Front Rank."

ROBT. M. HOPKINS,
American Bible School Superintendent.

Urichsville, Ohio

It is my pleasure to assist Charles Darsie and the church at Urichsville, Ohio, in a series of meetings closing Feb. 16. I had been with them four years before for a similar service and it was a pleasure to note the manifest growth in every particular.

Under the leadership of Mr. Darsie the Sunday-school has been thoroughly organized and graded; as a result real Bible teaching is accomplished, the school and church have had a steady and healthy growth, and the pastor has a large place in the affections of the church and in the life of the community.

The meetings were characterized by large audiences; the sincere good will and close fellowship of all the churches and pastors. Sixty-two were added to the church rolls. Twelve were men, fourteen were boys; half were adults. I. J. CAHILL.

Eureka College Letter

The people of Eureka have recently had a great up-lift in a wonderful missionary rally. A McLean, president of the Foreign Christian Missionary Society, was with us and at his best. He had with him Dr. A. L. Shelton, who has spent years in Thibet. Dr. Shelton's message was one of great inspiration. Rev. C. F. Weaver, of Latham, Ill., who spent seven years in Japan, was present and made an inspiring address. Several ministers from other places were in attendance. In the evening eighty men sat down at a banquet in the parlors of the Christian Church. Mr. McLean is very popular in Eureka, and his missionaries rallies are looked forward to with great joy.

Eureka is booked for a great time this week under the leadership of R. P. Shepherd, of St. Louis. Mr. Shepherd will deliver four addresses on Sunday-school work as follows:

1. The Basis of Pedagogical Psychology.
2. The Rise of Religious Pedagogy.
3. Practical Philosophy of Religious Education.
4. The use of the Bible in Religous Education.

He will deliver two popular lectures while in Eureka on "The Progress of Paganism," and "The New Service." Everybody is looking forward with great pleasure to Mr. Shepherd's visit. These are live themes and our people are interested in them.

I am frank to say that the Endowment Campaign is moving too slow to suit me. As we near the end of the campaign, many of our prospects vanish as the mists. We need at least $22,000 in pledges between this and Commencement to put us in the clear. It is possible that our people will let us fail with the campaign so nearly completed? We cannot think that they will. But it remains to be seen as to what the attitude shall be. We are doing everything within our power to secure the pledges, but the deciding vote is always with the people who have the money. We shall continue to believe that the people will do right. H. H. PETERS.

Bethany College Prosperous

The plans and specifications for the Oglebay Hall of Agriculture and Science have been completed and contractors are now preparing their bids for the construction of the same. This new building will stand at the northeast end of the main college building, and will be 126 feet by 60 feet. It will be of fireproof construction, and of Gothic architecture, in keeping with the main college building. It will contain four laboratories, six class rooms, and offices for the president and secretary. The building will cost $35,000 to $40,000.

The Percy B. Cochran Hall, which is to be a high grade dormitory for young men, is now two stories high, and will be pushed as rapidly as possible to completion, as soon as the weather opens up. This building will have 85 rooms, including ten bath rooms. It is also of fireproof construction, and will make one of the handsomest dormitories for young men to be found anywhere.

The Waddington Lectures on agriculture endowed by Mr. Earl W. Oglebay, and which are being delivered in the college every two weeks, are attracting attention, and are given enthusiastic hearing by students, faculty, and farmers of the surrounding community. Arrangements have been made to establish a Chair of Agriculture with the opening of next session in September.

The college has just come into possession of the property in Bethany and near Bethany formerly owned by Mr. C. B. Scott. This property includes the residence now occupied by Mr. Scott, two town lots, and twenty acres of orchard and coal land immediately adjoining the college campus. Mr. Scott and family will soon remove to Cleveland, Ohio. The acquisition of this property at a cost of $7,000 gives to the college almost three hundred acres of valuable farming and coal land. It is proposed to use the Alexander Campbell farm as a demonstrating farm, not an experimental station. By this is meant that some of the best methods in agriculture and horticulture will be used in the plan of conducting a model farm. Beginning with the summer months, the college will be able to offer to a large number of young men opportunities to earn a good portion of their expenses while in college.

Competent engineers are at work preparing plans for a central heating plant, which will supply heat to all of the college buildings, and which will be large enough to meet the requirements of additional buildings as they may be constructed from time to time.

The splendid work done by Mr. Oglebay on the college grounds and the streets leading to the college will be continued during the coming summer. Mr. Oglebay, who is now in the South continues to manifest his great interest in the college, and has already forwarded a substantial check to be used in further beautifying the campus. In addition to this, he is growing in his greenhouses at Waddington some four thousand shrubs and plants, which are to be placed on the campus during the coming summer.

Hon. M. M. Cochran, of Uniontown, Pa., who has made such liberal gifts to the college, has recently purchased another house and lot contiguous to the college campus, and has donated same to the college.

George W. Muckley, of church extension fame, favored us with a visit this week, and delivered, to the faculty and students, one of his stirring church extension addresses. E. P. Wise, pastor at East Liverpool, Ohio, is beginning a meeting in the old Bethany Church, which promises well. George T. Smith, of Roan, Indiana, has been called to the pastorate of the Bethany Church, and will assume his duties March 1. Prof. T. B. Taylor has been delivering, for the past two months, once each week, a course of lectures on Old Testament history.

HIRAM COLLEGE. Send for Illustrated Bulletin, Souvenir Mailing Card and Complete Catalog to PRES. MINER LEE BATES, HIRAM, O.

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in Wheeling, W. Va. These lectures are given under the auspices of the Ministerial Union of Wheeling, and the State Sunday-school Association, and are very largely attended by ministers and church workers generally. President Cramblet is busy, as usual, with plans for the college, and is going among the people in a manner which brings results. At the present time he is assisting a short meeting at Follansbee, W. Va.

The friends of Bethany have never been so enthusiastic as at the present time. The present college year, viewed from every standpoint, is the most satisfactory the college has known. Old Bethany, after many years of struggle, is coming into her own.

GEO. C. NEIL, Sec'y.

Set the American Society Free!

Everybody will regard the action taken by the board of the American Christian Missionary Society against the intrusion into their national conventions of matters extraneous to the work of American missions as manifestly fair and just. The time must come when the hundred and one interests of vital importance to our brotherhood's welfare are considered by a body which is properly constituted with power to execute the will of the brotherhood. The American society is not such a body. No present existing society is competent for such business. To burden any such society with these affairs only diverts attention from the definite task that society is organized to work out. The resolutions as found by the board have been sent us by secretary I. N. McCash and read as follows:

Whereas, much of the time allotted to the American Christian Missionary Society in the meetings of the National Convention is taken up in the presentation and discussion of matters foreign to the aims and objects of this society, and

Whereas, many of the matters so presented and discussed, have been the cause of more or less unfavorable criticism and unjust antipathy to the society and its officers, therefore be it

Resolved, that we urge our President to permit nothing to be presented for consideration on the day assigned the American Christian Missionary Society except such matters as relate specifically and individually to the objects and aims of this society.

Resolved, that it is the judgment of the Board of Trustees that all "joint committees," such as the Committee on Unification, should report, not in the sessions of the American Christian Missionary Society, but to a joint meeting of all the societies represented on the committee.

Series of Parliaments on American Missions

That parliamentary plan used with such good results by the American Missionary Society secretaries last year is being adopted again this year. The president of the society, Harry D. Smith, of Hopkinsville, Ky., will accompany Mr. McCash for a part of the way, being relieved by Vice-President A. W. Kokendoffer, of Missouri, later on, and finally Carey E. Morgan, of Paris, Ky., taking his turn for the finish of the campaign. The following itinerary has been sent us by Secretary McCash:

Itinerary of President Harry D. Smith and Secretary I. N. McCash.

Nashville, Tenn., Monday, March 6; Memphis, Tenn., Tuesday, March 7; Birmingham, Ala., Wednesday, March 8; Atlanta, Ga., Thursday, March 9; Chattanooga, Tenn., Friday, March 10; Knoxville, Tenn., Saturday, March 11; Winchester, Ky., Monday, March 13 (morning and afternoon), Frankfort, Ky., Monday, March 13 (night); Louisville, Ky., Tuesday, March 14; Evansville, Ind., Wednesday, March 15; Madisonville, Ky., Thursday, March 16; Paducah, Ky., Friday, March 17.

Itinerary of Vice-President A. W. Kokendoffer and Secretary I. N. McCash.

Poplar Bluffs, Mo., Monday, March 20; West Plains, Mo., Tuesday, March 21; Springfield, Mo., Wednesday, March 22; Pittsburg, Kans., Thursday, March 23; Nevada, Mo., Friday, March 24; Independence, Mo., Monday, March 2; Higginsville, Mo., Tuesday, March 28; Marshall, Mo., Wednesday, March 29; Carrollton, Mo., Thursday, March 30; Moberly, Mo., Friday, March 31.

Itinerary of Secretary I. N. McCash and Carey E. Morgan.

Columbus, Ohio, Monday, April 3; Bellaire, Ohio, Tuesday, April 4; Washington, D. C., Wednesday, April 5; Richmond, Va., Thursday, April 6; Baltimore, Md., Friday, April 7; New York, N. Y., Saturday and Sunday, April 8 and 9; Scranton, Pa., Monday, April 10; Philadelphia, Pa., Tuesday, April 11; Johnstown, Pa., Wednesday, April 12; Pittsburgh, Pa., Thursday, April 13; Washington, Pa., Friday, April 14.

The pastors acting as hosts will make constant announcement in the city where the parliaments are held, inviting all the church and friends to attend. Preachers and churches within 100 miles should be urged to attend. These parliaments are small national conventions. No live, wide-awake pastor or leader in church work can afford to miss them.

Foreign Missionary Notes

We trust the churches will send in their offerings at the earliest possible moment. The society has been obliged to borrow heavily at the banks, pending the March offering. The missionaries had to be paid. Be prompt and help us save interest.

The Seventh Christian Church, of Indianapolis, Ind., Clay Trusty pastor, becomes a Living-Link and supports Mrs. Paul Wakefield, in China.

Dr. C. C. Drummond, of Harda, India, writes that the plague has broken out and about half of the people have left the city. Our missionaries are staying at their posts, teaching and healing the people.

Highland, Kansas, enters the Living-Link class. Hugh Lomax is the pastor. The church does not have a large membership and this is a great advance step.

Fifteen were baptized in and near Manila, Philippine Islands, in December.

"The Social Significance of the Teachings of Jesus," by Prof. Jenks of Cornell University, is being eagerly read by Japanese students. It is estimated that almost 150,000 have read it.

Mr. C. S. Cooper states in The Century that 225 representative Chinese college men have joined Bible classes in Shanghai. Think what this means!

It is difficult to supply the demand for Bibles in Korea at twenty-two cents per copy. Thousands are learning to read solely by the use of the Bible.

We have some members of the Christian Church at Benguet, among a tribe known as Igorrotes in the northern part of the Island of Luzon, Philippine Islands. They are a non-Christian tribe. They are peaceable and industrious. We ought to send a missionary to them. They are calling for one. These people live in compact, well-built villages. They have fine herds of cattle. They raise rice, cotton, tobacco, etc. Here is found the most developed and most nearly scientific agriculture in the Philippine Islands. A great work could be done here if we could send a preacher of the gospel.

Dr. A. L. Shelton, of Batang, Tibet, who is home on furlough, writes us as follows:

"Brother Ogden's work is the best work I saw in coming entirely across China, but he needs a chapel so badly and a small school building. Miss Dilts, of Kentucky, has generously given the money for Dr. Hardy's hospital. He also needs beds and fixtures for it. Could you see how he has to care for his patients, they would be provided tomorrow. We need two more families so very badly. They beg us to come to other places, but we are too few. Can you help these people to get a knowledge of Christ, which they never can get without your help?"

Church Extension Notes

The Monthly Board Meeting.

The regular monthly meeting of the Board of Church Extension was held on February 7. At that time 47 applications were before the Board. Some of the churches that had been requesting loans since last July received answers at this meeting. Many of these loans were granted out of our Annuity Fund, at 6 per cent. Thanks to several who have sent annuities recently. The following were promised aid: Bennett, Neb., $1,250, 6 per cent; Chester, W. Va., $400, 6 per cent; Martinsville, Va., Fayette St. Church (colored) $1,000; Lone Oak, Texas, $1,250, 6 per cent; Del Rio, Texas, 1st Church, $1,250; Nampa, Ida., $2,500, 6 per cent; Pampa, Texas, $500; Basin, Wyo., $700; Fullerton, Ky., $250; Palisade, Colo., $500; Cumby, Texas, $500; Monett, Ark., 1st Church, $1,250; Williamson, W. Va., $3,000; Murfreesboro, Tenn., $4,000, 6 per cent; Jackson, Miss., 3rd Church, colored, $400; Edgemont, S. D., $600; Winona,

DOCTOR MAULSBY'S GIFT TO DRAKE UNIVERSITY AND MISSIONS.

The training of missionaries for foreign lands was greatly stimulated when Doctor Macy Barnard Maulsby and wife bequeathed to Drake University $33,000 for that express purpose. The income on this fund will assist 33 students annually.

Doctor Maulsby was brought up a Quaker and became a Disciple late in life. He was a direct descendant of two famous ancestors who came to America in the early days that they might have religious liberty. His paternal great-great-grandfather was none other than "John Maulsby," who came over with "William Penn." His maternal great-great-grandfather was the noted Baptist, "Thomas Macy," the first white man to settle on old Nantucket Island. While the doctor could boast of his ancestors he was too modest to mention them; and we only learned of this relationship long after his death.

Doctor Maulsby was, however, proud of being a child of the King, and wished to devote all his resources to pushing forward the King's Business. He proved a worthy descendant of those who prized real liberty His devoted wife, Mary Harriet Maulsby, heartily shared this purpose with him. What better choice could have been made? Who can estimate the final results of the gift of this worthy family on the world's history?

Drake University deserves our most earnests support. Already she enrolls 1,800 students, 200 of whom are in the Bible College. The school is surrounded by some of our strongest churches led by such preachers as C. S. Medbury, Finis Odleman, H. E. Van Horn and others, a most inviting place for training missionaries and preachers.

To maintain this great school costs over $500 per day. To meet these growing demands the University must have $500,000 additional Endowment Funds; $100,000 of this has been pledged on condition that the balance be raised soon. If you can help or will assist others to give, please write at once for instruction. Address,

Drake University, Des Moines, Ia.
J. H. Stockman, Comptroller.

Minn., $1,250; Truscott, Texas, $200; Paducah, Texas, 1st Church, $1,000; Fort Worth, Texas, 1st Church, Riverside, $500; Wewoka, Okla., $800; East Columbus, Ind., $500; Breckenridge, Texas, 1st Church, $1,250; and Duluth, Minn., $100,000.

The only large loan granted was $10,000 to Duluth, Minn., for the purpose of helping them to secure a $30,000 church property. It will be remembered that this application for $10,000 was enthusiastically endorsed by the Topeka Convention, because we have never had anything in Duluth except a little frame building so inconveniently located that no one would go there. By the help of the corresponding secretary last June, a section of the city was selected in which to build a new church. The brethren have already secured the lot at a cost of $5,000 and will erect a $25,000 building. It is recognized by all our work in the city that no impression can be made upon Duluth, except by a creditable building. Our board is sure that the brethren universally will endorse their action in helping Duluth with this loan. In Duluth and Superior, which are the cities at the western end of Lake Superior, there are 125,000 people or more.

During January loans were closed to Hopkins, Mo., $1,500; Haggerman, N. M., $375; Erskine, Alberta, Canada, $600.

Since our last report annuities of $1,000 from a friend in Illinois, $5,000 from a friend in Kansas, $2,000 from a sister in Texas, and $150 from Ohio, were received. It should be remembered that annuity money goes at once to building churches and that the churches are glad to get it when they cannot get 4 per cent money.

In all this church extension work it should be remembered that the extension fund is loaned only to such churches as cannot borrow elsewhere, except at exorbitant rates of interest or on short time. We have found in our experience that when churches borrow at exorbitant rates on short time, it means to invite disaster.

G. W. MUCKLEY, Cor. Sec.

National Benevolent Association

The Association has prepared a very attractive cantata for the use of the Bible Schools at Easter. It is full of soulful music adapted to children and young people. It will be sent free to all who will agree to use it in the interest of the widow and the orphan. Orders are coming in rapidly. Better send your order in at once.

The Association has received a number of good annuities. An Ohio sister has given $750; a good Indiana sister has given $125; a good Iowa brother has given $500; and now comes a Kansan with a gift of $10,000. The Lord's children are just learning how to share with their Father in acknowledgment of His goodness.

The canvass for funds for the great national hospital to be established in Kansas City is progressing nicely. We need about $10,000 more. Kansas City people have given $340,000 for this purpose. Every member of the church ought to have fellowship in this most important enterprise. Send your subscription in at once.

A word from Dallas, Texas, informs us that the new building is about ready for occupancy. This will be good news to a number of old people who have patiently waited for the completion of this home.

We wish to remind every Bible School in the Brotherhood that a contribution for benevolences is one of the requisites to a front rank place. An Easter contribution from every Bible School is one of the requisites to the efficient support of the large number of children and aged brethren committed to the church's care. JAMES H. MOHORTER.

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Charles Clayton Morrison, Editor

The Bethany series is now developed to the point where it supplies the entire school—children, young people and adults. The publishers ask all Sunday-school workers carefully to consider the following outline of Bethany publications:

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Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV.
Second Year—Teachers' Text Book—Part I, II, III, IV. Large Pictures (9x12 inches)
Beginners' Stories—(Illustrated folder for Pupils)—Part I, II, III, IV.

Primary

Lessons prepared by MARION THOMAS

First Year—Teachers' Text Book, Part I, II, III, IV. (With picture supplement).
Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV.
Second Year—Teachers' Text Book—Part I, II, III, IV. Large Pictures—(6x8 inches).
Primary Stories—(Illustrated folder for pupils)—Part I, II, III, IV.

Junior

Lessons prepared by JOSEPHINE L. BALDWIN

First Year—Teachers' Text Book—Part I, II, III.
Pupils' Book for Work and Study—Part I, II, III. (With picture supplement).
Second Year—Teachers' Text Book—Part I, II, III, IV.
Pupils' Book for Work and Study—Part I, II, III, IV. (With picture supplement).

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Lessons for first year prepared by MILTON S. LITTLEFIELD

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The curriculum outlined above furnishes a comprehensive course of religious instruction. It comprises not only the biographies, history, literature, and teachings of the Bible, but also lessons on the history and heroes of the Christian Church, of missionary enterprises, philanthropic movements, and moral reforms.

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Volume XXVIII. March 23, 1911 Number 12

New Light on the Life of Thomas Campbell

By Dr. Errett Gates

The Woman's Jubilee

Story of Trans-continental Triumph

The River of God

Editorial

CHICAGO

The Christian World

A Department of Interdenominational Acquaintance.

Baptist

The Baptists in the United States, according to the figures of Dr. H. K. Carroll of the Methodist Missionary Society, now number 5,454,873. This does not include the Free Baptists, of whom there are 90,000.

The Southern Baptists have fixed their aim on one million dollars for home and foreign missions.

The *Baptist Standard* (Dallas), is more than willing to let the Congregationalists have Dr. Aked. It says of him: "Since Dr. Aked became pastor of the Fifth Avenue Baptist Church in New York, he has seemed to feel it was a part of his mission to Americans to break down the hedges and turn all the world into a Baptist church, baptized or not baptized. His 'broad-mindedness' will find its appropriate fitting in a place where people do not have to believe anything in particular."

Dr. E. E. Folk, editor of the *Baptist and Reflector* of Nashville, has resigned his position at the head of the Anti-Saloon League of Tennessee. During his period of service with the League, the phohibitory law was passed by the legislature. He is a brother of ex-Governor Folk of Missouri.

Dr. Russell H. Conwell, pastor of Grace Temple, Philadelphia, is sixty-eight years old. His birthday was observed by a party of friends to the number of 430, who showed their appreciation by words and by gifts.

Primitive Church Not Yet Restored.

The man who can demonstrate, to his own satisfaction, that the church to which he belongs conforms to the New Testament model in belief and practice can be found in almost any denomination and in any community. He is so much in evidence that we are surprised when some one stands forth to deny that the church of the New Testament sort is now in existence. Prof. Henry C. Vedder is ready to deny and he does it in these words:

There is not a Christian church in existence, anywhere in the world, of any denomination whatsoever, that conforms to the New Testament model. Not one. Certainly not any Baptist church. Is there a Baptist church of Chicago? No, but a very different thing; a score of Baptist churches. And where in the New Testament do you find the model for the Baptist or Congregational church of today, with its single pastor and board of deacons? Where the ruling elders and the presbytery of Presbyterianism? Where the diocesan bishop of the Episcopal church? Every one of them claims to be following the New Testament model and criticises the others for departing from it; and the claim of every one is discredited by the unanimous consensus of the highest scholarship.

For President World Baptist Alliance.

A writer in *The Watchman* advocates the election of Dr. Robert Stuart MacArthur to the presidency of the World Baptist Alliance. Dr. MacArthur has visited all the principal European countries and has studied missions at first-hand in Japan, China and India. The fitness of the man for the honor is thus set forth:

And does not his unusual record call for unusual recognition? For forty years the pastor of one church in America's metropolis, he has wrought heroically and triumphantly. Never once during this long period has the breath of suspicion fallen upon him, nor ever once has he been disloyal to our denominational fundamentals. He has been unshakenly true to all the highest and noblest ideals of Christian manhood. Into the membership of Calvary Church he has had the privilege of welcoming 5,000 persons; and during his notable pastorate, this church has contributed for missions,—City, Home and Foreign—more than $2,000,000. Of this amount only about $300,000 was expended in New York and vicinity. The magnificent balance, under his direction, was used to send the King's evangel to the very ends of the earth. Nor has his ministry been confined to ordinary church limits. Our educational interests have felt his impress. By voice and pen and example he has been untiring in his efforts to better political and social conditions. He has brought himself into contact with humanity at the point of need, and everywhere has touched men's lives to finer issues. Serving by the world's roadside these four decades, he has been "a friend to man."

Congregational

Dr. Gladden's Golden Anniversary.

At the celebration of the fiftieth anniversary of the ordination of Dr. Washington Gladden at Columbus, Ohio, the mayor of the city said, "I regard him as Columbus' first citizen." The president of the Chamber of Commerce gave it as his opinion that Dr. Gladden was "one of the greatest constructive forces the city ever had." "The city's worthiest citizen," was the pronouncement of Governor Harmon. Dr. Graham Taylor, from whose article in *The Survey* these quotations are taken, adds:

Not any the less, but all the more, for all that, Washington Gladden is justly regarded by those who know him best and have worked with him most as the highest type of the ministry in his day and generation, as tested by the spiritual results of his pulpit and pastoral work to be seen in the characters of his people and the influence of his church; by the way in which his interpretations of life and religion to each other stand the test of time; by the strength and beauty of his devout life and spirit as they are reflected in the simple yet profound hymn of his own soul, in which he gathers to himself in praying:

O Master, let me walk with thee,
In lowly paths of service free,
In hope that sends a shining ray
Far down the future's broadening way.

Dr. Gladden's Message.

Dr. Gladden has not shunned to declare the whole counsel of God concerning man's duty to man. He has believed and taught that Christianity is a religion for the whole of life, that if we cannot Christianize business and industrial life the message of the church is of no particular value. He has this to say of the teacher of religion:

The plea of the religious teachers that they are incompetent to deal with social questions is a fearful self-accusation. They have no right to be incompetent. If there are any subjects on which they are bound to have clear ideas and sound convictions, they are these subjects, which concern the relations of men in industrial society. Shall the teacher of religion confess that in the arena where character is mainly won or lost, where the life of the church is at stake, where the destiny of the nation is trembling in the balance, he is unfit for any efficient service? It is as if a physician should declare that he would only prescribe for nettle rash and chickenpox and like disorders, but that he declined to deal with typhoid, or diphtheria, or tuberculosis, or any of the deadly diseases. The services of such a physician would not be in great demand.

Presbyterian

Critic Accepts Chance to Practice.

Dr. William J. Dawson has accepted the pastorate of the Old First Presbyterian Church, Newark, for a year and will soon begin his duties in Newark. The usual pastoral duties will be performed by an assistant pastor and by deaconesses. The *Congregationalist and Christian World* comments thus on the event and the man:

Here we have another instance quickly following that of Dr. Jowett of the willingness of English Congregational ministers to put on Presbyterian harness, though in Dr. Dawson's case the position is accepted only for one year. In the six years since he has been in America he has given himself to lecturing and authorship, though he has also participated in evangelistic campaigns both in connection with Dr. Chapman and other evangelists, as well as independently. For one reason and another not all the sanguine anticipations cherished six years ago concerning his work as an evangelist have been fully realized. On the other hand, some of his "missions" have yielded considerable fruit. One of the most noteworthy converts in meetings conducted by Dr. Dawson was Professor Hale of Schenectady, the son of Edward Everett Hale. Having now had six years respite from pastoral duties and having in the meantime written two pungent novels setting forth the opportunities before the churches for social service, along with rather caustic comment on their apathy and selfishness, Dr. Dawson now has a chance to put this ancient and wealthy Newark church in line with the demands of the times. Not every evangelist or author or theological professor or editor who from the seclusion of his roving pulpit or study or sanctum, makes the church the object of playful wit or biting sarcasm, is eager to get into the traces of the regular pastorate once more. We trust that Dr. Dawson's courage and hopefulness will outlast this experimental year, and that at its close both he and the Old First in Newark will want to go on together for a long period of time.

Miscellaneous

The Church and the Mails.

Protestants as well as Catholics need to be reminded now and then of the fact that in the United States, church and state are separate. The church that makes the strongest appeal to the mind of the average American citizen asks no favors. The action of the American Federation of Catholic Societies at New Orleans with reference to censorship of the mails brings out this protest from *The Public*:

If consummated, their proposal would bring all religious discussion under the ban of any postmaster general angling for the "religious vote." What this federation is reported by the dispatches to have proposed is the exclusion from the mails of "literature that defames God or Christ." The implication, of course, is that only ribald denunciation shall be excluded. Even so, the Postmaster General's function would be carried far beyond the suppression of ribaldry. It would get to meddling with serious discussions of religious subjects.

The religionists that cannot hope to hold their own in the hearts of the people without any further service from the postmaster general than he renders to all faiths and to none, are not warranted in calling on that functionary for special help. Ribald assaults upon theistical names hurt no one but their authors; serious discussion of theistical claims can hurt nothing but falsehood. The man who asks the state to protect his religious beliefs, beyond securing him equal freedom with all other believers, however different including those who believe in unbelief, thereby confesses his own lack of faith; and that is what the Catholic Federationists have done for themselves.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The River of God

"There is a River the streams whereof make glad the city of God."

Most of the cities of importance in oriental nations have been built beside rivers. Babylon was situated on the Euphrates, which carried its wealth to the Persian Gulf. Ninevah lay along the shore of the Tigris, and even crossed to the opposite bank. Thebes and Memphis were both the children of the Nile, and owed to its muddy current their commerce and life. Even Damascus, afar in the desert, was watered by the beautiful stream, the Abana, that came down from the snows of Lebanon.

But Jerusalem was not so. It was upon the heights, in a rough country, with a bleak outlook, and the desert not far away. The tumbled mountains about it looked like the fragments of a broken world. There are no streams to water it. There are only wadies, down which the sudden passion of storm wastes itself, or the heavy winter rains find a passage to lower levels. The city is dependent upon its pools, in which it stores up water for its needs. Water has always been rare and precious at Jerusalem.

In fact there are no rivers that have significance in all Palestine. The Jordan is a crooked, tumultuous, muddy, rushing stream that dashes downward from the Sea of Galilee and pours its waters into a suicidal grave at the Dead Sea. The Arnon and the Jabbock lie afar from the centers of Palestine's life, and the Kishon is scarcely more than a brook, that rises at times to a torrent when the floods break upon the great plain.

But there were times when the distress of Jerusalem was even deeper than its thirst for water. One of these moments was chronicled by the author of the forty-sixth psalm. At that time the city was in distress. Sennacherib, the Assyrian, had come with his besieging hosts. The foe was at the gates. Threats and suffering were the order of the time. The nations had arisen against Jerusalem in anger. Their engines of war were mounted for the attack. Their weapons gleamed in the sun, and their horses and chariots brought terror to the hearts of her defenders.

It seemed as if the earth were in ruins; the pillars of the earth were shaken. The mountains were overturned in vast confusion. The sea of trouble foamed in turmoil. All was chaos.

But the poet was undisturbed. Jerusalem might be environed with armies. Her people might look out upon a desolate and stricken world. Her enemies might rage, and nature might be tossed in confusion, but within the hearts of some, at least, there was peace. For amid all the desolation and anguish there flowed the deep untroubled current of the River of God.

There were invisible forces marshalled for the defense of the city. Her moral history, her past achievements, the presence of the temple of God with its undisturbed ministries of piety, the national ideals which had been the outgrowth of centuries of prophetic teaching, the homes in which there dwelt the serenity of domestic piety and love, and the splendid possession of the records of heroes and martyrs, patriots and saints, the self-devoted men and women who made up the glorious story of Israel's life—all this was in itself a deep and refreshing stream in which the thirsty and afflicted soul could find coolness and refreshment.

"There is a River the streams whereof make glad the city of God."

The landscape of modern life reveals much that is unlovely, sordid, hard, barren and selfish. It would be easy for a pessimist to enumerate sufficient causes for depression to cast a gloom over the most cheerful and enthusiastic spirit. And indeed those of us who are least likely to be accused of pessimism come upon signs of ruin and tokens of evil so alarming that the promise of the modern world seems little worth.

And yet the River of God is here. It is unseen, but none the less present. Life-giving and ever-deepening, it goes on its beneficent way.

Ezekiel saw in his vision the stream that issued from under the threshold of the House of God, and as it flowed eastward, it deepened and widened until it poured its fresh and sparkling waters into the deep trench of the Arabah, sweetening even the salt wastes of the Barren Sea.

So the River of God flows through our world of care, sorrow, and discouragement, and its course may be traced by the refreshment it brings to the careworn and the troubled of the age. Those who sit by its moving current are heartened by the consciousness that God is working out the purposes of his gracious will even in spite of the wrath and ruin of human life. Nature is gradually subdued and made the servant of man. Her fields are explored, penetrated, mastered, and subjected to the service of mankind. Humanity becomes yearly more sensitive to its rights and duties. Manhood becomes a nobler thing, gradually disengaging itself from its brute inheritance of fear, pain and ignorance.

The mastery of self goes onward to richer completion. Appetites, passions, habits, weaknesses and sins are put under foot. Cruelty vanishes as the river goes onward to the sea. Animal life shares in the new reign of good-will. Womanhood is emancipated from the degradation and slavery of former ages. The child is no longer mistreated and neglected, but is made the object of domestic concern and of public attention.

The prisoner in the constraints of confinement and the criminal pursuing his unsocial career are less regarded as the enemies than the wards and patients of the social order. The sick and the insane receive a new consideration. And the old barbarities practiced against them are pushed back into the darkness.

The higher moralities of life are coming to their own. The world is more sensitive to evil than ever before. The horror and barbarism of war becomes evident to the least thoughtful. The strifes between classes in modern industry are increasingly irrational and inexcusable.

Religion, too, shares the freshening influences of the River of God. It is more ethical and satisfying. It appeals to the mind and the heart of man as never in the past. The reality of God, the meaning of the work of Christ, the actual experience of salvation, the practice of personal piety, the cultivation of happiness in friendship with God and those like-minded with Him, the certainty of life's permanence, and the marvelous outreach of the world with which we have to do, are all results of this freshening onward flow of the River of God.

Eden had its river at the dawn of history. So will the greater Eden have in the time to come. There the river of water of life flows continually, and that river proceeds out from the throne. On the banks of that river is the City of God, and there is the Tree of Life, whose roots take hold upon the foundation of the world and whose leaves are for the healing of the nations.

"There is a River the streams whereof make glad the City of God."

Social Survey

BY ALVA W. TAYLOR

The Tragedy of the Born Blind

There are 80,000 blind adults in the United States. How many poor babes, born blind, never reach a maturity with all their faculties, let alone with average use of those senses left them! Here is where the poverty of the poor devours the innocents. Multitudes of the poor of the cities have no accredited physician at the trying hour of birth. Medical prophylactics saves many from blindness. The most ordinary physician knows how to wash the eyes of an infant so as to secure against possible blindness. Born blind or early becoming blind, the little unfortunate must struggle against the untoward circumstance of an ignorant and overworked mother who neither knows how to train ear and hand to take the place of the eye nor has the time to save her little one from dirt and from picking at the closed organs. Through both these means disease and idiocy come in. The untutored mind fails to develop and with no development atrophies. The poor little victim of a pauper home or of orphaned fate is sent to the common home for dependent and defective children and receives nothing but the necessary care of body, in the company of those who are born or made imbecile and weak-minded. One little girl was rescued at the age of five, apparently a near imbecile; today at ten she is a bright school girl and as full of promise as any child of ten years. The blind child needs expert training. The story of Helen Keller is a challenge to all who love their kind and who pity the unfortunate to provide for "these little ones." They must be saved from the tragedy of a nature that is pitiless. When her laws are not used for good she uses them for ill. To direct touch and sound is to adjust the faculties to their limited means of sense and provide against the mental loss that the lost sense must otherwise bring. It is pitiful to see the awkwardness of the blind, even the uncouthness, when it could all be prevented by proper care and training. The Dyker Heights Home of New York has failed to awaken the apparently lost sensibilities of but one out of eighty-two cases where they received them while the brain was yet plastic. It takes months often, but what a world they give these little souls! Here is a task that challenges benevolence more than state, for it must be done in compassion.

The Crowning of a Booze Maker

Adolphus Busch and wife recently celebrated their golden wedding anniversary in their palace at Pasadena. This master genius of brewers seated himself and wife upon a throne and the aged maker of booze placed upon the head of his wife a diadem that cost him $200,000. About them were strewn $50,000 worth of flowers and on display were $300,000 more in presents from friends and politicians far and near. President Taft sent a present and his congratulations. Ex-President Roosevelt sent a beautiful golden loving cup. Were they the gifts of friendship or for the sake of political welfare? The head managers sent gifts worth $20,000. Altogether it was a Roman holiday with the Caesar of brewerydom as the conquering hero. Such profligate waste of money upon the ego of an old man is part and parcel of his trade. It has trickled into his coffers from the homes of working people who drank his beer, nickels taken out of the mouths of children and off the backs of women. Mr. Busch's brewery employs 5,000 people. They work solely for the wages they get. They work for a cause that adds nothing to human wealth or welfare and if they were employed in making the shoes and bread that beer money might buy they would earn as much for themselves and contribute several times as much to the channels of trade, to say nothing of the saving of human woe. These employees celebrated in St. Louis while their hoary old lord was feasting in Pasadena. They met in a great hall and had such a time as booze makers would be expected to have. Libations of the amber fluid flowed to the god of their Bacchus inspired trade and in their simple hearts they lauded the great booze maker as their benefactor. King Alcohol was lauded and enthroned, and under brilliant lights those who profit by the business recked not of the scenes in alleys, slums, pauper asylums and prisons. Mr. Busch protests that by making beer he is the true friend of temperance. He also protests that by making beer he employs thousands and is thus also the true friend of the poor. He doth protest too much.

In at the Little End—Out at the Big

The New Jersey Bureau of Labor and Industries reports, as a result of investigations, that the cost of food stuffs has risen 40.96 per cent in the past twelve years and that the average of wages has gone up but 22.2 per cent. These investigations but confirm the disclosures of many others made in recent years. There is difference of detail but none of fact, and the detailed figures do not vary more than must be expected. That housing, clothing and other necessities of life have fully kept pace with increase in food none will deny. Thus the man who works by the day or week has had the little end of the horn of plenty enlarged but has seen large rents made in the broad, big end. His surplus is less than a decade ago. The poverty line is nearer. It matters not what one receives; it matters solely how much he can buy and save. Eighty-five years ago Princeton college dormitory consulted gravely over the matter of raising board from 85 cents to $1.00 per week, and concluded that the rise in cost of living demanded it. Today students pay not less than from three to five times as much and are no better nourished. Elderly men tell us of their getting their start on 50 cents per day. But with that half-dollar they could take home more meat and flour than the modern working man can with his day's wage of three times as much. Wheat was grown on $10 land then while it is now grown on $100 land. Secretary Wilson says there is great waste in the middleman system. A farmer put a note in a barrel of apples sent to the Chicago market. It said, "I got $1.87 for this barrel of apples, what did you pay?" The man who found the note had paid full twice the $1.87. It is not the individual middleman who is to blame. It is involved in the system. The system must be somehow simplified and made more direct and responsive to the laws of economy. The Interstate Commerce Commission denied the petition of the railroads to make higher freight rates by demanding that management be made more scientific and economical. Astounding waste will be revealed in the wholesale management of vast corporations. Under the rule of "as much as the traffic will bear system," great properties were capitalized up to their earning power instead of being run for the benefit of the public and on dividends that were adequate to their cost. The consumer is paying the bill and the working man is the one who feels the pinch.

Vetoing the Lords

The Veto Bill has passed the second reading in the British House of Commons. That means that it comes now to the fighting stage. The ministry received the full voting strength of the Liberal coalition. The Lords are to propose a counter measure, reforming themselves. It is like our cry that the tariff be reformed by its friends, well instanced in the Payne-Aldrich bill, reformed, that is, in the interest of its friends and beneficiaries. One of the alluring proposals they make is that of a Referendum instead of a reform. The word Referendum is an alluring word when a great Democratic movement is on. But one needs to know how far it applies and under what terms before he gives it endorsement. In this country there is a tendency for the foes of democracy to father referendum measures and to strike the principle a death blow, if possible, by so burdening it with unworkable provisions and giving it so limited an operation that it will produce nothing good. They then hope to kill the principle. So our most gracious Lords propose a Referendum whenever it suits their obstinacy. They do not propose that the people shall have power to initiate measures, nor that the Commons shall be empowered to appeal to the people at any time. What they propose is that when they do not approve a measure favored by the Commons, instead of allowing the Commons to prevail and make it a law, they shall have one more chance by appealing to the electorate. Perchance they might win. At any rate they save themselves intact. It means, of course, that the people would not vote on Tory measures for the Lords is always Tory and so will agree to the bills of a Tory Parliament. It does mean that a Liberal Parliament would have to run the gauntlet of a popular election over every contested issue that a Tory House of Lords might wish to raise. The Veto Bill provides for a five year Parliament; for the right to make financial bills effective at the end of any session whether approved by the Lords or not; for the right of the Commons to make any bill a law after the Lords have rejected it in three successive sessions. In other words the power of veto becomes the sole right of the Commons instead of the Lords.

"One means very effectual for the preservation of health is a quiet and cheerful mind, not afflicted with violent passions or distracted with immoderate cares."

Temperance Notes

Gov. Osborn, of Michigan, is proving one of the new progressive Governors. He advocates County Option.

Eighteen state capitals are now dry.

Germans drank three gallons per capita less beer last year than ten years ago. The decrease last year was one and one quarter gallons.

The Supreme Court of Ohio has upheld the law that penalizes the solicitation of orders for bottled booze in dry counties. It costs $400 to write one letter asking for a dry territory order and twice that much for the second.

The Commercial Travelers of Indiana resented the claim that their crowd demanded booze in the hotels for "comfort and convenience" by passing a resolution in their last convention declaring they did not make any such demand and preferred, as a rule, the dry hotels.

Great Britain reports the smallest trade in Scotch whiskey last year that the trade ever realized, a decrease of no less than 2,000,000 gallons.

West Virginia will vote on state-wide prohibition next year. If it wins it will be a dry state after July 1st, 1914.

Uncle Sam issues more than 3,000 internal revenue receipts to men in New Jersey who have no local or state license. That means 3,000 blind tigers in a "regulated" state.

Ohio defeated the attempt to repeal her County Option law. Indiana repealed hers, notwithstanding the fact that the state was more than three-fourths dry. It doubtless means the overwhelming defeat of the party that did it, when the next election comes.

Iowa has a Business Men's Temperance Association. It means business. Time was when business men thought no saloons meant less business. They now know that money spent in saloons cannot be used for legitimate business.

The Crown Prince of Sweden recently opened a national convention for prohibition.

Governor Vesey, of South Dakota, is out and out for state prohibition. He asks the legislature to act for the people by acting against the saloon.

Now comes Italy with a proposal to restrict drinking. A national inquiry has begun under direction of the Minister of the Interior in order to ascertain facts upon which to base legislation.

The Japanese have a National Temperance Society. A branch has been formed at Darien, in Manchuria.

First Aid in Peace as Well as in War

The American Red Cross has put on the road a special Pullman car contrived as a hospital-on-wheels for use at disasters and as a moving lecture room on first aid work. Besides cooking, eating and sleeping quarters for the staff it has a room twenty-six feet long which can be used as either emergency hospital or lecture hall.

For use at the secenes of accidents the car has an equipment of scientific apparatus, such as the Draeger helmet which is put over the head of a man entering a mine filled with poisonous gases and smoke, and the pulmotor for restoring respiration to asphyxiated persons.

The chief purpose of the car, however, is educational—to teach the essential principles and methods of first aid work to workmen in dangerous trades. Here it can be made the means of saving many lives. The Red Cross points out that in certain industries deaths from disease are insignificant in comparison with deaths from accident. In the registration area (comprising 55 per cent of the country's population) accidents in 1909 caused over 67 per cent of all deaths among steam railway employes between the ages of 25 and 34; over 61 per cent among miners and quarrymen and over 28 per cent among iron and steel workers. The accident death rate for the workers in all mechanical and manufacturing pursuits is 21.9 per cent.

These are the people the Red Cross is trying to reach with its first aid car.

Dr. M. W. Glasgow is in charge. Dr. M. J. Shields, another Red Cross first aid surgeon, has been detailed to the seven rescue cars of the United States Bureau of Mines. The first aid departments is under the direction of Dr. M. J. Shields, of the army medical service. —*The Survey.*

Cautiously avoid talking of the domestic affairs either of yourselves or of other people. Yours are nothing to them but tedious gossip; theirs are nothing to you.—Selected.

Editorial Table Talk

Not Much Difference After All

That our denominational peculiarities are fading out in these latter days was pointedly illustrated by an amusing but instructive experience in Iowa the other day. A Presbyterian church with a vacant pulpit sent a committee to Woodbine to hear the Presbyterian pastor there with a view to calling him. The committee was much impressed by the man and his sermon and departed for home quietly and without asking an introduction. Upon their enthusiastic report the congregation voted to extend the call. Greatly to the consternation of the committee, when the preacher arrived he was not the man they had heard at all. They had gone to the wrong church and heard a sermon by Rev. B. F. Hall, the Disciples' pastor in Woodbine. Which goes to show that there isn't much difference between Presbyterians and Disciples when you find us off guard.

A Confusing Distinction About to Vanish

Some signs that the arbitrary and cumbersome distinction between state missions and American missions is finally to be done away are evident. Many state secretaries are favorable to a closer relation, if not a unification, of the state organizations with the national organization. What report the unification committee which met last week in Cincinnati will make has not yet been announced. Meanwhile, the memorandum of an agreement between the American society and the Missouri State Society is before us. This memorandum sets forth that the two societies agree to "a joint partnership in campaigning the churches of Missouri for home missions, each to share equally in the expenses and returns, all church offerings to be forwarded to the treasury of American society, settlements to be made the first of each month for twelve months beginning March 1, 1911." This is a good way to begin. It is a tentative, experimental arrangement. Missouri is a well-chosen state in which to "try out" the plan. Disciples are a long time perfecting their organization but every year seems to add some little bit to what they have already attained, and that little bit nearly always helps.

Mr. Bryan on the Fact of Christ

Fully two Orchestra Hall's full of people were turned away in a recent Sunday night when twenty-five hundred persons were admitted to hear William Jennings Bryan speak on "The Fact of Christ." It was the regular meeting of the Sunday Evening Club which holds a Christian service in this great hall every Sunday evening from October to June. Mr. Bryan was introduced as the first noted speaker from afar who had given his address to the club without money and without price. He preached a masterful sermon. It was an exposition of Rev. Carnegie Simpson's book, bearing the same title as the address. Mr. Bryan said that if he did no more than to whet the interest of his hearers to such an edge as that they would buy and read that book he would be more than repaid. Christ is the inescapable fact of the modern world, he declared. The social order must reckon with him; politics, industry and education must reckon with him; and the individual soul cannot face a moral issue without facing Christ. The fact of Christ does not depend upon any special metaphysics or science or history. He is self-attesting. Mr. Bryan's enthusiasm for Mr. Simpson's book has called renewed attention to a volume which contains a really great message to our times. The book appeared about a decade ago. Its author argues that Christ is not a dead fact, stranded on the shores of history, but a living fact of present experience. Yet he does not surrender the historic Christ, but contends that the fact is a dual fact to be approached on its historical side with a mental candor, a mind open to historical facts, and a will honest with moral issues. Mr. Simpson thus explains his position:

> From the very nature of the case, from the dual character of the fact to be examined, you must, if you would really and thoroughly study Christianity, study it, with a critical intelligence indeed, for Jesus is a fact of history, but also with more than a critical intelligence—with a conscience and will that are open to moral impression and direction, for he is also a fact of inward moral experience. If you would know what Christianity is you must be open and honest in both directions. If your investigation of the fact of Christ discloses some historical point, you must have a candid mind for that. So much every one will admit. But if your investigation brings you face to face as it will do, for this is a fact of conscience as well as of history—with some moral choice and moral call, then, not less, you must have a candid will to receive

that. This is apparent from the very nature of the subject that is investigated, from its dual nature as alike outward and inward.

Just What is the Reason for Methodism?

The Epworth Herald keeps right on defending the separation of the Methodist young people from the inter-denominational Christian Endeavor movement. Recently an editorial appeared on the need of "denominational back-bone."

There is a reason for the existence of Methodism. We were born to proclaim a great spiritual truth, and there is as much need of it in the world today as ever there was. To the honor of our church be it said that this is one of the reasons why we insist upon having an Epworth League, a separate young people's society that has persistently refused to be absorbed into any young people's society of an undenominational character. We are Methodists, and we mean to train generations of young Methodists.

It would be interesting to the rest of the religious world if the Herald would name the "great spiritual truth" which Methodism proclaims and which is not proclaimed, with equal power, by Presbyterian, Baptist, Congregationalist and other churches. It would be likewise instructive to have it explained why a "great spiritual truth" demands that the possessors of it should separate themselves into a sect in order to proclaim it effectively. In making its reply the Herald should be careful to avoid the historical fallacy into which the defenders of denominationalism so easily fall—whether they be Baptists, Congregationalists, Presbyterians or Methodists—the fallacy of reading into present conditions the problems and issues of a century or two ago. Whatever was true of the past, it is a fact that there is not today a single "great spiritual truth" possessed by one denomination which is not shared equally by all the other evangelical denominations. And just as surely as the good editor of the Epworth Herald undertakes to state the distinctive spiritual truth of Methodism he will perceive the ungracious affront to his Christian brethren which his sectarian discrimination involves.

Can the Conspiracy of Silence be Broken?

Signs of a new day in the treatment of the question of social purity are apparent. One of these is the place made in the program of the American Institute of Social Service for a month's study of the subject by its five hundred classes scattered through the United States and Canada. The March issue of "The Gospel of the Kingdom," the text used by these classes, is devoted to this subject. It contains a strong, brave treatment of the problem in its various aspects—personal purity, the white slave traffic, the double standard of chastity and Christian teaching, methods in the social system, the social evil and the church. A plain spoken article by ex-President Eliot of Harvard is the leading feature of the magazine. He declares that the conspiracy of silence and privacy with respect to the diseases induced and spread by the social evil is criminal. He says:

Through such a policy and such dumb endurance no widespread evil in human society ever has been, or ever can be, cured. The prophets had to "cry aloud" before human sacrifices were done away with in the religious rites of Israel. The evils of human slavery had to be publicly discussed for generations before that great wrong could be righted. In like manner, public discussion, plain-spoken but delicate and reserved, must precede the adoption of any effective measures to eradicate the "social evil" with all its hideous consequences. One of the elements in this discussion must be the correction of the common religious dogma that man is "altogether born in sin," with all the myths and speculations on which it has been based.

Dr. Eliot affirms that children should be taught more frankly the facts concerning transmission of life. If this can be done in the home, that is the ideal place for it. But many parents are incompetent to give this instruction to their children. They are too ignorant themselves; or they cannot properly express their best feelings on the subject. Hence, he says,

the schools must take up the function of teaching children what the natural processes of reproducing life are in plants and animals, and finally, in man. These lessons should begin with young children, and be carried on by the teaching of natural history and of hygiene throughout the elementary schools into the secondary schools; and before the close of the secondary school course instruction should be given concerning the diseases which accompany licentiousness. It is not only knowledge on these subjects which the children need and the schools should provide. The teaching of good manners in schools would contribute to the limitation of the evils under consideration. Good manners often promote and protect virtue. Thus, in the social relations between boys and girls, good manners will prevent the rough familiarity which may lead unrefined boys and girls on to actual vice. Gentle manners in women and in men toward women are a real safeguard against sexual wrong-doing.

The magazine is rendering an invaluable service to the cause of social purity and righteousness through leading its classes of laymen and women in the study of present practical problems of applied Christianity.

Our Debt to Congregationalism

Congregationalists have an honorable place in the history of Christianity for what they have done to make the Reformation in English-speaking countries religious rather than political. The English sovereigns of the early days of the Reformation were not conspicuous for their religious zeal. They were jealous of their own authority and they were naturally led into opposition to the claims of the papacy, which sought to interfere with the national authority. They dealt with the religious situation as their own advantage seemed to dictate. There soon appeared Englishmen who demanded that religious interests be considered apart from the necessities of state and that preachers carry forward the work of reform without waiting for the command of magistrates. The writings of Robert Browne, who advocated the freedom of the church, were described in a proclamation issued in the name of Queen Elizabeth as "sundry seditions, scismaticall, and erroneous printed Bookes and libelles, tending to the depraving of the ecclesiastical government established within this Realme," which meant that Browne believed in religious freedom.

Those Englishmen who held that a true church is a company of "faithful and holie people," having as its officers, pastors, teachers, elders, deacons, and widows, who obtain their office "by the holy and free election of the Lordes holie and free people," were treated as enemies of state, many of them were shut up in prison, and some were executed. On March 23, 1593, John Greenwood and Henry Barrowe were tried on the charge of attacking the authority of the queen. Their offense was that they dared to speak and write their religious convictions without consulting the government of her Majesty. They were convicted, and on April 6, 1593, they were hanged. The bishops warmly approved the execution of these men. They sought from Parliament action strengthening the courts in dealing with critics of the Establishment. The Commons did not like the plan of executing heretics, so the law passed made the penalty for denial of the queen's supremacy, or attending illegal meetings, forfeiture of goods and banishment.

In his "History of Congregationalists in America," Doctor Dunning gives a list of thirty-nine colleges which have originated with Congregationalists and in which they are now especially interested. Among these are Yale, Dartmouth, Williams, Oberlin, Beloit, Colorado, Whitman, Wellesley, and Smith. A good part of the history of education in this country relates to Congregational activity in establishing and maintaining colleges. The aim in establishing the first colleges in America was that the churches might have educated ministers. That aim has never been forgotten. With it there has been joined the aim to fill the churches with educated members and to give to the state intelligent and upright citizens. The schools systems of the Western states owe much of their efficiency to the Congregationalists who have served the interests of education as state superintendents of public instruction, as teachers in the schools of the state, and as members of legislative bodies.

With leadership in education goes leadership in thought. The Congregational churches have been progressive. They have appropriated to the uses of religion the fruits of scholarship and scientific investigation. The farewell words of John Robinson have been cherished. As reported by one who was present, he charged his brethren "to follow him no farther than he followed Christ; and, if God should reveal anything to us by any other instrument of his, to be as ready to receive it as ever we were to receive any truth by his ministry." No system of doctrine can therefore be accepted as final and complete. A typical Congregationalist was Horace Bushnell, who "was not a framer of a theological system, but he was a wonderful inspirer of religious thought and experience. His sympathies embraced with enthusiasm every department of life." It is the Bushnell type of theologian that is becoming dominant in America. The American people delight in men who are interested in every department of experience, who can state truth with vigor and freshness, but who do not presume to fix the limits of thought for all time. It is not that men are becoming indifferent to truth that they rebel against dogmatism, it is because they are better equipped to search for truth that they refuse to stay within the bounds set by the fathers. They accept as religious leaders men who stimulate thought and quicken the conscience. For this attitude of present day men a good deal of the credit is due to Congregational ministers and teachers. [Midweek Service, March 29. Luke 13:18-30.]

S. J.

New Light on Thomas Campbell's Life

Valuable Additions to an Obscure Biography

BY ERRETT GATES.

I am now ready to report my findings concerning the early student life and ministry of Thomas Campbell in Scotland and Ireland. Complete obscurity has thus far covered the dates in his early life. When he entered the University of Glasgow, and when he completed his work, if at all; when he began and when he finished his work in the Anti-Burgher Divinity Hall; when he was licensed to preach and when ordained, are questions that find no answer in Richardson's account of him.

I have just finished the reading of the original manuscript minutes of the Anti-Burgher General Associate Synod, covering the period from 1786 to 1809. They are preserved in the fire-proof vaults of the North of Scotland Bank here in Edinburgh, where they were taken in 1900, at the time of the union of the United Presbyterian and the Free Churches. They were at first adjudged the property of the "Wee Frees," but were later remanded to the custody of the United Free Church council.

Privilege of Reading Records.

Through the courtesy of Mr. R. R. Simpson, deputy clerk and custodian of records of the United Free Church Assembly, and Mr. J. Milne Henderson, president of the North of Scotland Bank, I have had the privilege of working through from 500 to 1,000 folio pages of these records and taking extracts. They are the sources from which all the historians of the Secession Church have drawn their original materials, from Dr. J. McKerrow to Dr. Robert Small. An exhaustive and critical history of the church has not yet been written. McKerrow is out of date, but indispensable at present, while Doctor Small is little more than an annalist. The printing of these precious manuscript minutes would be the first step toward a worthy history of the Session.

My desire in going to these manuscripts was to get back to original sources for any part taken by Thomas Campbell in the larger life of his church. I wanted to see how he looked and acted among his cotemporary Seceder brethren, I have copied all references to him in these minutes, and shall reproduce them in this letter as they throw light upon some interesting questions, one of which is, "When did he begin to preach?"

First Reference to Thomas Campbell.

I have read through these manuscript minutes from 1786 to 1797 before I came upon the name of Thomas Campbell. Here is what appeared on page 113, under date of a meeting of the Synod, September 6, 1797. in the report of the committee on supply of ministers for vacant churches: Recommended, "that Mr. Clark receive his appointments from the Synod of Ireland and that Mr. Harper be in the Presbytery of Market Hill, but be exchanged with other Presbyteries if needful; and that *Mr. Campbell be entered on trials by said Presbytery, after attending the Divinity Hall the ensuing session and joining in the bond.*"

This reference does not give the Christian name of Campbell, but there can be no doubt that it was Thomas, for there was no other Campbell in the ministry of the Seceder Church at this time. To "be entered on trials" meant to be examined by the presbytery with reference to his attainments and fitness for the ministry and be given preaching appointments with a view to licensing him. The usual expression in the records is: "be put on trials for license." But before being given preaching appointments, he was obliged to attend the ensuing session of the Divinity Hall, which was then about to begin. These sessions usually began the first of September and lasted eight weeks, five of which the students was required to attend. This was his fifth and last session.

Date When Ministry Began.

It is practically certain, therefore, that Thomas Campbell did not begin to preach until the autumn of 1797, when he was in the thirty-fourth year of his age. He was living at that time, so far as we can ascertain, in the vicinity of Newry. If he spent the five annual sessions at the Divinity Hall, as was required of students for the ministry in the Seceder Church, that would place his entrance into the Hall in 1792. We have corroborative testimony that this was so from McKelvie's "Annals and Statistics of the United Presbyterian Church," page 659, in a list of the students of the Divinity Hall at Whitburn, under Prof. Bruce, in 1792. In this list of eight students appears the following entry: "Campbell, Thomas. Ordained at Ahorey, Ireland, proceeded to America in 1806(?)."

Thomas Campbell, the Original Inspirer of the Disciples Movement for Christian Unity.

Where McKelvie got this list of students for 1792 I have not yet discovered. The majority of his lists could be obtained from the minutes of the General Associate Synod, for each class was formally accepted by the Synod and their names given. This was not true in 1792. We have now determined to a certainity the peroid of his Divinity Hall study, 1792—1797. The question now is, when did he enter the University of Glasgow and how long did he remain a student there? We have only conjectures for this.

Name not on Registry.

I have been unable under the most careful search, to find his name on the registry of the University. His name does not appear in any list of students or graduates, or in any publication. We can, therefore, only infer from the probabilities of the case, that he entered the University in 1788 or 9, and remained there until 1792, a period of three years. This is what Richardson says: "His father having finally acquiesced in his purpose, he soon afterwards proceeded to Glasgow, where he became a student in the University. Hence, with that exact punctuality and strict attention to method which characterized him through life, he devoted himself to the prescribed studies, which, for students of divinity, then occupied three years." This is only a conjecture that he spent three years in Glasgow, and not a definite assertion.

Another question that concern us is as to the date of his ordination. It seems to be accepted as certain that he went as pastor to Ahorey in 1798; and McKelvie says in the foregoing quotation from his book that he was ordained in Ahorey, which could not have been before 1798.

The Second Reference to Thomas Campbell.

The Second reference to Mr. Campbell in the Ms. minutes of the Synod throws some light upon the question of his ordination. It reads as follows: Recommended, "*that Messrs. Clark, Campbell and Harper receive appointments from the Synod of Ireland.*" This appears under date of May 2, 1798. Richardson has no more definite statement than that, "About the year 1798 he accepted a call from a church recently established at Ahorey, four miles (it is actually ten miles) from Armagh." How recently establtablished he does not say, but the minutes of the Synod which met April 27, 1790, record: "The Presbytery of Market Hill ordained Mr. John McDonald at Ahorey, on the 9th of July," the previous year. Ahorey must have been in existence in 1789, but it was not in existence at the time of the execution of the Synod of Ireland, May 2, 1788. The church was thus founded sometime between the ordination of its first pastor July 9, 1789, and May 2, 1788, or about ten years before Thomas Campbell became its minister.

We should be freed from all uncertainty concerning the date of his going to Ahorey if we could only turn to the early records of the Ahorey Church. The present minister, Rev. R. Bailie, wrote me a few days ago as follows: "We have no records of the congregation further back than about 1840."

Third and Fourth Reference to Campbell.

There is no reference to Thomas Campbell in the Synod from 1798 to 1806. At the meeting of 1805 the following resolution was passed: "The Synod appointed their clerk to write to the clerk of the Synod of Ireland, that they are to hold their next meeting at

Glasgow, chiefly for the conveniency of their brethren in Ireland: and that they desire as many of them as have it in their power to attend in order to have a friendly conversation with them on the state of matters in Ireland.

The fact is that the Irish brethren were getting away from the higher court which always held its sessions in Edinburgh. The Irish Anti-Burghers had already begun negotiations with the Irish Burghers, independent of the superior court, looking to a union; and the General Synod felt it expedient to take notice of the informal reports of the negotiations. There is something almost amusing in the diplomatic approach the General Synod made toward the wayward Irish Synod in appointing the next meeting as near to Ireland as possible, for the sake of a "friendly conversation." It was a very rare thing for any of the Irish presbyteries to be represented in the meeting of the General Synod. But at the meeting held at Glasgow in 1806, the roll-call recorded present, "of the Presbytery of Belfast, John Nicholson, Alexander Donan, ministers; Thomas W. Whinery, from Belfast, ruling elder; *of the Presbytery of Market Hill, Mr. Thomas Campbell*, minister: of the Presbytery of Timovady, Wm. Wilson, minister."

Sat in Synod as Regular Member.

This is the only Synod in which Thomas Campbell sat as a regular member. He might have been present at others in Edinburgh, but there is no record of his presence. He must often have been in the vicinity of Edinburgh at the time of the meeting, where he came during five successive years as a student to Whitburn, not more than twenty miles from Edinburgh. It was a very common thing for the students of the Divinity Hall to be present, while their only Professor, Doctor Bruce, was always present. Students often came to be examined during the sessions of the Synod.

During the session of 1806, Thomas Campbell must have occupied a conspicuous place. He was first of all made a member of the Committee of Funds and Foreign Missions: "Appointed Messrs. Puller, Robertson, Smith, Pringle, Hay, Ferrier, Nicholson and Campbell, ministers, with Messrs. Ellis Barclos and Hart, ruling elders, to meet as a committee of Funds and Foreign Mission at six o'clock this evening." Their report was very simple and brief, namely, that there was no money in the treasury to send any one on a foreign mission.

Occasion of His Prominence.

But the one thing that brought him into prominence was the delicate question he had been commissioned to present to the Synod. "The Synod now employed a considerable time extra-judicially in a friendly conversation with their brethren in Ireland, particularly on the question, 'Considering the situation of the Secession Church in Ireland, would it not be expedient that the Synod would allow the brethren in that Kingdom to transact their own business without being in immediate subordination to this court.'

"Proposed and signed by, Thomas Campbell, Alexander Donan, James Gardner, Ministers; Thomas Whinery, Ruling elder."

The result of the "friendly conversation" was what was to be expected, when the great majority present were from the Scottish presbyteries: "The members of Synod were generally of opinion that it would be inexpedient."

Thomas Campbell's name disappears at this point from the records of the Synod. Within eight months he had set sail from Ireland never to return. Within two years he was to be completely severed from the jurisdiction of this Synod, and every other ecclesiastical court, above the local congregation of Christian believers. No further reference is made to him.

This Synod of 1806 proved to be one of really dramatic importance, and Thomas Campbell was a participant in its occurrences. It marked a division in the ranks of the Anti-Burghers, and the organization of the "Constitutional Presbytery." Three or four of the leading men in the church were deposed and excommunicated by this Synod—Archibald Bruce, Thomas Campbell's professor of Divinity, Thomas McCrie and James Hoy. It would be interesting to know what part he had in these acts of ecclesiastical tyranny.

Thomas Campbell as Moderator of Synod.

An entirely new fact concerning Thomas Campbell came to light in my search through the pages of the *Christian Magazine*, a monthly paper published by the Anti-Burgher Seceders. An extract of a report of the Irish Synod's meeting was copied in this magazine from the *Belfast Commercial Chronicle*, of July 15, 1805, as follows:

"On Tuesday last the Antiburgher Associate Synod held their annual meeting in this town. The Synod was opened with an excellent sermon by Rev. Wm. Dickie of Carnone, Moderator, from Matt. 24: 14. The Synod being constituted by prayer, the Rev. Mr. Campbell, of Ahorey, was chosen moderator for the ensuing year."

The discovery of these facts in the early life of Mr. Campbell, fragmentary as they are, help, nevertheless, to fill out the features of a life too little known in its Old World environment. A really full account of his career as a minister in Ireland might be made out if we could recover the lost minutes of these Irish Synods and Presbyteries. How interesting it would be to find a sermon of his from this period, or one of his addresses on Christian union before the Irish Synod. I have hopes yet of uncovering something of this kind before I leave Scotland.

Edinburgh, Scotland.

An Economist's View of the Church

Professor Simon N. Patten is an economist who believes that economic theories are made for man and not man for economic theories. His latest book, "The Social Basis of Religion," deals with the relation of economic conditions to religious life. "The religion of service," he says, "could have no better exposition than in the teaching of Christ. What we need is not to formulate a clear statement of it, but to find conditions and institutions to make it effective." The church must have a social concept of religion if it is to impress the world with its message. The two paragraphs given below are quoted by *The Survey* from "The Social Basis of Religion."

If Christians, adhering to an unsocial concept of religion, fail to show that the redemption for the masses is attainable, they must not find fault if the ideal of an unsocial superman displaces that of service. The social plan of redemption will be tested in this century as the hope of personal salvation was tested by the facts and conditions of the first century. A new missionary movement is demanded by our age. To succeed, this must have the vigor and clearness of thought that Paul gave to the first extensions of Christ's influence. The impress of past centuries has put modern religion in as helpless a condition as the Jewish religion was in the first century. The work that Christ began could not be fully developed in the early centuries because of adverse economic conditions. It can, however, be successfully completed now because favorable environing conditions have replaced race antagonisms with a spirit of social co-operation. This has opened the road to social regeneration as contrasted with social elimination. To meet this new situation is the religious need of the day. Success or failure are the alternatives that will make Christianity dominant or will displace it as an encumbrance to progress.

Today, we have no fear of war, famine, disease, or failing resources. The advance in knowledge has guarded men against these evils; but it is none the less true that civilization must be extended to other regions and races, or it will go down as it did at Rome. Prosperity checks the birth rate and promotes race suicide to such a degree that if new races cannot be raised to take the places of those dying out, there will be a decline in civilization to the level existing before the rise of Christianity. All of the earlier missionary efforts will be in vain unless methods are devised to arouse new classes, new races, and nations with the same success with which our ancestors were awakened in earlier epochs by the prevailing forms of religious propagation. If laborers remain outside the church, if immigrants are not assimilated into our national life, or if we fail to do for Africa, India, and China what early Christian missions did for our German ancestors, a slow but sure death awaits the church, no matter what may be its success in other fields.

Dr. Edward C. Moore and the Disciples' Congress

A word from one of his pupils may not be amiss concerning Dr. Edward C. Moore of Harvard University, in view of his expected coming to the Congress of the Disciples at Springfield, Illinois, April 18-20. Dr. Moore is one of the leaders of the great Christian world-movements, such as the Religious Education Association, the Congregational American Board of Foreign Missions and the various inter-church missionary movements of recent years, notably the World Conferene on Foreign Missions held in Edinburgh last year. For twelve years Dr. Moore has been Parkman Professor of Theology in Harvard, coming to that position from the pastorate of the First Congregational Church of Providence, R. I. Last year he was elected by the department of Philosophy to a professorship in that division of the University,—becoming associated thereby with what is unquestionably the ablest group of philosophical teachers in any one school in the world.

For several years in addition to his regular duties Dr. Moore has served as chairman of the Board of University Preachers, which has for its duty the supervision of the religious activities of the entire university community. A man of the most reverent spirit, Dr. Moore unites in himself in rare degree the candor of the scientific student with the devotion of an ardent Christian man. I predict that his coming will bring to the younger men of our Congress, an inspiring revelation of culture, gracefulness, rhetorical finish and intellectual grasp, combined with the candor, courage, reverence, humility, and sincerity of a deeply reverent follower of Christ. Joined with the many other excellent provisions of the programme, I believe his presence will lift the coming assembly immeasureably above the sessions of previous years. I bespeak for it an unusually large attendance and a proportionately wider and more inspiring effect among our people at large.

WILLIS A. PARKER. Everett, Mass.

GOLD DUST.

The language of the face is not taught by the schools: it is intuitive, and to the observant is always legible.—Julia Ward Howe.

By all means begin your folio. Even if the doctor does not give you a year, even if he hesitates about a month, make one brave push and see what can be accomplished in a week.—Stevenson.

There is a personal nobleness and even sacredness in work. Were he ever so benighted, forgetful of his high calling, there is always hope in a man that actually and earnestly works.—Carlyle.

Why not rejoice more? Count up your golden mercies; count up your opportunities to do good; count up your "exceeding great and precious promises;" count up your joys of heirship to an incorruptible inheritance and march on the road heavenward, shouting.—Theodore L. Cuyler.

From Coast to Coast

Story of the Women's Cross-Continent Missionary Tour

The golden Jubilee Rallies began at the "Golden Gate," October 12, 1910, in Oakland, Cal. The missionary company included Mrs. Helen Barrett Montgomery, Dr. Mary Noble, Miss Florence Miller and Miss Ella D. McLaurin.

Though the people sought to be ready, all testify that not until they had felt the purpose of the Jubilee, as given by these speakers, did they understand the full significance of the enterprise.

A telegram from the National Convention of the Christian Woman's Board of Missions was received with great enthusiasm. It spoke both fact and prophecy as to the practical and sympathetic coöperation of this and other woman's missionary boards.

Portland, Tacoma and Seattle were the great Northwest Centers touched and thrilled by this marvelous missionary movement that had been gaining power in attendance and intensity of interest until in Seattle, there was a degree of success unexcelled at any other place.

Denver's Ample Preparation.

Denver had time for large preparation. As many as six hundred women were for weeks actively engaged in preliminary work. The appeal to the womanhood of America for the women of non-Christian lands yielded large results. The parlor meetings, the conferences, the mass assemblies, all marked Denver ready for a world vision, and definite united endeavor.

Omaha and Lincoln, two cities of the west central plains, were prominent in the line of the eastward course. In no place was the spirit of union stronger, or the pledges and aims more in keeping with the rising tide of Jubilee achievements—achievements which were three-fold—increased interest in mission study, larger financial missionary hopes and the enlisting of the entire womanhood of the church.

Kansas City in preparation had one committee meeting with five hundred present. The women of the Christian Woman's Board of Missions at their Federation meeting in June began thought for the Jubilee offering. All churches were equally alert to the call for service. A period of sentence speeches by the Student Volunteer Band of the Scarret Missionary Training School, was a most interesting feature. Gifts of gold speak enlargement; gifts of men and women proclaim victory. Money is power, but heart and soul are the supreme essentials. The following telegram from Miss Miller tells its own story. "Wonderful rally at Kansas City, largest crowds, most inspirational addresses, greatest results of all. Fully three thousand in auditorium last night, aisles packed, many turned away. One thousand young people marched down the aisles with flying banners. Our women enthusiastic. Accepted aim of thirty thousand dollars for Kansas City and adjacent Auxiliaries."

Large Individual Gift.

Chicago. The headquarters of a number of Woman's Missionary Boards, the location of the Western Extension Committee, and a host of competent leaders in world enterprises produced large readiness for the company of women who were publishing the word "Go, Go build into the world my life." From there two special messages came to the headquarters of the Christian Woman's Board of Missions. "Chicago Ill.—Rally at Chicago a great success. Our women enthusiastic and liberal with the help of some splendid men of the congregation. Four thousand dollars was pledged as Jubilee offering and two churches probably on Living Link plan. Details later. Florence Miller."

Another message announced an individual pledge of $1,000.

Milwaukee and *Minneapolis* both did nobly in their missionary offerings. The one auxiliary society of the Christian Woman's Board of Missions at the former city with only twenty members pledged to become a Life Line.

The Company Re-Christened.

Indianapolis. Some called the company of speakers the "Missionary Troupe." Let it so remain. It has its message and a tremendous lesson. No theatrical troupe ever entered the capital city of the Hoosier state, or any other, when there were so many waiting hearts, expectant an abounding with a welcome, impossible for those who speak from the stage. Every vital interest of the city had been touched in preparation. The response was wonderful. One day, including the parlor meetings, four parallel services were in session. Mrs. Montgomery's address on "What God hath Wrought" stirred the conviction that the entirety of world agencies are to be utilized to uplift the race. Perhaps the most impressive scene was the company of young women carrying the banner "A Woman's Work in God's Way—One Thousand Young Women in a Single Day." As the message was delivered that night we read in many faces "Here am I, send me—Here am I to help send others." Large aims and pledges were made at the denominational rallies. The Christian Woman's Board of Missions includes in its aim of $35,000 the adjacent auxiliaries represented at the rally held at the Central Christian Church.

THE CLIMAX OF THESE ENTHUSIASTIC MEETINGS OF CHRISTIAN WOMEN WILL BE HELD IN THE CITY OF NEW YORK, MARCH 27 TO 29. MEETINGS WILL BE HELD IN FIFTH AVENUE PRESBYTERIAN CHURCH AND CARNEGIE HALL. IT IS EXPECTED THAT ANNOUNCEMENT WILL BE MADE OF THE SUCCESSFUL OUTCOME OF THE EFFORT TO RAISE ONE MILLION DOLLARS AS A JUBILEE OFFERING TO MISSIONS. DISCIPLES OF CHRIST WILL HAVE THEIR PART IN THIS FINAL CONFERENCE AS THEY HAVE HAD FROM THE START. MRS. W. BAYARD CRAIG IS IN CHARGE OF THE DISCIPLES CONFERENCE, WHICH IS TO BE HELD IN THE FIRST CHURCH OF DISCIPLES. MR. E. M. BOWMAN, OF CHICAGO, PROMINENT IN PLANNING, DOING, GIVING AND INSPIRING OTHERS TO DO AND GIVE FOR THIS MOVEMENT, WILL REPORT THE NEW YORK CLIMAX MEETINGS FOR THE CHRISTIAN CENTURY. MEANTIME LET NO CHURCH NEGLECT TO MAKE AN OFFERING EASTER SUNDAY FOR THE ORPHANAGE WORK CARRIED ON BY THE YOUNG PEOPLE'S DEPARTMENT OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS.

Interest in Mission Study.

Cincinnati like other cities had a host of expectant women. Our brethren, too, gave their presence at the mass meetings. The night Prof. Charles T. Paul spoke this was especially noticeable. Interest in mission study developed at once. Plans for a Missionary Social Union took form and have since grown to completion. One thousand five hundred and seventy-five women broke bread together at the lunch hour. The Christian Woman's Board of Missions set $15,000 for its aims for Cincinnati and the Auxiliaries of southern Ohio.

Detroit was the last in the first half of the series. There are world forces in this northern city. Under the Jubilee influence some of it yielded to service for those non-Christian cities, where beauty dwells not and power has become servile to sin.

Eastern Series Begins.

Cleveland, the first in the Eastern series. The half day prayer service, where the map of the world was a distinct paragraph in each year book, the parlor meetings in three of the magnificant drawing rooms of Cleveland, the conference on the "Supreme Need," the Young Women's Auxiliary, the luncheon where twenty-seven hundred women sat together, the wonderful addresses, the various denominational rallies, the large attendance of the women of the Christian Woman's Board of Missions at the Euclid Ave. Church for their rally, the work of the local committees, the interest so manifested in the story of Western Women in Eastern Lands together records marvelous success.

Mrs. Peabody Joins Company.

Louisville. Here Mrs. Peabody first joined the company. To look into the face of the woman in whose heart was born the Jubilee idea was good for all. The largest Interdenominational pledge was for the Christian Woman's Board of Missions and was paid forthwith. So great was the audience that one gentleman speaker said it seemed "The company of women are publishing the Tidings to a great host," would be a correct rendering.

Nashville had the influence of the Missionary Training School, the headquarters of the Women's Southern Methodist Board and other educational and missionary interests.

Aside from the addresses there were many interesting features like the following described by Miss Miller: "The Nashville meeting closed enthusiastically. An exquisite pageant was presented in which three hundred girls, dressed in black, marched beside three hundred girls clad in white, the latter handing their dark sisters the cross. It was one of the most beautiful spectacles I ever witnessed and made a deep impression on the audience."

Noted Persons Participate at the Capital.

Washington, D. C. The nation's capital, as usual, gave heed to the things that make for peace. The church, many noted individuals, statesmen, and women of prominence, and acknowledged leadership were foremost in all the work of preparation and response to the call of the jubilee. Here the largest individual gift was $10,000 for the Women's Board of the Methodist church.

Richmond. This noble southern city was stirred in every church circle. Mrs. Montgomery, Miss Miller, and Dr. Noble were the message bearers here. No words, the people say, can voice the appreciation of our southern constituency as they heard anew the missionary call to our Christian American womanhood.

Baltimore. As elsewhere, the story can be told only in the merest fragments. After meetings are being conducted to conserve the jubilee interest. A Living Link for the Christian Woman's Board of Missions was announced today as one of the direct results.

Philadelphia. Here the tide of interest rose high. The preparation was complete. The City of Brotherly Love poured out its gifts of heart and of gold.

Pittsburg. The reporters say the Jubilee was a "gigantic success." This in a city of wealth. One church placed $40,000 on the altar of missions.

Woman's Work of Fifty Years

Results on Mission Fields and Marvelous Development of Woman's Leadership

BY CHARLES T. PAUL.

The story of foreign missions conducted by and for women during the past fifty years is one of the most fascinating chapters in the history of Christian achievement. The jubilee of 1911 is justifiable because there is so much to celebrate. Three phases of what has been accomplished during the period under review may briefly be indicated.

The Rise of Woman's Missionary Societies.

Although, during the first half of the nineteenth century, sporadic groups of missionary women had come together chiefly in New England, it was not until 1861, in New York, under the presidency of Mrs. Doremus, that the first regular constituted woman's board was organized and incorporated. (It is significant that this pioneer society was interdenominational.) Now there are in the United States and Canada, forty-four woman's boards operating in many countries. Their auxiliary societies have a membership of 2,000,000, whose contribution to missions in 1909 was $4,000,000, providing for all the expense of home administration and the support of some 2,500 missionaries abroad.

Fought and Prayed Their Way.

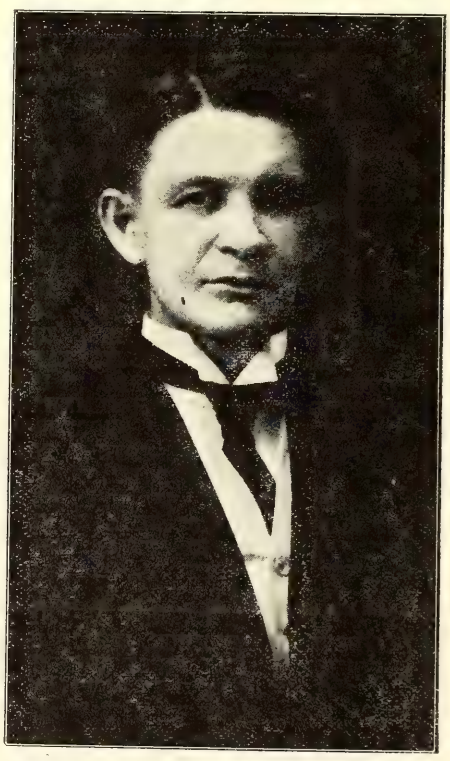
The rise of the woman's boards is a triumph of vital and practical Christianity over traditional legalism and masculine dogmatism. Most of them, including our own Christian Woman's Board of Missions, had literally to fight and pray their way into existence against strong opposition in the good old orthodox days when the brethren quoted (and sometimes misquoted) Scripture to prove that "females" were debarred from all work of initiative and aggression in the evangelization of the world. If this prohibitive view had prevailed, the great "citadel of heathendom"—the women of the Orient—never could have been taken nor even rightfully approached. Millions of women behind the purdahs and zenanas of India, the harems and seraglios of Mohammedan lands, millions within the courtyards of China—absolutely inaccessible to the message of men missionaries—never could have heard the gospel. Previous to 1861 the men's boards had not grasped the necessity of sending out women workers to evangelize their heathen sisters. At that date one solitary woman from America, Miss Marston, was laboring in Burma. Now there are approximately 5,000 unmarried women missionaries at work in all the fields of the world. This is almost a third of the entire Protestant missionary body. If the large number of missionaries' wives be counted, who are doing efficient work supplementary to that of tneir husbands, it will be seen how great a share of the foreign propaganda is being carried on by the once deprecated "female ministry."

The Development of Gifted Leadership.

What richness of personality, what resourcefulness and genius, have been disclosed in the great women leaders of the last century! They have excelled as evangelists, teachers, industrial workers and physicians. They have an honorable place among the pioneers and founders, the heroes and martyrs, the prophets and reformers, the makers of new eras in social and national life. Dr. Clara Swain and Isabella Thoburn in India; Dr. Mary Fulton and Dr. Eleanor Chestnut in China; Mary Louise Whately and Madame Coillard in Africa—these and many others may be named in the list with Verbeck, Hannington, Mackenzie and Griffith John. Some of the most arduous missionary exploration has been done by women. Witness the great journeys of Isabella Bird Bishop through "unbeaten tracks in Japan" and the fastnesses of Central Asia, and the travels of Annie Taylor and Dr. Susie Rijnhart in Tibet. These and many others belong to the great honor-roll of those who "through faith subdued kingdoms, wrought righteousness, obtained promises, escaped the edge of the sword, out of weakness were made strong, waxed valiant in the fight, turned to flight the armies of the aliens."

The Results of Woman's Work.

It is beyond the power of statistics to tabulate them. After fifty years of labor, a new type of womanhood is emerging in both the Near and the Far East. That is perhaps the most significant thing amid all the reforms which throb and seethe in non-Christian lands today. Three million girls in the modernized



Professor Charles T. Paul, Principal Missionary Training School, Indianapolis.

schools of Japan; Chinese women editing a woman's journal in Peking and the anti-footbinding society officered by some of the most distinguished Christian ladies of "the middle kingdom;" harems broken up and veils stripped off in Constantinople, and the women of that city meeting monthly in a public assembly to discuss the new era that has dawned in Turkey; thousands of women young and mature, black, brown and yellow, with other thousands of their children in Christian schools, their hearts warming and whitening, their vision glowing and growing, their lives expanding and strengthening under the redeeming touch of the things of Christ.

This means that the "citadel of heathendom" is yielding. That it will be taken within the next fifty years who can doubt? For among the Orientals themselves have arisen leaders in ability and consecration comparable with their Western sisters who came to them to point out the way. For the great victories which Christ is yet to achieve in the foreign fields we shall be looking more and more during the next fifty years to the great Oriental Christian leaders like Halideh Salih, Pundita Ramabai, Lilavati Singh, Mrs. Yajima, the Egyptian princess Aisha, Mrs. Akok, Dr. Hü King Eng, whose transformed lives and ardent spirits are summoning the vast sisterhoods of the lands of darkness, to take their places in the Kingdom of Heaven.

The Jubilee From a Missionary's Standpoint

Miss Mary Graybiel.

The fourfold aim of the Jubilee is thus stated: "A Revival of Interest, An Awakening of Interest, More Missionaries, A Million Dollars for Advance Work on Mission Fields." Reports from Rallies already held indicate how nearly that aim will have been reached when the campaign is ended.

Surely, interest has been revived in many hearts. Many new members have been added, proving awakening interest. More missionaries? Increased gifts have come to the work and will continue to come. More missionaries? Yes, let us still hope so though the reports have less to say on that point than we could wish. *Why* is it so hard to devote a child to the service of God in the best of all good causes? *Why* are so few young people seeking places of widest influence, and a life of service that is full of richest compensations? This Jubilee is bringing into our very midst the women and children, especially, of non-Christian lands, and laying upon our hearts and consciences their needs, and our ability and responsibility to meet those needs.

The story of the past fifty years is a rehearsal of how our gracious God has accepted and used the offerings of time, and labor, and money, and life which have been laid upon His altar. Shall we catch the vision of the larger things He is waiting to do when our united Christian womanhood shall bring the whole tithe into the store-house, and *prove Him.* The achievements of the past fifty years along the line of woman's special work have been glorious, but in their larger, truer, significance they are only a promise of greater things to come. The knowledge of the glory of the Lord is yet to cover the *whole earth. All nations* are to bow before *Him.*

Facts About the Christian Woman's Board of Missions

By Mrs. Effie L. Cunningham.

The beginning of this agency for righteousness was in 1874. Seventy-five women were present for the organization and there are now seventy-five thousand members of Auxiliary Societies. The membership aim for this year is twenty-five thousand new members. This will make one hundred thousand Christian women and girls giving thought and money and prayer through the Christian Woman's Board of Missions. One of the best by-products is realized through this phase of its ministry, for wherever there is an Auxiliary Society there is a quickening of the spiritual life and activity of the entire church. Thirty-five thousand boys and girls are also receiving missionary training. Thus help is given to the making of a missionary conscience in the church of tomorrow and a sweet and beautiful service is enlisted for today.

The Christian Woman's Board of Missions could claim its right place in the church for the service it renders the church, the Christian woman, the young woman, the boy, the girl; but its ministry is broader than the local church and this personal helpfulness to the Christian worker. Its field is the world. Its problems are world problems. Its hopes are for the world conquest by the Christ. Jamaica, India, Mexico, Porto Rico, Africa, South America, New Zealand and

Canada have been entered for Christian work. A large work is being conducted in the United States. There are two hundred and forty-six missionaries and helpers in the fields outside the homeland. These serve in evangelistic, educational, medical, orphanage, industrial, zanana, leper and Woman's Home work. The toil, the tears, the joys, the offerings of money and life, the prayers that have gone into the work, make possible the wonderful opportunities for present advancement. In the United States there is work for the Originals on the Pacific Coast, for the Mexican on the Southern border, for the foreigner as he enters our Eastern gateway, for the multitudes of black people, for the University student, for the mountain youth, and for all the men and women, the boys and girls who are reached through the evangelism of the Christian Womans Board of Missions, an evangelism that has entered almost every state and territory of our country.

Since the beginning $3,160,323.50 has come into the Lord's treasury through this association. The receipts for the four years ending with September 1910 were $1,213,757.91. The value of property is estimated to be $600,000. The financial aim for this year is $400,000. As a help in the development of the worker and the work two monthly periodicals, the Missionary Tidings and the King's Builders, also a large amount of literature and supplies are published by the association.

Perhaps the most far-reaching gift of the Christian Woman's Board of Missions to the church is the Missionary Training School at Indianapolis, Indiana, a school for the advanced instruction and special preparation of Christian workers for all lands. The headquarters of the General Board is in this building.

The Follow-Up Campaign

Mrs. J. E. McDaniel.

The power, and enthusiasm, and vision, given through the Jubilee Rallies of this unique and epoch-marking year, will be lost if not adequately followed up. There should be the largest giving and pledging on the part of those in attendance at the rallies, after which they should return to communicate the impulse to all the sisters in all our churches. There should follow an "every member canvass" in all our churches for members and for offerings. The Jubilee offering pledge cards should be used in the "every member canvass."

The Christian Woman's Board of Missions is today a mighty army. From loving hearts everywhere ascends the prayer, "Here am I, Lord, send me." "Send me to that disinterested sister to bring home to her heart the appeal of the work, or by sheer force of personal friendship win her for service. Send me to tell of the great needs and opportunities, and to win gifts for the work."

Western Women in Eastern Lands

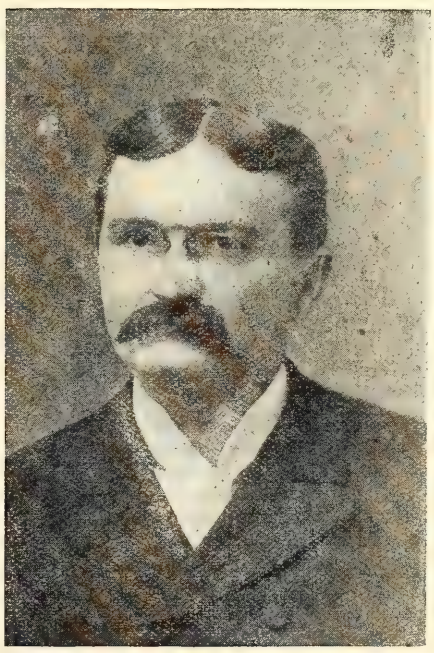
Mrs. Jeanette H. Wells.

When the Master of work and rewards completes the annals of the Jubilee movement, a high place will be given to Mrs. Montgomery's study book for the Jubilee year, "Western Woman in Eastern Lands." Many things will have conduced to the success and deep meaning of the whole but nothing shall have been a more potent factor than this real heart message to the women of all missionary societies; this strong appeal for a quickening concern for human welfare and a better first-hand knowledge of the work of the world and the vital relation every woman holds to it. All too briefly, it sets forth only a meager outline of the achievements of the past and the actual work being done by the various boards, but in its spirit and content there is a stimulation to desire for real knowledge and understanding of the needs of the world. It affords a sense of real companionship for present day women with the women and movements which fifty years ago wrought for the ampler life for women; it has given hundreds of women better desires and a knowledge of how they might find a place in the great plan of our Lord, for the use of every gift intrusted to them for life; it has laid low denominational lines and accentuated the greatness of a common task for God. As we have walked through its pages with brave Mrs. Doremus, Dr. Clara Swain, Dr. Eleanor Chestnut, Isabella Thoburn, Charlotte Tucker and a noble company of women who lived really for Christ, unworthy thoughts and indifference in us have given way to higher resolutions and new affections for great missionary service. As women we gladly acknowledge the debt we owe this factor in our Jubilee year and accepted it as from God, an instrument to help us to better, truer things in His work.

DISCIPLE WOMEN AND THE JUBILEE

BY ALLAN B. PHILPUTT.

The Christian women have done a great thing this year in stimulating increased interest in foreign missions among women. Forty Boards with 57,433 Foreign Missionary Societies and Auxiliaries in the United States and Canada, which have been carrying on an extensive educational campaign for some years by means of text books and study



Rev. Allan B. Philputt, Pastor Central Church, Indianapolis.

classes, united to make the year 1911 memorable as their Jubilee year. It was fifty years ago that they began to do missionary work in foreign lands. The plan of celebration was to have great assemblies in thirty of the leading cities of the country from Oakland, California, to Boston and New York. These meetings were stirred with addresses upon the present missionary opportunity. Mrs. Henry W. Peabody of Boston was made chairman and Mrs. Helen Barrett Montgomery was secured as the leading speaker. Other speakers were added, among them Miss Florence Miller of Lexington, Kentucky, representing the Christian Woman's Board of Missions, whose addresses thrilled and delighted great audiences in many cities.

The thing that interests many of us next, of course, to the general success of the campaign which is the main thing, is the part our own Christian Woman's Board of Missions had in it.

In each city the Christian Woman's Board of Missions was a factor in the support of the Jubilee enterprise, furnishing not only large numbers for the gatherings but helping in the local management, and in some of them bearing the chief burden. Our women set high standards of effort in raising money. Kansas City and adjacent auxiliaries will try to raise $30,000; the women of Indianapolis and adjacent auxiliaries $35,000; Cincinnati and auxiliaries in Southern Ohio $15,000; Cleveland and the auxiliaries of Northern Ohio $25,000. The Christian Woman's Board of Missions in Chicago made a large pledge, one woman giving one thousand dollars. This was also true of Louisville, one thousand dollars in cash being given there by one individual. All the other cities made large pledges and announced definite aims for the Jubilee offering to be made by the Christian Woman's Board of Missions.

When the "Western Extension" Committee was organized with headquarters at Chicago, Mrs. Frank Wells was appointed by the Christian Woman's Board of Missions to serve on this committee. Mrs. Harlan, corresponding secretary of the Christian Woman's Board of Missions, kept in close touch by correspondence with the leaders of the movement and was most helpful in working out the plans. Mrs. Atwater, president of our Woman's Board, gave wise counsel. She appeared also to great advantage upon the platform at the rallies, as did Mrs. Harlan, Mrs. Wells and others.

Among the speakers on the general platform has been Miss Florence Miller. Admirably and commandingly has she borne her part and it is safe to say that whenever the churches of the country wish to bring together a half dozen of the greatest speakers among missionary women upon one platform the list will include Miss Miller.

But the thing in which we all take pleasure is that our Christian Woman's Board of Missions, by reason of the honorable part it bore in the Jubilee campaign, has become known from the Atlantic to the Pacific and will always be recqoned with as a national Missionary organization of great efficiency.

The Daisy.

A certain prince went out into his vineyard to examine it, and he came to the peach tree and said:

"What are you doing for me?"

And the tree said: "In the spring I give my blossoms and fill the air with frgrance, and on my boughs hangs the fruit which presently men will gather and carry into the palace for you."

"Well done, good and faithful servant," said the prince.

And he went down into the meadow and said to the waving grass: "What are you doing?"

"We are giving our lives for others—for your sheep and cattle, that they may be nourished," said the grass.

And the prince said: "Well done, good and faithful servants, that give up your lives for others."

And then he came to a little daisy that was growing in the hedgerow, and said: "What are you doing?"

And the daisy said: "Nothing! Nothing! I cannot make a nesting place for the birds, and I cannot give shelter to the cattle, and I cannot send fruit into the palace, and I cannot even furnish foor for the sheep and cows; they do not want me in the meadow. All I can do is to be the little daisy I can be."

And the prince bent down and kissed the daisy and said: "There is none better than thou."—Lyman Abbott.

Patti and Lincoln

How the Great Singer Found the Heart of the President

Madame Adelina Patti was in Washington in 1853, on her first tour of America. Lincoln, not known to fame then, happened to be in the city and heard her. Not long since the great singer told a fellow artist the story of this visit to the capital and of her experience at the White House nine years later. As given in the Boston Herald, the story is as follows:

"I was a young girl, a very young girl, when Mr. Lincoln saw me for the first time. It was in 1853 and I was just 10 years of age. You see, I don't fight shy of dates any more. We gave a concert in Washington, and it so happened that Mr. Lincoln was in the city on professional business. He wanted to hear the great Norwegian violinist, Ole Bull, who was one of the company, and that is how he happened to hear me sing.

"I don't remember what it was, but it was probably something very coloratura that Ettore Barili had taught me—something to show off an infant prodigy, you know. When he returned to his home at Springfield he had not forgotten me. Even the memory of Ole Bull's wonderful playing hadn't effaced poor little me entirely, and if you had ever heard that wizard of the violin you would appreciate what a compliment it was to be remembered after such an artist had done his very best. Yes, Mr. Lincoln remembered me when he got home and spoke of me to his wife and predicted that I was going to have a career. So, you see, my queer little vocal pyrotechnics must have impressed him.

Met Him When President.

"How do I know all this? Mr. Lincoln told me, but not at that time. I didn't meet him then, and didn't know for some time afterward that such a person existed. It was not until he had been in the White House more than a year that I found out he had heard me sing nine years before that time. Contrary to the predictions of some of the noted musical experts of the day, my voice had not said good-by to me, but had developed into something really worth while.

"In May, 1861, I made my London debut as Amina in 'La Sonnambula,' a role that leaves no doubt concerning one's vocal ability, you know. Well, I won out, as the sporting folks say, and the following year I came back to America and sang in several large cities. It was in the fall of that year, 1862, that I met Mr. Lincoln and his wife and was received by them at the White House.

At The White House.

"We were giving three performances at the capital. It was the first night of our engagement and I was singing Amina. Some time during the progress of the opera some one remarked that President Lincoln was in the house, but I was so absorbed in my own affairs and in those of the doleful heroine that I paid little attention to anything else, and when Maurice Strakosch came and asked me if I would like to meet the President I had forgotten all about his presence in the theatre.

"'Oh, I don't know,' I answered rather indifferently—I was very young, you know, and considerably spoiled by my good fortune. 'Is it absolutely necessary?'

"'It would be something unheard of to decline—especially since he has expressed a willingness to meet you,' my impresario returned seriously.

"'Very well, then,' I said, seeing there was no help for it and believing that my manager regarded the matter from a purely business viewpoint. 'Come on,' I added quickly, 'Let's have it over as soon as possible.'

"I was dressed for the sleep-walking scene—not a costume, you will admit, in which to meet strangers—and I picked up the first thing at hand—it happened to be a big broadcloth cloak, the property of Mr. Strakosch—and wrapped myself in it. Thus accoutred, we made our way to the back of the President's box.

Her Surprise.

"Judge of my surprise when a tall, dark man standing alone in the shadow at the rear of the box stepped forward and held out his hand, saying as he did so: 'You have changed a great deal since I saw you last. I don't believe I should have recognized you.'

"Of course I could only stare and wonder, but he went right on and told me all about seeing me with Ole Bull in 1853. The entire length of that first meeting couldn't have exceeded five or six minutes, but the President was so perfectly charming that it seemed as if I had known him always, and when I left him I had received an invitation to call next day at the White House to meet Mrs. Lincoln. I noticed as I went on again that the President was not in his box. Later on Mr. Strakosch told me that he had been seen very seldom at places of amusement since the death of his little boy Willie, which had occurred the previous winter, and that Mrs. Lincoln had not yet reappeared in public.

Mrs. Lincoln.

"The following afternoon my manager took me up to the White House and we were received by Mrs. Lincoln in one of the big parlors. The President's wife was a handsome woman, almost regal in her deep black and expensive crinoline, only an outline of white at her throat and wrists. Her manner, too, was most gracious, without a particle of reserve or stiffness.

"'My dear, it is very kind of you to come to see us,' she said, taking both my hands in hers and smiling in my face. 'I have wanted to see you—to see the young girl who has done so much, who has set the whole world talking about her wonderful singing.'

Then the President entered the room. He greeted us cordially and again made mention of the great change in me since the Ole Bull concert. 'I shall always regret, Mary, that you were not with me at that time,' he said turning to his wife.

"'I, too, have regretted it,' she said.

"'Such a self-possessed little woman and with such a voice,' he went on.

She Was Blushing.

"By this time I was actually blushing—I was still very young, you know—and so, without waiting to be asked, I volunteered to sing for Mrs. Lincoln.

"'Thank you so much, my dear,' she said. 'I have been wondering how I could manage it without seeming presumptuous.'

"I drew off my gloves and went to the piano. First Mr. Strakosch accompanied me in a couple of rather florid things we both knew, and then I sang, to my own accompaniment, 'The Last Rose of Summer, which I should have to repeat a few hours later, the opera for that evening being 'Martha.' When I had finished the last long-drawn-out note of the song, I turned to have a look at my audience. Mrs. Lincoln had risen from her seat and was standing at a window in the back part of the room, with her back toward me.

They Were in Tears.

"Of course, I couldn't see her face, but I knew she was weeping—the melancholy strains of the ballad had recalled the sense of deprivation and set her heart aching with renewed bitterness. I reproached myself that I had made such an awkward choice and was about to attempt to remedy my mistake by ending the performance with a rollicking bolero when Mr. Lincoln, who had been sitting motionless on a sofa nearby, his eyes shaded by his left hand, asked without removing his fingers from his face:

"'Will you please sing "Home, Sweet Home?"'

"Strakosch gave me to understand in an undertone that he was unfamiliar with the air, but, fortunately for me, I knew it well enough, although I had never sung it. I didn't know the words, though, and while I was wondering how I should manage it, the president rose from his seat, went quickly to a small stand at the foot of the piano, took from it a small music book with a vivid green cover, and placed it on the piano rack, opened to the music of 'Home, Sweet Home.' Then he returned to his seat without a word and resumed his former posture.

The Song Which She Has Sung Ever Since.

"Well, I sang the song the very best I could do it, and when Mr. Lincoln thanked me his voice was husky and his eyes were full of tears. By that time I was so wrought up over the situation myself that I actually blubbered when we were taking leave of the recently bereaved parents.

"As we were being driven back to our hotel, Strakosch congratulated me on the success of my first visit to the White House.

"'I won't look at it in that way!' I declared indignantly. 'There are other things in life besides business.'

"'I quite agree with you,' he admitted, soberly. 'I give you my word of honor that I had some difficulty in subduing my emotion while you were doing that folk song. The way I succeeded was by picturing to myself the hit you might make with it as a positively final encore.'

"I gave him an indignant look, but I saw he was perfectly serious. I repudiated his suggestion mentally, but I sang the homely old song that very night at the opera, and I have been singing it ever since. How many times, I wonder?"

His Postscript

It was only Saturday, yet he was arrayed in his Sunday best, for his mother was going to take him to the photographer.

"Now, Henry," she said, "I'm going to get ready myself, and, mind you, don't get into mischief meanwhile. Sit down and write mother a little note in pencil."

Like a dutiful son, Henry sat him down, looked out of the window across the street for inspiration, and found it.

"Dere mother," he wrote, "the bois across the strete in the Lothrop's front gardin are playing a new game. I should like to see it. May I go? Your affeeshonate son.

"Henry."

"That's very short," said his mother, who was not quite ready when he showed her the epistle. "Go back to your room and write mother a little postscript."

Joyously, Henry departed; but when his mother, drawing on her gloves, hurried to his room, it was quite empty. And on Henry's table lay the letter, with the desired addition:

'P. S. I have went. "Henry."

Rainier of the Last Frontier

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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CHAPTER XVIII.—Continued.

"Chaplain, listen! You know that my surrender means a halter of hemp for my neck—a nice, sweet, public hanging such as Montor del Moro got from General Hughes at the plaza in Jaro. You know this as well as I do. Now here is my ultimatum. That's a Latin word, Chaplain, and it doubtless sounds strange to you from a nigger. But you, a white man, know just what it means. Now this is my ultimatum—I will surrender my prisoners unharmed to Colonel Montgomery on condition that he open his lines to the north and let me go a day's journey into the mountains without pursuit. If he refuses I will fight it out to the last. It will be necessary to retain Miss Royce in the zone of fire. Your gatlings and howitzers will murder her and you will rescue her dead body only. In case you decide to accept my terms I must ask that a suitable guarantee be granted me that you will not violate your own terms. A brilliant idea has come to me as I began this parley with you, sir. I will be compelled to ask the favor of your company with me into the mountains as an assurance that we will not be fired upon as we go through your lines or be followed within the prescribed full day."

"Now then, Chaplain, I trust that it is clear to you. I will only surrender my prisoners on condition that I be allowed to pass with my command into the mountains with no pursuit for twenty-four hours, and the pleasure of your company to guarantee that immunity. But honestly, sir, I would rather fight it out here and now. He who thinks that Fagan is afraid of his enemies, is making a fatal mistake. Get back into your lines and attempt no compromise of these conditions."

Back to Colonel Montgomery's bivouac went Rainier, heavy of heart. He had hoped that he might catch a reassuring glimpse of Benicia but the gloomy figure on the barricade was his only reward for the risk he had run in bringing in Montgomery's message.

Within a half hour Fagan's ultimatum was being discussed with loud curses by the entire cordon of troops.

Around the commanding Colonel were grouped a half dozen captains and lieutenants in special council of war, Rainier in the midst of them.

For a full hour the situation was canvassed, each round of opinion ending in choking anger. To rush the town meant undoubted death to Miss Royce. To let Fagan escape to the hills was almost equally unthinkable. Yet gradually the latter alternative was settled upon.

"Better that a hundred Fagans be raiding us from the hills than to have that little woman in that camp another hour," cried Mallory. "What she must have suffered!"

"Yes, let Fagan's outfit through, Colonel. We'll follow him to the top of Canlaon if necessary."

So spake Gordon of the Gordon Scouts, a man of his word.

"Well, it's hard medicine, gentlemen, but we will take it for Miss Royce's sake," said the white-haired Colonel. "If Mr. Rainier is willing to meet his share of this the rest of us ought to be willing to deny ourselves a little fighting. Pass the word along the line, Adjutant, and send in Lieutenant Lately with the flag of truce to Fagan this time. Our unofficial chaplain here will want to prepare himself for his trip."

The Colonel arose as a sign for the dismissal of the council.

The Adjutant disappeared in obedience to orders. A flag went in to Fagan with the news. Ten minutes later Rainier shook himself free of several clinging officers who were nigh to showing unmanly tears in their parting with the Army Secretary, crossed the fields in the bright light of the morning, and passed into Fagan's barricade. As he did so his heart was fluttering with emotion far removed from conscious heroism.

As he topped the barricade with a dozen rifles covering him, Miss Benicia stood below him amid a group of insurgents. The face which she turned toward him had none of the old look of contempt and abhorrence with which she had once looked him over in the streets of Iloilo. That face was a revelation of joy and tenderest gratitude.

As he stepped down to her she cried:

"Oh, I knew you would come and get me!"

He took her hands in his, and looked into her eyes.

"You are uninjured by all this experience?" he asked, solemnly, tenderly.

Suddenly she found herself unable to speak. But she nodded her head reassuringly and felt the tears swimming in her eyes.

"God is good," said Rainier, releasing her hands. And the tones in his voice were the tones of a profoundly moved man. For an instant he stood in silence and then as he bowed and turned to Fagan he felt the hot tears flowing down his face.

Presently he said,

"If you are ready, General Fagan, I will escort her to the end of the street, and then return to you. Gordon's scouts are just opposite this barricade and Colonel Montgomery awaits Miss Royce."

Fagan had stood, sullenly silent a few paces from Miss Royce. He nodded in acquiescence, signalled to a group of insurgents farther up the street and stalked away to a neighboring house. In another moment Benicia and Rainier were walking down the main street of Passi together toward the muzzles of Gordon's howitzers.

There was a slight angle in the street midway between the lines. Once beyond the angle the girl would be in view of the troops to the north of the town. Rainier halted just at the turn. His hand had found hers and he crushed it with utterly unconscious cruelty.

"Beyond the turn you will be received by the troops with a royal welcome, Miss Royce. I will ask you to proceed alone."

"But you? Are you not in danger between these lines?"

She had looked up at him with a face that showed a fear across its new-born radiance.

"It is too great an honor to share your welcome back to your soldiers. You've no idea how they idolize you. They want to see you coming toward them all alone—a symbolical scene to them, it will be. It will spoil it all to inject me into it. Do not fear, Miss Royce. It is not a hundred yards to our guns."

"Oh, I'm not at all afraid," she cried, as he released her hand. "But I'd love to have you share it with me—the happiest moment of my life!"

"I will follow you—later," he said with a brave gesture of command.

An intuition made her look him full in the face.

"Oh, you're a man—a noble man!" she cried.

And then, with tell-tale color rising as a flood in her cheeks, she turned away and passed the angle in the road.

It was the signal for a roar of loving welcome that swept along the investing line clear around the town, a veritable storm of cheers. With the ugly rows of bamboo houses shutting him out entirely from the scene Rainier yet knew the precise moment when the rescued nurse passed into the shelter of her flag, for that last step to safety was marked by a crescendo of cheering.

"She is safe at last!" cried Rainier, aloud, as he stalked back toward the insurgent flag, flapping on the barricade up the street. "Thank God, she is safe at last."

As he reached the barricade, instead of mounting it at once he fell, oblivious of curious insurgent eyes, upon his knees, and though he uttered no audible prayer he was as much in communion with his Savior as any man may be.

It was as his face was bowed in that thanksgiving and as the distant cheers still rippled around the town, that Doctor Curt Sevier slipped over the barricade unhindered, and walked with fearful face out toward the men of his own uniform.

Rainier did not see him.

"Safe at last! Safe at last!" He was letting the phrase form itself into an endless chain of praise and prayer.

"Safe at last! Safe at last!"

CHAPTER XVIII.

"A Long Day With Fagan."

"Boast not thyself of tomorrow for thou knowest not what a day may bring forth."

Thus speaks the holy volume of God. And thus echoes the answering experience of men.

Six years have passed away since that bright Visayan morning, when Clarke Rainier saw Benicia Royce turn the angle of a street in Passi, while he himself turned back to spend a day with Fagan as a hostage.

Six whole years, gracious reader. And yet the events of that far-away morning come back with startling vividness to the tattered man in the crater of Calabang.

He remembers so well (and so often!) how Fagan and Fagan's men clustered around him and marched north out of Passi. He can recall with ease the last glimpses he caught that day of the uniformed soldiers of his country. Montgomery had drawn back his lines a quarter mile from the north road leading out of the town, but a group of infantrymen on a distant ridge, showing clearly against the sky, waved him a frantic and adoring farewell. He did not respond my gesture for he was walled in by crowding Visayans and Fagan himself was arm-in-arm with him. But his heart had quickened with a glow of warm appreciation and he had stepped on toward the mountains, with a light and fearless tread. It was a small thing to spend a day or two with Fagan, when the queen of his life was free.

(To be continued.)

Hate-to-Hurry and Put-It-Off

By Nancy Byrd Turner.

Hate-to-Hurry and Put-It-Off,
They had to go a mile.
"I'll rest," said one, "now I've begun."
Said one, "I'll wait a while."

Resting and waiting, they planned their trip,
And lo! at set of sun,
They rubbed their eyes in great surprise,
For neither mile was done.

And I heard the old clock on the shelf
Set up a sorry chime;
The wee hand told the seconds,
And the long hand told the minutes,
And the short hand told the hours,
And they all told Father Time.

Hate-To-Hurry and Put-It-Off,
You didn't mean to shirk.
You just went slow where you had to go,
You just delayed your work.

But he who rests by the busy road,
And he who hates to start—
They take poor place in any race,
And play a sorry part.

So next time let the old clock tick
A merry, cherry rime:
When the wee hand tells the seconds,
And the long hand tells the minutes,
And the short hand tells the hours,
And they all tell Father Time!

—*Youth's Companion.*

His Air-ship

By Edith Perry Bodwell.

Johnny was taken to see the air-ships fly because his Uncle Billy said that when a little fellow tried to make all sorts of toys out of nothing he was sure to be a great wonder-worker by and by, and he wanted Johnny to see what the grown-up wonder-workers were doing.

Little John had never seen so many people all at once before, and they were all looking at the biggest sort of a kite with wheels beneath, wings like frail boxes, a loud-buzzing motor whirring where the man sat, who waved his cap when the great crowd cheered. Then the air-ship began to rise from the ground and fly straight out over the sea. Then it came back again out of the mists, and floated down before the people like a piece of paper when it falls from off the table.

By and by several of the air-ships raced to see which could go the farthest straight up into the air. They circled round and round as the birds do,—up, up, up,—till they were mere specks in the pink sky of the sunset.

But Johnny and the people were not the only ones who were watching the sky, for the little birds, and those that had been the biggest birds before the air-ships came, snuggled into their nests and hid in fear. Even the meadow-larks—those joyous things—were silent, and none of the birds dared sing while those great soaring things which man had made were floating about. For they thought they must be either hawks or eagles.

When Johnny came home he was so excited, and he went right to work, for he felt that he must have an aeroplane, too. He did not know whether it would be a monoplane, with one pair of wings, a biplane, with two, or a triplane, with three, but he did know where he could get the wheels and the motor. He had been sorry when his cart had broken, but he was glad of the wheels now. He fastened a big new windmill Uncle Billy had bought for him at the aviation meet into his father's fishing pole. It was a good deal of work for a little boy to do, but he fastened the wheels beneath and the pole above the seat of the swing, and was soon flying through the air. His cries of delight brought everybody running from the house, and Uncle Billy said it was grand, and that he would help him make a biplane after breakfast.

It was he who put a box-cover at the end of the fish-pole to steer by, and tied on whole sheets of cardboard for the upper planes, a long board for the lower, and a good broom and rake for the supports at the side. And the man and the boy were just as happy as they could be.

Johnny was singing and swinging there all alone when little "Tenny Tackle"—that was his little brother's name for himself—woke from his nap. And he was the most surprised little child! Of course he wanted to be the first passenger taken up, and the two little aviators had the loveliest time—quite as lovely as ever the birds or the bird-men could have. And this continued until the garden just had to be raked, and the house just had to be wept, and the making over of the air-ship without these supports took all the little mechanician's time.—*Youth's Companion.*

A Mother's Prayer

BY REGINALD C. BAKER.

"Baby mine, in comfort sleeping;
Angels hover o'er thee now!
Guardian spirits ever keeping
Silent watch above thy brow.

"As a ship upon the water
Rides above the ocean's strife;
So may you, my baby daughter,
Rise above the cares of Life!

"Be thou gentle with thy neighbor.
Keep thy conscience bright and clear;
Help the feeble with thy labor,
Rule by kindness, not through fear.

The Junior Pulpit

BY "MARK WAYNE."

A SHEET OF PAPER.

Here is your life—a sheet of paper. What shall I do with it? "Tear it up" you say, and I tear it into many pieces just as a boy the other day tore his soul in pieces. He got angry and stamped and tore and yelled and swore until I thought he'd gone mad. He was tearing his life into pieces. Crumple it and throw it into the waste-paper basket. That is what a man did whom I saw lounging near a public house, out of work, out of ambition, out of everything worth while. He looked crumpled—he was about ready for the waste-paper basket.

Write on the sheet of paper? Yes, I could do that—fill it with words or figures—language, geography, spelling, arithmetic, algebra, grammar and history and I don't know what so that this piece of paper would know as much as the brightest boy or girl here. But it isn't everything to know something, but to do something. Now I fold down each of the four sides—so, and then squeeze together the corners—so, and now I have what looks very much like a plate, a collection plate.

Lots of boys and girls make their lives just like that—a collection plate, always receiving and never giving.

Or we roll the paper up in a nice even roll—this way, and we put the roll up to our eyes and behold, we have a telescope.

Some folks turn their lives into telescopes, and peep and pry into mysterious and wonderful things; stars and comets and nebulæ, but they don't see much of the earth. Let's turn our life—I mean our paper—into something better than that.

I roll the paper corner-wise, and now what shall I call it? It looks like a trumpet if anything. "Blow, bugle, blow, set the wild echoes flying." That is the way some people live. They want everybody to know them; they want their names in "Who's Who"—they brag and parade and work for fame and publicity.

So once again we will fold our paper, this way, and that way, again and again, and hold fast one end of the folded paper, and open out the other end—well, don't you know a fan when you see it? Some little girls like fans very much, because they are so fancy and flimsy and stylish. But I do hope you are not going to fold your life up into a fan, just to be in high society, and to wear fine clothes, and to be very gay and frivolous and empty-headed. Fans and ribbons and gewgaws are not near so pretty as your own sweet faces and childlike hearts.

And at last we twist our paper in an extraordinary fashion, here and there and everywhere. You will practice hours at home to get this well. Turn it up and then down, and then over and then crosswise, and then—everybody must know it as a boat. Yes, a paper boat—so that if you make your life like this it will be of course a life-boat. That is the most difficult, but that is the grandest thing you can make, I think. Remember that a life-boat goes into swirling waters, into black storms, to where poor wrecked men are floundering in the sea, picks them up and brings them safe to shore.

Boys and girls, make your life a life-boat—go out through all the raging waters in this world, find poor drowning men and women, take them aboard, bring them to shore, rescue the perishing, and you will have made the very best possible out of life.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MARCH 26.

Theme for the Day—The Coming of the Lord.

Scripture—For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God. 1 Thess. 4:16.

He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus. Rev. 22:20.

So even I, and with a pang more thrilling,
So even I, and with a hope more sweet,
Yearn for the sign, O Christ! of thy fulfilling.
Faint for the flaming of thine advent feet.

Oh what a hope! and when afar it glistens
Stops the heart beating and the lips are dumb;
Inly my spirit to his silence listens
Faints till she find him, quivers till he come.
—F. W. H. Myers ("Saint Paul").

Prayer—Our Father, we rejoice in the assurance that Jesus did not leave his people comfortless, but promised them that he would return. Help us, we beseech Thee, O God, to understand that this coming is no mere physical and visible advent at the end of the ages, but a spiritual and constant arrival, in the lives of his people and in the institutions and ideals of the world. Save us from the mistake of missing his true coming day by day as we give him place and room. And may we open our eyes to discern his real presence. We ask in his name. Amen.

MONDAY, MARCH 27.

Theme for the Day—Songs of the Soul.

Scripture—And he hath put a new song in my mouth, even praise unto our God Psalm 40:3.

Yet the Lord will command his loving-kindness in the day-time, and in the night his song shall be with me. Psalm 42:8.

And they sing the song of Moses the servant of God, and the song of the Lamb. Rev. 15:3.

If I might follow far and far away
Unto the country where these songs abide,
I think my soul would wake and find it day,
Would tell me who I am and why I stray,—
Would tell me who I was before I died.
—Josephine Preston Peabody ("After Music").

Prayer—Thou art our hope and comfort, O Lord. Thou hast raised us up when we were fallen and filled our mouth with singing. We join in the worship of the ages, and voice the joy of our hearts in music that the saints of other years have loved. And may all these experiences open to us the mystery of those eternal songs which only the ear of the child of God can hear. We would learn the deeper secrets of life from Thee. And we ask in Jesus' name. Amen.

TUESDAY, MARCH 28.

Theme for the Day—The Inspiration of Love.

Scripture—Yea, he loveth the peoples; all his saints are in thy hand. Deut. 33:3.

And my tongue shall talk of thy righteousness, and of thy praise all the day long. Psalm 35:28.

Stretch out thy holy hands; help me to thee!
O let my faltering tongue find power
So that a spark of all thy glory trail
Resplendent through all centuries to come,
Lit by the love that moves the sun and stars,
That gives me God.
—Heloise Durant Rose ("Dante").

Prayer—We give Thee thanks, gracious Lord, for the blessing of this day. Every morning brings us fresh proofs of Thy good will, and every evening falls like a benediction upon us. In the strength which the contemplation of Thy love brings to us, we can do all things. When Thou dost stretch out Thy hands to us, we are made glad, and our song rises from grateful souls. Keep us in the circle of Thy friendship, O Father and may each new day be radiant with Thy presence. Amen.

WEDNESDAY, MARCH 29.

Theme for the Day—The World-wide Empire.

Scripture—He shall have dominion also from sea to sea, and from the River unto the ends of the earth. Psalm 72:8.

He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law. Isa. 42:4.

Perhaps the mother, dreaming o'er her baby,
Felt dimly in her heart the centuries' fate;
How slowly would the East land turn and listen,
How long before the South would know Him great,
How sternly would the North hold to His letter—
And long forget its gentle spirit—knew
How word would cross the misty inland ocean,
Where in long curves the wild sea-eagles flew.
—Faith C. Marchael ("The Wondrous Future").

Prayer—O God, we adore Thee for the completeness of that purpose which Thou hast revealed to us in Christ. As far as the wide lands extend, as far as the oceans stretch, Thou dost mark the spreading circles of his influence and power. And may we who watch the advancing glory of his kingdom find our own lives widened, and our faith increased as we hail the signs of his coming to all the lands beneath the sky. We pray in his name. Amen.

THURSDAY, MARCH 30.

Theme for the Day—The Comfort of a Great Friendship.

Scripture—Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. Psalm 116:7, 8.

A light that gleams across the wave
Of darkness, down the rolling years,
Piercing the heavy mist of tears,—
A rainbow shining o'er the grave.
—Henry van Dyke ("Tennyson's In Memoriam").

Prayer—Our divine Father, we would learn the secret of that deep and abiding friendship which mocks at death and shines triumphant through the grave. Leave us not to the solitude of grief when death intrudes into the house of life. We stay our souls upon Thee, and know that underneath us are the everlasting arms. May we be sure, as well, that those who have been one with Thee in life and service are not lost to us or to love. In the Master's name we ask. Amen.

FRIDAY, MARCH 31.

Theme for the Day—The Greater Future.

Scripture—Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him, for we shall see him even as he is. 1 John 3:2.

Through love, through hope, and faith's transcendent dower,
We feel that we are greater than we know.
—William Wordsworth ("After-Thought").

Prayer—O Thou eternal God, we put our trust in Thee. We have worshiped Thee as the God of comfort and of truth. We would also adore Thee as the Guardian of the future, who knowest all the way we take. Give us courage for this day's work in the thought of our divine inheritance, and may the value of our earthly friendships and achievements find measurement in their relation to the life which is beyond. We ask in our Redeemer's name. Amen.

SATURDAY, APRIL 1.

Theme for the Day—The Wholeness of the Soul.

Scripture—Ye heard how I said unto you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father, for the Father is greater than I. John 14:28.

But we,
Who, seeing the sunset-colored waters roll,
Yet know the sun subdued not of the sea,
Nor weep nor doubt that still the spirit is whole,
And life and death but shadows of the soul.
—Algernon Swinburne ("On the Death of Robert Browning").

Prayer—Heavenly Father, we are the tenants of a world in which change is constant. All things pass and take new forms, and life and death are ever busy at their tasks. But we put our trust in Thee, and know that what is ours we cannot miss. So each day becomes a new chapter in the divine drama of our lives. We look beyond the shadows to the substance, beyond the darkness to the light, beyond the dwellings of the flesh to the House not made with hands. Amen.

"And now that it is all over," said an old, wearied, and dying statesman, after a day of sad farewells, "it is not so bad, after all." The terror, the disquietude, is not in the thing suffered, but in our own faithless hearts. But if we look back at the past and see how portion after portion has become dear and beautiful, can we not look forward with a more steadfast tranquility and believe that the love and beauty are all there waiting for us, though the old light seems to have been withdrawn?—*Great Thoughts.*

Sleepless Father, who dost watch
Round my couch in slumber,
When beneath my humble thatch,
Where are cares that cumber,
Eyes are ope'd to see the light,
Be thou first to greet their sight,
That I may be led aright
Through the day until the night,
When we cease to number.
—*Alexander H. Fraser.*

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XIV. The Prophets of Northern Israel.

April 2. Text for Special Study, Genesis 50:15-26.

QUESTIONS.

1. What was the origin of the prophetic schools in Israel?
2. In which of the two kingdoms had prophecy been most prominent up to this time?
4. From how many sources are the narratives of the earlier portion of the Old Testament drawn?
5. Which of these sources is the subject of the present study?
6. What two characteristics give to the present narrative the name of the E document?
7. How is the northern character of the work made evident?
8. Are these records of the Ephraimite document usually distinct, or are they mingled with those of the Southern group?
9. How do the two sources differ in their ethical and religious ideas?
10. With what features are the Ephraimite writers more concerned?
11. What are some of the illustrations of a higher ethical ideal in these writings?
12. What was the probable date of the Ephraimite source?
13. Why is the story of Joseph's last days significant?
14. Why were the brothers of Joseph anxious, after his forgiveness of them?
15. What request did they send to Joseph?
16. How did their words affect him?
17. What generous view did he take of their evil conduct in the past?
18. To what age did Joseph live?
19. What earnest request did he make of his people at his death?

* * *

1. THE NORTHERN PROPHETIC SCHOOLS.

The general statement regarding the rise of the schools of the prophets in ancient Israel will be found in the previous study (Section XIII). The pupil should review that statement carefully, as it presents the general considerations relating to the growth of narratives of the past, and the particular features of those which arose in the southern Judean school. It will be remembered, however, that the prophets who have been most conspicuous up to this time really belong to the Northern Kingdom, whose capital was at Samaria. To be sure, Samuel lived before the division of the kingdom, and so may be thought of as belonging to North and South alike. One of the places most conspicuously connected with his activity was Mizpah, just north of Jerusalem.

But Ahijah, the leader of the prophets at the close of Solomon's reign, lived in Shiloh, the town in which Samuel spent his youth; and Elijah and Elisha were both active in a ministry which was almost entirely confined to the kingdom of Israel. The places which they visited in the rounds of their prophetic work were such towns as Gilgal, Bethel, Carmel and Jericho. In these places the schools of the prophets were located, such as are referred to in connection with the lives of these prophets. (For the references, see section 1 of the last lesson.)

In these places the groups of prophets resided and carried on their work. They probably lived in small communities, and perhaps resembled somewhat the monks of the Middle Ages in their manual labors and their preaching. From these centers they went forth to instruct the people in the more remote sections of the country, and thus kept alive the religious spirit in communities which the greater prophets could not reach.

* * *

2. THE EPHRAIMITE NARRATIVE.

In our last study it was pointed out that the narratives regarding Israel's early career are preserved for us in a series of four documents or records, which are woven together in the fairly continuous record of the early portion of the Old Testament, from Genesis to Kings. Our study of last week was concerned with the earliest of these, the Judean or Southern prophetic document, usually known as J, because it generally employs the divine name Jehovah or Jahveh, and also because it is Judean in its character. The present study relates to the second of these sources. This one is not so frequently quoted in the Old Testament, probably for the reason that the Judean narrative was fuller and more satisfactory. Yet it is not difficult to trace the northern narrative, as it appears here and there in the records of Israel's life. Its characteristics are marked with a degree of clearness which leaves little doubt in the mind of the careful student.

In the earlier portion of the narrative preceding Exodus 3 this record employs consistently the word "Elohim," (translated "God") as its name for deity. After the record of the divine revelation to Moses in Exodus 3, however, it employs also the other name Jehovah or Jahveh, so that the title of deity is no longer a discriminating mark. But among those indications of its individuality which are most convincing is its definite attitude of interest in the affairs of Northern Israel, whose representative tribe, Ephraim, gave its name to the entire kingdom of the North. It is therefore appropriate to speak of it as the Ephraimite document, and this, in addition to the use of Elohim for God, has led to the general employment of the letter E as descriptive of this series of narratives.

The northern character of this document is shown in a number of ways. The places which are particularly important are those of Israel rather than Judah. Southern Israel is ignored, but such places as Bethel, Shechem and Samaria are especially prominent. In the narratives of personal exploits the men of the North are far more prominent than those of the South. Among the sons of Jacob, Reuben and not Judah is the leader. Joshua, a member of the tribe of Ephraim, is represented as the successor of Moses and the leader of all the tribes in the conquest of Canaan. The story of Joseph, the ancestor of Ephraim and Manasseh, is presented at length in this source.

* * *

3. THE CHARACTER OF THE RECORD.

The first appearance of the Ephraimite prophetic narrative is in the story of the divine covenant and promise (in fragments found in Gen. 15.) From that time forward the narrative appears occasionally, in such chapters as 21, 25, 27, 28, etc., through the books of Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, and even in the records of later times. (For details of the analysis see the literature at the end of this study.) There are only a few cases in which the Ephraimite document stands as the only source of information. Such examples are the sacrifice of Isaac (Gen. 22:1-19), Joseph's fame as an interpreter of dreams (Gen. 40: 1-23), the later days of Joseph (Gen. 50:15-26), Israel's conflict with the Amalekites (Ex. 17:8-16), etc.

In other instances, however, in which it is quoted along with the Judean source, it presents features peculiar to itself, such as the makng of the golden calf at Sinai (Exodus 32), the appointment of the seventy elders (Num. 11:16, 17, 25-30), etc. It has a series of words and expressions which are peculiar to itself, not being found in the other sources. For example, it uses Horeb, where the J document reads Sinai. It uses Amorites for the inhabitants of Canaan, where the southern narrative used Canaanites, and it employes the name of Jacob instead of Israel.

* * *

4. PURPOSES OF THE WRITERS.

In the Ephraimite prophetic narratives the didactic and religious motives are more prominent than in the earlier source. The rule of God in the nation is of more significance than the history of the nation itself. The writers are greatly concerned with the

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leaders of Israel, who are the divinely chosen instruments for the accomplishment of the will of God. The achievements of the people are secured not so much by human effort and natural means as by divine interposition. The chief purpose of the Ephraimite writers seems to have been to show that by submission to God's rule and the counsels of his representatives, the prophets, Israel in former days had enjoyed prosperity and the assurance of the favor of God, but that whenever the people rebelled, disaster fell upon them.

In this narrative the anthropomorphic or human pictures of God are rarely met. He does not appear in human form, but reveals himself in dreams and through his angel. Moses alone is represented as speaking to him face to face.

This source presents a somewhat purer and higher view of deity than the Judean. Those things which reflected unfavorably upon the character of the heroes of Israel's life are eliminated. In this record Abraham does not drive Hagar from his home until he learns that it is the divine will. In the story of his deception regarding his wife, it is explained that he did not really tell a falsehood. It is the divine intervention rather than Jacob's shrewdness which brings his success in his dealings with Laban. It would seem that the writers were somewhat more sensitive to ethical motives than those of the Judean source.

It was understood by these writers that the high places, and the symbols of divine worship which were erected at such spots, were legitimate. But they were already hostile to the employment of images in worship as is shown by the narrative regarding the golden calf in Exodus 32.

The date of this document was probably from 50 to 100 years later than that of the Judean source. Perhaps the middle of the eighth century (750 B. C.), would be an approximately correct date for these narratives. It is not improbable that later additions were made to the original narratives by other prophetic writers before they were combined in a common document including the Judean and Ephraimite sources.

* * *

5. THE LAST DAYS OF JOSEPH.

The narrative selected for special study in connection with this lesson is full of interest as presented in vivid form the story of Joseph's old age and death. It is not selected because of its pertinence to the line of history which has formed the background of our studies of prophecy thus far, but because it deals in a concise manner with a situation of great interest to the Old Testament student.

In spite of Joseph's generous treatment of his brothers who had wronged him in early life, they were suspicious that after the restraints of his father's preesnce were removed, they might suffer from his wrath. They sought the first opportunity, accordingly, of presenting to him their submission and request for full forgiveness. This petition they couched in terms of a command or an entreaty of Jacob himself, uttered befor his death, that Joseph would forgive the transgression of his brothers. And to this word they added their own earnest entreaty.

Joseph, who had already done so much for his brothers that they should have known fully the depths of his affection for them, wept when he received the message. It revealed the limited understanding of his nature on the part of his brothers. Moreover it recalled unhappy days.

When, therefore, the brothers appeared before him to press their request for full forgiveness, Joseph disclosed to them the full-hearted and generous love which he had cherished for them all through the years of their lurking fear. He even went so far as to insist that their evil deeds had been turned into good by the providence of God. And that actually they were the cause of saving multitudes of Egypt's people in the days of the famine. This over-generous view quieted the fears of the Hebrew brothers, and they went away comforted in spirit.

Years passed on, and Joseph lived in Egypt, still among his people. His children multiplied about him. Ephraim and Manasseh, his two sons, became the heads of numerous clans. Something of the interest of the writer in Ephraim, the leading tribe of Northern Israel, is apparent in this story.

When the end came Joseph begged his brethren not to leave his body in the foreign land whither they had come by migration, but to take his bones with them back to the place which had been promised to Abraham, their ancestor. Comforted by the assurance which rested upon the oath of his people, Jacob died, and his body was embalmed after the custom of his adopted people.

Thus is brought to a close a series of narratives concerning Joseph that must have proved among the most useful of prophetic vehicles for the inculcation of the great lessons of fidelity, chastity and generous goodwill in obedience to God. Such lessons were the keynote of prophetic instruction, and such lessons the writers of the Judean and Ephraimite documents alike were concerned to enforce.

FOLLOWING STUDIES.

The next section will deal with "Amos of Tekoa." The one following with "The Moral Program of Amos." These will be followed by two studies in the life and work of Hosea.

* * *

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. Prophetic centers in the Northern Kingdom.
2. The literary feature of the Ephraimite narrative.
3. The ethical and religious features of the Ephraimite source.
4. Some significant narratives preserved in the E document.
5. The relation of the Genesis story of Joseph to the Egyptian story of "The two brothers."
6. The value of the Joseph narratives as material for religious instruction.

* * *

LITERATURE.

Kent, "Beginnings of Hebrew History," pp. 37-41. Driver, "Genesis," pp. i-xvi. Skinner, "Genesis," pp. xlvii-vvi. Sanders and Fowler, "Outlines of Biblical History and Literature," pp. 30-100. Discussion of the literature in such histories as Wade, H. P. Smith, etc. Articles in Encyclopedias and Bible dictionaries on Hexeteuch, Genesis, etc.

Christian Endeavor Lesson

BY W. D. ENDRES

Topic for April 2: Lessons from Great Lives: IV. Joshua.—Josh. 1:1-11. (Consecration Meeting.)

The steadfastness of Joshua is a splendid example and inspiration to all young people who are making serious efforts to live the Christian life. The achievement and growth of Christian character is so slow and imperceptible that we are in constant danger of growing weary and fainting by the way. When Joshua became the Commander-in-Chief of the armies of Israel conditions were by no means inviting. Moses, the first and only great leader they had ever had was dead. They had never known another. Under his leadership they had attempted to enter the land of Canaan from the south, but failed. They could not dwell in the wilderness. And before them lay a swollen stream beyond which the coveted land with its walled cities and big men waited to dispute with the Hebrew the right to possession.

Rev. W. D. Endres, Successful Pastor at Harvey, Ill., Whose Resignation Opens the Way for Strong Church to Call Him.

What will the new chief do in the situation? Those who knew him could not doubt. Through all the long years of Moses' leadership he had been obedient to him and to God, whether fighting with Amalek, or making a minority report in the face of an overwhelming majority. He was true to his fixed purpose no matter what the danger and criticism to which he was subjected. It is what we might expect, then, that he command the people to "prepare your victuals; for within three days ye shall pass over this Jordan." This was the first order in that long effort which met with varied success, but finally triumphed, to subdue the land west of the Jordan for the Israelites. He thought this was the promised land for Israel and he was determined to possess it. This involved not only the qualities of a warrior who must be both fearless and resourceful, but a statesman who could so distribute the land so as to maintain the tribal spirit and at the same time deepen the national spirit. This involved the enactment of righteous laws. Thus he was warrior, statesman, and moralist for the people whom he led.

The secret of his success lay in two directions. He followed the same general policies as his illustrious leader, Moses. In this he showed true wisdom. Not always is it best for men to follow their own wisdom for the sake of being original. Moses had been successful and success was most likely to continue if the same general lines were followed.

But most of all he carried all his problems to Jehovah in prayer. This was true when he was commissioned, and when he was defeated at Ai, and in every crisis of his life. In all his activities he moved with the consciousness of Jehovah in his life and for his glory. Oh, that every Endeavorer might enter upon his own life work with the same fixed and abiding purpose, conscious of his vital relation to his Heavenly Father and determined only to shed glory upon His holy name.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

—With the merging of the Central Illinois Ministerial Institute into the Disciples' Congress this year there should be a large attendance of pastors and thoughtful laymen of this state at the Congress in Springfield, April 18-20.

—The three days' fellowship will be delightful.

* * *

F. A. Sword is in a meeting at Augusta.

Orrin Dilley of Springfield, conducted his pastorate at Auburn recently.

J. H. G. Brinkerhoff of Salem, began a meeting at Frederick, March 19th.

B. W. Tate's meeting with the home congregation at Pontiac resulted in ten additions.

John R. Golden of West Side Church, Springfield, is assisting W. H. Cannon in a meeting at Pittsfield, begun March 12th.

J. M. Francis, who has for several years been pastor of Athens Church, has resigned and will terminate his pastorate at that place in a few months.

Evangelist Lawrence Wright, assisted by R. H. Crittenden, is holding a revival meeting at Winchester. The meeting was begun last week.

G. W. Thomas will leave the pastorate at Edinburg the first of April and will become pastor of the East Broadway Church, Sedalia, Missouri.

Shelbyville church is in a revival meeting, with Pastor R. H. Robertson doing the preaching. He is being assisted by Mr. F. J. Held of Washington, as singer.

A fine interest is developing in the meeting at Sheldon, in which the pastor J. A. Jackson is preaching. During the first week there were five additions.

A new edifice is under construction at Kilbourne. The foundation is completed and the superstructure will be started with the opening of spring.

Hoopeston church, is having a continuous revival. On two successive Sundays, there were fourteen additions. Many of them being by confession. The minister is Henry F. Keltch.

Concord church is erecting a new building which is nearly ready for dedication. During building activities, the congregation is holding union services with the Methodist church.

J. E. Story of Smithsboro, is holding a meeting for F. M. Stambaugh at Cowden. During the first four days, there were 19 additions and large numbers of people were interested in the meeting.

George H. Brown's church at Charleston, made an offering large enough to continue the support of a missionary at Bolenge, Africa. The offering day was stormy, but the necessary increase will be secured.

Niantic Church, where Robert E. Henry is pastor, made an offering of more than $75 which is in excess of the apportionment. Mr. Henry will continue this pastorate during a second year.

Illinois has seven hundred and twenty-two adult Sunday-school classes that are organized and which hold certificates of organization from the International committee. These classes enroll more than 19,000 members.

East Side Church, Decatur, where O. R. Wright is pastor, was dedicated March 19th. The structure cost $12,000 and $6,000 was required to be raised on dedication day, to pay all of the indebtedness.

The Foreign Missionary offering at Mt. Sterling was $73.50. The pastor A. L. Cole is soliciting responses from many other members of the congregation not represented in the offering. Expectations are had for a considerable increase in this amount.

T. J. Clark of Albion church, closed a two weeks' meeting for his home congregation, in which there were 20 additions, 15 of them being by confession. A fine spirit pervaded the meeting and the house was filled at practically every service.

DeForrest Mullins, held a meeting for his home church, Mechanicsburg, which continued two and one half weeks and resulted in 5 additions, two of these being by baptism. The congregations were composed very largely of men.

A union evangelistic meeting is under way at Mt. Vernon. Seven churches are participating. The Evangelist is Dr. Henry Ostrum. The Disciples Church and its pastor, J. H. Stambaugh, are co-operating with the other congregations.

George M. Schroeder conducted a meeting with his home congregation at Bridgeport. The revival resulted in 17 additions, ten being by baptism. Mr. Schroeder has been with this church not quite twelve months and there have been about 75 additions.

Mattoon congregations are completely filling the church edifice and the work is prospering generally under the ministry of F. G. Thomas. The prayer-meeting is numbering about one hundred. The pastor is urging upon the congregation the necessity for a new building.

G. W. Wise who has been pastor of Du Quoin church for nearly four years, has resigned his pastorate and accepted the church at Deland. His resignation will become effective May 1. Mr. Wise has done a work of permanent value during his ministry at DuQuoin.

Evangelist, H. M. Barnett, closed a four weeks' meeting with Albert Schwartz at Clinton. The additions unmbered 42. The congregation and pastor speak in praise of the evangelist's sermons and Christian personality. Mr. Barnett may be addressed at Clinton and is available for a meeting during April.

J. Scott Hyde and Second Church, Danville, are being assisted in a revival meeting by Evangelist Charles H. Bloom. The meeting began March 5, and will continue for a period of four weeks. With a re-arrangement of the auditorium a larger seating capacity has been created and a more convenient and artistic effect has been produced.

The first sermon preached by R. S. Campbell at his new pastorate at Girard was a missionary sermon and practically every person in the congregation made a pledge for this work. This is a splendid way for a minister to emphasize the seriousness and Christ-like character of the work, which he proposes to undertake in a new community.

At Beardstown, where Secretary J. Fred Jones is soon to hold a meeting for pastor G. W. Morton, there are more than 50 persons in the adult Sunday-school classes, not members of the congregation. The pastor conducted an examination for the Teachers' Training Class, with 17 candidates for diplomas.

Although hindered by stormy weather, the congregation at Flanagan made a missionary offering of more than $54.00, which is not complete. The minister of this church, C. H. Hands, will be available for another pastorate, after May first. His equipment and consecration should induce his early call to a good Illinois church. We have recently examined manuscript of a sermon of his on Prayer which bespeaks a strong spiritual life in the preacher.

Dr. H. O. Breeden, assisted by the Lintt Brothers, assisted Eugene T. McFarland at Rock Island in a revival during January. There were 75 additions. Dr. Breeden was invited by the congregation to return for a similar meeting next Fall. This church has employed a young woman to act as pastor's assistant and financial secretary. One of the most encouraging features of the church is the Endeavor Society which enrolls 150 members, unquestionably one of the largest in the State.

W. B. Clemmer, pastor at Rock Island, has concluded one year's labor with that church. Under his ministry, there have been, during that time, 123 additions to the church, which includes the results of his meeting at Woodland Park, Colorado. Mr. Clemmer has only recently closed a meeting with home forces, assisted by J. P. Garmong, in which there were 45 additions. During the year the missionary offering amounted to $225. The church's financial system now includes numbered and dated envelopes. These are proving to be of considerable value. The pastor has been invited to teach a Union Teachers' Training Class in the Y. W. C. A. on Monday evenings, under the auspices of the City Sunday-school Association.

The union church at Cisna Park, of which W. H. Storm of Eureka is pastor, reports during last year fourteen additions, with a total offering for missions and benevolence of $86 and a contribution to the temperance work of $25. The Sunday-school attendance averaged eighty-one, with an average collection of $2.51. During the year, three adult classes were organized and a class of seven members in "training for service" was graduated. The Sunday-school is making this year an effort to attain front rank standard. This is the seventh year of the existence of this union church. Mr. Storm is nearing the completion of a three year pastorate and will continue for his fourth year. A more extended report of this church will appear in next week's issue.

News Editorials

A Worthier Goal for Giving.

Jacksonville church received an offering the first Sunday in March, exceeding that of any year in its history. It amounted to $900. The Sunday-school raised $520. of this amount. The money was given by about five hundred members. One Sunday-school class had an offering of $114.75, another $85.60. One class gave $3.40 per member. A little child, bringing her offering, told her teacher "that was all the money her mamma could give, and she prays that with God's blessing it will do lots of good." Apparently this church is having impressed upon it the spiritual significance of the offering taken on the first day of March. We note the motto which is held before them: "Every member a contributor." It will be agreed that this is a very much better motto than one with a specific sum of money set as the goal. It is refreshing to hear it. It denotes a worthier attitude toward the problem abroad, and the church at home.

Church Members Volunteer to be Christians.

A new movement among the young people of Third Church, Danville, where S. S. Jones is pastor, is effecting a deepened interest. On a recent Sunday morning, two young people volunteered to go where God wants them to go and to do what he wants them to do. The whole church is being quickened by this appeal. One of the volunteers has already begun work among the young people of the church who have grown careless and indifferent. One outside the church might wonder what such an appeal means. It might be questioned if our appeal being made to the unconverted is the appeal of Christ, when it has become necessary to raise this as a new appeal to those already supposedly Christians. We are not criticising the pastor, who is enforcing such a message in his people's hearts. We are only wondering how it occurs that the appeal seems new, and an addition to the vows already taken in becoming a disciple of Jesus. It is a credit to Mr. Jones that his own ministry is making this a vital issue. It must make his pastor's heart grieve that the disciples of Jesus hesitate for reflection on this which should be the appeal to the unconverted, and that the responses are not only tardy but also so few.

Disciples' Duty at State University.

At the State Convention last Fall, held in Springfield, it was decided to employ two student helpers in the University at Champaign. These helpers have been employed and are at work, but the funds of the State Board are not adequate for their support. The money is being raised by special offerings. The churches of the state are asked to make a contribution of $2 a week, in order that the $60 a month, from now until the close of school in June, shall be provided. This is one of the important works fostered by the State Society. There are more young people from Disciple homes in the University at Champaign than are attending Eureka College. The Disciple churches, therefore, are obligated to furnish proper safeguards and instructions for these young people of our own families, while attending school here. It is only the part of ordinary wisdom that we look after and conserve the Christlike character and faith of these young people. No one who has gone through college, will fail to appreciate what a struggle young men and women pass through, in becoming sophisticated by the study of sciences. Their mental life is completely revolutionized by the class room lecture and laboratory work of the college. We may not wish it so, but along with this transformation in the realms of science and philosophy, there must come a radical change in religious conceptions from those held up to arriving at the University. Religious conceptions must keep pace with the change in other realms. Youthful ideas will not be adequate now. If, while this radical transformation is being accomplished, there is not the feeding of the soul and the development of a mature and adequate set of religious views, there will be an entire slipping away from the church. The alternatives for young men and women being educated, are either mature religious conceptions in harmony with accepted scientific facts, or no religion at all. The reason that so many of our educated young people are lost to the church, is because, during the period of intellectual development, there has not been a successful effort to lead these young people into a mature and sane religious faith. The young man out of college will not be so likely to need extra safeguards and fostering care as the young man in college. The statement of faith made for himself in youth cannot be adequate and satisfying for the one whose whole intellectual life is being changed. If the churches of Illinois will prove themselves wise, there will be no meager returns to the call of the State Board for support of helpers in the University. If any complaint at all is to be made, it must be on account of the meager task set ourselves in view of great demands far in advance of any plans yet projected for work of this nature.

Chicago

By Vaughan Dabney.

Two baptisms lately at South Chicago, where E. J. Arnot ministers.

March 23 is the date set apart by the Hyde Park church for the farewell social in honor of Mr. and Mrs. Guy Sarvis. All Chicago people are invited to be present.

At Hammond, Ind., Cecil Sharpe, pastor of the church, is being assisted by Percy Kendall in a great meeting. So far, there have been 150 additions.

Meade E. Dutt, of West End Church, read an excellent paper at the last ministers' meeting on "Church Hymnody." Mr. Dutt appealed to the ministers to cultivate among their people a deeper interest in the best hymns.

The ministers' meeting held last Monday, was addressed by Guy W. Sarvis, who leaves Chicago soon, preparatory to sailing for China in July. Mr. Sarvis has made an intimate place in the hearts of Chicago pastors who will follow him to the mission field with constant interest and good will.

O. F. Jordan says that his prayer-meetings led by neighbor pastors are creating no little stir in his part of Evanston. The leader interprets his own denominational history and spirit and an open meeting follows in which each expresses his "debt" to the religious body under discussion. Mr. Jordan says he has a hard time to adjourn the meeting.

In a neat prospectus gotten out by the Trimbles, we are told that Gary, Indiana's last frontier, in ten years will have a population of 200,000; that the total Protestant investments would reach nearly $100,000; and that "by every logical right the Church of Christ ought to be the leading religious factor in Gary."

W. D. Endres has resigned at Harvey and will leave after Easter. He has been in that field nearly three years. During this period the membership has nearly doubled and $1,500 was paid on the heavy debt carried by the church. Mr. Endres is one of our best trained pastors in these parts. He is a man of strong social interests but thoroughly evangelical in his spirit and convictions. The Sunday-school in Harvey is one of the best organized, educationally, in the Chicago group. Mr. Endres has not yet accepted a new charge. The church that secures him will have a true leader.

At Gary, the "city of manifest destiny," Nelson Trimble and wife, Martha Stout Trimble, are doing great things. In June, 1910, the A. C. M. S. placed these two workers in Gary, starting with nothing. They now have three churches organized, with Sunday-schools of 173 total enrollment. These churches are located in Central Gary, Tolleston, a residence district in Gary, three miles west of the city hall, and Glen Park, four miles south of central Gary. The Tolleston church, with Martha Stout Trimble, as minister, was built by voluntary labor in five hours last October. The Glen Park church dedicated a small edifice on Saturday, March 18. The Central Church, where Nelson Trimble ministers, is to be dedicated in sixty days. A lot valued at $2,300 has been secured and a loan of $4,000 has been promised by Church Extension. The church choir of sixty voices of Central Church, Gary, is to give an Easter Cantata.

At present there is unusual activity among our churches in the vicinity of Chicago. At Chicago Heights on April 2, Geo. L. Snively will dedicate a new $16,000 building. The structure has been erected on the rear of the lot, thus leaving ample space for a larger auditorium in the future. The seating capacity of the present assembly room, including the many class rooms, is 600. The basement is 40x50 with a 15 foot ceiling. Steel girders have been used instead of columns, thus rendering it an admirable gymnasium. In the basement are shower baths and kitchen. There will be three services on Sunday, Apr. 2. Many Chicago Disciples will attend the afternoon service at 3 o'clock. A special train over the Rock Island is being arranged for which will leave the La Salle Street station at 2 o'clock, arriving in time for the afternoon session. Those who desire to return to Chicago for services in the evening can make good connection late in the afternoon. The Englewood Church which is fostering this enterprise is planning to attend in a body and remain over for evening services. For those remaining, supper will be served in the church basement by the Aid Society. E. D. Salkeld is the efficient minister at Chicago Heights.

Laymen's Missionary Conferences.

The Laymen's Missionary Movement has arranged for four conferences, April 20 to 25. One of these conferences will be held at the North Shore Congregational Church, Sheridan Road and Wison Avenue, for the churches on the North Side, on Thursday and Friday, April 20 and 21. The conferences on both evenings will be opened with a supper at 6:30 o'clock, which is to be served by the ladies of the North Shore Congregational Church. The conference on the South Side will be held on the same evenings at the First Baptist Church of Englewood, 63rd Street and Stewart Avenue. The conference of the West Side will be held on Monday and Tuesday, April 24 and 25, at the Central Park Presbyterian Church, Warren Avenue and Sacramento Boulevard. The churches within a radius of three miles from the Loop and the churches in Hyde Park will meet at the Lincoln Inn, 157 LaSalle Street, on Monday and Tuesday evenings, April 24 and 25. The speakers to participate in these conferences are Mr. J. Campbell White of New York; Col. Elijah W. Halford of Washington, D. C.; Dr. W. T. Stackhouse of New York; Rev. John Douglas Adam, D. D., of East Orange, N. J.; Dr. W. L. Ferguson, Missionary from Madras, India; Mr. W. B. Millar of New York; Prof. George L. Robinson, Dr. J. Y. Aitchison and Dr. J. C. Floyd of Chicago. One evening of the missionary conferences will be devoted to the consideration

of "Business Methods in Church and Benevolent Finance," and the other evening will be devoted to "The Program of Missionary Education in the Local Church." A large part of these conferences will be devoted to discussion, but a number of inspirational addresses have been arranged.

All pastors, church officers and members of missionary committees are especially urged to attend all sessions. However, the meetings are open to all men who desire to add to their own efficiency. The conferences will not be a series of popular programs, nor will they seek primarily to interest those men or churches who in the past have not been identified with the movement, but they will offer a constructive program for those who are responsible for the missionary life of the churches. They will give practical demonstration of how a Standard Missionary Church may be developed.

First Evening.

4:45 to 6:00, Meeting for Prayer.
Doors open, 4:30. Doors close, 5:00.
6:00 to 6:30, Social Half Hour.
6:30 to 7:15, Supper.

After Supper Program.

J. Campbell White, Presiding.
"The Call for an Immediate Advance."
"The Missionary Committee of a Local Church."
"Business Methods of Missionary Finance."
Questions and Answers.
"Important By-Products of the Present Missionary Awakening."

Second Evening.

Col. Elijah W. Halford, Presiding.
"The Relation of Missionary Education to a Solution of the Missionary Problem."
A Men's Mission Study Club in Session.
"A Program of Missionary Education in the Local Church."
Questions and Answers.
"Our Personal Relation to the Program of Christ."

The extensive National Missionary Campaign of 1909-1910 revealed the necessity for a more intensive campaign in 1910-1911. As a result of the recent campaign the men of the church have developed a large amount of potential enthusiasm and unapplied initiative. To give expression to this initiative and to provide for an intelligent and adequate undertaking of the missionary work of the church, a series of missionary conferences is being scheduled.

Eureka College

In our college letter of last week there is a mistake. I think we are responsible for it. The letter states that 75 per cent of the Alumni of Eureka College have contributed to the present endowment proposition. It should read 75 persons instead of per cent. The association has a membership of 450. Only one in six has responded thus far. I wish, for at least two reasons, the former statement were true.

First—If 75 per cent of our Alumni would help us out our troubles, so far as this campaign is concerned, would be over.

Second—I don't like to think of closing our campaign with so many of the children on the outside. H. H. Peters.

Herbert Yeuell and Archy Bailey are in a meeting with Claris Yeuell at Paulding, Ohio. During the first ten days there were eighty accessions.

R. W. Abberly is holding a successful meeting at Lebanon, Kan. Sixty-four were added in thirteen days of invitation. Percy R. Atkins is pastor there.

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Church Life

—The Congress prospects are brighter than for many years.

—Many men from many parts are planning to be present.

—A program of the most vital character is preparing.

—The dates are April 18 to 20.

—Place—Springfield, Ill.

—West Side Church, John R. Golden, pastor.

—Multitudes of people go to Springfield just to see the Lincoln monument and mementos.

—A time will be arranged to take in these objects of historic interest without detracting from the program.

—Think of spending an entire afternoon session in an open parliament on the religious views of Professor William James, the most distinguished psychologist of modern times!

* * *

W. L. Harris is in a meeting at Knoxville, Ia.

W. E. Brandenburg has resigned his pastorate at York, Neb.

Robert O. Noah is assisting Edgar Price in a meeting at First Church, Keokuk, Ia.

John M. Grimes has resigned at Beloit, Kan., to continue his college work.

B. F. Shoemaker of Nevada, Ia., has accepted the pastorate at Twin Falls, Idaho.

R. E. Dunlap has been called to the pastorate of University Place Church, Seattle Wash.

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DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

A men's brotherhood has been organized in the church at Aurora, Neb., with forty members.

W. J. Lockhart will assist J. W. Johnson in a meeting at the latter's church, Redfield, Iowa.

Frank H. Scattergood has resigned the pastorate at Stowe, Ohio, to accept a call to Wooster, O.

Z. T. Williams is holding a meeting with his church at Columbia, Ky. He is assisted by J. L. Brandt and H. E. Berg.

After a fruitful ministry of two years at Holton, Kan., C. W. Cooper has accepted a call to Bonner Springs.

The churches of the first district of Nebraska will meet at Tecumseh, Neb., during the [illegible] week of April.

Work is progressing rapidly on the new building being erected by the congregation of the First Church, Oklahoma City, Okla.

The third district of the Missouri Christian Missionary Society will meet in First Church, Joplin, Mo., May 1-3.

A new church has been completed at Belton, Texas. It was erected at a cost of $25,000 and has a seating capacity of 1,500.

After a fruitful ministry of five years, W. B. Wilson has resigned his pastorate at Delta, Ia., to take effect June 1.

W. S. Johnson, pastor of Central Church, Des Moines, Ia., has concluded the meeting held with his congregation. There were twenty-one accessions.

The pastorate at Santa Barbara, Calif., is now occupied by H. K. Pendleton, formerly of Atlanta, Ga. Mr. Pendleton began work there March 5.

G. W. Kitchen has concluded a meeting with J. A. Shaplaugh, at Forty-third Avenue Church, Denver, Colo. There were forty-one additions.

J. W. Hunley, of Neosho, assisted R. W. Blunt, pastor at Diamond, Mo., in a meeting recently. At the close of the third week there had been forty-six additions.

W. G. Eldred, pastor at Carlisle, Ky., with his congregation, is making great preparations for the meeting to be held by E. E. Violett and Homer E. Sala.

The congregation of Central Church, Portland, Ore., is looking forward to the com-

pletion of its new building. It is hoped that dedicatory services may be held the middle of May.

During the meeting held by J. V. Coombs at Winamac, Ind., forty-two members were added to the congregation and $3,500 subscribed toward a fund to erect a new building in the near future.

The congregation of Deland, Fla., is rejoicing over its Foreign Missionary offering of $57.05. This is a large increase over last year's amount. R. H. Lampkin is minister of this congregation.

O. E. Tomes of Kalamazoo, Mich., has just concluded a meeting with W. A. Tate at Boomingdale, Mich. There were thirty-three additions and the whole church has been stirred to a larger usefulness.

Although ten miles from a railroad, the church at Victor, Mo., maintains a Sunday-school with an average attendance of fifty. At a recent service $26 was given as a missionary offering.

The church at Muncie, Ind., will celebrate the forty-third anniversary of its organization on June 25. The pastor, W. H. Allen, desires to hear from all former pastors and members living elsewhere.

A missionary rally representing the women's societies of southwest Missouri was held on March 9, at First Church, Joplin, Mo. Addresses were given by Miss Virginia Hearne and Miss Bertha Moore.

S. S. Offutt held a meeting the first part of March at Zelma, Ind., with thirty-eight added. Much good work was done in the reorganization of the church board, Sunday-school and young people's work.

Allen Wilson held a great meeting at Harrisburg, Pa., recently. Seventy-six were added to the church, this being the largest number of accessions at any meeting ever held in this church.

J. W. Mitchell writes of the hard work and sacrifices of the men and women of the young congregation of Disciples at Tucson, Ariz., who are laboring to build a house of worship. The outlook is encouraging.

Central Church, Lexington, Ky., is a living on both the home and foreign field. Miss Lavinia Oldham is supported by them at Tokyo, Japan, and Mr. and Mrs. J. L. Haddock are their representatives in the home field.

Samuel W. Jackson is assisting E. R. Black in a meeting at Moscow, Idaho. At last reports forty-three had been added. This congregation expects to make extensive improvements on their building in the near future.

W. F. Shearer of Angola, Ind., held a successful meeting with J. A. Spencer, pastor at Bloomfield, Ind. In addition to the accessions, sixty-six in number, the church has been greatly strengthened throughout its entire membership.

A. F. Roadhouse has been compelled to resign his pastorate at Santa Ana, Calif., on account of ill health, much to the regret of his congregation. Paul E. Wright of New Bloomfield, Mo., has accepted a call to take up the work there and will begin April 1.

Arthur Long and O. C. Crow held a four weeks' meeting recently at Hamilton, Mo. with R. E. Purdy, the pastor there. Good preparations had been made for the meeting and as a result fifty were added to the membership.

L. C. Howe has tendered his resignation at New Castle, Ind., to take effect May 1.

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This splendid field is now practically out of debt, and has a bright future before it. Mr. Howe has received a unanimous call to the church at Noblesville, Ind.

J. T. Adams held a successful meeting recently at Grand Rapids, Mich., with J. C. Meese, the pastor there The meeting was a successful one in every way, thirty-eight being added, and all the expenses being raised before the meeting closed.

Under the leadership of B. F. Hill, the work at Brookfield, Ia., is moving along encouragingly. There were ten accessions on a recent Sunday and the Sunday-school enrollment has had an increase of sixty-five since the beginning of the year.

W. H. Kindred and E. O. Cassity held a three weeks' meeting at Corpus Christi, Texas, which resulted in forty-two additions. E. O. Sharpe, who has charge of this mission field, is much encouraged at the incentive for work the cause has been given.

Charles M. Watson, who took up the pastorate at First Church, Norfolk, Va., the first of the year, is meeting with the hearty support of his congregation and the accomplishment of larger things in the life of the church is hoped for.

Good progress is being made in all the activities of the church at Hamilton, Ohio., where L. C. Brink ministers. The attendance both in the Sunday-school and church services has greatly increased during the past year. S. B. Brink is now assisting the pastor in a meeting there.

William Clark Hull, Pasadena, Calif., is preaching a series of sermons on "The Higher Life" on alternate Sunday evenings, beginning March 19. The subjects are: The Power of His Presence; The Power of a Great Purpose; The Power of the Resurrection; The Power of Faith; The Power of the Cross.

At the Lenox Avenue Church New York, Wm. Bayard Craig on March 12 spoke in the morning on the topic: "The Great Things in Our Religion." The evening sermon was "What Christ Has Done for Jew and Gentile in New York." This service was evangelistic and is the first in a series of five Lenten sermons culminating at Easter.

The annual dinner of the Disciples Missionary Union of New York City will be held on Tuesday evening, April 25, at the Hotel St. Denis. Addresses on the subject of Christian Unity will be made by Dr. William T. Manning, rector of Trinity Church, and by Peter Ainslie, of Baltimore, chairman of the unity commission of the Disciples.

The Brotherhood of First Church, Lincoln, Neb., entertained the boys of the Sunday-school recently, each of the fifty members present bringing a boy as his guest. All of the talks given were devoted to boys' interests, and a debate was held on the subject, "Resolved, that it is more necessary for the church to provide for its boys than its men."

The new church at Orange, Calif., was completed last month and dedicatory services held. F. M. Dowling delivered the dedicatory sermon and was assisted in the services by pastors of neighborhood churches, F. W. Emerson, secretary of the Southern California Missionary Society, C. C. Chapman, president of the society, Mrs. Princess C. Long was the soloist.

In the short space of three months a congregation of 115 persons has been organized at Claremont, S. D., with a temporary tabernacle, adequate for their present needs. J. M. Delezene has just been called to the pastorate at a salary of $1,200 per year. The interest manifested by the young people is particularly encouraging, six young men having arranged to take a preparatory work with Mr. Delezene, to be continued with a course at Cotner University.

J. McD. Horne and his Highland Park church, Des Moines, Ia., are observing the Lenten season with special services. The announcement of themes for the week before Easter is suggestive: "The Light of the World: the Presence of Jesus;" "Facing Calvary: the Courage of Jesus;" "A Sinner and His Saviour: the Mission of Jesus;" "Near the Cross: the Passion of Jesus;" "The Just for the Unjust: the Suffering of Jesus;" "The Resurrection: the Triumph of Jesus."

During the three years' pastorate of A. L. Chapman at Boise, Idaho, a steady, progressive work has been done, which has resulted in the planning of a new $40,000 church, which it is hoped will be completed next fall. Besides the current expenses of the church, $500 was raised for missions during 1910, and $10,000 was received on the building fund. As a result of the general quickening of interest, 120 were added to the membership, no meetings being held except by home forces.

Evangelists Snively and Marks closed their successful meeting with First Church, Marion, Ind., on March 8. During the fourteen days of the meeting there were 114 accessions, nearly two-thirds of this number being heads of families. With their handsome new building recently completed, and this material increase in the membership, the congregation of First Church have bright prospects ahead for progressive work. This has been the best meeting held in the history of the church.

We note that L. H. Stine and his church at Aberdeen, Miss., are following the plan of having neighbor pastors, representing the various denominations, take their respective turn in leading the current mid-week discussions of "Our Debt to the Denominations." In a note to the editors Mr. Stine says with a "nunc dimittis" satisfaction in his voice that he has been pleading for fifteen years for the recognition of "the immanence of God in Protestantism and the leadership of Christ over Protestant churches. I have been condemned for my heresy. But now in this year of grace 1911 my advocacy appears body, legs, boots and all in this prayer-meeting program! After a man has spoken he can afford to wait in hope."

"The People's Institute," the name given to the Christian institutional enterprise carried on by Missionary S. S. Inman at C. Porfirio Diaz, Mexico, dedicated its building Sunday, March 12, J. C. Mason, of Dallas, Texas, officiating. The exercises lasted over Monday and Tuesday. The program shows some very interesting features: a game of basket ball, coach excursion to Puento for American visitors, where church and school will serve "tomale merienda," a civic procession from the city hall to the People's Institute with teachers, representatives of mutual societies and others in line. His excellency, Jesus de Valle, Governor of Coshuila, presided at the dedication. Professor F. L. Jewett of the State University of Texas delivered an address.

During the two years' pastorate of Owen Livengood at Weatherford, Tex., the work has shown a sane, substantial growth, a larger per cent of the membership now being active in the work of the church. One good evidence of this is the treasurer's report for the past month showing a balance of more than fifty dollars in the treasury. Mr. Livengood is preparing a series of articles under the general title of "Our Varied Work," the purpose being to set forth the varied but definite lines of work every congregation should have constantly in mind. The articles will be under the following headings: Bible Study, The Social Side of Church Life, Public Service and Worship, Ministration, dealing with the local field, and one on "The Extended Field."

P. J. Rice writes that the meetings held by H. O. Breeden in the El Paso, Texas, church were every way satisfactory to the church and helpful to the cause. There were 77 additions. The state of war across the river in the city of Juarez diverted the popular mind from religious thinking. Dr.

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The influence of the Christian Church is a large factor for righteousness in this city. Some of our leading churches are located here. Such pastors as C. S. Medbury, Finis Idleman and H. E. Van Horn minister to them. Where would a student go for higher ideals in the art of clothing and feeding the race and learning the lessons of higher living? Surely this is the place for a great University. Help us to provide the necessary Endowment for great success. We are already offered $100.000.00 on condition that we raise $400.-000.00 additional soon. If you will help or assist others to give, kindly write us at once for instructions. Address.

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Breeden is described by Mr. Rice as "a truly great preacher. His sermons were all scholarly in matter and dignified in presentation. He lifted the cause of Christianity to a higher plane in this city. Everybody who came under the influence of the meeting speaks of it in the highest terms of praise." The Sunday-school was nearly doubled in attendance during the meeting. The March offering for missions was $1,000, which will be raised to $1,200. Mr. Rice speaks in most hopeful terms of the future of the church there.

The congregation of the church at Savannah, Ga., J. A. Erwin, pastor, is planning to raise $25,000 to replace their building which was recently destroyed by fire.

A meeting is now in progress at New Carlisle, Ind., led by Glen Allen. W. W. King and W. F. Baker of Laporte, Ind., have also assisted in the services.

Milligan College Notes

The Milligan lecturer for last week was Peter Ainslie, pastor of the Christian Temple, Baltimore. Mr. Ainslie was with us the entire week, and gave in all, six addresses, the themes being as follows: "The Future of Our Plea;" "America For Christ;" "My Brother and I;" "Practical Problems of The Minister;" "The Imperialism of Christ;" and "Problems of City Evangelization." It would be difficult to state the value of these addresses, or to adequately express the appreciative interest which they aroused in our student body. Mr. Ainslie's inspirational power is the great secret of his success.

Perhaps the address which appealed most to our student body was his magnificent paper entitled, "My Brother and I," a companion volume, yet unpublished, to his book, "God and Me." "My Brother and I" interprets the great problem of human brotherhood in the same sympathetic and appealing manner which has made the earlier book so popular in England and America. The new book will be a gem, in every sense of the term, and will win its way to the hearts of thousands when it leaves the press.

Jas. T. McKissick, pastor of the Seventeenth Street Church, Nashville, is now at Milligan in our annual meeting. Mr. McKissick began preaching Monday night, and although the meeting has only been in progress three days, we have so far had fourteen confessions. Everything points to a great ingathering. Mr. McKissick is one of the best college evangelists in America. He is forceful, elequent and inspiring, and his wide sympathy with students enables him to come in direct touch with their lives. He is lecturing for us, as well as conducting services in the evening.

The Milligan enrolment is now 285, the largest in our history. F. H. K.

Benevolent Association Notes

A half dozen veterans of the cross who have been lingering for the last few years in our camps for the aged have been mustered out and have gone to their eternal home. Though feeble and anvious to depart to be with the Lord, it was sad to bid them farewell. It was a joy to serve them.

April 16th is Easter this year, and Easter spells bread and butter for the children and old people under the care of the association. Every other interest has its day or days. The only day consecrated to the widow and the orphan is Easter in the Bible-schools. These needy classes should have our undivided sympathy. Send to the National Benevolent Association, 2955 N. Euclid Ave., St. Louis, Mo., for free Easter supplies.

JAS. H. MOHORTER.

Church Extension Notes

At our Board meeting on March 8, the following churches were promised loans:

Munday, Texas, $500; Vera, Okla, $300; Wheatland, Okla., $500; Tishomingo, Okla., $800; Red Rock, Okla., $300; Stecker, Okla., $400, 6 per cent; Milford, Ill., $3,000, 6 per cent; Centralia, Wash., $3,500, 6 per cent; Coldwater, Kan., $800; Kalispell, Mont., $4,000, 6 per cent; Murfreesboro, Ark., $500, 6 per cent; Elm Creek, Neb., $1,200; Brownsville, Texas, $1,500; Raiford, Fla., $250; Clymer, Pa., $800, 6 per cent; Graford, Texas, $600; Huntingburg, Ind., $300; and Fairview, Mont., $200. The loan of $1,250 granted Winona, Minn., at our last meeting was increased to $1,500. There are still remaining a large number of worthy applications for help and requests for aid are coming daily. This is a wonderful church building period among the Disciples of Christ.

It should be noted that most of the above loans are small amounts. These were granted from our Name funds in which the Board had some small balances. It should be further noted that the larger amounts were granted out of our Annuity fund at 6 per cent.

During the month of February the following loans were paid:—Whiting, Ind., $1,300; Nashville, Okla., $1,000; Ft. Dodge, Iowa, $6,000; Orchard, Neb., $600 and Garfield, Wash., $1,500.

Most of the time of the corresponding secretary was spent in holding Church Extension Institutions at Hiram and Bethany Colleges and in a trip through the Snake River country of Southern Wyoming and Northwestern Colorado, and in visiting the churches in and around Denver.

G. W. MUCKLEY, Cor. Sec.

News Notes From Southern California

The work of Southern California moves on as usual. There seems to be a gradual forward movement along the line. No great or startling thing has been done during the past few months, but some excellent achievements which will tell for the future of our work.

Willis S. Meyers and D. O. Gates, our State Evangelists continue their campaign very successfully. They have just closed a

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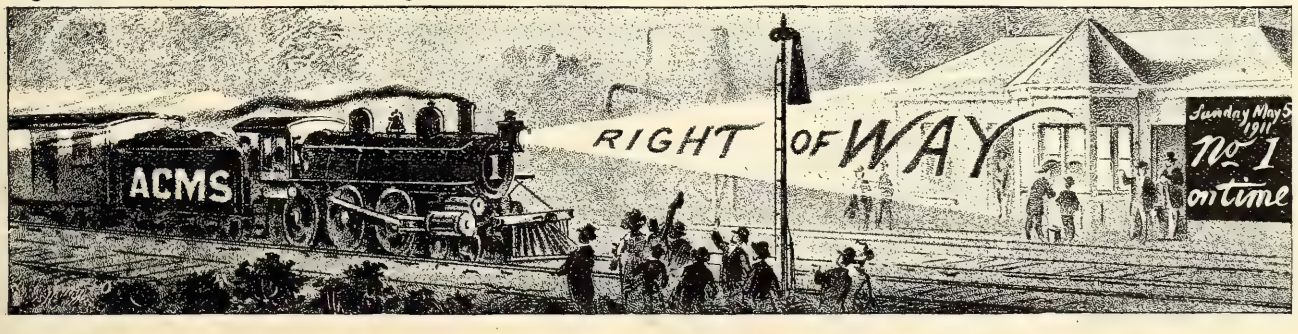

MARCH and April are campaign months to prepare for the American Missionary offering, May 5th. The F. C. M. S. is now "out of the block" and the A. C. M. S. on the main track, with orders--"go ahead." Get your "grip" on this fact: America is the most strategic and important mission field on earth. Over 40,000,000 in our home land are churchless. The religious census of Colorado shows "133 places, ranging in population from 150 to 1,000 souls, without a Protestant church of any kind." That State does not differ from others in the West. Cities of the East, growing communities North and South call for help. One million immigrants come to America every year; they need the gospel. The Disciples of Christ with an increase, last year, of 89,759 members, led all other Protestant bodies. The American Christian Missionary Society gathered 15,741 of that number. Shall we not do better this year? PREPARE FOR MAY FIFTH!

The American Christian Missionary Society.

magnificent meeting with the little church at Needles. They began with eleven disciples. Thirty-eight were added to the congregation—twenty-six by baptism. This is real pioneer work. A. K. Wright is temporarily supplying the pulpit there. $1,084.20 was pledged for pastoral support, of which $755.20 came from the new members of the congregation. This splendid victory is the outgrowth of a struggle that has been waged through several months of time.

On January 29, we had the pleasure of officiating at the dedication of their splendid new church building. This little church seats about two hundred people; is built of cement blocks, and the property is worth nearly $4,000. The Church Extension Board granted a loan of $800, and the rest has been provided for on the field; $750 was the amount raised on Dedication Day, and it came easily.

The Methodist Church dismissed its services and attended in a body with its pastor. Liberal contributions were made by its members for the work.

The work of Mr. Meyers and Mr. Gates was very much appreciated, and the people speak in highest terms of their services. A permanent man is needed for this field, but he must be one worth while, and one who does not turn back at every difficulty.

The secretary, of Southern California, has just completed a Bible school tour with National Secretary Hopkins. Of the 75 schools in Southern California, all but about 16 were represented in the various parliaments held. Mr. Hopkins is certainly the right man in the place. He brings an enthusiasm into the work which is all his own. There is no froth or foam, but practical and earnest work in all his words. The parliaments had morning, afternoon and evening sessions. They were held in the First Church, Los Angeles, the Central Church, San Diego; the church at Redlands and at El Centro in the great Imperial Valley. We are sure that this is just the beginning, and a very successful one, for great victories in our Bible school interests in Southern California. The standards of our schools are rising and some 16 applications for Front Rank certificates have already been filed in the office.

New churches have been built in Southern California and dedicated since the first of the year at El Centro, Needles and Orange. Those in course of contruction and soon to be dedicated are Fullerton, Corona and Arlington. Better facilities for work are required in most of our fields. Many of our congregations have outgrown the plant in which they have been housed, and will soon have to plan for better structures.

The Christian Missionary Society of Southern California is engaged just now in a campaign to liquidate its indebtedness. We hope to be able to come up to the Long Beach Convention with no financial obligations from the past for a new Board and a new year's work to inherit. If we can do this, our work in Southern California can be put on splendid footing, and many new fields entered during the coming year.

Pastors, who have recently changed their station in life from one of single blessedness to matrimonial bliss, are, Frank M. Moore, of Redondo and Wm. Gilbert, of San Luis Obispo. Both bright and energetic pastors, and excellent young men—each doing a splendid work in the field in which he is located. Doubtless, from this time on, they will be able to do a much better work.

Southern California this year is supporting missionaries in 14 different fields; keeping a team of evangelists at work continually and helping through the state office a large number of churches in the straightening out of difficulties; the solving of financial problems and the planning of large things in the interest of the Kingdom.

Los Angeles. F. W. EMERSON, Secretary.

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Divisions Not All Evil

A Symposium

Men For Men

By P. C. Macfarlane

Ideal Farewell Sermon

By Dr. J. H. Jowett

Church Conservation

By O. W. Lawrence

THE PRESENT HALTING PLACE OF THE UNITY MOVEMENT.—Editorial.

CHICAGO

The Christian World

A Department of Interdenominational Acquaintance.

Methodist

When Charles J. Little died March 11, 1911, the church lost an inspiring teacher and a vigorous thinker. He was president of Garrett Biblical Institute and therefore wore the name of Methodist, but his ministry was to the church universal. He was a theologian who lived in the present, loving the Methodism of the past but aware of its present duty and ready to restate its theology in modern terms and to lay aside outworn conceptions.

* * *

Bishop Hartzell has been in Lisbon studying the religious aspect of the Portuguese revolution. He had interviews with President Braga and five of his ministers relative to the attitude to the Republic toward Christian work and as regards mission work under the Portuguese flag in Africa. The bishop was cordially received. He set forth the purposes of the Methodist Church in its mission field. Assurances were given to him that the government is not anti-religious, "but anti-jesuit and anti-reactionary."

"Liberty is to be granted to all creeds; churches can have their own schools; no religious instruction will be allowed in public schools."

The Deceitfulness of Sin.

The prophet Micah understood that a large part of his duty was to "declare unto Jacob his trangression, and to Israel his sin." All true teachers of religion have the unpleasant task of denouncing evil in the lives of their hearers. But the false prophets could denounce sin, too, and there are today seekers after popularity and notoriety who pose as incarnations of righteous wrath. They know the prejudice of the people and they fit their preaching to these prejudices. Jesus did not spend any of his time in preaching against the outcasts, for the outcasts knew they were sinners. The deceitfulness of sin had blinded the eyes of the Pharisee to his condition and it was therefore the sin of the Pharisee which Jesus exposed. On the difficulty of reaching the right man's conscience the *Northwestern Christian Advocate* says:

"Outbreaking sin has no friends, no apologists. None will be found to excuse the thief, the adulterer, the murderers. When men are openly selfish and cruel, when they lie, cheat, or steal, when they quarrel, fight, or hate, when they are drunken or lustful, when they backbite, blaspheme, or defame, it is easy enough to classify them and to deal with them. The church is not in any serious danger from unashamed publicans and harlots; nor are such under any illusions as to the future, tragic and pitiful, which awaits them. But there is a class of sinners for whom the church has equal responsibility, and to whom, because of their avowed sympathy with religion, the church has an additional obligation of helpfulness, frankness. God looks upon no more pathetic, no more terrible sight than that of the average congregation gathered for public worship. There the saint and the sinner, the good and the bad, the obedient and the disobedient, the willing and the wilful, the guileless and the guileful, the innocent and the guilty, sit together to outward appearances all very much alike. It is hard to believe that a man may be saying the Creed, or singing a hymn of praise, or listening to the message of God and all the time be plotting the ruin of a business rival, or nourishing impure thoughts, or planning criminal conduct, or comfortably insensible to any thought of God at all. What would a preacher's message be if he were only confronted with the spiritual tempers of his people as he is with their bodily presence! One may think too well of human nature to be very serviceable in making it what it ought to be. And a minister's first duty is to think, not better or worse, of his fellows, but truly; and, in the light of an honest, serious study of them, fit his message to their need.

Shockingly Neglected.

Church members and ministers are very human and they allow trifling matters to interfere with their duty. Instead of fixing attention upon the spiritual possibilities of the men and women in the church and outside of it, they put the stress upon the beauty of the church building, the eloquence of the preacher, or the social status of the church. They allow slight misunderstandings to remain as walls between them and those whom they ought to help. Absorption in personal aims causes them to neglect modest, quiet souls that need friendship and guidance. The *Christian Advocate* has an editorial entitled, "Shockingly Neglected," in which the selfishness and carelessness of the church is condemned. A part of the editorial follows:

In a body of Christian churches or in congregations, it often happens that one after another of a small family dies until but one remains. The survivor's loneliness is a feeling beyond description; but frequently such members of society are entirely neglected, and they can only repeat the refrain, "Those who honored and loved me are gone and I am left alone." The dependent aged feel this excruciatingly. Strangers, especially those who have encountered adversity, groan in the bitterness of their souls, "Of what use am I?" But more miserable than are they who by a single conspicuous act of vice have ostracized themselves and are shunned by all except those whom they themselves would gladly avoid. There seems in the world a strange inequality in the distribution of social odium as the result of alleged or real wickedness. Here is one who has been vicious all his life, taking little pains to conceal it. Yet he is popular and has many friends. Another is overtaken in a single act of sin, and all turn against him.

There are many in every community who, if they think about it, and doubtless they do, have no reason to believe that any one cares whether they are or wish to be, Christians.

The Overchurched Village.

The overchurched village is receiving its share of atention just now. It is a disgrace to Christianity. On the necessity of weeding out some of the organizations in such villages the *Central Christian Advocate* expresses itself in this fashion:

Where a village is burdened with more churches than are necessary, why do not the people in that village have common sense enough to get together, and weed out some of the unnecessary organizations, and work together in a kind of municipal Christ-like spirit? These villagers do not hate each other; they do business with each other; they believe that others than their own little coterie of members will get to heaven. Why not carry this good sense over into their ecclesiastical practices, and weed out those which are all right only they are so thick they prevent any and all from growing and flourishing and assuming a real leadership and proving a real blessing to the village in which these neighbors live together, ought to live together, and but for this do in something like concord?

We are told that the laymen are getting tired of this needless multiplication of churches in their village. Are they? Where? The trouble is they are not tired enough. When they do get the tired feeling in earnest, this foolish and empty over-churching of many of our villages will stop.

Tipping Off Evangelistic Futures.

The *Central Advocate* delivers a blow at pseudo-evangelism in these words:

A ticket advertising a revivalist and his campaign in a city not far away gave the number of conversions up to that minute and concluded by saying that 300 more conversions were expected during the ensuing week. No information is vouchsafed as to how the evangelist got his tip that 300 was the stunt for the ensuing week. In short it was bald presumption. Not long since the head of an educational institution made the business-like statment in chapel that all but a certain number had got converted in the special meetings, and inasmuch as the special meetings would continue only four days longer he desired those who had not yet got converted to do so immediately because he wished to report that the entire institution had got converted as it would help the standing of the school. Precisely so. Another evangelist who was just starting in business brought forward the argument that the congregation ought to get right up and come forward and get converted because he was new in the business and the congregation ought to encourage him. Again, precisely so.

Congregational

The Uses of Passion Week.

Dr. W. E. Barton, Oak Park, spoke on the "Use of Holy Week in Deepening the Spiritual Life of the Church," before the Chicago Congregational Ministers' meeting recently. He began the observance of Passion Week about sixteen years ago when he was pastor in Boston, and has continued it ever since with ever growing interest.

Dr. Barton's church always celebrates the Lord's Supper on Thursday evening of Passion Week with only the church members present, gathering them as closely about the table as possible. "With my church," said Dr. Barton, "the great problem is not outbreaking wickedness, but indifference to Christ." It is his testimony that though his church still observes the week of prayer, it is subject to the law of diminishing returns. He has annually a class of boys and girls in preparation for church membership at Easter. This class meets weekly throughout Lent and at present numbers 39.

Rev. B. F. Aldrich, Wellington Avenue Church, spoke on the "Use of Holy Week as an Evangelistic Opportunity." He began to observe Passion Week seventeen years ago at Pontiac, Michigan, overcoming the opposition of deacons who feared it might "land the church in the bosom of the Romish church."

Dr. Aldrich regards Passion Week as the Climax of the church activities of several months. He believes in constant personal evangelism. Two factors are not to be overlooked: (1.) The personal touch of a loving soul with a soul to be saved; (2.) Silent evangelism. He said, "I cannot pursue any kind of evangelism that violates the privacy of the soul." He divides the church year into three periods: (1.) September to Christmas. The reunion and rallying and organizing period, with Christmas as the climax. The main thought of this period is the giving of self. (2.) Week of prayer until Easter. Even if apparent returns are "diminishing," it is a good time with which to start the year of spiritual power. The main thought of this period should be "the new life in Christ," with Easter as the climax. (3.) After Easter is the "big job" of the year when parks are open, automobiles are out, picnics, etc., attract the people and church work must be "featured" in order to get the people out. Dr. Aldrich, also has a pastor's class which is a feature of his week.

S. J.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

Where Unity Progress Halts

It grows plainer with each fresh development toward unity that the two points at which the problem rubs are the ordinances and order of the church.

Reduced to specific items, it may be said that the two dogmas of immersion-baptism and the historic episcopate are the outstanding, if not the only remaining, obstacles in the way of union, where union is earnestly desired.

This is not to say that all now remaining to be done is to solve these two problems and we will have union. Far from it. What clogs the wheels of union primarily is not conscientious differences over doctrines and practices, but the sheer sodden inertia of denominationalism. Property is involved; personal leadership is involved; pride is involved; a clannish-tempered sectarian press is involved; ignorance, lack of vision and desire are involved. All these make the really fundamental problem of Christian unity.

But where the passion for unity has been born, where the vision has been vouchsafed, where the issues are not confused by property interests or personalities or a press whose very life depends upon the preservation of the clan spirit, there the problem revolves mainly about these two questions of status involved in immersion-baptism and episcopal ordination.

* * *

The question of creed is not any longer insurmountable. Baptists, Methodists, Congregationalists, Episcopalians, Disciples, are consciously tolerant of widely differing theological views. The refusal of the Presbyterian church to displace the Westminster Confession by a new up-to-date creed is now interpreted as a recognition by this great church of the fact that the day of creed-making is past. It is better to keep a creed long since passed into disuse, and incapable of being used, than to risk the grave problems involved in formulating and applying a new creed.

The great denominations are practically without human creeds.

The question of name is rapidly solving itself. The pride of name is relaxing. Federation has been rich with suggestion at this point. "The Federal Council of the Churches of Christ in America" is a title in which much of the pride of sectional names is being sunk.

The question of open or close communion has lost its sharpness in the last hundred years. It will be recalled that the offense of Thomas Campbell, a Seceder Presbyterian, one hundred years ago, lay in the fact that he invited all Christians of all sects to unite with his people at the Lord's table. Close communion, while not always formally established, was the common practice in all sects. Today it survives in the Baptist church only, and in that church only in the less progressive communities.

The question of ritual, it is now seen, presents no great difficulty. It is being frankly conceded by leaders of the Episcopal church, both Anglican and American, that the type of service in the united church may safely be left to each local congregation. If a congregation wishes to use the rich historic prayers and rubrics there is no reason why it should not belong to the same body as a congregation whose preference is for extemporaneous prayers and a less formal worship.

* * *

Thus the mists are clearing away. But as they lift, two institutions stand out in the pathway of unity, holding within themselves the actual consciences of their devotees. One of these, the historic episcopate, concerns itself with the status of the ministry. The other, immersion-baptism, concerns itself with the status of church membership.

The Baptist communion raises the question of membership status. The logic of Baptist procedure is as follows: Jesus Christ made baptism the door into the church. Immersion is essential to baptism. We cannot, therefore, recognize as members of the church those who have not been immersed. There are strong Baptist voices raised in our day, especially in England, against this logic and this practice, but it is this conception which historically underlies Baptist procedure.

The Episcopalian communion raises the question of ministerial status in its dogma of the episcopate. The logic of Episcopal procedure is as follows: Jesus Christ established a sacred order of ministers in his church. He conferred grace upon the twelve apostles by the laying on of hands. In the same manner the twelve conferred grace upon bishops in the early church, and they upon their successors, until the present time. This line has never been broken. No man may administer the sacraments of the church unless he be ordained in the line of this succession.

* * *

These two institutions, resting upon the basis of dogmas, are the rubbing places of all the plans for union that have been as yet devised.

There can be no union so long as one party to the union invalidates by its teaching and practice the status of the ministry of the other participants in the union.

Much less can a union be attained while one section of the church refuses to give full and complete recognition of the churchly status, as well as the Christian character, of the membership of other sections of the church.

Leaving the episcopate out of the reckoning at this time, it is important for Disciples of Christ to make clear to their own hearts just what their attitude and practice should be with respect to those Christians who have not been immersed. Shall Disciples, like Baptists, insist that such Christians must be re-initiated into the church as a condition of fellowship, or shall they welcome them as they are, acknowledging without reservation or condescension that they are already full members of the Church of Christ and as such have a right to the fullest fellowship we can give?

* * *

Earnest men and women in the length and breadth of the Disciples' brotherhood are today facing this question with troubled hearts.

The reason the problem disturbs Disciples more acutely than Baptists is that Baptists have never questioned their right to be a separate sect. They accept frankly the denominational order of the church. It has never occurred to them as a body that the denominational order is wrong, that it is wrong to be a denomination.

Therefore Baptists are not troubled with the sense of inconsistency in confining their fellowship to those only who were immersed at baptism.

But with Disciples there has been from the beginning a strong conscience on the question of the unity of God's people. Their passion for unity is the root out of which their movement has grown. They cannot admit their right to be a separate sect. They cannot acquiesce in the denominational order of the church. They cannot with an undisturbed conscience practice division.

Therefore Disciples are troubled with a sense not only of inconsistency, but of wrong-doing, when they perceive that the radius of the circle of their fellowship stops short of the full length of that of the Church of Christ.

* * *

In a recent issue of The Christian Century the embarrassment and opportunity faced by our missionaries in foreign lands was described in the words of missionaries themselves. At the Federation Conference of most of the Christian bodies of India, the action of Disciple representatives in accepting the principle of the validity of the membership and ministry of all participating bodies in the proposed federation, was set down as a signal step toward the practice of Christian union.

But the problem is hardly less poignantly felt by Disciples in our own land than by those on the foreign field. True it is not troubling the pastor or congregation the extent of whose vision is simply to build up a successful church of the Disciples' "faith and order." They have forgotten what manner of spirit they are of, and have adopted, consciously or unconsciously, the sectarian point of view.

But in those hearts where the plea for unity is taken seriously,—whether in village, county-seat or great city,—where the problem of unity is grappled with in dead earnest as a problem that cannot be solved by benevolent absorption and ought not be postponed to that far-off day when there will be no longer any baptism controversy—in such hearts it is becoming plain that the practice of Christian union demands the joyful reception into our fellowship of all whom Christ has received into his.

Social Survey

Postal Savings Bank Success

The United States postal savings banks proved to be even more successful in their second month of existence than in the first. Deposits during the second month were more than 23 per cent greater than in the first. Feb. 28 there were 3,664 accounts in the forty-eight banks, with a net aggregate deposit of $133,869. During the two months, 259 accounts were closed by withdrawal. The average deposit was $21.50. Globe, Ariz., headed the list with an average deposit of $70.63, and Clinton Forge, Va., had the lowest average, $9.06. The total population of all cities in which postal savings banks have been established is 370,000. Statistical experts figure that if all money-order postoffices were equipped with banks and were patronized in the same proportion, an aggregate of deposits of $200,000,000 would result. The last congress appropriated $500,000 for the extension of the service and Postmaster-General Hitchcock is preparing to establish savings departments in 250 more offices. These will be opened as rapidly as possible.

Famine and Plague in China

China is in a sad plight. Not only is she being harassed on her northwestern border by the threat of Russian invasion, but within she is struggling with a famine, and creeping down into the heart of the empire from the north is a terrible plague. Her plight is truly pitiable. For months her people have been slowly starving, and it will yet be three months before they can expect any relief from their own crops. Many hundred thousands of people are reduced to eating roots, sweet potato vines and turnip tops. Even this wretched food is hard to get and the people soon become anæmic and their faces take on that ghastly look of starvation. In this weakened condition, thousands are fleeing from the northern provinces, hoping to escape the ravages of the plague monster. A few succeed. Many carry the plague with them and spread it. The Chinese sleep three or four in a bed in small and poorly-ventilated rooms. Few things could spread the plague more rapidly than this. In many cities the people are dying by the hundreds every day, and since the ground is frozen, the bodies cannot be buried. Cremation has been resorted to in a few places, but usually the bodies are left lying exposed till burial is possible. Various devices have been resorted to in the effort to stamp the plague out, and China has called eminent physicians from the United States and from many of the principal countries of Europe to come and aid her. There seems to be several forms of the plague of which the greater number of cases are pneumonic and bubonic. Vaccination was introduced to some extent, and it will be given a thorough trial, but it is not thought to be as effective as smallpox vaccination. So far the most effective means discovered of stamping out the disease is by force of arms to totally cut off the infected district from all outside intercourse. The plague must be fought by the Chinese themselves, with what assistance a few foreigners (particularly missionaries) can give them. But the outside world must aid them in securing food to ward off the worst of the famine, or they will have starved by the millions before their crops ripen. Several large consignments of food have already been sent to their relief, but already much more is needed, and the sooner it is sent just so much more relief will it afford.

The Secretary of the Interior

Though much more slow of action in the United States than in most democratic governments, public opinion at last prevailed and Secretary of the Interior Ballinger has resigned. Thus the only solution of a bad situation was accomplished. From the first the selection of Mr. Ballinger was unfortunate and has been the source of much embarrassment to President Taft. We admire Mr. Ballinger for his refusal to resign while under fire, but his failure to inspire public confidence has greatly impaired his usefulness as secretary and has made his withdrawal necessary now. For him to have radically changed his attitude toward the Cunningham coal claims and several important policies would only have drawn upon him further severe criticism. The change in the cabinet will make possible this change of attitude with a minimum amount of friction. It is unfortunate that some of the president's correspondence was made public. In accepting the resignation, President Taft said: "I have had the fullest opportunity to know you. . . . To know your motives and to know the motives of those who assailed you. . . . I do not hesitate to say that you have been the object of one of the most unscrupulous conspiracies for the defamation of character that history can show. I have deemed it my duty, not only to the government, but to society in general, to fight this battle to the end, confident that in the end your fellow-citizens would see that their impressions of you as a man and as the administrator of a high public office were false and were the result of a malicious and unprincipled plan for the use of the press to misrepresent you and your actions, and to torture every circumstance, however free from detrimental circumstance, into proof of corrupt motive. . . . Every fiber of my nature rebels against such hypocrisy, and nerves me to fight such a combination and such methods to the bitter end, lest success in this instance may form a demoralizing precedent. . . . It has been made evident that I was and am the ultimate object of the attack; and to insist, against your will, on your remaining in office, with the propects of further efforts against you, is selfishly to impose on you more of a burden than I ought to impose." This violence of language is in striking contrast with his judicial temperament. By thus unreservedly endorsing Ballinger and his policy he has shackled the new secretary with difficulties not easily brushed aside. Walter L. Fisher, a Chicagoan, and a man who will restore confidence in the hearts of the people, is the successor. His previous participation in public affairs includes the satisfactory adjustment of a chaotic traction situation in Chicago, and the founding of the Municipal Voters' League; and he is now vice-president of the National Conservation Association. This is a guarantee that the difficult questions of the new office will be settled satisfactorily. Mr. Fisher is unquestionably a progressive, and it is not surprising that Mr. Pinchot and his friends regard his appointment as a vindication of all they contended for.

Anglo-American Peace Movement

President Taft's proposal in recent speeches, to negotiate treaties with foreign countries in furtherance of the world peace project, has been received with enthusiasm in England. That country would welcome overtures from us toward the negotiation of such a treaty, but feels that it cannot itself formally open the question, since the United States once rejected a treaty of substantially the same character, namely the Olney-Pauncefote negotiations. The Times (British) declares that Great Britain is as ready as it formerly was to accept an arbitration treaty and that if it can be shown that the American people want it, negotiations will not prove a failure. Before the house of commons Sir Edward Grey, referring to President Taft's arbitration speech, said in part: "Such a statement ought not to go without response. We should be delighted to have such a proposal made to us. We should feel that it was something so momentous and so far-reaching in its possible consequences that it would require not only the signature of both governments, but the deliberate and decided action of parliament. That, I believe, would be given." He emphasized the great financial drain of war and armament. "The great nations of the earth are in bondage—increasing bondage—to army and navy expenditures . . . and in some future years they will discover, as individuals have discovered, that law is a better remedy than force . . ." "If two of the greatest nations should thus make it clear that under no circumstances were they going to make war again, the effect of their example upon the world would have beneficent consequences. In entering an agreement of this kind there would be risks and you must be prepared for some sacrifice of national pride." Sir Edward also touched another vital side of the question when he said that nations entering into such an agreement might be exposed to attack by a third nation. "This would probably lead to their making another agreement to join one another in any case of quarrel with a third power, in which arbitration was refused." In conclusion the secretary said: "The general adoption of such a system might leave some armies and navies still in existence, but they would remain, not in rivalry, but as the world's police." All of Europe is aroused by the prospect of this treaty and are keenly watching for developments, for all realize that if any two powers are ready for such a treaty, England and the United States are those two.

Rev. A. C. Dixon, of the Moody Church, Chicago, has been called to the Metropolitan Tabernacle of London. Dr. Dixon went to Europe in December. His associates of the Moody Church expect him to return to Chicago about April 1. At the church it was said that no information regarding the call to Dr. Dixon or the likelihood of his accepting it was procurable there. Dr. Dixon is fifty-seven years old and held pastorates in Asheville, N. C., Baltimore, Brooklyn and Boston before coming to Chicago. He is a brother of Thomas Dixon, well known author.

Editorial Table Talk

Sacrificing the Best for the Good

In a vigorous paper on Evangelism, Rev. L. J. Marshall addressed Kansas City Disciple ministers recently. Mr. Marshall is pastor of Wabash Avenue Church. He declared that the popular methods of revivalism are cheapening and vulgarizing the church. "The advertising resorted to strikes me," he said, "as not the method of the lowly man of Galilee. It savors too much of the theatre and patent medicine." Mr. Marshall was not disposed to deny that good is done by modern evangelism, but he contended earnestly that these methods are cheating the churches out of much better results. The Christian Century agrees with this analysis. A time of reckoning will surely come to a congregation or a brotherhood whose processes of growth depend upon artificial stimulation instead of natural nourishment and exercise.

Supplying Both Pulpit and Pews

A church without a pastor suffers not only from a vacant pulpit, but from vacant pews as well. The problem of "supplying" the pulpit is not so difficult of solution. But the problem of "supplying" the pews is troublous. The Presbyterian church of Vincennes, Ind., hit upon a scheme that worked both problems at once. They invited the pastor of the Christian church, Rev. Edgar F. Daugherty, to fill the pulpit and bring his entire congregation with him to fill the pews. He accepted, and preached a sermon on "The Finest of the Fine Arts," which, when interpreted, was shown to be the art of living together. These Vincennes Presbyterians and Disciples seem to be cultivating this fine art, for they have been holding pretty intimate relations recently. For one thing, the Disciples' Brotherhood entertained the Presbyterian Brotherhood at a banquet recently with Rev. Dr. Charles Little, of Wabash, moderator of the General Assembly, as the guest of honor. "Behold, old things have passed away and all things are become new," is the quotation made by a local newspaper in commenting on these signs of a new and happy fraternity between the churches.

Who Can Forbid Those Whom God Accepts?

The Gospel Advocate (Nashville) quotes a part of The Christian Century's editorial concerning the reception of Congregationalists into fellowship without demanding their re-baptism, and says,

> The trouble with the editor is that he writes as though human beings could receive any one into the church of Christ. When men obey the gospel, God receives them. When the believer is baptized into Christ, God receives him into the church of which Christ is the head. "And the Lord added to them day by day those that were saved."

The Christian Century's "trouble" is quite the opposite of that stated by The Gospel Advocate. It is just because God has already received these Congregationalists into the church that no man or congregation of men have the right to keep them out or to demand that they be re-initiated into the church. The members of the Congregational church are just as truly Christians, just as truly members of the church of Christ, as are the members of the Disciples' church who presume to sit in judgment upon them.

It is a serious business, when one thinks of it, to stand at the door of the church and forbid any Christian the fullest fellowship therein.

If the church were a mere social or literary club, if it were a human institution, then we might set up our ideas of the terms of entrance there. We could make those terms whatever we might wish. But if the church is a divine institution and Christ is the head of it, He determines who shall have fellowship in it and he has received into His church these Congregationalists under discussion, and Methodists, and Presbyterians, as well as Baptists.

Who are we that we should stand in Christ's place and presume to lock and unlock the kingdom of God? What right have we to choose and select among the great company of God's people those with whom we will have fellowship, and reject others? "What God hath cleansed, that call not thou unclean!" Whom God hath added to the church, them treat not thou as outsiders!

The mischief-working conceit lying at the root of the whole sectarian order is the assumption that men may tamper with the divine church of God, narrowing and dividing it by imposing upon it their private understanding of the Scripture. The point made by our contemporary is vital. Human beings indeed cannot receive any one into the church of Christ. No more can they rightfully reject from the fellowship of the church those whom God has already received into it.

They who select from among Christ's people those whom they will fellowship, and reject others, are treating the church as a mere human, not a divine, institution. They are tampering with the divine order. Only those who strive to make their fellowship as wide as the Church of Christ are showing full respect for the divine will.

Certainly only such may be truly said to practice Christian union.

Hugh T. Morrison, Sr., whose forty-two years of labor as pastor and evangelist among the Disciples has brought enduring blessing to many churches in the United States and Canada, passed to his reward last Sunday morning, from the home of his son, Charles Clayton Morrison, in Chicago. He was 68 years old, and had been ill for a year. It is expected at this writing that A. McLean will conduct the funeral service at Springfield, Ill., on Wednesday.

Our Debt to the Baptist Brotherhood

The Baptists have emphasized the importance of individualism in religion. They have insisted that only those who made the choice for themselves be admitted to membership in the church. "A visible believer, or disciple of Christ Jesus," wrote John Clarke, "is the only person that is to be baptized, or dipped with that visible baptism, or dipping of Jesus Christ in water, and also that visible person that is to walk in that visible order of his house."

The entire separation of church and state has been taught from the beginning of Baptist history. Roger Williams wrote: "This tenet of the magistrates' keeping the church from apostatizing by practicing civil force upon the consciences of men, is so far from preserving religion pure that it is a mighty bulwark or barricade to keep out all true religion." Again, "If the elders and churches and ordinances of Christ have such need of the civil sword for their maintenance and protection (I mean in spiritual things), sure the Lord Jesus cannot be excused for not being careful either to express this great ordinance in his will and testament, or else to have furnished the civil state and officers thereof with ability and hearts for this their duty and employment, to which he hath called them."

The charter which John Clarke secured for Rhode Island and Providence Plantations in 1663 doubtless reflects the sentiments of this Baptist leader. It provides "that no person within the said colony, at any time hereafter, shall be anywise molested, punished, disquieted, or called in question for any differences in opinion in matters of religion which do not actually disturb the civil peace of our said colony; but that all and every person and persons may, from time to time, and at all times hereafter, freely and fully have and enjoy his and their own judgments and consciences in matters of religious discernments."

The principle of freedom appears in the charter of Brown University. "Into this liberal and catholic institution shall never be admitted any religious tests. But, on the contrary, all the members thereof shall forever enjoy full, free, absolute, and uninterrupted liberty of conscience; and that the places of professors, tutors, and all other officers, the president alone excepted, shall be free and open for all denominations of Protestants; and that youths of all religious denominations shall and may be admitted to the equal advantages, emoluments, and honors of the college or university; and that the public teaching shall, in general, respect the sciences; and that the sectarian differences shall not make any part of the public and classical instruction."

Baptists have been zealous in promoting the study of the Scriptures. No religious body has a right to claim a monopoly of zeal for searching the Scriptures, but Baptists have been in the front rank of those who have advocated religious instruction for all.

The confidence of Baptists in the judgment of the individual and their willingness to trust men with the Bible in their hands, has led them to oppose the tyranny of religious organizations. They can organize for work. They have their missionary, educational, and benevolent institutions which are supported by systematic efforts, but the man who presumes to think for his brethren or to give orders for their conduct quickly discovers that he is not the only Baptist that his opinions. [Midweek Service, April 5. 1 Cor. 12:12-27.]

S. J.

The Visitor

It is always a pleasure for a Disciple to find himself in Kansas City. In a certain sense it is the chief headquarters of the brotherhood. This does not mean that it has ever demanded particular official recognition, although, to be sure, the office of the Board of Church Extension is located there. But it has the distinction of being the one city in the country where the Disciples are in the lead in almost every activity. It gives a member of the Christian Church a fine feeling of being taken seriously when he looks around upon the business buildings that belong to Disciples, and knows that some of the strongest men in the city are his brethren in the church.

We recently lost a minister from our circle in Chicago who was lured away to one of the important cities of Missouri. When he was asked by the pastor of the Methodist Church nearest him why he was leaving, his response was that it had always been his hope that he might minister before his death to a church of the Disciples that outranked the Methodists in size and influence! Almost any of our Missouri churches might make this claim, and certainly in Kansas City the Disciples are rapidly coming to their own.

In addition to great churches admirably equipped and thronged with enthusiastic congregations, they are busy in many other activities which bear directly upon the progress of the kingdom in their city. The latest effort of this kind is in the interest of a hospital which will be really the first competent work of this character ever undertaken by the Disciples. The munificent offer of Mr. Long to coöperate to a most generous degree in the financing of this institution, and the hearty response that his offer has met on the part of the Disciples of Kansas City, insure an institution that will be in every way adequate to minister to the physical needs of that city as a contribution from the Christian Church. To be sure, there is no public institution that requires ampler resources or a broader foundation of professional skill than a hospital. But the men who have this plan in charge are a guarantee that the most approved equipment will be sought, and the most competent staff of physicians, surgeons, and nurses will be employed. Kansas City will thus lead in a movement which ought to spread throughout the country, and which will do as much to interpret the humanitarian and social interests of our people as anything they could undertake.

* * *

The churches of the Disciples in Kansas City are a joy and an inspiration to one who comes from almost any section of the country. The Linwood Boulevard Church, of which Burris A. Jenkins is pastor, is in possession of a beautiful and commodious house of worship located in one of the most important and rapidly growing parts of the residence district of the South Side, and equipped with a competence and taste that leave little to be desired. The auditorium is one of the most charming and satisfactory in the brotherhood. The congregations are very large, testing the edifice to its capacity.

The Men's Class, of which Dr. W. H. Schutt is the president, recently provided a series of biblical lectures which were attended by audiences that completely filled the auditorium. The class financed the enterprise without assistance, and brought the lectures to the attention of the entire city by an admirable scheme of publicity which included the use of posters, street car announcements and newspaper reports. A men's class like that is a strong right arm to any minister.

The Independence Boulevard Church has recently completed its auxiliary plant, with splendid facilities for Sunday-school and social work, including a complete gymnasium. This great church probably has a more elaborate equipment than any other in the brotherhood, and indeed few churches outside of the cathedral class, could boast of more in way of a plant. Dr. Combs, the pastor, is ably assisted by James Small in the capacity of church visitor and organizer. The executive staff of the church includes nearly a score of workers, all of whom are kept busy with the responsibilities of the great organization. A recent meeting by the Scoville company of evangelists added more than six hundred members to the roll. The influence of Mr. Long in the affairs of this church is profoundly felt by all of its members. He has been more than generous to its interests throughout his entire connection with the church.

It is impossible to speak in detail of the congregations that are advancing so rapidly to influence and success in this great city. The First Church, whose pastor, Dr. Richardson, has been so long and so ably in charge of its interests, faces, as all downtown churches face, the problem of future efficiency. It is splendidly located to do a great and effective work in the business section of the city. It ought to have a new plant and a competent endowment, and the Disciples of Kansas City, both of its own membership and of the city at large, should see that this equipment is provided. Out from its membership have gone some of the most valuable members in the other churches. And the mother church is now in need of a plant that shall enable it to minister to its downtown environment, and an endowment that shall support not only one but several ministers in the aggressive work which Dr. Richardson has illustrated throughout his relationship to that church.

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As an example of the manner in which the Kansas City churches grow, the Wabash Avenue Church may be mentioned. Only a few months ago it called to its leadership L. J. Marshall, then of Independence. The church has just completed and dedicated the first or basement floor of its new building. This is a splendid plant already, and when the auditorium is constructed it will be a structure of noble proportions adequate to the work of this energetic congregation and pastor. It was a joy to see these people in their gatherings during a series of biblical studies which, in spite of the fact that regular admission was charged, were attended by audiences that filled the temporary auditorium. Mr. Marshall and his people will be heard from in every enterprise that promotes the common good in Kansas City. Already he is the prime mover in the securing of the hospital fund, and is recognized as a man of aggressiveness and courage.

* * *

The ministers' meetings held by the Disciples in Kansas City are always full of interest. They are held in the First Church, and usually enjoy the presence and counsel of such a veteran as Dr. T. P. Haley, who is the venerable and beloved father of all our churches in Kansas City, and whose sweetness of spirit and wisdom in counsel are estimated at their full value by the group of younger ministers.

During the Visitor's stay in Kansas City one of the sectional conventions of the "Men and Religion" movement was held at the First Congregational Church. Delegates were present from all the neighboring states, including Texas and Oklahoma. R. A. Long was the president, and E. E. Elliott secretary. Some of the strong leaders of the movement, including Fred B. Smith of New York, were present to give counsel and direction to the gathering. The business session, the seasons of prayer, the hours devoted to addresses, and the social periods in which meals were served in the church, were delightful to all who had the privilege of participation. And most of all was there the satisfaction felt by the Disciples in the fact that they have adequate and representative voice in these interdenominational gatherings, where the principles of Christian unity and of world-wide evangelism are considered.

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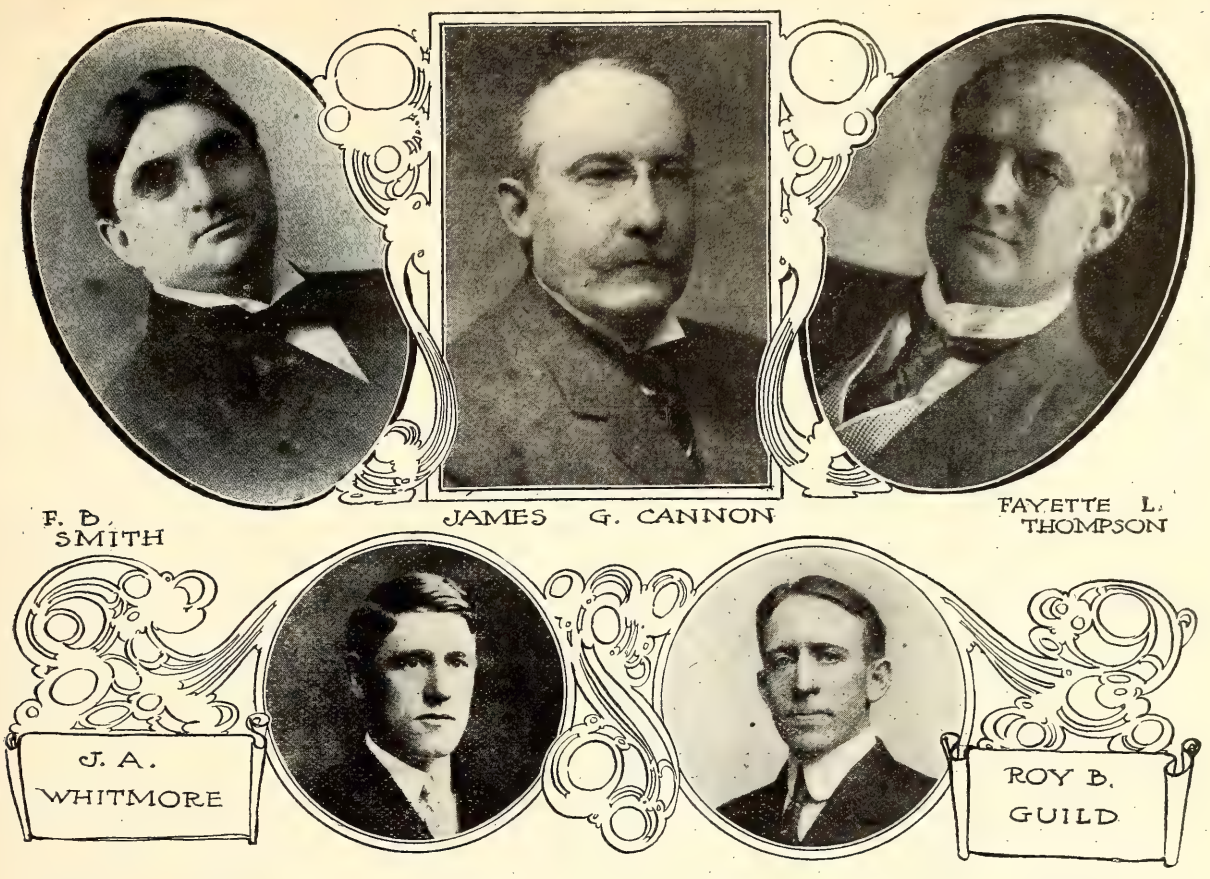
One of the pleasures which a stay in Kansas City affords is the opportunity of seeing in their own offices the men who are making history, locally and throughout the brotherhood. The Disciples are always sure of a welcome in the sumptuous offices of R. A. Long, where the president of the Long Lumber Company shows himself as much interested in the progress of the work elsewhere as in the immense business concerns with which he is identified, and the church interests for which he is so largely responsible. In the same building P. C. Macfarlane, the secretary of the Brotherhood of the Disciples and the editor of "Christian Men" has his offices, and is sure to have some interesting item of news in reference to the progress of the Brotherhood in the churches. G. W. Muckley, the veteran and successful secretary of the Board of Church Extension, has recently taken new offices in the New England Building, where the interests of houseless churches are considered monthly by a board including the best men in Kansas City. Mr. Muckley spends much of his time in visiting the churches, a work which ought soon to be committed to the hands of assistants, so that his own experience and administrative ability may be more wholly utilized in the work of the office. These are only a few of the many men whom it is worth while to meet when a Disciple is passing through Kansas City. And it is certain that still greater things than any yet attempted are to be undertaken in that metropolis of Missouri.



Men Assume Responsibility for Men

Story of the "Men and Religion Forward Movement" Idea

BY P. C. MACFARLANE
Secretary Brotherhood of Disciples of Christ.

During the Laymen's Missionary Convention in Chicago, in May, 1910, there was a meeting of the General Secretaries of the Brotherhoods of the nine or ten leading Protestant Communions of North America. In the course of consideration of the many problems common to Brotherhood workers in the various religious bodies, the question of evangelism of men and by men came up. At this juncture, Rev. Frank Dyer, General Secretary of the Congregational Brotherhood, arose and outlined tentatively a great campaign in behalf of men and boys, to be undertaken by the Brotherhoods jointly, during the year 1911.

The Urgency of the Work.

As Mr. Dyer proceeded, there grew upon his hearers a sense of the urgency and the possibility of such a campaign. It ought to be undertaken. Here in this joint session of Brotherhood secretaries, representing four million Christian men, was the point of contact which had not hitherto existed, and the very attainment of which multiplied the responsibility and freighted the opportunity with a sense of immediacy that was unescapable. Hardly had the idea been taken hold of in round table discussion when it developed that the International Sunday-School Association, through its General Secretary, Marion Lawrance, and the Superintendent of its Adult Department, W. C. Pearce, had for five years been contemplating just such an enterprise. When it was further learned that the Religious Work Department of the International Y. M. C. A. had been brooding similar plans for uncounted years, and was just now preparing to launch them, the feeling came to the conferees with redoubled force that the confluence of so many minds and the convergence of so many powerful organizations upon a certain line of activity at the same particular time, revealed the presence of the Spirit of God moving upon and moulding the thoughts and energies of his servants for some mighty manifestation of his power. Humbly, reverently, it was decided to abandon any thought of an independent campaign of the Brotherhoods alone, and adjournment was taken with the understanding that a joint meeting of the International Y. M. C. A., the International Sunday School Association and the Brotherhood Secretaries, should be held in New York at the Manhattan Hotel on May 18th, following.

At this meeting, James G. Cannon, president of the First National Bank of New York, presided, and at this meeting also Fred B. Smith was revealed to all of us as the genius best fitted to lead the campaign. There were fifty men present, many of whom were far called.

View-points Happily Harmonized.

It was immediately apparent that the three great organized forces would cast in their lot together, albeit the discussion which was inevitable revealed the fact that in the beginning each went in as an organization. There were discussions marked from the "Y. M. C. A." view point. There were "Sunday School" talks and "Brotherhood" opinions. Let me anticipate by saying that in six months this condition has disappeared. All are fused in one purpose; all are seeing from one point of view. The conferees in recent councils have not been Y. M. C. A. men, or Sunday-school men, or Brotherhood men, but Kingdom of God men. It is a beautiful demonstration looking toward Christian Union that the way to get together is to work together.

But there were discussions. A whole day in a conference at Niagara Falls, in September, was spent over the name, and it remained at the end what it had been called by chance in the beginning. Many confessed dissatisfaction with the cognomen, but no one could propose an improvement or modification half as acceptable to his brethren.

Scope and Plan.

The method came next up for discussion—an eight-day campaign in ninety leading cities of North America, during 1911-12, with the campaign city binding itself to repeat the process out of its own religious resources in from ten to thirty surrounding cities, each of these to repeat and re-repeat, in smaller civic groups, until the last hamlet and even the last farm house in the United States should have felt the impact. But strange to say, the method was little discussed. It was one of those strange things about the movement that seemed to burst upon us full-framed, out of the purpose of God.

The next question was the objective. This was concretely stated by Mr. Smith to be the conversion of the three million men and boys necessary to bring up the men to a numerical parity with women in the Protestant churches of America. Discussion took out the figures and tore down the limitations, and left us all beginning to say with one accord that it was a campaign to win men and boys to Jesus Christ in America, an employment of modern machinery of organization to meet modern conditions of social and industrial life, with the dependence not one whit upon the machinery but all upon the unchanging and yet ever living Gospel of Christ. Again and again it was said, "let us make little of the motive power of machinery and much of the motor activity of the gospel."

Defining Evangelism.

And then someone must needs define evangelism. It was stated to be an evangelistic movement, pure and simple. But what is the type of pure evangelism, and when

have we seen an evangelism that was simple? Was this to be a mere sweat-hot, fervid cry for souls, after the fashion of so many evangelistic campaigns that come and have their day, that fret their brief hour upon the religious stage, full of sound and fury, but signifying nothing or little to organized, religious forces, beyond a temporary spurt? Was it to be such a campaign, organized on a nation-wide basis? Would it be a Gipsy Smith campaign, or a Scoville, or Moody campaign, with mixed audiences subtracted, with new masculine forces added and multiplied by a scheme of operations as wide as a continent? We all asked these questions and we all answered them with an affirmative qualified by a negative, "Yes, and No." And defining our answer we said, "This evangelism shall be fervent and emotional, but it shall also be ethical. It shall deal with the life over there, but it will also have a message for the life over here. It shall exalt Jesus Christ, it shall honor God, it shall move men. In other words, we plan for no sheafless harvest. We plan for an evangelism that will get results, that may be tested by the sole standard of efficiency with which this practical age measures all things. This preaching of the gospel must be atteneded by signs and wonders, else we will have none of it."

What Sort of Evangelists?

What sort of evangelists, then, will we have? Great pastors, great preachers, or great professional soul winners? This question is still up. Mr. Fred B. Smith and a committee have it now under consideration. This movement has already elicited the support and interest of many prominent churchmen who have either eschewed professional evangelists entirely, or from recent experiences are inclined to do so for the future. These men have said to Mr. Smith, "No; do not use professional evangelists. Give us rather great preachers of righteousness, men who can interpret Jesus Christ and his ethics anew to these new conditions that come to us. Let us invade the souls of our men with a new light; let us search their hearts with a new probe, let us whet their consciences with a two-edged sword that will divide joint and marrow of the complex ethical problems of our day."

While this subject is under discussion, I have presumed to say No. Preachers of righteousness, Yes; but professional evangelists, yes, also. We want to win souls. We wish to get results. By the number of men and boys won into churches and enlisted for Christian service, this movement will at the first and in the main be judged. Therefore, say I, the professional evangelist. But, let us strip his professionalism of its evils. Let us complement his exhortation with that preaching of righteousness spoken of above. The team work idea makes this possible.

Graham Taylor Leading on Social Side.

At the Buffalo conference of the Men and Religion Forward Movement, Graham Taylor, of Chicago, was charged with the duty of outlining what he regarded as the social emphasis in evangelism, and the manner in which it should be stressed, while to Dr. Fayette L. Thompson, General Secretary of the Methodist Brotherhood, was assigned the duty of defining the evangelism of the Men and Religion Forward Movement.

The scope and purpose of the work is still more clearly perceived by glancing at the make-up of the teams, for it must be comprehended that no one team could visit all the cities proposed in the time allowed. There are to be four of these teams, and they are to move in unison through territorial groups of cities, always close enough together that each may get the inspiration of the presence of the other in the same part of the country and that advantages may be taken of municipal rivalries, with a view to making the largest possible impress upon the surrounding country through the public press. There are other apparent advantages that need not be discussed.

The Composition of the Teams.

The composition of each team, as stated at present, and subject, of course, to some modification, is as follows:

(a) One able and acceptable man in evangelistic work for men.

(b) One outstanding leader in Bible study work.

(c) One exponent of organized religious work for boys.

(d) One well-known leader with the sanest message concerning Christian service.

(e) One expert in shop and factory work

(f) One director of music.

It is apparent to the most careless thinker that the plan of the Men and Religion Forward Movement involves immeasureable possibilities and devolves imponderable responsibilities. These latter impinge upon the broad shoulders of Fred B. Smith, the chosen leader of the campaign.

For twenty-three years Smith has been engaged in Y. M. C. A. work. For ten of them he has been in the employ of the International Committee. His voice has been heard in fourteen foreign countries. His oratory is unstudied, straightforward, simple, sincere, like himself. In one of his well-known Sunday afternoon meetings for men only, he will hold four thousand men spellbound, and in the solemn moment of invitation, hundreds of them will come to confess Jesus Christ. He is no ranter. His methods are quiet. In the supreme moment when souls are deciding, he waits upon God. He has a culture of the brain as well as of the heart.

Fred B. Smith Growing With the Idea.

If there is a grain of selfishness, or an undisciplined fibre, in the soul of this man, it has not cropped out, either at the council board or in the personal intercourse of a year, which is indeed short in which to learn a splendid man. It is already apparent that he has grown tremendously with the growth of the Men and Religion idea. I see every reason to believe that he as nearly equal as any man can be to his task. His associates have been chosen wisely. They are godly and consecrated men. They will give their lives as freely as he, and Smith has said a time or two that the doing of this thing would certainly claim at least one life. It may be his. Let us hope not.

Will Fred B. Smith be equal to the task imposed upon him? I do not know. I hope so. I pray so. Let us pray together for him, and for those associated with him, and for those who everywhere speak in behalf of this Movement, that they may do their work as well as those seventy of that Men and Religion Forward Movement of long ago, who, coming back with tales of victory on their lips, saw their Saviour break into exclamations of rejoicing.

Kansas City.

Religious Papers in the Home

T. Chalmers Potter, D. D., in Zion's Herald.

A pastor has no aid, in these days of extended knowledge, the equal of a good family religious paper. It is the assistant pastor writ large. It preaches to a family every day, while he does it twice a week. His words, however well received on Sunday, leave an effect dependent on the good or ill use of memory. Like the elder son's relation to the household of the prodigal, the newspaper is ever with the family, and is referred to every day. Many church officers, sons of households where the weekly religious newspaper was an old and cherished feature, are providing nothing to take its place in their own families. Their children show the loss. Whether church members or not, they are often wofully ignorant of the Bible; scarcely knowing the distinctive objects of their own denomination as among others; know little of mission fields allotted in providence to their church, nor of the cries therefrom for help, which they can usually hear about alone through their religious newspaper; are unacquainted with what is transpiring in the religious as distinct from the secular world; are in ignorance of movements philanthropic, evangelistic or otherwise, that are profoundly stirring the hearts of zealous Christians today.

The array of facts, appeals and discussions that move others are lost for them, since they have no religious paper to lay these things fully before them every week. All that influence, worked so thoroughly into some lives, as yeast goes through every particle of a batch of dough, is missing in them. We cannot interest and lay hold of their sympathies in religious service as we can among those who have been familiar with the lights and shadows of religious activities from their youth. This information is not obtained from religious and devotional books. There is not the continuity of effect to them, that comes with the portable, convenient, informal, fresh and persistent weekly.

The President's Peace Proposal

The declaration of Sir Edward Grey, British Secretary of Foreign affairs, in favor of President Taft's arbitration proposition, has met with the hearty indorsement of public opinion in the United Kingdom. Even Balfour, the irreconcilable leader of the opposition, fell in with it. And the National Council of Free Churches promptly started a movement to array the churches on the side of the proposition. Circulars were sent to all pastors of churches suggesting that they preach on the subject. The leaders of the movement also are communicating with the churches in America with the view of arranging a peace day on which all Christian churches in America and Great Britain can indorse the peace proposals. In a speech before the International Arbitration League, Sir Edward explained that President Taft's proposal was only for an Anglo-American treaty providing for the settlement by arbitration of any question that might arise between the two governments. He said that the treaty was not to be a defensive alliance. "To introduce any such condition or stipulation," added the secretary, "into an arbitration treaty would impair the chances of it here or elsewhere. It might even lead other countries to suppose that the arbitration treaty between the two powers was directed against one or more of the other powers. That would completely spoil its possible effect in mitigating the general expenditure on armaments."

"The effect of an arbitration treaty, as proposed by President Taft," he continued, "on the world at large as an example would be bound to have beneficent consequences. To set a good example is to hope that others will follow it, and if others of the great powers did follow, there would, eventually, be something like a league of peace. These things must, however, make their way by their own weight. They cannot be forced. There must be a beginning before there can be any progress, and after a beginning the rate of further progress must depend on circumstances and upon that ebbing and flowing in men's feelings and ideas which escapes analysis and which makes possible at one time things that are not possible at another."

The movement seems to promise tangible results.

Divided Christendom Not Unmixed Evil

Lessons on Unity Learned Through Divisions

EDITORS' NOTE—*At the recent conference between the Disciples' Commission of the Council on Christian Unity and representatives of the Episcopalian Christian Unity Foundation, held in New York City, a session was spent in discussing the question, "What lessons bearing on ultimate unity has the church learned in her long period of division?" This seemed a most suggestive and instructive inquiry. It quietly implied that ultimate union is an assured goal and that the period of division has not been an unmixed evil. In the belief that the discussion of this question would prove helpful, The Christian Century has requested a number of the leaders in our church life to present their views. The response has been so generous that a portion of the replies will have to be carried over to next week.*

Fidelity to Truth Not Agreement in Opinion

1. She has learned how greatly her message to the world is discounted by these divisions. She is coming to the conclusion that her Lord knew the nature of man when He prayed for the oneness of His followers, "That the world may believe that Thou hast sent Me."

2. She has learned how meager is her own spiritual life, and how narrow the confines of her own fellowship, because of the sectarian divisions that have alienated brethren who believe in and love the same Lord. With the broadening life of the ongoing centuries, the church has felt within her the swelling tide of a richer and deeper affection between her members, such as will tolerate no longer the factious spirit of former times.

3. She has learned that fidelity to the truth does not require that all shall understand it alike, but rather that all shall seek it in like spirit, love it with like enthusiasm, and follow it with like loyalty; and that opinion is to be forever free.

4. She has learned that, great as is the faith of the gospel, noble as is the hope of the saints, greatest of all is the love that binds together the whole Body of Christ. And in the practice of this love she will find the surest and shortest path to the unity for which she is praying.

W. F. RICHARDSON.

First Church, Kansas City.

Divisions Have Biological Significance

Brierley remarks somewhere that sects are not chance affairs. They did not merely happen. They were as inevitable as Christianity itself. They are part of the biology of the human race. They *had* to be. They belong to the immaturity of Christianity, and are as normal as baby teeth and tadpoles' tails. They are with us today to remind us that the period of immaturity is not wholly passed. They are biological—not as mumps and measles and whooping-cough may be said to be biological, but as crying and self-assertion in babies are biological, and as play and fighting are biological with boys. They are not diseases but functional activities, having as their purpose the development of a catholic church and a catholic Christianity. Without the discipline and the enlargement that has come through these years of exclusiveness and conflict and controversy, the Christianity that is to be must have been greatly impoverished. And it is *what is to be* that God is always thinking about. Mr. Campbell is said to have regretted the separation of the Baptists and Disciples. I am inclined to think that, up to the present, at least, and perhaps for some time to come—for the Baptists do not seem open-minded on questions affecting inter-church fellowship—it has been better as it is. We will certainly make a much more significant contribution to the Christianity of the future than we would have done if our fathers had remained Baptists. And when one thinks of the wealth of truth and experiences that will be the heritage of the church of the future—a wealth that could never have been gathered except in a period of separation—one is tempted to say that here also it has been well.

I have used the past tense till now—sectism is useful no longer. Dr. Newton H. Marshall, in a notable sermon recently on the Holy Catholic Church, declared that the era of separation has served its purpose and reached its limits. Today God is calling the churches not to separation but to federation. Christianity is passing into the manhood stage, and must set itself to the great tasks of the kingdom. The forces that oppose us leave no option in this matter: it is either unite or perish. It is the call that came to the thirteen colonies at the close of the Revolutionary war. Be men, be no more children, is the exhortation that meets the present need.

EARLE MARION TODD.

Fort Wayne, Ind.

The Indestructibility of the Church

The close of the long, trying era of debate in Protestantism seems to be approaching rapidly. It has been an age of many abuses and heart burnings but we can now see that it has not been entirely bad. Without these debates religion could not have lived. Can religion live and be kept pure and useful today without debate? This is not saying that our present divisions should continue. They are against God, and the Christian conscience and the love of the church of God on earth have decreed that they must go. And we see them fading.,

We trust that we have learned many valuable lessons.

Is not one of them the indestructibility of the church of God in the world? It cannot be broken down by assault from without, it cannot be entirely wrecked by internal strife and it will always save itself somehow from the final calamities of faithless members and moribund mortality.

We have also got some prophetic glimpses of the era of unity upon which we seem to be entering. It will be a time of the utmost freedom of speech—the only limitations being common sense, honesty, knowledge and worth. A compact of silence cannot be made. No finger of priest, editor, hero or popular leader may smother the word on the lips of another.

On the other hand it must be seen that personal liberty is limited by the safety and peace of others, and every Christian will listen to the law of love to which hitherto we have too little harkened. This will make that type of individualism which is so unreasoning, so unspiritual, and so annoying, impossible.

The past also seems to teach that unity can neither be won nor kept by outward constraint—the authority of a great organization. Organization is a machine and the soul cannot be controlled mechanically. That is only saying that mere organization is too shallow for the power of unity. In any unity that may come the church idea must be less prominent than the idea of the kingdom.

The united church must be free from intellectual tyrannies. Not that we will ever become careless of beliefs or of the content of the faith. Such a state of things would be foolish and fatal. Religion agrees with science that nothing should be admitted as a fact without the most conclusive tests. Every new idea, phrase, doctrine, and thought will be welcomed but it will be challenged and made to establish its right to a place. The intellect of the united church will be the keenest Christendom has ever seen. We shall be allowed to debate. But we will not feel it a necessity that every question should be closed, and when there are differences we will not stigmatize each other, and we will school ourselves so well in the love of Christ that we shall know that love is better than knowledge, or hope or even faith.

Which, you see, is a way of saying that Protestantism has put too little stress on the heart life. The effectual power of unity is the heart. Hence the united church will make everything of Christ. It will have no creed but Christ, no book but the Bible, no aim but to serve. That is, these alone will have authority, though we will believe in all good men, create thousands of formative and inspiring books, and indulge ourselves in the ecstacy of life that only comes in its purest forms through the religion of Jesus.

To the united church also Christ's religion will be the final one. No other will be wanted, no other expected, and no other needed.

The expression of unity in this church—this glorious church of the future—will be in good works. It will scarcely be asked whether the church is historic but it will be demanded that it be vital. The united church will not give up the study of the metaphysics of theology nor the philosophy of doctrines but it will lay less stress upon these than upon applied Christianity.

B. A. ABBOTT.

Union Ave. Church, St. Louis, Mo.

Division Not Unmitigated

The question is a most hopeful sign of the times. It implies (1) that division has not been an unmitigated evil. The first necessity in getting together is to give appropriate honor to the past. The type of mind in the church through these four centuries of Protestantism could scarcely have come to its own without the rugged theologies which contended in church as their defenders were contending in state. The forensic spirit was measuring the walls of Mt. Zion. While one shouted the dimension of height another retorted by dimension of breadth. Both of these were jostled upon the wall by him who had findings on the dimension of length. And with the dawn of a kindlier day in state and religion we discover our need of all the findings. The long bitter contention has corrected most of the errors and we have the largest residuum of truth. Our peculiar task is to relate these aspects of truth in their original beauty.

(2) The lessons that have been learned "bearing on ultimate unity" are both negative and positive. We have learned many lessons in sorrow. We have learned that a divided church cannot save the world. We are ashamed of the slow conquest of twenty centuries. We have seen the sad waste of disunion. It has been financial folly. There is the waste of overlapping and

duplication. But saddest of all is the waste of faith occasioned by our disagreements.

It is a pleasure to recount the lessons we have learned that we may bring into a united church. We have learned to respect Christian experience. We are compelled to admit that we have been surprised to find a contrary theology yielding the peaceable fruits of righteousness to our religious neighbors. One religious communion is humbled to discover another people doctrinally false but passionately true to missions. We have learned to respect Christian character. We have looked in upon our religious friends and have found something essential to our richest life. We shall never be satisfied without it. We cannot turn back. It would be death to do so. The spirit of Christ that dwells in us all leaps to greet our Christian friends as "deep calleth unto deep."

FINIS IDLEMAN.

Central Church, Des Moines.

Intellectual Agreement Impossible

At least one great fact should, at last, be perfectly apparent, viz: that intellectual agreement is impossible. We shall never come together by accepting the same creed, but we will be able to see the need of the same deed. We will come together when we work together and not before. The physicians are split up into schools, but they work together in city sanitation. The attorneys are divided in opinions, but they work side by side for clean politics. The merchants have various theories of business but they combine to induce factories to locate in their community. College professors are notoriously different but they work together for the Carnegie Foundation. Preachers and theologians keep the church of God divided by their everlasting disputes. There will always be conservatives and radicals, narrow men and broad men, microscopic minds and telescopic minds, literalists and evaporatists. Some men will get no further than baptism, while others will thrill with world-evangelization.

Jonathan Brierley calls attention to the fact that the great ages of creedal formations have been the barren ages. The truly great ages have been those in which the church has engaged in some noble enterprise. The thing which gave value to the German Reformation was its ethical movement—the cleansing of the Augean stables.

The only possible justification of denominationalism in history will be that thus various needful doctrines were emphasized and kept before the world; but history will also denounce the bigotry, the intellectual conceit, the mental narrowness which maintained these sinful divisions. To a broad mind those divisions would be laughable were they not so serious in their effects. When will we learn toleration? When will we permit liberty of opinion among good men? When will we stop cramming our program down the neck of our unwilling neighbor?

Alas for the Hellenic influence which diverted Christianity from deeds to creeds! Thank God for this social age when the emphasis is again being put upon action and conduct! Thus is the church being saved. We do agree upon social righteousness. We do work together for missions. We do toil side by side for civic betterment. We are getting back to the Christ of the Gospels in loving service. This is the way out. This is the ultimate solution—not doctrinal uniformity but the fellowship of service. We are approaching that happy time when freedom of opinion will be allowed and welcomed among good men, and when noble men will no longer be burned for an idea, or damned into isolation because of an independent notion.

Dawson's dream will come true and we shall have, "The union of all who love in the service of all who suffer."

JOHN RAY EWERS.

East End Church, Pittsburg.

Deeper Mutual Respect, More Cordial Love

Out of the long period of division, the divided church is beginning to learn the common evils of a divided house and that division is an assault upon the spirit and genius of Christianity. While all communions have many among them who sincerely desire the union of believers, the bodies most sensitive to this appeal at this time are the Disciples of Christ, the Episcopalians, the Presbyterians and the Congregationalists.

The first two communions—although on some points the furthest apart of the four—have nevertheless been for a larger period as distinct communions more deeply interested in Christian Union than any others and are satisfied with nothing less than organic union. It may be charged that the policy of these two is to swallow up all others into themselves, but I do not believe that that is the dominating policy of either.

Each necessarily believes that it possesses so much truth and each is loyal to its own convictions, but each also believes that the union of believers is essential to the witnessing of Jesus to the whole world, and no individual nor communion can long hold to this conviction without working changes in personal attitude to others who are desirous of the same end.

The various communions are learning that others are being moved by the same conscientious convictions and are as sincere in their devotions as themselves and with that knowledge necessarily comes a deeper respect and a more cordial love without which there can be no permanent advance in anything with which Christ has to do.

The church is learning that comity is better than rivalry and that the pushing of Jesus Christ to the front is better than so much pushing of denominational tenets, of which the great lost world knows little and cares less. It is seeing that the union of believers against sin is wiser than one body fighting on its own plans without any knowledge of the other's program. The unwisdom of division is gradually becoming a painful realization to a great host of the divided church and not until the realization is painful enough to cause us to forget denominational pride and bigotry will the church be able to see only Jesus and the lost world. Then believers will not be ashamed to be brothers in fact.

PETER AINSLIE.

Christian Temple, Baltimore.

Uniformity No Part of Unity

In the long period of disunion the church has learned some very effective lessons bearing on ultimate unity. Among them are the following:

First, that uniformity will be no part of ultimate unity. The insistence upon uniformity in the past has been a fruitful source of division. Insistence on uniformity in thought or creedal statement or form of public worship or church polity has resulted in the formation of new sects which in turn have insisted upon conformity to their standards. The church now recognizes the failure of uniformity; every attempt to have it so has resulted in increasing the number of sects. Uniformity did not exist even in the New Testament church. We do not mean by this, that ultimate unity will be a "loose lavender liberalism" without any substantial basis. Bishop Anderson said a wise word when he said, "We do not desire a unity upon minimums but upon maximums." The experiences of the long period of division have rather taught us to place the high valuation upon the great essential elements of Christian life. While division has been accompanied by confusion, it has nevertheless, in the long run, helped to clear the atmosphere and enabled us to see the things that are really fundamental. Out of this history we can now see what things divide and what things unite the thought of Christian people. This is a lesson which perhaps could only be learned from experience.

Second, that ultimate unity must be for the sake of service. The apologist for denominationalism used to argue that it would best minister to service like the different parts of any army. Experience, however, has proved the contrary. Division has proved a serious handicap to effective Christian service. The need of more rapid and aggressive service has awakened us to the urgency of union. Especially is this true on the mission fields. Jesus prayed for union, not simply for the sake of union, but for the sake of the world's salvation. This great purpose to be accomplished will define for us the nature of ultimate unity, which must be practical rather than academic. It will grow out of love and common service. The church today realizes the bigness of its task more than ever before. A growing interest in the mighty work to be done and a diminishing interest in theological statements indicate the certainty of this unity. Loyalty to Christ and liberty in Him will be essential features. AUSTIN HUNTER.

Jackson Blvd. Church, Chicago.

Real Unity is Found in Practical Co-operation

1. It is becoming clear that union cannot be effected upon doctrine. It is rather the desire for closer fellowship, and greater efficiency on the part of the churches which has gradually modified doctrines. It is this desire, now rapidly developing, which is formulating plans and giving meaning to the idea of union. To those who urgently seek union, the New Testament clearly authorizes it.

2. The only real union among the Disciples of Christ is that which exists among those churches dominated by a great practical purpose such as that of missionary enterprise. Those churches in which missionary zeal is not strong enough to fuse them into association with others are often lacking in deep fellowship in their local congregations. It is useless to blind our eyes to our family scandal of the division of anti-missionary from missionary Disciples. The former have no vital, outreaching bonds of union.

3. The unifying tendencies of modern life emanate from the cities rather than from country and village communities. The denominations which are most successful in the great cities are, therefore, most likely to lead in the achievement of Christian union, when they once become possessed of the desire for it.

4. The great protestant denominations are identified with different types and classes of people more than is generally recognized. Denominations differ in ritualism, emotionalism, sacramentarianism, and intellectualism. Each attracts its own kind of people. Perhaps this will always be so. In that case, union will have to mean something else than oneness of polity, or liturgy, or creed. It will have to mean tolerance and specialization in these things together with an inclusive spirit of brotherliness and practical co-operation in great humanitarian causes.

Hyde Park, Chicago. E. S. AMES.

(Symposium to be continued next week.)

Parting With His People

An Ideal Farewell Sermon

BY J. H. JOWETT.

EDITORS' NOTE—*A minister is tested by his farewell sermon more than by his "trial" sermon. If there is a degree of compulsion about his departure he is sorely tempted to "take a parting shot" at those who were unfavorable to his continuance. If his pastorate has been signally successful he is prompted to pass in review the achievements of the years, and the obtrusive Ego is kept back only by much grace. Dr. Jowett's church was filled two hours before time for service on the occasion of his farewell to Birmingham. We are indebted to the British Weekly for this report of his sermon. In his message that morning he hid himself, with unfeigned diffidence, behind his Lord. Every pastor will here find instruction in the fine Christian art of saying good-bye to his flock.*

My Friends,—Today I close my ministry as pastor of this church. It is to me a very solemn and a very awe-inspiring day. When one comes to the end of a thing, the light of judgment becomes very vivid and very illuminating, and many hidden and forgotten things rise out of obscurity. In these latter days I have been moving through many regrets, and, I freely confess to you, through many fears. But in all the conflicting and perplexing moods of the last three months, and especially of the last three weeks, I have been trying to wear the garment of praise. Memory is very busy just now, and sometimes she lays very troublesome loads upon my mind. But she also brings treasures more precious than rubies, and memory is often accompanied by sunny hopes, bringing radiant visions and dreams. I look back today on purposes only very partially accomplished, and I look back upon endeavors that very early lost their power of wing.

A Littered Way.

The way is littered with failures, both in life and service, but here and there there are cheering achievements, bright with the grace of God. I came to Carr's Lane with very much fear and trembling, but I brought a gospel that I have proved. How vividly I remember the Sunday morning when my ministry began, and I came down to conduct the first service. Every nerve in my body was stretched and strained. My soul was the hunting-place of countless timidities and countless fears, but I had no doubt about my gospel. I had no doubt about the gospel I came to preach; and now the ministry thus begun is closing, and I am face to face with another great change and with the old trembling. I am timid enough about myself; I have no timidity about my gospel. I very humbly and I very gladly believe that with the passage of these sixteen years the gospel I preach has gained in height and depth and length and breadth, and that I have been privileged by the help of your fellowship, of your affection, of your constant forbearance and your many prayers, to enter more intimately into the love of God that passeth knowledge. That love lays hold upon me today with a stronger grip than ever, and with that gospel I finish my work at Carr's Lane, and with that same gospel I shall begin my work in New York. Now, that is all I want to say about myself. Happily, there will be another opportunity not appointed for the solemn exercises of praise and worship, when it will be fitting that I should speak to my own people a little more freely about the story of the last fifteen years, and the fellowship between the pastor and the people of this church. But, my brethren, I am not disposed to waste or even to misuse the present hour in comparative trivialities concerning my own work, whether it be its failures, its little achievements, or its continued purposes and desires.

The Only Worthy Way.

The only worthy way in which to use this service is so to conduct it that we shall see no man save Jesus, and that we shall renew our holy covenant as the blood-bought disciples of the Lord. I think I must have read the New Testament through in trying to find the words that I thought would be most suitable for this service, and at length this laid hold of me, which I hope may lay hold of you: "I press on if so be that I may apprehend that for which I also was apprehended of Christ Jesus." "I press on," says Paul in the Epistle to the Philippians, "I press on if so be that I may apprehend that for which I also was apprehended of Christ Jesus."

The Supreme Glory of Life.

And what have we there for a service like this? Well, first of all, we have a statement, clear and vivid, of the supreme and distinctive glory of human life. And what is that supreme glory of human life? Here is the phrase in which the Apostle describes it. "I was apprehended of Christ Jesus." The Apostle Paul, your brother, my brother, our kinsman in the flesh, our companion in sin, in sorrow, and in common need, felt himself and knew himself to have been gripped by Jesus Christ his Lord. When I hear my great apostolic brother, the Apostle Paul, saying that he felt himself apprehended by Christ Jesus, and apprehended in that almost violent way, can I in any way become aware and intimate with the nature of the experience? What did he mean by it? What had laid hold of him? Has it laid hold of me? Has the same strange mystic hand come out of the Unseen and apprehended you? Or are we strangers to the Apostle, and cannot share his experience? What does he mean by the grip? And what was the hand by which he had been arrested?

Personally Concerned.

Well, I think, first of all, and I scarcely know how to put this first point, but, first of all, Paul knew himself to have been laid fast hold of in Christ's great redemptive purpose for the race. Listen to this: The Apostle Paul believed himself to have been personally concerned in the eternal councils that took place in the awful secrecies before the worlds were made. Do you gasp at that? Well, you know, I am coming to the conclusion that we are only touching the real marrow of things when we do gasp. The wonder of the appeal to me in my growing prime is overwhelming. Listen to it again. Paul pondered on the purposes that were brooding "before the worlds in order stood or earth received her frame," and he believed that he was in the grip of those purposes, that the hand out of the eternities reached forth and apprehended him. He believed, let me state it very quietly, he believed that the divine love-hands were moving towards him before yet he was born. And I can by will of mine, I can by bequests of mine, stretch out my hand and grip generations yet unborn. And the Apostle believed that the love-purpose of the eternal God in Christ stretched through the ages and laid its apprehending hands on every child of the race. Paul heard, and received, and believed that wonderful word of the Lord, "I have loved thee with an everlasting love." He believed that he was gripped in the love-purpose of God even before he was born. "I was apprehended of Christ Jesus."

Not a Chance Atom.

He never regarded himself as a chance atom, whirled about in a chance world, a mere grain among an infinitude of grains, blown hither and thither like desert dust. He believed himself at birth to have been gripped by the Eternal, and discriminated and ordained. What do you think about that? You may say what you please about that. You may stagger before it, but there is one thing you are bound to admit—that a conviction of that character is of vital and immeasurable import in a man's life.

It is what I venture to call the supreme and distinctive glory of human life, universally, for that has been my gospel here in Carrs Lane, as I call you to witness, from the first day until now; that I have dared to universalize, glorified in universalizing, everything that was experienced by the Apostle Paul; that nothing that was offered to him as the love-gift of the Eternal God is denied to me; that what he could claim as his inheritance, we can claim; that the love-grip he felt, we may feel; and I say that that conviction, that a man is apprehended by the Lord Jesus, is the supreme and distinctive glory of our souls. It is true of everybody here—I wish I knew how to say it so that you would feel it—it is true of everybody here; everybody here is included in the sacred love-purpose which breathed in the secret and eternal councils of the Lord. Everybody in this church has been loved with an everlasting love, and everybody here was marked at birth, marked out at birth, separated. Do you believe it? Are these words, or are they sublime realities of God's Word?

The Love-Hand.

You may have persisted in your determined ways, but the love-hand followed, and that is on you still, and it is on you today, and as I speak it grips you. "Saul, Saul why, why, why?" You heard it when you were twenty, when you were thirty, when you were forty, when you were fifty, and all this gospel of the apprehending love-grip is not only true of everybody here, but of everybody not here. It is equally true of those existing in weary, reeking kennels, and weary souls dwelling in stately castles confronting wide domains. It reaches you and everybody. I glory in the width of the gospel I preach. I shall glory in proclaiming it in New York, as I have gloried in proclaiming it here: that everybody is in the love-grip of the eternal God.

Nothing Greater to Say.

Could there be anything bigger than that to say to anybody? Does anybody know a bigger thing for me to say when I get across the waste of water? Can I go to anybody and tell them a bigger thing than that the Infinite God knows them, and that he loves them with an everlasting love? My brethren, our daily struggles are often hard and difficult, and the road is frequently flinty, and our feet are often broken and bleeding, but the years are going and they are going very fast for many of us, and they wear and tear us and "moth and rust doth corrupt, and thieves break through and steal," and when the leaves begin to fall, how then? What say you about this for a gospel in the day of decline? "Apprehended by Christ Jesus?"

(Continued on page 24.)

The Book World

Helpful Works on Music

PRACTICAL CHURCH MUSIC, by Edmund S. Lorenz. Nearly all writers who have discussed church music have done so from a historical, philosophical or artistic point of view. In his work, Prof. Lorenz treats the subject from the standpoint of a Christian worker seeking definite results in winning the lost and the spiritual edification of the saved. The final end of music in the church is not reached when it is used to connect portions of the service or to add to it beauty or dignity or even as a medium of the expression of prayer or praise. These might be called the valuable by-products but its ultimate purpose has been fulfilled only when it has prepared the listener for the emotion to be aroused by the service or address. He denies the right of the cultivated taste to exclusive consideration and deals with the subject in a "matter-of-fact, practical, concrete way, with the actual, immediate results among average people as the final criterion in every phase of the work." The aim of the writer is to suggest detailed and definite methods and specific plans that shall illustrate and illumine the general principles which lie at the base of successful church music. The minister is urged to study music that he may use more effectively this most powerful aid in his work and a fling is taken at the theological schools for ignoring so important a subject and not having in the curriculum a course on practical church music. The choir director, organist, and the choir in all its varied activities receive attention. Hymnology, music in revivals and Sunday-schools come in for due consideration and music as it is used in every department of church life is sought to be made more effective by a study of the work. Prof. Lorenz speaks with the authority of one who has spent thirty years in practically every relation to the music of the church service. (New York : Fleming H. Revell Company. Pp. 423. $1.50 net.)

THE PSYCHOLOGY OF SINGING. by David C. Taylor. According to Mr. Taylor, voice culture has not been reduced to an exact science and vocal teachers are not in possession of an infallible method of training voices. The reason for the failure to produce a satisfactory science of voice production is due to the exclusive attention which has been directed to a study of the mechanical features. Mr. Taylor believes that the anatomy and physiology of the vocal organs have been exhaustively studied and that so far as the muscular operations involved in tone-making are concerned, and the laws of acoustics bearing on the vocal action, no new discovery can be expected. The knowledge gained from these sources is important but not sufficient and only with the knowledge obtained by the observation of all the facts and phenomena derived from every possible source of information can a science be established upon which a rational method of training the voice may be planned. An insight into the operations of the voice may be obtained by attentive listening to voices and investigations along this line have been incomplete. Also, tone production is subject to the mental laws of control and guidance and psychology must contribute its share to the general fund of information. A consideration of the facts obtained from all these sources leads the author to the belief that on practical, as well as on scientific grounds, imitation is the only rational basis of a method of voice training and he attributes the wonderful results secured by the old Italian masters to this method of teaching. A reading of the book impresses one with the soundness of the writer's views and the vocal teacher whose attention has been devoted too exclusively to the "wind and muscle" idea of tone production will find many and strong reasons for directing his attention to other factors which cannot be ignored. (New York: The Macmillan Company. Pp. 373. $1.50 net.)

MY VOICE AND I, by Clara Kathleen Rogers. A new book by the author of "The Philosophy of Singing" published over a decade ago and which has been widely read. Clara Kathleen Rogers, the daughter of musical parents; pupil of well-known teachers; successful as a singer in opera and concert; for the past quarter of a century a vocal teacher, and a thinker, student and investigator of all that pertains to the vocal art, has added to the list of vocal literature a new book which will interest the thoughtful teacher and student of singing. As a result of her close study and experience, Mrs. Rogers reaches the conclusion that the training of voices today is usually pursued on wrong lines. The whole theory of voice training is misunderstood, she says, owing to the confusion of cause and effect. Artistic singing is not actually the result of training the vocal organs to perform correctly a certain set of motions; but it is mainly the result of the artistic feeling, intelligence and temperament—either innate or cultivated—of the singer. The author believes that the conventional method of directing the singer's attention so entirely to the mechanical and physiological side accounts for much of the vocal wreckage and the very small group of great artists which exist and that teaching along present day lines will produce but little above mediocrity. Not all will agree with all of the writer's views and conclusions, but coming from one so well qualified to throw light on the principles which underlie the true art of singing, they will command respect. The book is commended to every vocal student, artist and teacher. (Chicago: A. C. McClurg & Co. Pp. 265. $1.50 net.)

RESONANCE IN SINGING AND SPEAKING, by Thomas Fillebrown, M. D., D. M. D. For many years prior to his death, Dr. Fillebrown was a member of the faculty of Harvard Medical School and a good singer himself. He was led to a scientific investigation of the subject of resonance as a result of many operations for cleft palate and the need of practical training for those who had been unable to produce satisfactory speaking and singing tones and this book is the result of his research and experience. Dr. Fillebrown declares that resonance determines the quality and carrying power of every tone, and is therefore, the most important element in the study and training of the voice. However, all the vital points in vocal culture are noted and discussed in an able manner. A large part of the book is devoted to exercises for producing and developing the voice and plain, explicit directions given for their use. Singers, teachers and public speakers will find the work interesting and valuable. (Boston: Oliver Ditson Company. Pp. 93. $1.25.)

THE BASIS OF MUSICAL PLEASURE, by Albert Gehring. The author believes there is a single and supreme fountain of musical pleasure and his original intention was to elucidate its nature but the present state of knowledge makes its determination impossible. He enumerates and analyzes the more prominent factors which contribute to a solution of the problem and traces each to discover some common point of union; some source from which all spring and finds that all lead to the unknown, to the region which finite mind has been unable to penetrate. Until the mysteries of the region beyond the present limits of human understanding are revealed the formation of a complete theory of the subject is impossible. The book is the work of a scholar and psychological analyst, and is interesting not only to the thinking musician but to any person whose culture, thought and reading are not confined within narrow limitations. (New York: G. P. Putnam's Sons. Pp. 196. $1.50 net.)

PIANO TEACHING—ITS PRINCIPLES AND PROBLEMS, by Clarence G. Hamilton, Associate Professor of Music at Wellesley College. A little book which supplies a need and which every student who is starting out as a piano teacher will find a valuable part of his equipment. The many troublesome problems which face the inexperienced teacher, are considered and helpful advice given. Some of the topics discussed are "The Piano Teacher's Equipment," "The Business Side of Piano Teaching," "First Lessons with the New Pupil," and "Selections of Music and Books for Study." The author is a well-known and successful teacher and the book is the outcome of his long experience as a private as well as a college teacher. (Boston: Oliver Ditson Company. Pp. 171. $1.25.)

Other Books

THE SCIENCE OF LIVING, or The Art of Keeping Well, by Wm. S. Sadler, M. D. A goodly volume, written in plain and clear English, filled with sensible instruction regarding the care of the health. It decries fads but does not go to the equally ridiculous extreme of declaring there is never anything in an innovation. Dr. Sadler is well known through his very popular work on "Worry." He believes in giving nature a chance and tells us how easy it is to get perverted appetites and habits of hygenic conduct until the very things we need most we enjoy least, while the things we come to coddle ourselves into enjoying are detrimental. But neither is he a nature faddist. He thinks there is good in Fletcherism but not all good and never good when overdone or relied upon to the neglect of other equally beneficial usages. He warns against alchohol, narcotics and condiments in ways that carry conviction and advocates a rational use of water, both externally and internally, because the body is so largely composed of it, but not as a cure-all. The tables on combinations of food for diet are simple and good to be kept before the cook. A good, sensible book is this and it is good to have it at hand. (Chicago: A. C. McClurg & Co. 419 pages. $1.50 net.)

GOLDEN HOURS WITH THE SAINTS.—Two volumes in this series are given over to St. Francis of Assisi and Thomas a' Kempis. Short biographical sketches told in an intimate, personal fashion, and the choicest excerpts from their writings make these attractive gift books for the Lenten season. The paper, a heavy cream linen, forms an artistic background for the special pages of illuminated lettering, and the black letter of the text. (New York; Hodder and Stoughton.)

EASTER BOOKS.—Four exquisitely bound books have been issued from the press of Hodder and Stoughton for the Easter season. The titles are "Easter in the Heart," "Easter Bells," "Lent Lilies" and "Easter Joy." Each contains well-chosen selections from familiar and unfamiliar sources, appropriate for the Eastertide. In the latter two the ecclesiastical purple is carried out in both printing and illustrations. "Easter in The Heart" is especially a message of joy and consolation in its emphasis of faith and immortality.

Rainier of the Last Frontier

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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(CHAPTER XVIII. Continued.)

So, with undaunted spirit, he had gone into the gloom and barrenness of the trackless mountains of Antigue. Not a rifle barked its hate of Fagan as the procession melted into the passes. Rainier had kept his word, Montgomery his. It now remained to see the ethics of Fagan.

The ethics of Fagan! What a contradiction of terms! The world knows now what only a few of the old army knew then, that Fagan is a name that never mixes with any virtue unless mere brute courage be counted as such.

One would have thought that ceaseless fighting of soldiers and constabulary would have made Fagan eager to rid himself of his captive. But the same spirit that makes a cat toy with a mouse, or a heartless school boy pick a living insect slowly to pieces, or puts a priest on an inquisition assignment by choice, or exhilarates a red Indian as he dances about a slow fire—that spirit burned as a constant element in the breast of the renegade, Fagan. For six years Fagan dodged about the fastnesses of Panay, of Negros, of Mindoro. He finally fashioned a permanent camp in the still smoking crater of Calabang.

And all this time of marching, camping, fighting, quarreling with rival insurgents leaders, starving, feasting, raiding and ravaging —all this time Rainier was the evidence, the triumphant evidence of his matchless cunning. Had not sixty thousand soldiers vowed from Aparri to Jolo that Rainier would be rescued within six months? It is true that now, after all this time, the garrisons believe for the most part that the brave young secretary is dead.

At first this conviction on the part of a growing number of the garrisons on Panay and Negros, had acted as an irritant on the nerves of Fagan. He had even raided Hinagaran and left a bombastic note in a cleft stick on its plaza, stating that Clarke Rainer was not dead, as lazy and defeated officers maintained, but was in good health in the camp of the illustrious General Fagan of the Republica Filipine.

But of late Fagan had acquiesced in the indifference of the troops. Eight years of fighting will satisfy almost any man. Fagan, devil-driven as he was, yet felt the advantage of the troops on the plains below, believing that their once popular secretary was buried on some unknown mountain trail. It was saving him many an alarm and skirmish. "Let the man be dead, if they will it so," he argued, in his cunning. "He still shall fulnish me a living monument of the fact that the nigger, Fagan, is the conqueror of an army corps."

And what of Rainier's relations with Fagan all these years? Well, there was the first shock at Fagan's perfidy and then a constantly growing horror in the breast of the captive as he studied his betrayer month after month. Rainier's growing religious faith happily banished all terror from his heart. He was not afraid of Fagan and the negro knew it and, strangely enough, liked it. They at times seemed friends and comrades. They played chess together, they argued political questions with careful avoidance of passion, they even pitted themselves against one another in rough camp games. But there were times when scenes of lust, of cruelty and of bloodshed, in connection with Fagan's frequent raids upon neutral native villages, roused Rainier to a reckless anger of denunciation. Such occasions were dangerous in the extreme to the captive. He ran heavy risks of torture and death. Fiendish assistants in the constantly changing ladrone band at times openly advised his death by torture.

But still he lived.

Three times he had almost eluded his guards. On one occasion he had mortally wounded an insurgent with his own dagger. But he was brought back in triumph after each attempt, amid the jeers of the band.

Aguinaldo was captured by Funston, civil government was set up throughout all the islands, American school teachers spread a net-work of learning over the land, one by one the fighting bands descended the hills and surrendered their arms to the sovereignity of the United States of America.

But Fagan, with a price on his head, joined forces with the notorious and elusive Papa Isio and lived on in never-dying hatred of the flag he had once served. With Isio never-ending resistance was the inevitable outcome of his fanatical new religion. With Fagan there were ever present the alternatives of fighting or hanging. He chose to fight.

And yet it was not all fighting. Sometimes there were solid months of lazying in the guarded fastnesses of the Negros volcanic range. These were times of greatest strain to the living plaything of Fagan. Better far the excitement of alarms and the hope of rescue than the interminable dreariness of waiting through the months in the crater of Calabang.

Six years is a long time.

* * *

The Reverend Charles Waxfield was facing five leveled rifles in the hands of ragged ladrones.

But he was too hot after his long climb up the flank of the volcano to be afraid.

"The war is over two years past, you ridiculous scarecrows," he muttered eyeing them with care. Then aloud, in Visayan, "Take me to your commander, General Fagan."

There was great expostulation, threatenings and gesticulation, from the ragged soldiery.

Waxfield kept on demanding to be brought into Fagan's presence.

At last with angry shrugs and sinister determinings, they marched him into the crater-camp of Calabang, knowing full well that no man might see that spot and live to reach the troops below at Bacolod, with the news. If this newly-arrived American missionary wished to die why hinder him?

Fagan's substantial bamboo hut was well in the center of the camp and not a hundred yards beyond rose an acrid haze from the ever uneasy depths of Calabang volcano. To the right of the commander's hut a somewhat similar one housed Rainier.

The hour was the siesta hour. The soldiers hesitated a moment at the door of Fagan's hut and then, after consultation, entered to arouse their general from his sleep. A single soldier remained without with Waxfield.

In a moment there was a startled chorus of cries inside the hut.

The entering squad had found a dead general.

The negro's body was sprawled out on the split-bamboo floor. A bottle with a skull-and-cross-bones label on it had rolled against the wall. Under the right hand was a piece of cheap Visayan stationery. It contained a few sentences in pencil.

As three of the squad dropped their Remingtons and raised the body of their self-slain leader to a bamboo couch, the fourth soldier read the penciled lines of Spanish:

"To Lieutenant Gonzales and All Who Follow Fagan: I direct you, as my last order, to escort the American, Rainier, to the plains below and there give him his liberty. I advise, but do not order, all soldiers of my command to surrender to the forces of the United States.

(Signed) Arthur Jefferson Fagan,
General of Brigade of the Filipine Republic.

It is useless to resist longer. Farewell!"

To Rainier, himself, went later a second sheet of the same cheap paper, found amongst Fagan's meager files. Its message, evidently written but a few hours before the lines in Spanish as above recorded, was in this case conveyed in English. It merely said, without signature:

"Rainier, you sometimes speak to me of religion. Be satisfied to know that death by my own hand alone prevents my surrender to your Christ. I have come to the place where the old memories of the flag are mingling with old memories of a woman's prayers. It is not safe to longer live."

CHAPTER XIX.

"He Will Come for This, Some Day."

There was a special pigeon-hole of mystery in the Iloilo postoffice. For five years and more, ever since a certain sad-eyed little nurse had left for "The States," there had rested in a musty corner a square envelope addressed to Mr. Clarke Rainier, of Iloilo.

A little note on the left-hand upper corner of it contained the magic that prevented its being sent to the Dead Letter Office:

"Mr. Rainier will surely call for this some day. Kindly keep it until he does."

Three successive postmasters had inherited that little missive and it is to the credit of each to say that they occasionally weighed the little missive in their palms with a true reverence in their hearts toward the simple faith of Benicia Royce.

Five years have passed since the regiments of the old brigade had sailed away with her in their midst and much has happened in the interval.

Rod Garrison has become a prosperous sugar-merchant of Iloilo. He announces through his friends that he will make his permanent home in the island. There is no truer man on Panay and the missionaries, who have come in to challenge the corruptions of Romanism with a purer religion, find him one of their stanchest friends. He sometimes scowls at the distant mountains and a shadow falls on his spirit as he remembers the mystery of his former friend.

Peace has marked Panay with prosperity. The insurrection is a thing of the past. Even the fanatic, Isio is now being hunted by Visayan native constabulary. The soldiers are now but few in number and have but little to do.

(To be continued.)

Antonio, the Little Sculptor

BY CAROLYN SHERWIN BAILEY.

Long ago, there lived in Italy a little boy named Antonio Canova. His home was with his grandfather, who was a stonecutter by trade, but very poor indeed.

Antonio was not a strong little boy. He couldn't romp, and jump, and run with the other boys in the village, but he loved to go with his grandfather to the stoneyard. While the old man was busy cutting and shaping the great blocks of stone, Antonio would play among the chips. Sometimes he would make a little statue of soft clay, sometimes he would take his grandfather's hammer and chisel and try to cut a statue from a piece of rock. Then when they went home in the evening his grandmother would say:

"What has our little Antonio been doing today?"

"He has been trying to make figures of stone. The boy will be a sculptor if he grows to manhood."

Now there lived in the same town as Antonio a very rich man, a count. He often gave grand dinners for his rich friends, and he would send for Antonio's grandfather to go up to the great house and help with the work in the kitchen, for Antonio's grandfather was a fine cook as well as a stonecutter.

One day it happened that Antonio went with his grandfather to the count's house. Antonio could not cook, of course.

Everything went well until it came time to set the table for dinner. There came, suddenly, a crash from the great banqueting hall, and a man rushed into the kitchen, very pale and trembling with fright, and holding some bits of broken marble in his hand. He had broken the wonderful marble statue which was to have stood in the center of the table.

"What shall we do?" cried all the servants.

Little Antonio left his pans and kettles, and went up to the frightened man.

"If you had another statue for the center of the table, would it be all right?" he asked.

"Surely," said the man, "if it were of the same height and length."

"Will you let me try to make one?" asked Antonio.

The man laughed.

"Stuff and nonsense!" he cried. "Who are you that can carve a statue at a moment's notice?"

"I am Antonio Canova," said the lad.

"The boy can but try," said the servants, who knew Antonio.

On the table in the kitchen was a huge lump of golden butter. It weighed over 200 pounds, and it had just come in, from the count's great dairy in the mountains. Antonio took one of the kitchen knives and began to carve and shape this butter. In a few moments he had finished his statue, and there, before the wondering eyes of the servants, crouched a wonderful lion—mane, great limbs, and head complete.

"How beautiful!" they cried. And the lion was carried in and put in the center of the banqueting table.

When the count and his friends came in, the first thing they saw was the great yellow lion.

"How remarkable!" they cried. "None but a great artist could carve such a figure. Bring him forth!"

"My friends," said the count, "this is a surprise to me as well as to you." Then he called the head servant and asked him the name of the unknown artist.

"It was a little boy in the kitchen," said the servant, "who carved the lion."

Then the count bade the servant bring in the little boy.

"My lad," he said, "you have done a piece of work of which the greatest artists would be proud. Who are you, and who has been your teacher?"

"I am Antonio Canova," said the boy, "and I have had no teacher save my grandfather, the stonecutter."

All the guests crowded around Antonio. They were, many of them, famous artists, and they knew the little lad for a genius. When they seated themselves at the table, they insisted that little Antonio have a seat with them, and the dinner was made a feast in his honor.

The next day the count sent for Antonio to come and live with him. The most noted artists in the country were sent for to teach the little lad; and, instead of carving butter, he cut and shaped marble, and became one of the greatest sculptors in the world.—What-to-Do.

Little Kitten That Tried to Be Good

BY Z. I. DAVIS.

Little kittens all look beautiful to their mother cat. It isn't likely that "Fluff", the maltese barn cat, knew that one of her five kittens was so homely neighbor children visited the hayloft on purpose to see it. She washed their five little faces and smoothed their five little coats, not knowing that four kittens were pretty and one was not.

It was Jimmy who named the homely kitten "Patches." He gave it this name because the little thing had a yellowish face, a black chin, a white cap, no two feet alike, a striped tail and a coat of maltese, black, yellow and white, badly mixed. This kitten could purr just as loud and chase her striped tail around and around every bit as fast as the four pretty kittens; but Jimmy was right when he said that it wouldn't be an easy matter to find a home for her.

At last four little girls who lived on farms near by, carried four little maltese kittens away, leaving Patches to live with her mother in the barn.

When a child came from town to visit the country school, whoever entertained the visitor was sure to take her to see Patches. Jimmy was soon known as the boy who owned the homeliest cat in the country.

Perhaps the mother cat began to wonder why the children never said "Pretty little kitty, nice little kitty," when they came to see Patches; perhaps she wondered and wondered why they always laughed when Jimmy took the kitten in his arms and lifted her paws one at a time or called attention to her funny ears. Anyway, the mother cat began giving Patches extra lessons in cat manners; taught her how to say "Mew" gently; how to purr in a musical fashion. She taught her little kitten how to be exquisitely clean; how to keep her coat soft and smooth, the little white spots white as snow.

At last there were too many kittens on the farm. The cat who lived in the corncrib and the house cat both had large families; so it was decided to give Patches to the miller in town. Patches had taken so many lessons in catching mice, Jimmy's father told the miller he was sure she would make a good mouser.

The boy had a little cousin in town, Carolyn Marie, who wanted one of the maltese kittens but forgot to say so until they had been given away. When she learned that Patches must go to live the rest of her life in a flour mill by the noisy river where no one would ever pet her or give her a basket by the kitchen fire, Carolyn Marie would share her home with this left-over kitten.

From the beginning, Patches was thankful for her home in town. She remembered all her mother's lessons and tried hard to be a good little kitten. Carolyn Marie soon loved her strange looking pet. Sometimes when she was tempted to be cross, a glance at that queer, good-natured kitten, purring away as if she were the handsomest cat in town, made the child laugh. After you have laughed it isn't easy to be cross.

Neither is it easy for a little kitten who tries to be good, to grow into a bad cat. When Patches was full grown, she was a good little cat just as she had been a good little kitten.

It happened one day that Mrs. John Morley gave Carolyn Marie six choice eggs and a speckled setting hen. The very next day after the six little chickens were hatched, that speckled hen died. It was extremely sad, especially as the orphans made a great fuss. Carolyn's mother put the little things in the basket that Patches slept in behind the stove, but even then she couldn't keep them warm and the poor babies cried and peeped most pitifully.

At last Patches being a good little cat, got in the basket and cuddled those little chickens until they were big enough to get along without being kept warm all day and all night. She had plenty of trouble with them too, because they didn't like to have their feathers washed cat fashion and they wouldn't ever taste of a mouse, much less learn to catch one.

When one of these little chickens became a big rooster and took a prize at a poultry show, Carolyn Marie told him she thought he was altogether too proud and forgetful of old friends.

"If it hadn't been for my beautiful cat," said she, "he wouldn't have lived to have crowed once. It is a lucky thing for him and for me that Patches didn't go to stay with the miller."

As for Patches, to this day she is a good little cat.

But pleasures are like poppies spread,
You seize the flow'r, its bloom is shed;
Or like the snowfall in the river,
A moment white—then melts forever.
—Burns.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 2.

Theme for the Day.—The Coming of Light.

Scripture.—That ye may be strengthened with power through his Spirit in the inward man.—Eph. 3-16.

And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts.—2 Peter 1:19.

Then with a ripple and a radiance thro' me
Rise and be manifest, O Morning Star!
Flow on my soul, thou Spirit, and renew me,
Fill with thyself, and let the rest be far.
F. W. H. Myers ("Saint Paul").

Prayer.—O Thou Father of our spirits, we adore Thee for the gifts of grace which enric hour lives. Thou hast caused the light to shine upon our way. and hast granted us such visions of Thy glory and our own possibilities that at times we are exalted in spirit to new attitudes of happiness and power. Make these good seasons more frequent and more abiding, we beseech Thee, and grant us in the worship and service of Thy house, and in the practice of the Presence of God, a new sense of the Spirit's comfort and guidance day by day.—Amen.

MONDAY, APRIL 3.

Theme for the Day.—The Creative Work of God.

Scripture.—The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of his understanding.—Isa. 40:28.

But Jesus answered them, My Father worketh even until now, and I work.—John 5:17.

My heart is awed within me when I think
Of the great miracle that still goes on,
In silence, round me—the perpetual work
Of thy creation, finished, yet renewed
Forever, written on thy works I read
The lesson of thy own eternity.
—William Cullen Bryant ("A Forest Hymn").

Prayer.—O God, in the contemplation of Thy hands we are amazed and humbled. Every day reveals some new feature of that creative activity which has been in process since the morning stars first sung together, and goes on evermore. Finish in us also Thy work. Create within us clean hearts, and renew right spirits within us. Cast us not away fom Thy presence, and take not Thy Holy Spirit from us. We ask in Jesus' name.—Amen.

TUESDAY, APRIL 4.

Theme for the Day.—Prisoners of Hope.

Scripture.—The Lord looseth the prisoners.—Psalm 146:7.

I have forth thy prisoners out of the pit wherein is no water. Turn ye to the strong hold, ye prisoners of hope.—Zech. 9:11-12.

High walls and huge the body may confine,
And iron gates obstruct the prisoner's gaze,
And massive bolts may baffle his design,
And vigilant keepers watch his devious ways;
Yet scorns the immortal mind this base control!
No chains can bind it and no cell enclose;
Swifter than light, it flies from pole to pole,
And, in a flash, from earth to heaven it goes.
—William Lloyd Garrison ("Freedom for the Mind").

Prayer.—O Lord, we find ourselves in the narrow place in which ignorance and sin have enclosed us. We would be free, but cannot break from our captivity. But by Thy mercy we find release from our prison house, and our hearts are made glad with the liberty of the children of God. Teach us to prize aright this blessing, and to stand fast in the liberty we have obtained. So shall all days be good, and we shall attain the goal of our hope. In Christ Jesus our Lord.—Amen.

WEDNESDAY, APRIL 5.

Theme for the Day.—Led Onward.

Scripture.—I would not live alway.—Job 7:16.

The righteous, and the wise, and their works, are in the hand of God.—Eccl. 9:1.

So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently, that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.
—Henry Wadsworth Longfellow ("Nature").

Prayer.—Our Father, we delight in the protection Thy love affords us. We have a feeling of comfort and calmness in the thought that whatever befalls us, Thou art not far away. Pervade our souls with the sense of peace, we beseech Thee, so that we may willingly give Thee our hands at evening time, and depart with joy to the rest that remains to the saints. In Jesus' name. —Amen.

THURSDAY, APRIL 6.

Theme for the Day.—The Voice of God in the Soul.

Scripture.—Hearing a voice, but beholding no man.—Acts 9:7.

As the voice of God Almighty speaking.—Ezek. 10:5.

Diligently hearken to the voice of the Lord thy God.—Ex. 15:26.

With that a still voice in my spirit that moved and that yearned
(There fell a great calm while it spoke),
I had heard it erewhile, but the noises of life are so loud,
That sometimes it dies in the cry of the street and the crowd.
O elder than reason, and stronger than will!
A voice when the dark world is still;
Whence cometh it? Father Immortal, Thou knowest! and we,—
We are sure of that witness, that sense which is sent us of Thee.
—Jean Ingelow ("The Middle Watch").

Prayer.—Father of mercies, we have heard Thy voice in the utterances of prophets and apostles, in the teaching of holy Scripture, in the whisperings of conscience, and most of all in the words of our Lord Jesus Christ. Give us a listening ear and an intelligent mind, that we fail not in the great adventure of learning Thy will and bringing it to pass. And may the voice of God be instruction, warning, comfort, and hope to our souls.—Amen.

FRIDAY, APRIL 7.

Theme for the Day.—The Steadiness of Hope.

Scripture.—I wait for Jehovah, my soul doth wait, and in his word do I hope.—Psalm 130:5.

As for me, I shall behold thy face in righteousness; and I shall be satisfied when I awake, with beholding thy form.—Psalm 17:15.

And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side!
And that somewhere beyond the stars
Is a love that is better than fate;
When the night unlocks her bars,
I shall see Him,—and I will wait!
—Washington Gladden ("Ultima Veritas")

Prayer.—O Lord, we should be unquiet and distressed in mind did we not possess the assurances of Thy word that all is well. In the confidence which that word inspires we go on from day to day, expecting ever greater things to come in Thy providence. Nor is our confidence in vain. Life grows richer as we make larger room in it for Thee and Thy gracious purposes. Strengthen us, we beseech Thee, and make firmer our hope to the end. In Christ's name.—Amen.

SATURDAY, APRIL 8.

Theme for the Day.—The Glory of Zion.

Scripture.—How beautiful upon the mountains are the feet of him that bringeth good tidings. . . . . That saith unto Zion, Thy God reigneth!—Isa. 52:7.

Let Israel rejoice in him that made him; let the children of Zion be joyful in their king.—Psalm 149:2.

Rise, crowned with light, imperial Salem, rise!
Exalt thy towering head, and lift thy eyes!
See heaven it's sparkling portals wide display
And break upon thee in a flood of day.
See, a long race thy spacious courts adorn;
See future sons and daughters, yet unborn,
In crowding ranks on every side arise,
Demanding life, impatient for the skies!
—Alexander Pope ("Messiah").

Prayer.—We rejoice, O Lord, in the promise of the coming of Thy kingdom in all the world. The ancient word of hope Thou wilt fulfill. Already we see the dawning of the day upon the darkness of the heathen night. May we count it our joy to labor upon the walls of the new Jerusalem, and thus help to complete the city of our God. And make us worthy to enter its gates with joy.—Amen.

Roman Methodists Protest

—The American Methodists in Rome held a meeting to protest against the action of Archbishop Farley of New York, in issuing a pastoral letter, denouncing the proposed celebration in Rome in commemoration of the 40th anniversary of the Pope's loss of the control of Rome. In this letter Archbishop Farley declared the celebration an insult to the Pontiff and to every member of the Catholic church and urged the clergy and faithful people to enter their protest against the "vile character of this celebration wherever and whenever an occasion offers." Bishop William Burt, Methodist Episcopal bishop of Europe; the Rev. D. Walling Clark, head of the Methodist organization in Italy, and the Rev. B. F. Tipple, pastor of the Methodist Church in Rome, all strongly criticise the pastoral letter. They stigmatize as unworthy Archbishop Farley's words and the attitude of the Vatican towards United Italy, and urge Americans to take part in the celebration.

W. H. Scott, formerly pastor at Marshalltown, Ia., is ill in St. Luke's hospital, Chicago. He is convalescent.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XV. Amos of Tekoa.

April 9. Text for Special Study. Amos 1:1-2:16.

QUESTIONS.

1. In whose reign did the kingdom of Israel sink to its lowest point?
2. What were the qualities of Jeroboam II. as warrior and king?
3. What effect did the condition of Assyria have upon the fortunes of Israel?
4. What was the character of popular worship in Israel?
5. What was the feeling of the people regarding their nation and their religion in the times of Jeroboam II?
6. Describe what is known of the earlier life of Amos?
7. How was Amos prepared for his work as a prophet?
8. How did he secure occasion to preach?
9. Where was his message delivered?
10. How did the book of Amos come to be written?
11. What was Amos' first method of securing the attention of his audience?
12. What nations were condemned by him?
13. Why were these nations chosen as examples of judgment upon sin?
14. For what crimes were these peoples condemned?
15. Had Israel ever been guilty of these crimes?
16. What bearing did these predictions of God's judgment upon neighboring people have on the conception of the extent of God's authority?
17. How do Amos's rebukes of Judah and Israel differ from those directed against the neighboring nations?
18. How had Israel attempted to silence its religious teachers?
19. What did Amos predict as the result of Israel's evil course?

* * *

1. THE DAYS OF JEROBOAM II.

There were four kings of Israel who belonged to the dynasty of Jehu. Jehu himself, who had carried out such a merciless reformation, exterminating the worship of the Baals in the kingdom, was followed in 814 B. C. by his son, Jehoahaz. But the weakness of the kingdom, due to the losses of its best blood by war and massacre, were so serious that before the reign of Jehoahaz came to its close in 797 B. C., public affairs had reached almost their lowest ebb. The borders of the kingdom had shrunk, and the army was hardly more than a name.

Elisha was still living when Jehoash, the third king of the dynasty, ascended the throne in 797 B. C. In his days there was some revival of the fortunes of the nation. Jehoash was a warrior of ability, and recovered much of the territory which Syria had taken from his father. This was in accordance with the desire and promise of Elisha, whose interview with the king is related in II Kings 13:14-19.

The fourth king of this line was the most notable of all. Jeroboam II. began to reign in 781 B. C., and during his long rule of forty years, the kingdom regained almost all of the territories and prestige which it had lost under his predecessors (II. Kings 14:23-29). The prophetic writers give but little space to this remarkable man. Seven verses comprise all the biblical record of his reign. But we are fortunate in possessing the contemporary utterances of the prophet Amos, in whose sermons the character of the times is made evident. It was not to be expected that a man whose policy was so patterned after the broad ideals of Solomon and Ahab would meet the approval of the prophets in Israel. But they were compelled to record the fact that in spite of the evil which he did in following "the sins of Jeroboam the son of Nebat, who caused Israel to sin," he was yet so successful that he restored the frontiers of Israel to their full limits. His kingdom extended from Hamath, between the Lebanon ranges far to the north, to the Dead Sea. He is even credited with having taken Damascus, but there is no independent record of such an event, and Amos speaks of it as a foreign capital on which judgment was to fall for its sin.

It is not improbable that the decline and recovery of the fortunes of Israel was in part due to the condition of the Assyrian empire to the east. When Assyria was weak or quiet, Syria had an opportunity to continue its depredations against Israel. But when, as in the times of Jehoash, the successors of Shalmanezer II. began to disturb the peace of Syria, as happens in 803 B. C., when Damascus was besieged, the pressure of things compelled Syria to relax her hold upon her western borders toward Israel. Indeed, it is probable that Jehoash in his wars against Syria made his submission to the Assyrians, and together with the neighboring states of Phoenicia, Edom and Philistia, paid tribute to the power on the Tigris.

* * *

2. POPULAR RELIGION IN ISRAEL.

The influences of Elisha's life had not been forgotten when Amos appeared in Bethel about 760 B. C. There were many prophets at work, both publicly and privately. Only a short time before the groups of prophets in the kingdom of Israel had gathered their interpretation of the past into the Ephraimite record, of which we studied last week. The schools of the prophets were perhaps at their height of power. Yet they had never undertaken the task which was now becoming imperative.

The worship of the golden bulls set up by Jeroboam I. at Bethel and Dan went onward without awakening any resentment on the part of the religious teachers of the age. The worship was not intended to be idolatrous, for the images were understood to be representations of Jehovah and not of foreign gods. The Baal worship had been practically destroyed by the reformation of Jehu. National prosperity had given the people a sense of security and optimism which expressed itself in the religion as in all other public activities.

To the men of the times who had seen the drastic reforms of Jehu and the decline and subsequent rise of the political fortunes of the kingdom, it seemed a day of delightful prosperity and hopefulness. The prophets of the schools found nothing to condemn in the ordinary worship of the two great sanctuaries and the many other local high-places. Religion was never more sumptuous or regular in its ministries than then. Jehovah was worshiped and was apparently blessing his people with bountiful harvests and successful campaigns. Why should any one speak a word of reproach and warning at a time like this?

* * *

3. THE MISSION OF AMOS.

It was just at this time when all things seemed favorable that there arose a prophet in Bethel with a message so sinister and full of warning that it seriously disturbed the optimism of rulers, priests and prophets, and seemed entirely out of harmony with the light-hearted and self-indulgent spirit of the age.

In the town of Tekoa, a few miles southeast from Jerusalem, in the land of Judah, there lived a farmer and herdsman named Amos. The region in which he resided was not rich, and probably most of the people lived a rather pinched and meager life. The kingdom of Judah did not compare in extent and fertility with its northern neighbor. Its rough, rocky southern slopes were little conducive either to agriculture or the raising of fruit. Amos seems to have made a somewhat precarious living from the cultivation of an inferior variety of figs that never quite came to ripeness in the colder uplands of Judah. He also reared cattle for the market,

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

and thus was accustomed to visit the cities within reach, for the purpose of disposing of his commodities.

The austerity of life in such conditions, with a certain sensitiveness to the will of God as revealed through the prophets of the past, had prepared this man Amos to estimate at their true value the superficial prosperities of northern Israel in his day. Probably he was accustomed to visit the various cities within journeying distance of his home. Hebron, Bethlehem and Jerusalem were not far away. Perhaps he would go as far as Gath, down on the Philistine plain. And the border line between Israel and Judah was so movable and indistinct that it was easy to cross the frontier into the region of such market cities as Bethel and Samaria.

What he saw in these latter cities aroused his anxiety and anger. To be sure he belonged to Judah. But in the ancient covenants of Israel the people was regarded as a unity. As he saw the growing wealth of these rich cities, the deepening chasm between the rich and the poor, the light and superficial way in which religion was regarded, the ineffectiveness of ritual to safeguard moral values, and the mercenary character of priests and prophets of the popular cult, his soul was stirred within him.

Whether he made a special journey from Tekoa to Bethel in order to preach his message of divine wrath and the necessity for repentance, or whether he used the opportunities offered by his market activities to gradually gain attention as a messenger of God, we cannot tell. But it is apparent that Amos' conception of the righteousness of Jehovah in contrast with what he saw about him of the flippant, unsocial and dishonest life the people were leading, roused him with the passion of utterance and furnished him with a message from God. This experience which opened his eyes to the real need of his time he regarded as his divine call to the prophetic office. And he insisted that one who came through such an experience could no more evade the task of preaching than one who heard the roar of a lion could remain unafraid (Amos 3:8).

So Amos began to preach on the streets of Bethel, and perhaps of Samaria as well. And in the book which bears his name we are the possessors of some of his messages. How long he stayed we do not know. Tradition pointed out his grave in Tekoa. Was the book the product of Amos' own hand, the effort to reach a wider audience with the truths he was attempting to preach; or was it the work of those in the close circle of his ministry, the disciples and helpers whom he gathered about him? We do not know. But in this book we have the first direct record of the preaching of any prophet in Israel. Reference is made in II. Kings 14:25 to a certain prophet Jonah, who was active in the reign of Jeroboam II., and may therefore have been a contemporary of Amos. But of his message we have no other account. The book of Amos is our first literary monument of the prophetic sort, and is therefore one of the earliest books of the Old Testament in the form in which the collection has come down to us.

* * *

4. THE SINS OF THE NATIONS.
(Amos 1:1; 2:3.)

In spite of the fragmentary records of Amos' activity we are fortunate in possessing in this book so clear a picture of the times and so competent a disclosure of his own prophetic method. In the first two chapters, which constitute our present study, the method of the prophet is made very clear. He first wins the attention of his audience by commenting on the sins and the approaching punishment of those neighboring nations, against which the animosity of Israelites was most likely to flame. Five of these neighboring peoples are passed in review, with vivid descriptions of the crimes for which they are to receive punishment. Such an arraignment could not fail to gain the closest attention of any company of Israelites. It was then comparatively easy for the prophet to pass over to Judah and Israel, his own people, and make clear the transgressions for which they too must suffer.

The first verse of the prophecy is a sort of editorial introduction. Its reference to the king of Judah before it mentions the reigning king of Israel would suggest that the book was prepared for its place in the prophetic collection by a southern or Judean editor.

After the manner of the Hebrew writers, who possessed no competent scheme of chronology, the date of the utterances is given as "two years before the earthquake." Of course nothing is known of that particular convulsion, unless it is to be identified with the one mentioned by Isaiah in 5:25. And in a land where there were so many earthquakes, the notation is ambiguous.

Then comes the central text of the prophecy. The second verse contains the burden of what Amos was always saying. His was a message of warning and of judgment. Jerusalem was the place where Amos felt that the worship was carried on with greater fidelity than elsewhere. Or it may be that this verse also was added by the Judean editor as the statement of the substance of what the prophet used to say?

Then there follows that wonderful description of the fate which is about to fall upon the five neighboring nations of Syria, Philistia, Phoenicia, Edom, Ammon and Moab. The form of these little oracles is constant and regular. After the manner of the wisdom writers, as seen in the book of Proverbs, there is that suggestive method of augmentation "for three transgressions . . . yea for four," by which the prophet insists that the sins of the people of these countries are many. But he has in mind one particular sin in each case, which is the ground of his condemnation.

Damascus is rebuked for its cruel treatment of the people of Gilead, when they were subjected to the horrible barbarities of war. The people of Gaza are rebuked for raiding a district and capturing its people to sell them to the Edomites, who were the slave-traders of the time. The Edomites are condemned for their unfraternal conduct toward Judah, their brother, against whom they were perpetually and fiercely at war. The Ammonites are rebuked for their cruel method of gaining new territory by the massacre of helpless clans. And the Moabites are denounced for the sacreligious crime of destroying the body of a royal enemy, the king of Edom, who was killed in battle.

In each one of these cases the punishment promised is to be thoroughgoing and disciplinary. The destruction of the capital or the leading city in each case is announced. The student could easily make a common form for these little oracles, leaving out the proper names and the particular items mentioned, and it would be discovered to be the same in all cases.

It will not fail to strike the reader that in each of the instances mentioned thus far the prophet is denouncing a foreign nation for a crime that may be called a crime against humanity. It requires no special revelation from God to make people aware of the sin of such atrocious and inhuman forms of conduct as those here mentioned. And yet Israel itself had practiced just such cruelties in earlier days without a thought of their horror. In fact David himself was as merciless in war as any of the tribes here condemned. This is another of the interesting instances of the gradual elevation of prophetic ideals through the centuries.

But a more important principle is observable. Israel for the most part still held the view that each of the nations possessed its own god. Beyond the territories of Canaan it was not usually supposed that Jehovah exerted any authority. In Amos we have the first definite statement of the world-wide rule of Jehovah, which carries with it the argument that the gods of the neighboring nations are only creatures of the imagination. The principle of monotheism, here so boldly advanced, required many centuries in Israel for its complete acceptance.

* * *

5. THE SINS OF ISRAEL.
(Amos 2:4-16.)

Turning from these neighboring peoples, the prophet comes home to his own nation with a momentum and rebuke the more convincing because of what has already been uttered. If God punishes foreign nations who have had no special knowledge of his will, how much more shall he require at the hands of his own people the expiation of sins against light!

It is to be noted that whereas in the former cases only a single representative error was denounced, in the cases of Judah and Israel a fuller statement is made, indicating that the prophet could well produce a catalogue of such popular transgressions. More than this, the sins which he charges against Judah and Israel are not those of the common and ordinary level, against the decencies of life; but are such as a people instructed in righteousness should have been incapable of exhibiting. Israel had therefore sinned against its divine opportunities. Receiving an education which no other people had possessed, it had forgotten the claims of God upon it and had deliberately gone wrong. Other nations had perished in their sins, but Israel might have been expected to give a fairer account of its life.

But in defiance of these very instructions it had attempted to silence its prophets, to debauch its men of holy life, and to deliver itself over to immorality and injustice. Only destruction could follow such a course. And thus the prophet brings to a close his first arraignment of the nation, with the promise of swift calamity in which neither military strength nor the courage of experience could avail.

* * *

FOLLOWING STUDIES.

The next section will deal with "The Social Program of Amos." The next two will deal with the tragic story of Hosea, and then will follow "Isaiah of Jerusalem."

* * *

TOPICS FOR SPECIAL STUDY, REPORTS, AND PAPERS.

1. The influence of Assyria upon the career of Israel.
2. The transition from agricultural to urban life in Israel, and its results.
3. A character sketch of the prophet Amos.
4. The literary character of the book of Amos.
5. The methods of the prophets in preaching, as illustrated in the book of Amos.
6. The relation of prophetic writings to those of the wisdom school as illustrated in Amos 1.

* * *

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Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

—The excellent article on the Union Church at Cissna Park promised last week for this issue has been crowded out. It will be just as vital and timely later as now.

—The way Illinois news is coming in to the Springfield office is a joy to the editors.

—Do we need to say anything this week to remind our readers of the Congress to be held at Springfield April 18-20?

• • •

The revival at Beardstown, with Secretary J. Fred Jones as evangelist, began March 19, with a favorable outlook.

E. M. Norton who resides at Danville, is now preaching for Mt. Olivet Church near Paxton, and Potomac, one-half time each.

W. H. Kern is now living at Cisne and dividing his time between the church at that place and at Jeffersonville.

Latest reports from Sword meeting at Augusta, indicate eleven confessions and a deepening interest in the entire community.

Frank Shane of Effingham, could be induced to accept a pastorate for one-half time if not too far removed from his home town.

Thomas E. Israel of Eureka will preach for the congregation at Pittwood. This church has been pastorless for about a year.

The church at East Durham, is being ministered to by Dr. H. B. Robison, Dean of the Bible College at Canton, Mo.

Bellmont church has secured W. R. Couch for one-half time ministry. The church at Maud is expecting Mr. Couch for the remaining part of his time.

Lewis Goos, who has accepted the church at Cornland for one-half time, can be secured by some other Central Illinois congregation for part time preaching.

D. W. Conner of Irving, who recently held a meeting at Palestine, has accepted a call to become pastor of this church and will remove there immediately.

Joel T. Davis, who preaches at St. Joseph, has undergone a very serious operation, but is convalescing in a satisfactory way. He has been bedridden for more than ten weeks.

A. O. Pasley of Sweetwater, has resigned his pastorate and will reside at London Mills, to preach for the church there and at Hermon.

W. H. Cannon of Pittsfield is supplying the pulpit of West Side Church, Springfield, during the time J. R. Golden's meeting is being held in Pittsfield.

The pastor's wife at Kankakee, Mrs. Cassie D. Livingstone, is also a minister and has become pastor of the Prairie Dell Church. She will minister to this congregation for one-half time.

Aurora church will have Evangelist Lew D. Hill for a meeting in June. Mr. Hill has but recently returned from an extended stay in the West and is available for engagements for evangelistic or Sunday preaching.

The revival at Harrisburg, conducted by pastor E. W. Akeman assisted by O. A. Bennett as musical director, has resulted in several additions with prospects for others at the close of the first week.

Lawrenceville church, where B. F. Cato is minister, had an offering large enough on Foreign Missionary Sunday, to continue the support of its Living Link Missionary. This is a strong church, with a pastor who has been very successful in two previous pastorates.

A union congregation known as Isabel Church, for a long time has had Presbyterian pastors, but is now enjoying the ministry of N. M. Beeman, a Disciple who resides at Lewistown. Mr. Beeman is succeeding in securing excellent results, even in the short time so far spent with the congregation.

Iroquois had a revival meeting in one day, recently. There were twenty-five additions at the two regular preaching services, twenty at the morning service and five at night. Fifteen were by confession. The pastor is Frank M. R. Thackaberry, who reports the entire community alive with evangelistic zeal.

The pastorate at Normal will be vacant after April 1, William G. McColley having presented his resignation to take effect at that time. Mr. McColley has been in this pastorate for four years and has done a work of real merit in the community. He has not yet determined upon his future location.

R. E. Hieronymus of Eureka, will appear on the program of the Township Sunday-school Association, to be held in Pekin, April 2nd. Mr. Hieronymus who was for a number of years, professor and president of Eureka College, is now in the employ of the state and is accomplishing a special educational work for the State University.

Watseka is having revival meetings, with Coombs, Halstead and McKinney as evangelists. There have been seventeen additions, and the community is being aroused to a great interest in the meeting. Great preparations were made for the meeting. Housetohouse visitation and a religious census of the city was conducted. Ellmore Sinclair is the pastor.

William E. Adams of Danville, addressed the Brotherhood of the Lincoln Methodist Church on the subject of the "New Birth," and himself and address were received with cordiality by the laymen as well as by the pastor. The churches must be coming very closely together, when a Disciple preacher can preach on this subject acceptably before a Methodist congregation.

The church at Saybrook, where C. C. Wisher is minister, exceeded its apportionment for Foreign Missions and secured an offering said to be the largest in years. Every class in the Sunday-school made a contribution. The congregation is considering the advisability of erecting a parsonage and the same will likely be started in a short time.

Denver church took the Foreign Missionary offering this year in a business like way. The membership was asked for a contribution, not only from the pulpit, but every individual in the church was asked by personal solicitation to make a contribution. As a result, the offering was $60.00, which exceeds the apportionment by 20 per cent.

Ira A. Engle, for three years pastor of Chandlerville church, has resigned his pastorate to accept a call to Carrollton. The latter call has been extended for a period of five years and is a result of the church hearing Mr. Engel preach a year ago. In his pastorate at Carrollton he has been progressive and has allied himself with the forces of the community, insisting on improvement in civic and political affairs.

W. M. Groves of Petersburg, formerly pastor of the church at that place for five years, and now serving his second term as representative in the Illinois Legislature, has accepted the pastorate of the church at Virginia. Mr. Groves is among the legislators who are insisting on reform measures in the present session of the legislature. He is reliably counted upon to stand for measures introduced in behalf of the people.

L. A. Chapman, pastor of Carmi church, is anticipating a tour to Palestine, Egypt and European countries next year. Mr. Chapman will travel independent of traveling bureaus and expects to make the trip within three months' time, for four hundred dollars from New York. He is desirous of having companions on the trip and will be pleased to hear from others who would like to make the journey in this way, whether they are preachers or not.

The churches at Charleston co-operated in union effort on behalf of boys in the city. A. W. Connor of Indiana was present to lead the movement. All expenses were met by the business men of the city. The campaign lasted for five days and George H. Brown, pastor of the Disciples' Church, is unstinted in his praise, both of Mr. Connor and the results accomplished from this union work. He advises all the Brotherhoods to make opportunities for Mr. Connor to conduct similar campaigns in other cities.

News Editorials

First Hand Acquaintance with China.

An enterprising Sunday-school class of young ladies in First Church, Springfield, is becoming interested in missions. A plan has been adopted which insures an increase in their interest and an intimate knowledge of the mission field. The class has about ten members. They wrote recently to one of the missionaries, asking for the names and addresses of an equal number of native young ladies attached to the mission in a Chinese city. On receiving the information, which was gladly rendered by the missionary, each one of the class was assigned one of these Chinese girls and wrote a special letter requesting a reply. The replies are now being received. They evince great joy in the Chinese girl's heart over the communication received, and the interest manifested in the welfare of her people. The replies are no less a source of pleasure. They are inspiring, and other replies are awaited with keenest anticipation. This is first hand missionary work. Quite as much as any money sent, this correspondence may be instrumental in accomplishing good results. It will bring about a vital acquaintance with China, that is likely to result in both money and life being consecrated to this great work. Apart from the final result, however, it may be utilized as an exercise of immediate value, and in a very legitimate way, to increase interest in Sunday-school classes and Christian Endeavor societies or other organizations.

Village and Country Church Conference.

At a meeting of the undersigned, ministers of the village and country churches in Bloomington, Ill., on March 16, after full discussion of the conditions it was decided to issue a call for a conference of village and country church workers of the Christian church. From everywhere we hear of the decadence of rural churches. The advance reports of the thirteenth census indicate that more people than ever live in rural districts. School census gives more children in rural school districts than ever. These need the contribution the church makes to character development. Then there is surely something wrong with the methods and workers in village and country churches. Many have opinions in regard to this and some have set themselves to work out a broader basis of church life in such communities. We need to meet in conference that those who have worked successfully at reëstablishing the church in the smaller communities may tell us how it was done that we may face the proper activities that must be taken up by church workers. These are the reasons for issuing this call. It is to be a conference of village and county workers of the Christian church and for them. No one realizes better than we the great need for city workers and the demand made upon the ministers in the metropolitan pulpit. But we are meeting this time to see our work and what we owe it. The date of the conference has been fixed on April 24th and 25th. The place has not been fully decided upon but W. D. Deweese, Bloomington; N. H. Robertson, Stanford, and J. P. Givens, Lexington, were appointed a committee on place and will report for next week's papers. The committee on program is J. W. Street, Mackinaw; R. B. Doan, Armington, and Myrtle B. Parke, Carlock. We desire this to be an invitation to every village and country church worker in the brotherhood to come and help and be helped. There will be some expense to advertising this meeting and we ask all ministers who will, to present the matter to your congregation at your earliest convenience and take an offering on Sunday night for this purpose. Send the offering to W. D. Deweese, Bloomington, saying the purpose for which you send it. Brethren, pray for his meeting and plan to come. Program given in full next week.

J. W. Street, Mackinaw, was made temporary chairman and any inquiries sent to him in regard to the conference will be gladly answered. Lodging will be furnished free but we decided that all meals should be paid for by those attending the conference.

The above statement and call is signed by the following: J. W. Street, Mackinaw; J. Fred Jones, Bloomington; W. D. Deweese, Bloomington; Rochester Irwin, Long Point; John P. Givens, Lexington; T. T. Holton, Bloomington; Myrtle B. Parke, Carlock; J. C. Reynolds, Arrowsmith; N. H. Robertson, Stanford; C. C. Wisher, Saybrook; R. B. Doan, Armington; L. Hadaway, Minier; Osceola McNemar, El Paso; C. R. Mitchell, Cooksville; W. Homer Storm, Cissna Park.

Eureka College

The Sins of an Optimist.

For three years I have been known as a "hopeless optimist." I have gone up and down the state shouting in the most optimistic manner, that we would win this endowment campaign for Eureka College. It was my sincere conviction that this was necessary to save the institution. Hope and optimism have carried us this far; but I have been convinced, by recent developments, that we have gone too far with our optimism. We have not only convinced the people that we would win; but we have convinced them so enthusiastically that they are actually refusing to do what many of them have definitely promised to do.

Many people in Illinois seem to think that we have the balance of our money buried somewhere; and that on the evening of the last day, we will simply dig it up and announce to the world that we have our campaign completed. To all such, permit me to say, this is not true. The truth is, we need $23,000 to finish our proposition. The time is rapidly passing, and unless matters change very radically, we will come to the end of our campaign without the money pledged.

There is no need for this. We have plenty of money in this state, and apparently have plenty of friends; but each man is waiting for the other fellow to give the money. It is easier to shout than it is to pay. Then we have another thing that annoys us somewhat. You will hear many people talk about that impersonal thing called the "brotherhood." Men will say "Why doesn't the brotherhood give this money?" They forget that they are but a part of this brotherhood; and that they have not done their duty by the college.

It is very apparent to the casual observer that the Disciples are face to face with a crisis in educational matters. There is not a school among us that has its financial affairs in the condition they would like. The next few years will tell the story for or against us. We have tried heroically, in Illinois, to do our part in the settlement of this problem; and while we are not discouraged, we are disappointed. There has not been a month for the past year, that I have not visited enough men, who, by every rule of expectancy, should have contributed the balance of the fund we are trying to raise. This campaign may fail. We may come up to the end of the time without the pledges. But it will be without my consent and over the most earnest protest that I can make. I shall be greatly pleased to hear from any one, who has anything to suggest, concerning the work we are trying to do. And I hereby promise that I will not sin again during this campaign on the side of optimism.

H. H. Peters.

Chicago

By Vaughan Dabney.

E. M. Bowman, Austin Hunter and Meade E. Dutt, represent the Disciples on the general committee of arrangements for this celebration.

The Sunday-schools of Jackson Boulevard and Englewood are in a contest. Thus far the former is leading, having on a recent Sunday 600 in attendance.

The work of Basil Keussef, our missionary to the Russians and Bulgarians, is full of promise. At a recent meeting for Bible study, Mr. Keussef preached to 40 men. The meeting lasted two hours.

The special train for the afternoon service of the Chicago Heights dedicatory services of April 2 will leave La Salle street station at 12:50 Sunday, instead of 2:00 p. m. as previously announced, and will return to Chicago after evening service. However, those desiring to return to the city for evening worship can leave at 4:30 p. m. Geo. L. Snively will assist the pastor, E. D. Salkeld, on that day.

The Tercentenary Celebration of the translation of the English Bible will be observed in Chicago during the week beginning Sunday, April 30. The general committee of arrangements composed of representatives from the evangelical churches in Chicago and vicinity have suggested the following themes for study and discussion on April 30:

"The Story of the Growth of the English Bible, from the First Translation into English;" "The Influence of the English Bible on the English Language and Literature;" "The English Bible and the Life of the People: its Influence on customs, laws, government and social life;" "The Place of the English Bible in Missions;" and "The English Bible in the Spiritual Life of the English Speaking People."

"One of the most historic events in the life of the Chicago Disciples," said Dr. E. S. Ames, in acknowledging the Sarvis farewell social at Hyde Park Church on March 23. Representatives from most of the Chicago churches were present to participate in the choice fellowship and uplift the occasion afforded. Remarks by W. D. McClintock on behalf of the church and Dr. H. L. Willett, on behalf of the Chicago ministry, intensified the interest of Chicago Disciples in the commendable undertaking, so successfully carried out, and caused all to feel optimistic about the future work of these two such consecrated and well-equipped workers. Mr. and Mrs. Sarvis leave Chicago Tuesday, March 28. After touring the middle west for a few months they return to Chicago for a short stay. From here they go to Montreal and sail for Liverpool July 20th. Before reaching their destination they visit Italy, Germany, England, France, India, arriving in Shanghai Dec. 5th.

Conference in Suburban Churches.

On invitation of the Baptist, Congregational, Methodist and Presbyterian churches of Morgan Park, Ill., pastors and delegates from suburban churches around Chicago convened at Morgan Park, March 14, for a suburban church conference, which lasted the entire day.

"The Suburban Community" was defined by Rev. W. S. Abernethy, of Berwyn, after which Dr. W. E. Barton, Oak Park, told of the "Kind of Preaching Needed in the Suburb." He believes that the suburb is the last stand of the neighborhood. The suburb is more than the bedroom of the city. It still has the home. Sermons in the suburb must be intellectually strong and interesting. With the suburbanites theological discussion is a dead issue; the appeal must be to human life and to religious indifference.

"In Oak Park," said the speaker, "people do not hate God, but they are indifferent to Him."

The suburban preacher must grip the conscience of his hearer and cause him to realize the perils of the city.

"There is no shorter road to hell than through the suburb," said Dr. Barton, "for the man who desires to leave the city to escape moral and spiritual responsibility for its salvation, but who desires to save his own little, lazy soul. His automobile will become a whale's belly, if he becomes a Jonah."

Rev. Orvis F. Jordan, pastor of the Evanston Christian Church, presented the "Problem of the Evening Service" in a forceful manner. He said that we must take into account the social structure of the suburbs. In Evanston he has found all kinds of people from the resting saints to the restless sinners of the board of trade.

There are three ways of solving the suburban Sunday evening service problem.

First, eliminate the service entirely.

Second, solve it by perversion—that is, eliminate religion from the service. Let the preacher become an actor, but let him remember that he will always be a poor one. Vaudeville methods may attract the people for a time, but add no stability to the church.

Third, divest the pulpit of fads, follies, politics, and such things, and enlist the con-

gregation in the service, having much lay preaching, and thus bring about a revival of constant evangelism. Make the evening service sanely evangelistic.

He said: "I doubt if the churches in Evanston have increased in membership very much during the last year. The First Congregational has grown some, but the high Episcopalian Church has made the greatest gain."

INTER-CHURCH CONSERVATION CONGRESS

Held in Decatur, March 20-21, a Most Interesting and Significant Gathering.

BY O. W. LAWRENCE.

The Inter-Church Conservation Congress was held primarily in the interest of the country church, but its scope was broad. It included all the interests of country life—the church, the school, the home and everything that has to do with the welfare of the family in the country.

The congress was inter-church in every respect, so far as its work was concerned, but it is one of many such congresses being held throughout the country by the Board of Home Missions of the Presbyterian church. The National Board of this great church has created several departments for work and research. This is its latest adventure—a department of church and country life. Dr. Warren H. Wilson is superintendent, and is doing for the country church what Mr. Stelzle in a like department is doing for the laboring man. The work however is being done in a manner quite in keeping with the Presbyterian church's spirit of unselfishness and helpfulness to all.

Many of the speakers came from distant states, among them Prof. H. W. Foglet, of Kirksville, Mo., normal school, an eminent authority on the country school; Dean J. H. Skinner of the Agricultural College of Purdue University, Indiana; Miss Martha Van Rensselaer, of Cornell University, Ithaca, N. Y., an eminent authority on domestic science. Besides these were men who have succeeded pre-eminently with country churches in various states.

Farmers and Preachers Present.

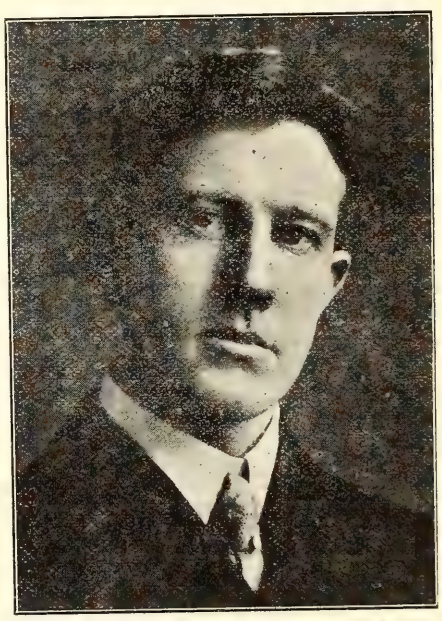
While not largely attended the congress was representative. It was a pleasure to see as many farmers as preachers in the meetings. The president of the "Farmer's Association" of central Illinois was on the program. The president of the largest Grange in this part of the country took part in the discussion. It gave the writer pleasure to see many of our own preachers in the meetings—more perhaps than of any other one church. We are awake to the great problem.

Much time was given to the discussion—and it was a free for all, give and take, in the most wholesome manner. Such subjects as "The Place of the Church in Rural Life," "The Social Value of the Church," "The Place of the Country School in the Community," and "Reasons Why Farmers Retire to the Towns," brought out lively discussions. The relation of the land owner to the tenant came in for its share of discussion also and created some lively tilts.

There were several charts and banners placed about the room where we met (The First Baptist Church). The large banner just behind the pulpit contained the following quotation from Prof. Chas. F. Curtis: "The American system of farm tenantry is the worst of which I have any knowledge in any country." This statement brought out objections from the land owners and defense from Dr. Wilson. Another significant chart showed that of Illinois farmers 47½ per cent owned their farms and 55½ per cent were tenants. Then followed the discussion of the relation of the land owner to the country church near his farm. It was generally agreed that just as he paid school tax to keep up the school, so he should also contribute to the rural church.

A Survey of Conditions.

Among the most interesting features of the program was the report of Rev. Clair S Adams on "Prevailing Rural Conditions." Mr. Adams had been sent by the department of the National Board to make a survey of the church and country in Central Illinois. He went into each community and gathered his statistics in person. He covered many subjects. I can give but one feature of his report which covered the country round about Danville, Bloomington, Decatur and Springfield. He made a careful survey of 225 churches, including country and small towns only. He reports out of that number 77 growing, 45 standing still (report includes past ten years), 56 dying and 47 dead. By dying he means gradually losing membership and by dead he means where services have been abandoned altogether.



Rev. O. W. Lawrence, Minister Central Church, Decatur.

This survey included all denominations. Of the churches surveyed, 27 were Christian churches. Of this number 13 were growing, 5 standing still, 4 were losing ground and 5 were dead. Our own country churches showed the best percentage of growth of any religious body surveyed, except the Presbyterian, and Mr. Adams explained that was not a fair test since he went only to places where there was a live Presbyterian church in order not to create any suspicion and be introduced by the local minister. Of those showing the greatest percentage of loss the Methodist had suffered most. Out of 55 Methodist churches surveyed 18 were dead, and only 12 were growing. The others were at a standstill or dying. The Baptist showed but 4 growing.

Failed to Serve Community.

Mr. Adams attributed the death of a church in almost every instance to the fact that it failed to serve the community. He gave some deplorable figures, too, on the support of the country preacher. He found one country church served by a bright, active, consecrated man who gave all his time to the church for a salary of $400 per year. The members of his congregation had purchased within the past year six automobiles, not one of which cost less than $2,000. The salary question caused a lively tilt between the farmers and the preachers. One farmer declared his preacher was well-paid—he could hire four men on the farm for the price given the preacher. Another farmer said the preacher did not earn what he did receive. For example, he had five men employed on his farm, and the preacher had never called on them or made their acquaintance. A woman then remarked the preacher always called when money was needed, but seldom otherwise.

Preachers On the Defensive.

You can imagine how such remarks as these would bring a company of preachers to their feet. The chairman had a hard time holding them down to one at a time. No man lost his head, however. One city preacher said he had been raised in the country and had since kept in close touch and that according to his observation the average farmer gave about one-fourth as much to the church according to his ability as the business man in town. Dean Skinner, of the Agriculture College of Purdue University, came to the preachers' defense by saying that when a young man graduated from the argicultural department of the university he never thought of accepting an agricultural position for less than one thousand or twelve hundred dollars. And why should the young man from the Bible college who had spent more time on his education do less? The whole discussion, however, resulted in the feeling that the preacher who served the community and made his church a real center of social and religious service would be paid sufficiently. A country pastor declared the farmer was not stingy, he only needed educating.

The whole trend of the Congress was to the effect that the country church ought to be a center for every activity of the country life—a place for social gatherings, for meetings of an educational nature, a place for culture and entertainment. It ought also to furnish a play-ground and supervise the play. The most significant in a long list of resolutions adopted call for the fulfilment of the following conditions:

Resolutions.

The effective generalship of the religious forces of the state under a state inter-denominational commission or federation of churches, and the consolidation of local church work under local church federations, and as rapidly as possible the organization of church activities on the basis of parishes regarded as geographic districts:

The activity of the church as the parish social center, the promoter of recreative, artistic, and intellectual activities of that half of life's activities in which people engage because of the uplift and satisfaction which they contain.

Together with the regular preaching, within the possible hearing of every citizen of the state, of those ideals of personal life and social service which are our heritage from Christ.

The efficiency of the rural schools and their adaptation to rural needs, ultimately to be affected in many instances only by the consolidation of numerous districts in the support of one central school, and the deliberative consolidation of the activities of the church, the school and the home.

On the whole the Congress was most enjoyable and wholesome. The daily papers gave large place to it reporting it on the front page with full headlines like a political convention. The fact that the country church is up for discussion is hopeful.

Central Church, Decatur.

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Church Life

—Negligence in proof-reading made us say last week that Mr. E. M. Bowman would report the great climax meeting of the Women's Jubilee in New York City next week. If we were compelled to put up with a *mere man's* report of this gathering we could find no layman better prepared by information and sympathy to do justice to the event than Mr. Bowman. But he will be the first to agree with us that Mrs. Bowman's name is a more promising announcement than his own would be. And the type should have said *Mrs.*

* * *

N. L. Collins of St. Augustine, Ill., has taken up the work at Walter, Okla.

W. J. Cocke of Lexington, Ky., has accepted the pastorate at Greensburg, Ind.

O. L. Cook, pastor at Hutchinson, Kan., assisted in the revival services held at Belmont, Kan.

A district convention will be held at First Church, Jeffersonville, Ky., on April 13 and 14.

R. W. Abberley of Cincinnati, Ohio, is in a short meeting at Lincoln, Neb., with H. O. Pritchard.

C. C. Maple, formerly of Ridgeville, Ohio, has accepted a call to the church at Buckley, Mich.

Charles E. McVay, song evangelist of Hardy, Neb., has some time open for summer meetings.

Frank Thompson, pastor at Bristol, Va., reports four additions on a recent Sunday, and 306 in the Sunday-school.

Robert Graham Frank, pastor at Liberty, Mo., assisted A. W. Luce in a meeting at Excelsior Springs recently.

The evangelistic services held at Topeka, Kan., by the five churches there under the leadership of Charles Reign Scoville closed on March 19.

The Iowa state convention will be held this year at Ottumwa, June 19-23. It is expected that a thousand representatives of the Indiana churches will be in attendance at the meeting held at Columbus, May 15-17.

E. J. Willis has resigned at Kirksville, Mo., to take up the work at Lancaster, Ohio. Mr. Willis is leaving the work in excellent condition at Kirksville, sixteen having been added at two services recently.

A mass prayer meeting was held at the church at Newcastle, Ind., recently, and was participated in by all the churches of the city. Its object was to launch a campaign to prevent the return of saloons in this territory.

The Brotherhood recently organized at First Church, Marion, Ind., held an open meeting on March 16, which was largely attended. Addresses were given by J. K. Shellenberger, Wooster, Ohio, and J. P. Myers, pastor of the church.

Book Award for Best News Item

In order to raise the quality of our news contributions and increase their quantity—The Christian Century proposes to give each week until further notice, a book worth from $1 *to* $2.50 *for the best-told news paragraph sent in. The item must reach the office not later than Friday morning, and is to be furnished exclusively to The Christian Century. The points on which the award will be made are:* (1) *The importance of the subject matter* (2) *the interpretation of the subject matter and* (3) *the interesting style in which it is reported. The length of the article will not count. It may run from* 100 *to* 600 *words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and the name of the book announced but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.*

The new church recently completed at Petaluma, Calif., was dedicated on March 12. L. O. Ferguson, the pastor, was assisted in the dedicatory services by A. C. Smither of Los Angeles, who gave the principal address, George Meeker, secretary of the state board, D. A. Russell, editor of the Pacific Christian and H. H. Guy of the Berkeley Bible Seminary.

A good letter from C. G. Brelos, of Galveston, Texas, describes the great wall of that city built as a protection against the waves of the sea and calls attention to the need of building a moral wall against vice and sin which rolls in upon the town. He reports the progress of his work as gratifying. The American society is fostering the struggling church there.

Central Church, Warren, Ohio, in raising a fund for some local work has asked each member to contribute the equivalent of one day's income. This is an excellent plan, being fair and equitable to all. It gives each one a chance to have a part in the work and at the same time does not ask anyone to do more than he is able to do.

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Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Its use is a guarantee of perfect food and a protection against the ills that follow the use of alum, alum-phosphate and other low grade powders.

The mixtures called baking powders that sell for ten or twenty-five cents a pound, or a cent an ounce, are all alike, make from alum and costing less than three cents a pound.

The corner stone of the new church at Eugene, Ore., was laid on Sunday, March 12. J. S. McCallum, the pastor, A. F. Sanderson, acting president of the Eugene Bible University, and several local pastors of other churches participated in the service. This will be a handsome edifice of stone and brick and when completed will represent an expenditure of over $50,000.

The rally of the Disciples of New York City held in connection with the jubilee meeting of the Women's Missionary Movement was held on Thursday, March 30, in the First Church, 142 West 81st street. The following were speakers: Mrs. M. E. Harlan, corresponding secretary of C. W. B. M. of Indianapolis and Miss Florence Miller, jubilee representative of C. W. B. M., Louisville, Ky.

R. W. Abberly closed a meeting at Lebanon, Kan., March 19. In the four weeks, 151 were added to the church, half of this number being men and boys. Percy R. Atkins, during his ministry of fifteen months here has doubled the membership and led his congregation in a splendid building enterprise. The outlook is bright here for a great work.

Central Church, Wichita, Kan., Walter Scott Priest, minister, is making a splendid record in her missionary offerings this year. This congregation now supports three Living Links on the foreign field and one on the home field. That this is the outcome of real spiritual activity in the church is further shown by he fact that thirty-six members have been added recently at the regular services.

The evangelistic services held at Topeka, Kans., by the five churches there under the leadership of Charles Reign Scoville, closed on March 19, with all records broken. One thousand and seven were added in thirty-four days, seventy-five more than were added at Oklahoma City in the same length of time. An audience of five thousand filled the auditorium at the closing service, and many were turned away.

F. F. Walters, pastor at Independence, Mo., preached a sermon on missions to a large audience on March 19, preparatory to the budget offering, May 7. In the evening W. C. Pierce of Chicago, gave an address on Adult Bible Class Work to an audience of 1,200, which was helpful and inspiring. The Sunday-school enrollment on this day was 368, and an effort is being made to reach the 1,000 mark on May 14.

The new church at Shelbina, Mo., was formally dedicated on March 12, Geo. L. Snively of Lewiston, Ill., preaching the dedicatory sermon. Erected at a cost of less than $18,000 it is a beautiful example of modern ideas of church architecture. The building is complete in every detail, each department of church work being carefully considered in the plans.

R. L. Brown recently conducted a successful twelve days' meeting at Rochester, Ind., with the pastor, E. S. Farmer. There were fifty-one additions. A Brotherhood was organized with fifty-six charter members and $1,800 was subscribed to remodel the building. All the departments of the church are in splendid condition with the whole membership enlisted in the work. The Sunday-school is now one of the largest in the city.

Leslie Wolfe writes the following from Manila, P. I.: "Augustin Manikis, one of our brethren, who is a colporteur for the British Bible Society, recently baptized a man in the sea at Patungau, province of Cavite, where a new congregation has recently been organized. Jose R. Guitierra, an exhorter in the M. E. Church, was baptized by our evangelist, Juan Natividad at Baliwag, last month. Jose studied the Bible for himself and without any help from us came to the conclusion that he should be baptized. Then he sought out our evangelist. Jose is a young man yet, knows some English and gives promise of making a good preacher. D. C. McCallum and wife arrived in Manila from Australia, yesterday. He is to have charge of our college at Vigan. J. Stuart Mill is stopping with us a few days on his way from Australia to Kentucky."

There is a singular fragrance of spring and its spiritual counterpart, the awaking of new life, in the pre-Easter appeals of Dr. Wm. Bayard Craig, to his Lenox Avenue congregation in New York City. Dr. Craig believes the Lenten season may be used with great profit. "Every individual feels a physical renewing in the spring. Lent is a time of spiritual renewing for the Christian. These weeks of Lent preceding Easter commemorate the closing scenes in the life of our Lord, the weeks that were spent in the depths of the Shadow of the Cross, fighting our battles against sin and error and winning salvation for men. The Truth of God and all the throbbing life of Christendom are in the call to Christians to give the first place in thought and effort to Christ and the Church during these Lenten weeks." The observance of the Lenten time as an occasion for deepening the spiritual life and entering more fully into the power of our Lord, is an increasing custom in churches of the Disciples.

Turned Out to Die

To preach the Gospel for forty years for the poorer churches and then to be left homeless and penniless is a sad lot. This is the experience of S. S. Landrum. For forty years, and more, he preached, chiefly in the South. Now that he is old and frail, and no longer able to serve he is compelled to seek shelter in the Confederate Veterans' Home, at Austin, Texas. He said just before entering the home, "I gave but little of my life to Cæsar. I gave it all to Jesus. I would rather live on the crusts of my brethren than to enjoy the fat of the land provided by the state or the nation." Why should the faithful old soldier of the cross and the scores of others like him, be left to suffer for the lack of the ordinary comforts of life? If the government under which we live can afford to pay men who have spent their strength in its support, the Church of Christ cannot do less. The most ordinary demands of business and humanitarianism make it imperative that the church provide for her aged dependents. To fail to do is to sacrifice the world's respect.

Then to fail to provide for S. S. Landrum and others like him is to come short of the apostolic order. Paul said, "The Lord hath ordained that they that preach the gospel shall live of the gospel." And the same apostle urged the Corinthian Christians to a generous contribution for the poor saints, without reference as to whether they had served in the pulpit or pew, for there was no clergy class in apostolic times; they were all brethren. Shall we who stand for the apostolic order, so far fail of the apostolic spirits as to turn our aged fellow-servants of the Lord out to die? Surely not, for we plead for a full gospel. And through the National Benevolent Association we are exemplifying it. It is for the care of these fathers and mothers in Israel that the Easter offering is taken.

Institutional Work in Mexico

The People's Institute which was dedicated March 12, might be said to be an experiment. We are walking untrod paths, at least for Mexico. Our endeavor is by a public reading room, out-door gymnasium, game room, baths, night classes in English, book-keeping, Spanish literature, declamation, free medical clinic, socials, Bible classes and religious services, to lift the general community to higher ideals and lead individuals to Jesus Christ. So far we have announced our religious meetings as only one of the activities, and make it plain that no one is in any way obligated to attend these because of his enjoying other privileges of the Institute. Thus we are endeavoring to show by example as by precept the great error in the two extreme influences in Mexico today that are about to make of her a nation without a religion—fanatical Romanism on the one hand, and the rankest materialism on the other. Of course we are meeting with opposition from both of these sources, especially the former which is bringing to bear every possible pressure on the "faithful" to keep them from our influence. We have however, received the most marked encouragement from the government, having been granted concessions never before given to Protestant missions.

The future of The People's Institute is in the hands of Him who has so wonderfully led us in this work up to the present. Whether all our hopes for it will be fulfilled we do not know, but if we can only follow the indications of the all-wise Father, many friends have thought that it will mean an important step in advance for the evangelization of Latin America.

C. Porfirio Diaz, Coah., S. G. Inman.

La Junta, Colo.

We are in the midst of a revival conducted by Joseph F. Findley, pastor of Central Church, Pueblo. Mr. Findley, near the beginning of every service, uses the stereopticon and lectures on Palestine. He follows with an evangelistic sermon and, though he is quiet, simple and direct in his talks, he is sowing the seed of truth in many hearts. To date there have been nine additions and there is the best of prospects of many more. A goodly number are thinking honestly and seriously of surrendering themselves to Christ. Last night the church was packed and four made the good confession. The church itself is being quickened into new life and vigor and many of the members are doing personal work among their relatives, friends and neighbors. We believe God is blessing the meeting and that Mr. Findley is truly representing the Master among us. For this we are rejoicing.

Raymond C. Farmer.

Foreign Society Notes

The missionaries in Harda, India, have secured a piece of land adjoining the present hospital for the new building. The original

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Modern progress is in no way more clearly demonstrated than in the betterment of foods.

For instance, when Graham flour was originated by Dr. Sylvester Graham nearly a century ago, although it then had many healthful properties, it was coarse and unpalatable in its crude state.

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as a token of appreciation of the good work done by the medical missionaries.

India and China are both afflicted with plague. Dr. Drummond writes that Harda is practically deserted, and on this account the annual convention will be held in Jubbulpore March 2-6.

The Women's College in Japan has this slogan for the year, "A larger enrollment and a music teacher." The question of a music teacher is a question of money. If the churches will contribute a half million dollars this year the music teacher needed and other teachers can be sent to the fields.

The Indian Christian Missionary Society has recently baptized its first convert. This station is at Kota. Dr. John Panna is the missionary. The Indian Christians raise the money and direct the work.

P. A. Sherman and his associates have been preaching and singing and selling literature among the pilgrims at Bandakpar. These pilgrims number not less than fifty thousand. "Among this crowd we all worked as best we could. In the morning we divided into groups and went around among the crowd preaching to little groups as they sat about the fire. In the afternoon we did bazar preaching with the whole force and in this way attracted large crowds. On Sunday we marched through the entire bazar singing "Victory to Christ." The ladies in the group sold about two hundred gospels. Dr. Fleming had her medicines along and healed the body while she told the story."

Dr. A. L. Shelton of Tibet has been speaking in the rallies and before the churches ever since his return. Dr. Shelton has had a great experience, and has a great message. His is heard always with profit and delight. Carey E. Morgan spoke of his message as "So simple, and beautiful and wonderful."

The outlook for the greatest offering in our history is bright. Never before have the churches made such serious preparation. Great numbers of the churches have backed up the offering with the every-member canvass. This takes more time and in some cases has delayed the offering, but it will largely increase the offerings.

We urge that the offerings be sent in at once. The society must put its notes at the banks which are now falling due. Send in what you have on hand and if there is more to be collected, make another remittance later.

A goodly number of new Living-links have been reported. Many others are still pressing on and will reach that goal on Children's Day.

The Foreign Society has just received a gift of $2,500 from a good woman in Illinois to be used in building Dr. Drummond of Harda, India, a new hospital. Another kind woman from Indiana has just given $1,000.

STEPHEN J. COREY, Secretary.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic for April 9: Painting the States White.—Ps. 14:1-7.

"Except your righteousness exceed the righteousness of the scribes and the Pharisees, ye shall in no wise enter the Kingdom of Heaven." This was a frank and fearless arraignment of the lifeless formality of the religious leaders in the days of our Lord, and a call from Jesus to his disciples to a vital religion. It is one of the regrets every Christian has, to see how largely the Phariseeism regnant at the opening of the Christian era, has been repeated in the church through the centuries of her history. We are forced to say that, but for glaring and frequent exceptions, the vital teachings of Jesus have failed of their legitimate fruits. Not that Jesus is at fault, but because men have been content with proper forms void of substance.

But if we are humiliated with our past we shoul look to the future with high expectations. These are days of practical religion. We are insistently demanding that men shall make their religion of vital and practical consequence. The classification of things sacred and secular no longer obtains, because all things are sacred which are right, whether it be the things which occupy our attention in the counting room on Monday or the things of our religious worship on Sunday. Men must be righteous every day. The Pharisee has lost caste within the ranks of this newer spirit of Christianity. It is making itself felt in the war of Christian men on graft. Alderman Merriam, one of the mayoralty candidates of Chicago, is an example. His platform is anti-graft. He is pleading for and promises simple honesty in the executive office of that great city. He is an active member of the Presbyterian church. The agitation against the immorality of high finance, the excessive hours of labor for both men and women, the employment of child labor, extortionate prices and low wages and poor conditions of work are practical results of our attempts to send Pharisceism to the scrapheap of religious experience.

It is in this catagory that the temperance movement must be placed. While from the point of view of economic advantage no valid argument can be made in the defense of alcoholism, Christians are saying that anything that is injurious to men and women must be thrown aside. The frightful results in poverty, disease and crime which can be traced to this vice are well known. Chiefly, therefore, through the agency of the Anti-Saloon League Christian men have set themselves the task of driving the traffic from the country. And in the doing of it they are but seeking to put the principle of righteousness into practice. Since Jesus came to give us life, and since intemperance is the enemy, the destroyer of life, both of which are self-evident, every Christian who would exceed the Scribes and the Pharisees in his righteousness, must be the sworn enemy of intemperance. This must be true first of his own personal life and, also of his attempts to drive the business from the land. This is one of the innumerable opportunities open to us all in our prayer for the coming of the kingdom.

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An Open Letter to the Churches of Christ in all the World

We must plant more churches in the younger states and growing cities of the Home Land. Last year in these new and difficult fields, north, east, south and west, the American Christian Missionary Society organized 135 churches and enlisted 741 members. It has 285 missions well on the way to self-support. This is not a tithe of what it has opportunity to do. Two-thirds of America's population is Christless, largely because it lacks a chance to be simply and only Christian. Its loyalty lingers for our liberality.

Our request is for you to order "without money and without price" supplies for the May offering, and that you use the same in an effort to secure an offering from every member of your Church. We entreat you to help us get the information to the people and to provide an opportunity for them to give as each "purposeth in his heart," not grudgingly but willingly, "for God loveth a cheerful giver." You will find "The Puzzled Ranchman," "Seeing American Missions," "The Empire of the Pacific Northwest" and "The Empire of the East" especially informing and inspirational.

We have profited greatly this year by suggestions from Disciples everywhere. This enterprise of American Missions is the business of the whole church and as servants we need the whole church's counsel. Write us.

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.
Carew Building, Cincinnati, Ohio.

Parting With His People

(Continued from page 11.)

And what say you of this in the days of your prime?" Apprehended by Christ Jesus." I proclaim it in my last sermon here as minister as the oldest and the newest and the best bit of news I know, and I proclaim it as the distinctive glory of the souls of men. We have been apprehended by Christ Jesus, and nobody is out of his grip.

Presses On.

And Paul does not play at the holy business. There is in the words, "I press on," the sleepless passion of the persecutor; there is in the word the hot-footed intensity of a hound that has got the scent. Do you lay your mind on that figure? Have you watched a hound that has just found the trail? Keep that in your mind and then hear the Apostle Paul, "I press on." Having found the scent, the trail, the track, "I press on if that I may apprehend that for which he apprehended me." And that was the supreme ambition that moved him. And mark you, if that be the ambition of the Christian life, the mind centers not upon a detached reward, but upon a vital character. We are not ambitious, if we are Christians, for something outside us, we are ambitious to realize something within us. We are never going to golden streets in heaven unless there are first of all golden streets in our souls. The golden streets of paradise are first of all to be found in the radiant highways of the spirit, and the pearly gates of paradise are first of all to be found in pure lustrous motives that open out into rooms and fields of unselfish service. No one is going to have anything worth calling a harp in glory who has not already harped music in his own soul. But these things are symbolisms not of a heaven outside, but of a heaven within. And the only crown I covet, and it is the only crown coveted by the Apostle Paul, is a crown of glory, which is a crown of life.

What Ambition Like This?

I want to ask you, my brothers, what ambition you would place alongside this? What is there to be named in comparison with it? I suppose that when we reach our fiftieth birthday, there are many things that once concerned us that begin to look very little. When we reach even the prime of our life, there are certain things that begin to drop as unworthy of a man's ambition and crown; and certainly in comparison with the ambitions of the Apostle Paul, every other kind of ambition seems exceedingly trifling. Everything else seems to pale with the swift transit of the years. Mere ease sours into disquietude. Money has fewer and fewer markets as we get older. You did not catch that, did you? Money has fewer and fewer markets as we grow old. Fame turns tawdry, like street decorations after the rain. In every other kind of ambition "the worm dieth not, and the fire is not quenched." But the Apostolic ambition lives on, and endures, and is satisfying—the ambition which has partnership in the purposes of Christ, which has fellowship with the heart of Christ, which seeks to become clothed in the glory of Christ.

And now I come to my closing words, and I wish I knew how to speak them. I have prayed, if you will pardon that personal word, more perhaps than usual, that in the closing words of my ministry many a man and woman may find the epoch of their life.

And now my last word to you is this: God's holy love has hold of you just now. You all have been apprehended by Christ Jesus. Tell the good news to yourself. Tell the good news to others. Answer the love-grip. Kneel and obey.

"O Love that will not let me go,
I rest my weary soul on thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be."

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Charles Clayton Morrison, Editor

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Woman's Jubilee Climax Meeting in New York

By Mrs. Marie V. Bowman

CHICAGO

The Christian World

A Department of Interdenominational Acquaintance.

Baptist

"Have We Too Many Church Members?"

It is our custom to go to the census reports for information relative to the strength of the church. The man who reasons accurately from the figures of the census must know a great deal that cannot be tabulated. Church membership may be and often is nothing more than formality. If a man does not become a disciple of Christ on joining the church, if he remains willingly ignorant of the duties and privileges of a disciple, is it not worse for him and for the church that he is called a Christian? *The Standard* invites the attention of Baptists to the question, "Have we too many church members?" Two paragraphs are given from its editorial:

One of the tragedies of Christianity is found in the failure of Christians to be Christian. This is not said because we fail to reach perfection; because, ever and again, we come upon those who have been "overtaken in a fault." That is not the serious symptom of our common Chrstian life. Rather it is the utter and profound indifference shown by so many who bear the name of Christ to everything that has to do with Christ's cause. They show no love for that which Christ loves. They cannot be induced to give or to labor for the advancement of the kingdom of God. Their attitude furnishes no evidence that they care a whit whether or not this world is made over after the thought of God. They are distinctly less generous, less thoughtful, less helpful than are many who make no profession of discipleship and who stand outside the church. Is the church stronger because they are in it?

We are not pleading for harsh treatment of the weak ones in our churches. Love and patience and effort will win them from the error of their ways. Much less do we seek to minimize the importance of effort to bring men to Christ. We should increase our effort to win our fellowmen to God instead of remitting effort. But we do affirm with all frankness that we overemphasize the importance of getting people into the church when compared with the stress laid upon the momentous task of securing Christian living on the part of those already within the church. We need to realize that the policy of *laissez faire* which we so generally follow in regard to those who are church members is radically wrong. We need to address ourselves to the great work of bringing the life of our church members up to a much higher level. We need to recognize clearly the fact that we do not so much need more members as we do better ones; that if the church is to have power over the world to win it for God, it must be through the high qualities of character exemplified rather than by mere show of numbers.

Are Preachers Properly Prepared?

What is preaching? Do the teachers in theological seminaries know what sort of preaching is demanded by this age? *The Watchman* has doubts as to the value of the training received by candidates for the ministry in the schools which are supposed to fit them for their work. It brings no railing accusation against theological professors and theological schools but it insists that something more should be done for the future preachers and that some things now done might, with profit, be left undone. Pulpit preaching by one man, to stated assemblies, was unknown in the early church and arose with the decadence of the churches and the concentration of power and leadership in the hands of a few.

No doubt preaching by one set apart for that purpose is a proper development of Christianity in the crowded conditions of modern life. But the idea that preaching the gospel must be left to one man in a church, while all the rest of the people are simply hearers, is the greatest source of weakness in the Christian churches today. The most rapid advance of Christianity was made the first three centuries, when every Christian was a preacher of the Gospel; and if that idea and practice could be restored to the Christian churches of today, the question of the evangelization of the world in this generation, and of the establishment of the Kingdom of God on earth would be settled.

Tainted Money Discussion Revived.

John D. Rockefeller has signified his willingness to contribute $200,000 toward the endowment of Baylor University, Waco, Texas. It seems that not all the Texas people are enthusiastically in favor of accepting gifts from this source. The managers of Baylor University are not among the objectors. They are ready to accept all the money Mr. Rockefeller may offer. Dr. J. B. Crandill writes in the *Baptist Standard*: "The truth about the matter is, that there is no such thing as "tainted" money. The further truth about the matter is, that Mr. Rockefeller, in all his gifts, has shown a nobility and unselfishness unparalleled in the history of the world."

Presbyterian

Caste or Democracy?

"Why, I can't afford it. Such things are not for me, anyhow; they are intended only for the fellows who have plenty of money and are used to swell hotels. Why, I wouldn't know what to do with myself at such a dinner even if it didn't cost anything, and I haven't any clothes to wear to such a place." These are the words of a workingman, an earnest Christian, an officer in the church, and one who is seeking to build up the kingdom of God. They were in response to an invitation to attend a men's banquet at a leading hotel and listen to speeches on the forward movement in religion. The *Presbyterian Advocate* quotes them as a warning to the leaders of the men's movement. It calls attention to the embarassment of the preacher whose small salary does not permit him to patronize dinners at $1.50 a plate, and adds:

We cannot obliterate social lines, even in our churches. Good Christians naturally group themselves into different social sets in accordance with their tastes and training and, far from the ideal though it may be, separate congregations of the same religious denomination in a given city are sometimes necessary principally because of social differences. But while these things are true, certainly it behooves us to cultivate democracy, not caste; therefore in all general movements, intended to enlist Christians of all classes, the most strenuous efforts should be made to spread abroad a spirit of democratic fellowship. We understand fully why special plans are made to reach special classes. As one expressed it, "Business and professional men are accustomed to get together at dinners to discuss matters of interest to them; we simply follow along lines that they are accustomed to." Quite true; but is not this a confession of a lack of democracy in the church? and is the course pursued likely to supply the lack? The subject deserves far more attention than has been given to it. There can be no true Christian brotherhood if there is a lack of democracy. Even a seeming lack of democracy hinders the promotion of Christian brotherhood.

The Preacher and His Audience.

How can better preaching be secured by the churches? Those who ask this question will do well to remember that it takes an audience as well as a preacher to make a sermon. It takes a great soul to hear a great sermon. The man in the pew has much experience that ought to be in possession of the man in the pulpit, but he should look well to his part of the service before he begins to tell the minister how to preach. Frivolous, faultfinding people never hear good sermons. They have not the character to appropriate the thought and passion of a real preacher. In an article in the *Presbyterian Advance*, W. S. Danley quotes the following from Frederick Lynch:

"Much of the effect oi public speaeking is in the sympathy of one man with another in the audience. When you find people nodding to each other, after you have said some earnest thing, you can depend that the speech is taking effect. But sympathy cannot leap these ten-foot spaces, so that it is almost impossible for a speaker of temperament to speak passionately in a sparsely filled room. On the other hand, before the crowd he speaks with fire and passion. And very small things will affect the good speaker. Some brother in the audience, not in the habit of prolonged thought, begins to turn the leaves of a hymn-book or read the programme or look vacantly about the room. I remember so well how, right in the midst of one of the greatest sermons Phillips Brooks ever preached, a flush of annoyance passed over his face as some shallow woman right before him began to turn the leaves of a hymnal over. There was a very decided break for a moment in the torrential flow of passion and eloquence. Every speaker suffers in this way, but, if the audience knew how much they were losing by it, they would eject any one who broke the *spell*. Then, too, audiences are greatly affected by the condition of the room in which they meet. If the room be overheated, poorly ventilated, stuffy, the people soon become drugged and the speaker has a double task. Fine speaking depends much upon response, and sleepy audiences respond poorly. Sextons and janitors have killed enough oratory in their time to have saved a nation."

Episcopal

Ministers Live Long and Die Young.

Those who wish to accomplish the feat of living long and dying young should become ministers. How ministers can attain to this distinction is explained by the *Churchman*:

Insurance statistics, says Dr. Denis Wortman, secretary for Ministerial Relief of the Reformed Church in America, show clergymen live longer than other men, but church statistics show that they die younger.

"They live longer and they die younger than any other class of men. The dead line of the lawyer or doctor is when his pulse actually ceases to beat; the dead line of the minister is when half a dozen men or women in the congregation get the fits and give them to their beloved pastor. At such a time he cries out, 'O that I had wings that I might fly away and be at rest.' His difficulty is not so much in flying as in finding a place to rest." That means inevitably that more than in other professions there will be superannuation. It is very well to ask the clergy to "go on in faith," but Dr. Wortman is quite right in saying that there should be at least an equal emphasis on the demand for faithfulness on the part of the churches, an honorable treatment, such honest and square support as an honorable clergyman deserves.

The Lords Prayer teaches us to pray, in the deepest sense of the word, for it shows us the true order and importance and proportion of the objects of prayer; and to live it out is to live in union with God.—*J. B. Illingworth.*

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Outlook for Peace

The inquiry, most in harmony with the state of private and public sentiment, at the present moment, is not as to the desirability, but as to the prospects, of universal peace. At no stage in the history of human life has it seemed so desirable as now. The purpose of this article is not to argue that point but to indicate some signs of the near approach of that illustrious and inevitable day.

We really have to go back, in order to discover the causes that produce and the reasons that explain our present and prospective peace conditions. The prophets have seen it coming on for centuries. They have been the foretellers of future events because they have been the forthtellers of present needs and of the supply for those needs. They have been seers, looking right into the nature of the people of their times and seeing what is essential for people of all times, their native instincts and intellects reinforced by the Spirit of God, whose prevision means seeing in advance and whose provision means seeing in behalf of men, thus establishing what we call a providence over men. That instinct of the seer has as surely presaged the coming day as the instinct of the migratory bird has established the fact of his winter home in the South and led him to it.

* * *

Isaiah, the old prophet and poet and orator, dreamed of and declared a future time when men would learn war no more, and would transform their military instruments into agricultural implements. Tennyson caught the vision and saw the time when the war drums would throb no longer and the battle flags would be furled in the parliament of man, the federation of the world. Jesus, the inspirer of Isaiah and of Tennyson, Jesus the original seer, prophet, or forthteller, warned us of wars but he brought to us the forces that would produce ultimate and universal peace. He embodied those forces in himself, implanted them in receptive souls, made those souls distributing points for all the world, thus released them in the world, and correlated them with all the great world agencies that would receive and perpetuate them. He has ever since been directing human history from the vantage point of his present place of eminence and power at God's right hand, toward the golden age of righteousness and peace. He was the great idealist.

The idealist has been in the field ever since—religious sects, like the Quakers, whose members regarded both personal and national war as wrong and could not be made to fight; great individuals, here and there, who have denounced all war as wrong; the thousands who approve war only for defense—the defense of themselves, or of the oppressed, or of some deep, elemental principle, necessary not only to them but to those with whom they wage war. The presence of those people steadily increasing in numbers, and of those principles, growing in power and popularity, has been producing the peace prospects that we all are delighting in.

The "Prince of Peace" has been steadily carring out his program. It is a simple one in its outline. He brings men into peace with our Father and his Father, then with each other, then with what is right and good in humanity and the world, makes men feel that all the world and all people belong to their Father. The instincts and talents for war with each other he uses in war for each other and shifts the field of battle to the moral level. There will be war, but it will be altruistic and ethical, and the virtues, like courage, that have always seemed to require a military nurture, will grow greater in this warfare. Then, the first reason for thinking that peace is possible is that it is a dream of human nature, ennobled and enabled by divine nurture till the dream itself is becoming universal.

* * *

The second reason is that, in the world of relationships and realities, social, political and industrial, the peace idea is being actualized, taken out of the realm of dreams and put into deeds. The captains of achievement are captivated by the idea. It is gripping the heads of the thinkers and the hands of the doers as well as the hearts of the dreamers. Modern liberty, both civil and religious, comes from that peace ideal in the hearts of the few, as its germinal point, and is to grow into peace for all, as its terminal point. Liberty for oneself is never complete till it is secured for the one who would even deprive us of our liberty. That means peace.

So the publicist and the practicalist are committed to universal peace. Every industry is crying for it—coöperation, rather than conflict. When Sherman said, "War is hell," he expressed his appreciation of heaven. When Grant was asked to attend a military review in London, he replied, "I never want to look upon a regiment of soldiers again." In that he gave his estimate of peace. The department of state at Washington has long ago moved for universal peace, in the part it has taken in the "Peace Tribunal" at The Hague, and in helping to stop the war between Russia and Japan. When John Hay was saving China from dismemberment, and Elihu Root was drawing up twenty-four treaties of arbitration, our government, through the state department, was moving toward world peace.

* * *

The economists are coming out for peace. A man with pencil and paper in his hand and even a limited number of convolutions in his head can figure that the twenty billions spent for war, during the nineteenth century, have been an investment in death and disease and poverty and sin and anguish and hatred; that the fourteen billion war debt of the world, at the present time, is an unjust mortgage to put on the income of the future generations; and that our half billion annual expense for our naval and war departments—70 per cent of all our income through taxes—is an affront to the potent peace sentiments now taking possession of the world. The revolt against such inexcusable waste of wealth is becoming widespread and that is a token for good.

War is more and more distracting to the world's pursuit of its mission and destructive to all its cherished values. That is another hopeful sign. Deadly weapons make war dreadful. Perhaps the aëroplane will become another harbinger of peace.

Human development is growing more altruistic. The solidarity of the race is a felt fact. The cry from remote parts of the world is a cry from our brothers. Count Apponyi, the Hungarian nobleman who has just visited our country, appeals to our government to aid Europe in spreading peace. I know no man who is a more complete blend of the idealist and the practicalist than Mr. Andrew Carnegie, and he is one of the growing class of leaders in the war against war. The spirit of democracy was a wandering spirit till the day when Roger Williams gave it a permanent and ruling place in the constitution of a state.

There is an extraordinary interdependence among the nations, in recent years. Moral and material, physical and spiritual bonds have been discovered, unfelt before, and they bind the nations together with the ligaments of life. Advocates of peace are arising in unexpected places.

* * *

A third inquiry as to the definite agencies now at work toward that end may be brief. Besides the ministry of the gospel, we must note the organization of the Hague Tribunal for international arbitration and the fact that many disputes have been settled by it, any one of which might have led to war. We must take account of the American Peace Society, and its conferences each year at Lake Mohonk, under the direction of Albert G. Smiley, and its aggressive work, the whole year round. The most significant event that makes for peace is the gift of ten million dollars by Andrew Carnegie, to be used by directors for the promotion of peace. Those directors represent the highest human sentiments of America.

There is a special responsibility on America, for the nations of Europe must move together. They are packed in and no one is well fitted for leadership. Besides, we fully stand for the things that have made peace possible. Fortification of the Panama Canal is no more needed that it is for the Suez Canal and it would be an insult to the nations.

There is a responsibility on the great religious bodies whose teachings of the scriptures have nurtured peace sentiments—Presbyterian, Episcopalian, Baptist, Methodist, Disciple, Lutheran, Congregational and other bodies will be holding their annual meetings soon and it would be scarcely short of criminal if they should fail to give the movement a forward impulse by suitable action.

The laws of accumulation and acceleration are at work. The growth in the past fifty years has been immense. The next five years may bring a development which no one now can anticipate.

J. S. K.

Social Survey

Sunday Post-office Closing

Beginning with last Sunday, every post-office in the country will hereafter be closed all day Sunday. This applies to mail delivery. Regular Sunday box-collections will be made in cities, and in a few of the larger offices special delivery windows will not be closed. An order to this effect from Postmaster-General Hitchcock, is the result of a long and country-wide campaign to give postal carriers a day of rest. Many months ago, Dr. G. W. Grannis, of New York, president of the Lord's Day Alliance, began the struggle in behalf of the carriers. As in all great reform movements, Doctor Grannis found apathy of government employés one of the greatest obstacles to be overcome. How well he succeeded is well known. Carriers in cities throughout the country became enthused and presented petitions for Sunday closing to all their patrons. The result was astonishing. The matter had been taken up previously in the press, pulpit and platform, and the public was familiar with the movement. In many cities petitions received the name of every one approached, and in others the opposition was so small as to be practically nil. Many offices were closed individually several months ago, and notably among them the office at Detroit, Mich. Results there are so universally satisfactory that the department was justified in making the demanded general closing. April 2 should be a day of rejoicing. In this country of so many liberties we are prone to forget others who have not all the privileges we enjoy. In extending the day of rest to the letter carriers we have merely given them what most of us take for granted in our own lives—one day in the week in which to rest. The position of the carriers has been improved. Whatever betters their condition will improve the service they render, and the country is a direct gainer by the change.

Present Political Outlook

President Taft shouldered a big task when he undertook to get the Republican party to line up on certain matters of legislation in Congress, and having failed there, he has called a special session of the sixty-second congress, which will be dominated by Democrats, to reconsider two important measures. In one of these—reciprocity—he feels reasonably sure of success; in the other—the permanent tariff board measure—he is less certain. His troubles are yet far from ended. He desires that congress shall act upon these two measures as speedily as is expedient, and then adjourn until the regular session. He frankly admits the existing tariff law should be revised, and has characterized the woollen schedule as indefensible, but will urge congress not to act at this time because of the lack of accurate, expert information. The tariff board will be ready to report at the regular session, and congress will then be able to act intelligently upon the real merits of the case. The Democrats are inclined to ignore the president's wishes in this matter, and the ways and means committee is reported to be preparing to open up the tariff question. Just how this will be done the committee has not decided. Some Democratic representatives wish to tack schedule-revision riders on to the reciprocity bill and omnibus the whole through or put the senate and the president on record against the measure. This, some Democrats think, would make political capital for them. But that party is by no means united on this question. In some sections of the South a tariff sentiment has been growing upon the people. We find the Democratic party only less convulsed than the Republican. More recently there has appeared an inclination not to load the reciprocity measure with riders. The Democrats realize the upper house is still in the hands of the Republicans, and, with a Republican president, it will not be possible to pass too radical revision measures, even when using reciprocity as a lever to force them. The result is as predicted. A feeling of uneasy uncertainty pervades the country and is bound to affect business to some extent until the matter is settled. Canada is still holding off. There is no doubt but that the Canadian parliament will pass the measure, but it will not do so until the British parliament has released it from the obligations of the British preferential relations with several foreign countries. This release will undoubtedly be given, but will require the readjustment of foreign relations, and may lead to the extension of the reciprocity idea between the United States and a number of other countries.

The Corporation Tax

The United States Supreme Court has decided adversely to corporate interests in the case against the government in which the interests attempted to establish the unconstitutionality of a corporation tax. As a result, the government will not repay the $25,000,000 which the corporations paid in under protest last year. When President Taft recommended reduction in the tariff two years ago he found it necessary to replace, in some way, the loss in revenue involved in the reductions. The supreme court had already decided adversely upon personal tax. There was little likelihood of a change of attitude. So the corporation tax was brought forward and made a part of the Payne-Aldrich tariff bill. As soon as it was enforced, interests began the fight to have that section declared invalid. They attacked the law on the ground that it is an income or direct tax; that it unjustly discriminated between corporations and partnerships; that it interferes with state control by imposing a tax on state-given franchises; and that it made corporate affairs public and was therefore a dangerous inquisitorial law. On these and other grounds the supreme court was unanimous in upholding the government. The court regards the tax as an excise duty—an assessment upon the transaction of business. Regarded as a return for a privileged granted, the tax is held just. The tax is imposed only on corporations found to be "prosperous." One per cent of the entire net income of corporations over and above $5,000 is collected. In the aggregate this means a handsome sum to the government, but it cannot be regarded in the light of a burden on the classes which it affects. The greatest value of the law, however, is not found in the revenue which will be realized from it. Of much greater value is the power the government gains through it of supervising and accounting corporation affairs and regulating their business by law.

New York Factory Fire

Another fire catastrophe was added to the already heart-rending list of the past few months when a ten-story shirt-waist factory in New York City burned, snuffing out nearly 150 lives. The cause of the fire is unknown, but it broke out during work hours on Saturday, Mar. 25, and spread with lightning rapidity, cutting off the escape of those on the upper floors. From the eighth, ninth, and tenth floors it is said there was scarcely a person escaped. Is such a condition as this tenable in the United States? The tale of the ruins is truly heart-rending. Inadequately provided with fire-escapes, what were provided were absolutely useless. The doors and passages leading to them were locked or so blocked that escape was impossible. The charred remains of many victims were found where they perished, madly trying to open up these doors. Scores were trapped on the upper floors, and, finding escape impossible, they leaped from the windows to the pavement below rather than bear the agonies of the flames. But a few weeks ago an inspection was made of factory buildings in New York City and 3,500 were reported to be without adequate fire protection. This building was one of that number, but nothing had been done to remedy the evil. Fire Chief Croker himself is quoted as saying that had the warning sounded by the inspectors been heeded the catastrophe would have been avoided. Fire-proof! yes that building was fireproof, and it stood the fire well. But almost no provision was made for the escape of occupants. Pure carelessness, nay, criminal carelessness here resulted in the loss of at least 141 lives. This is not the only case of such gross neglect. There are thousands of buildings in just as dangerous condition as that occupied by the Triangle Shirtwaist Company. The people of New York are taking up a public subscription to aid the bereaved dependents of the victims, and their action is entirely worthy. But how much better it would be if the same spirit and earnestness could have been turned to the remedy of the evil instead of to the aid of those deprived of sustenance through it.

School Buildings as Social Centers

Not a little has been written on the desirability of utilizing the city public-school buildings after school hours. Millions of dollars are invested in them and they are well worth the outlay. They surely could be made a social center for the adults as well as for children. The fusing of the possibly discordant elements of the different peoples in this educational melting-pot is one of its valuable functions. If the mingling of the youth in the schools is helpful to dissipation of inherited foreign and native prejudice, why would not the mingling of neighbors in a school center be stimulative to community feeling and to love of law and order? Although the country schools are changing in character and, in some sections,

notably changing in their area owing to the growth in the size of farms, nevertheless the public-school building still furnishes an available social center. In the revival of the country church the successful country pastor cannot overlook the possibilities provided in the better district school buildings. The National Municipal League recently appointed a committee on "school extension," and its report contained the following: "We have the public-school plants, but most of us no more appreciate what it means to have these possessions than the people in Europe before 1492 appreciated what it meant to have the earth. There was a whole hemisphere of incalculable wealth and opportunity about which they knew nothing. And in the public-school plant there is a whole hemisphere of value unrealized, undiscovered, by those who think of it simply as a building for the education of children with the additional use of an occasional evening school." The report defined a social center as "the public building or group of buildings and grounds which form the capital of the neighborhood, the focal point of its common educational, recreational, political and social life, the institution which is to the neighborhood or smaller division of a city as the civic center is to the city as a whole."

An Unpleasant Duty, but a Duty

The frightful revelations of the spread of venereal diseases in the United States are arousing people to the necessity for aggressive action of some sort looking to reformation. Physicians who are familiar with the conditions could horrify many people with statements of some of the facts in the case. Christian leaders and editors of religious papers have, possibly, been too hesitant in referring to the increase of this "black plague." The time has come, it seems to us, when any false modesty should be put aside and the whole situation looked at in a calm and dispassionate manner. When our children fall into the mud, we do not hesitate, unpleasant as the task may be, to cleanse them. When society is in danger of contagion from this moral and physical leprosy, ought we to be waiting to provide a cure, even if we run some risk ourselves by coming into contact with this moral filth? Two or three remedies can be applied: We can break our silence and speak of the dangers of immorality; we can urge the passage of laws compelling the registration of cases of infection, and we can begin to teach, in the public schools, the lessons of sex relationship and of social purity. President Eliot has recently declared that "the social evil and the diseases incident thereto ought to be publicly discussed; so that the feasible remedies may be decided upon and applied. I am entirely convinced that the policy of silence upon these subjects has failed disastrously." Mr. John D. Rockefeller, Jr., who, as the foreman of the grand jury of New York City, investigated the "White Slave" traffic in that city, recently wrote as follows to Mr. Arthur Burrage Farwell, of Chicago: "The suggestion that lessons upon the sex relations and purity be taught in the public-schools, is a very interesting one. Personally I feel very strongly that such instruction should be given in the public-schools and also in other schools and colleges. At the same time I recognize that it is a most difficult subject to present and that very few public-school teachers would be capable of presenting it in a wise and proper way. Until special courses had been prepared and teachers had generally become educated on the subject it would probably need to be presented by a few selected teachers who would make that their specialty. Many will argue that this is a very dangerous experiment—while granting the contention it is fair to raise the question as to whether to make the experiment is more dangerous than to leave children and young people in ignorance of this question or rather to get their knowledge of it from impure sources."

Present Need of Deep Religious Convictions

Under the stress of modern progress, there is constant danger, in our religious life, of drifting into unconcern and indifference regarding interests of the highest concern. Change of material conditions react upon our purposes and ideals. The temper of life which surrounds us modifies our views and estimates of moral standards and spiritual requisites. Laxity in religious duties is often but a change of viewpoint and for this reason all the more apt to prove injurious to strength of character. The modern Christian man needs a deeper conviction of truth and of the realities of life than did the Puritan, if he is to measure up at all to his virtues. The greatest competition a Christian man puts forth today should be found in the struggle for self-mastery and for obedience to the will of God.

Editorial Table Talk

Missionary Exposition and Pageant

It will be remembered that two years ago there was held in the city of London a Missionary Exposition called "The World in London," in connection with which there was a pageant called "Darkness and Dawn," setting forth in a series of dramatic representations a few significant scenes in the history of Christian Missions. The exposition itself was an effort to reproduce the exact conditions of some of the most important mission fields, in such a manner as to awaken interest on the part of that large company of people who are not so much opposed to missions as unaware and indifferent.

The plan of the exposition and pageant was so admirably conceived and so successfully carried out that after the conclusion of the London dates the same representation was given in a number of other English cities, and with the same successful results.

A plan so admirably adapted to accomplish educational purposes in mission work was not to be limited to Great Britain. The same exposition and pageant is to be opened in Boston about the middle of the present month, and to continue for some time. This will be only the first of a long series of American reproductions of the same great idea. The exposition and pageant are to be given in Chicago during the spring of 1913, as it takes more than a year to prepare the large number of people who have part in the representations.

Those who have had experience in the work insist that the most significant feature of the enterprise is the educational value of the representations to those who participate as helpers, or "stewards," as they are called. This number will reach 18,000 in Boston. And it is believed that not less than 20,000 will be enlisted in the Chicago representation. Strong emphasis is laid by the leaders upon the fact that the best results are the religious inspirations received by the workers and the visitors. In every case the financial results have been amply satisfactory, but this is regarded as the least important of the features.

By-products of Every Member Canvass

One of the churches which followed the excellent suggestion of the Laymen's Missionary Movement and made an "every-member canvass," found that one of the by-products of its efforts was a renewed sense of fellowship among its members and a knowledge of the spiritual and social needs of its parish of which even the pastor had been previously in ignorance. Why would it not be worth while in the larger churches to organize such a system of thorough visitation? Under the direction of the pastor and deacons, or of a specially appointed committee, groups of members could call upon every family in the church. The faithful women of the churches, in some happy instances at least, are accustomed systematically to make visits upon the other women of the church greatly to the profit of the callers and the called upon. But we have in mind the summoning of the men to this duty—or to this pleasure and privilege—or at least the sending forth on this mission of sociability a man and his wife. If thoroughly organized and carefully continued and followed up, this plan could not but be helpful to church life and stimulating to church efficiency. These committees would be sure to get valuable information about the homes of the people. One Laymen's Movement committee, for instance, discovered a family which professed to be surprised that they were still members of the church upon whose membership roll their names were accurately printed. There are always, in every church, some members who are wont to declare that "no one ever calls on us except when the church wants money out of us." Such as these would receive a new impression. Every church, too, has its "submerged tenth" or more, those who, for one reason or other, cannot, or do not, attend the public services. What a blessing a cheery smile and hearty handgrasp might prove to them! The "shut-ins" would be delighted to meet their fellow-members. They are glad to see the pastor, but sometimes, no matter how untrue it may be, they think his calls are "professional." These are some of the advantages which might come to those who are "at home," but the benefits which would come to those who did the visiting would not be, by any manner of means, the least part of the good of an "every-member canvass" for the sake of the members rather than for the sake of the missionary societies. We believe the suggestion is worthy of consideration. Perhaps even the smaller churches in which the members are accustomed to say that "everybody knows everybody" might find that like most gener-

alities this, too, is not altogether true. And, besides, the task might prove to be helpful to revision of the list of members, even more helpful than the compulsion of the budget.

Saving Blind Babies

"The baby in its first year works harder than at any other time in life, getting a grip on vital things," writes Mrs. Cynthia Westover Aden, president general of the International Sunshine Society, in The Survey. "Tennyson's lines emphasize this:

'But, as he grows, he gathers much,
And learns the use of I and me,
And finds I am not what I see
And other than the things I touch.'

"Now the blind baby has to come to this apprehension of the Ego by devious processes, through touch, hearing, and the sense of smell. The work is heavier. And help from the untrained parent is not to be expected, even where the parent is not compelled by the need of earning a livelihood to neglect the loved little boy or girl. With children who can see, the parent has the guide of personal memories running back almost to babyhood, and the guide of common and conventional treatment of babies. Both fail miserably when applied to the case of the blind baby.

"Until the recent establishment of homes for blind babies, such infants took their chances with special attendants always unscientific and often unsympathetic, if the parents were more than well-to-do people; or in middle-class homes, were fed and washed and pitied by affectionate mothers whose ideas of drawing out the mind were primitive and impossible; or in the wage-earning class they were left long hours each day, locked in rooms or even tied up, to guard against accident, while the mother earned aliving; or, if foundlings, they were picked up and classed as idiots, and made to become idiots by institutional surroundings."

Seems True and Harmless, but is Unchristian

The modern Christian temper makes a place for tolerance and comity. The things in which the churches agree are so many, and so manifestly more important than the points in which they differ, that federation for effecting common moral and social purposes is regarded by Christians everywhere as desirable and necessary.

When it comes to talking about anything beyond federation, however, about real union and the abandonment of the sectarian order, there is one surviving conception which is amiably allowed to persist and to stand in the way of the fuller unity for which Christ prayed. This is the conception that each denomination, *ours* at any rate, stands for some distinctive and all-important truth which would be lost were *our* denomination to surrender its separate existence.

The Christian Century commented recently on an ably conducted Methodist paper's justification for the maintenance of a separate denominational young people's society. The claim was set forth that Methodism stands for some distinctive spiritual truth which calls for the training of a generation of young Methodists.

We do not believe that this claim would be made by such a broad-minded Christian as we know the editor of the Epworth Herald to be if the invidious implications of the conception were brought fairly to his mind. Has not the time come when this specious claim of distinctive virtue should be squarely challenged and tested? As a general statement, it sounds not unreasonable, and the average person will let it pass for true, but it will not bear analysis.

No big-minded man, touched with the new spirit of fraternity and mutual appreciation that is now abroad in the church, will subscribe to the claim when it is translated from general into specific terms. The moment he undertakes to say just why one should be a Methodist rather than a Presbyterian he feels how untrue is the claim of distinctive excellence. The fact is that there are no reasons save purely adventitious ones, such as family history, convenience, personal acquaintance and so forth, for preferring one evangelical denomination rather than another.

A writer in the Central Baptist (St. Louis) takes the claim seriously for his own denomination and proceeds to state specifically its distinctive excellences. It is such a good illustration of the absurdity of the innocent looking generalization that we reproduce it here.

I reason in this fashion: If we have peculiar views that cause us to stand out distinct from other religious bodies, these views are either valuable or worthless, true or fake. If the latter, then we ought to discard them and cease to exist. If they are valuable, we stand for something worth standing for. If we stand for something valuable, then it is folly to keep silent that other people will imagine we are ashamed of what we believe. If we fear to proclaim our views, we lose our own self-respect. It is easy therefore to see how Baptists grow who are wisely aggressive in doctrine and who die when they are not.

Who teaches salvation by grace as the Baptists do? Who really and truly understands repentance, faith, regeneration, and sanctification but the Baptists? Who in fact wants to know what the Bible says about baptism and the Lord's Supper but the Baptists? Who stands for soul liberty and church liberty as the Baptists do? What people with any history worth speaking of have nothing in it to put them to shame except the Baptists? Who but the Baptists have proclaimed the Bible as the one standard of faith and practice and consistently lived up to this declaration? Who have suffered so much and so gloriously as the Baptists?

Such sentiments as these are not representative of the spirit of the great Baptist denomination at all. Not a single one of the points implied by the above interrogatories is true—not one. In not a single one of those particulars is the Baptist denomination superior to the Methodist denomination, or the Congregational, or the Presbyterian. The Christian Century believes it is important to admit this, and of vital and far-reaching importance to bravely accept the practical consequences of such admission.

The Greater Need

In a letter just received from a minister of ability, consecration and success, there occurs this line: "I doubt if I shall remain in this church much longer. They want a big business manager, and not a minister and preacher. The former is quite out of my line."

The situation described is altogether too frequent in our churches. Frequently the administrative work of the congregation is almost wholly left without attention by the men in the membership who are best able to make such work effective.

It is a pathetic situation when the officers of the church, elders and deacons, are either chosen from the least efficient and least successful men in the membership, or, if successful themselves, they are indifferent to the business and administrative welfare of the church, and put upon the preacher a burden too heavy to be borne.

It is frequently the case that men who are successful in business, proprietors of factories, heads of stores, banks, or other aggressive lines of business, are unwilling to devote to the business of the church time and efficiency that would solve with scarcely an effort on their part the perplexing problems of organization and finance with which so many churches struggle ineffectively.

Such men go on devoting themselves to their own business, while the work of the church in which they might be experts is left in the hands of men either without business experience or occupying small places as employes, merely because they are willing to accept the responsibilities which the others evade.

Meantime the finances of the church are in a tangle. The minister's salary is unpaid. Needed repairs are neglected. The missionary offerings represent only a fraction of the church's responsibility, and the minister is oppressed with a sense of futility which presently drives him elsewhere, in the hope that he may find a church where there will be a fair distribution of labor, and where the business experience of the successful men of the congregation can be coined into church efficiency.

We are not overlooking for a moment the fact that in some instances the so-called successful business men in the membership of the church are no credit to its moral standards. It is too frequently the case that a man who is known both as a leading merchant, manufacturer, banker or professional man, and as a member of the church has a reputation for indirection, hardness of spirit, unscrupulousness in conduct, and even moral delinquency which reflects unhappily upon all that the church holds sacred.

It is far better in such instances that the church should rely upon the business abilities of less successful but more conscientious and exemplary men. Nothing is to be gained by exploiting those of unsavory reputation as church officials.

But there are plenty of successful business men who are at the same time devoted Christians. These men owe it to the church to accept office and to work at the task. Not until the manhood of our churches is awakened to the sense of responsibility for the welfare of the local congregation can any department of Christian work be efficiently administered.

This is the first duty of the brotherhoods, men's leagues and other organizations of the manhood of the churches. And it is a program large enough to give ample activity to the men in most of our congregations.

Such a program of church efficiency would lead legitimately to

coöperation with other such groups of men, in promoting the great forward movements of the brotherhood, and of the universal church for the realization of the kingdom of God.

Recent Excavations in Palestine

For many years biblical students have been looking to the Hill of Samaria with constant expectation of important finds whenever the excavator's spade should open up this wonderfully promising mound.

As is well known, Samaria was one of the most important localities through the long centuries of Hebrew civilization. The site was purchased by Omri, the father of Ahab, who removed thither the capital from the indefensible site of Shechem.

From that date onward till the destruction of Samaria in 772 B. C., the place was the center of political and social interest in the Northern Kingdom. After its destruction by Sargon the site remained desolate until rebuilt in the Herodian times, when it once more became a capital of importance, and was named Sebaste in honor of the emperor.

Herod the Great made it a beautiful city by his elaborate scheme of public buildings. And the remains of this period have been visible above ground in the form of rows of pillars and fragments of architectural material scattered over the place.

In 1908 Harvard University secured a firman from the Turkish government to conduct excavations on this site. During the past three years notable discoveries have rewarded the work of the excavators, although during the first year they were seriously handicapped by official opposition and bad weather conditions. The first important result was the disclosure of a great stairway, wide and impressive, with an altar at its foot, near which was a mutilated marble statue of great size. At the top of the stairway was a paved platform, and on the further side there were the massive walls of buildings.

It was believed that the statue represented Augustus, while the altar was probably constructed by the Herods, the stairway and platform belonging probably to later times. In 1909 there was excavated south of the platform a large structure which appears to be a temple erected by Herod in honor of Augustus. Underneath the floor level of this building were the remains of private houses of the Greek period, and still lower were found the massive walls of a large Hebrew structure, which, it is thought, was the palace of Omri and Ahab.

On the western side of the hill was found a Herodian gateway flanked by two great round towers. Near the village which now occupies a part of the hill was found an open paved space which was identified as the forum of Herod's city. Near it was a large building which was believed to be a basilica or church. There is no doubt that the finding of the Omri-Ahab palace is the most important discovery yet made in Palestine. The further investigation of this building occupied the explorers during 1910. Nearly one and a half acres have been exhumed, according to the report of Professor David G. Lyon, the director, who calls attention to the fine work of the masons as a sidelight on the attainments of Hebrew architects and builders in this early period.

Nearby, plentiful remains of pottery inscribed with Hebrew characters have been found, and it is believed that these come from the period of Ahab. The writing is similar to that of the "Moabite Stone" inscribed by King Mesha, a contemporary of Ahab. The names include many which have striking likeness to those found in the Old Testament.

The work at Samaria has been in charge of Professor George A. Reisner, who has brought to the enterprise the results of his long experience in similar work in Egypt. A correspondent informs us that reports and photographic illustrations will soon be ready for publication, according to advices from Professor Reisner. A recent article in the Harvard Review deals interestingly with this important find.

It is apparent that only a beginning has been made at this remarkable site. It is perhaps the best in all Palestine, because the remains of ancient life have suffered less from exposure and plundering than in other places where the soil has less depth, and where digging has been more or less constant, as at Jerusalem.

Missions are not an occasional duty, but the essential necessity of Christian life. It is not an exceptional enterprise to which man is occasionally summoned, it is the fundamental condition without which man cannot live. It is not like an army summoned once or twice a century to repulse a special foe, feeling itself unnatural, expecting from the moment of its enlistment the time when it shall lay down its arms and go back to the works of peace. It is like the daily activity of the city, taken up naturally every morning, constituting the normal expression of the city's life, never to cease while the city lives, the pulse which shows at any moment what degree of vitality the city has—such is the missionary spirit of the Christian Church.—Phillips Brooks.

The Longing for Christian Union—A Passion

"That the world may believe that thou didst send me." Unless the main purpose of the church is held steadily before us, there is danger that we shall mistake personal and sectarian ambitions for the longing after Christian union. The sin of sectarianism is that it hides the truth. Only those who put the emphasis upon service really desire Christian union. The Roman Catholic Church proclaims in season and out of season that it is willing and anxious to swallow up all the Protestant denominations. It concedes nothing. The Protestant Episcopal Church has equally benevolent designs. Other bodies of the Christians of like aims with the Catholics and Episcopalians can easily be found. It is doubtful whether discussion is doing as much for Christian union as some of us fondly believe. When union does come, it may then be seen that forces unobserved by zealous preachers of union have brought it about. Economic and political conditions are becoming unfavorable to sectarianism. The public schools, colleges, and universities are preparing the way for religious co-operation. With the increase of knowledge and of the spirit of service, men may become indifferent to distinctions which they now consider important.

If the churches are to be served in the ministry by the best type of manhood, denominational rivalry will have to cease. There is much serious work in this world for strong men. They are not attracted by the prospect of religious leadership in towns that have five or six or a dozen church organizations where one is sufficient for the needs of the people. A sensible young man may be excused for not believing the ministry offers the best opportunity for service, if all his knowledge of the ministry has been gained in an over-churched town.

Christian business men have reason to long for Christian union. They have to furnish the money for church buildings and for running expenses. They give for home missions. Why should not their money go into one building that is adequate for the uses of worship and instruction rather than into two or more inadequate buildings? Or why should a town have two good buildings when only one is needed? What is the sense in sending two or three missionaries into a new community when one can do the work?

Interest in education leads to interest in Christian union. By co-operation among the churches, colleges could be established and decently supported in all places where colleges are needed. In this way the opportunity to gain an education would be afforded to thousands of young people to whom it is now lacking. The appeal for funds would have much more force if colleges were located with reference to the needs of the people.

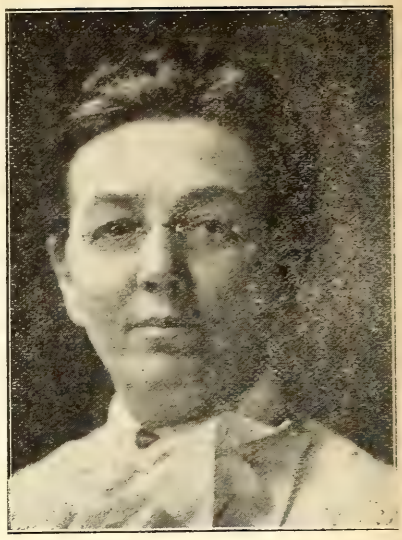
The supply of properly qualified Sunday-school teachers is limited. A good teacher should have the privilege of canvassing the community for pupils without the risk of arousing the wrath of superintendents and teachers of other schools. When one sees children in schools that have poor teachers and knows that good teachers might be had for them if unnecessary divisions among Christians did not exist, he is no lover of children if his longing for Christian union does not become a passion. The literature of the Sunday-school could be vastly improved if the same lesson helps and the same periodicals were used by a larger number.

Go to the juvenile court of Chicago. There you will see a Catholic priest whose business it is to look after delinquent and dependent children of Catholic parentage. He is prepared to take care of every child that has no relative or friend to look after it. Inquire for the representative of the Protestant churches. You will learn that Protestantism does not count for much at that particular place of need. United Protestantism would not neglect the children that are brought into court. The juvenile court preaches an eloquent sermon on Christian union.

Now may it not be possible that before we settle on the terms of Christian union, we ought to go to the courts where neglected children receive the attention of the state, to the communities where young people are growing up uninstructed, to the over-churched village, and to the crowded quarters of the city, and learn what sort of business the church of today has before it? Will not the essentials of our faith be more likely to appear if we emphasize the work the church has to do than if we debate the questions that disturbed the fathers? "The heart makes the theologian." The quality of the theology depends upon the interests of the heart. [Midweek service, April 12. John 17:15-23; 1 Cor. 1:10-15.] S. J.

Miss Mattie Pounds.

Mrs. Anna R. Atwater.



Mrs. J. M. Dungan.

Woman's Jubilee Reaches Climax

Missionary Enthusiasm Touches Highest Mark in New York City

BY MRS. MARIE V. BOWMAN.

The Woman's National Foreign Missionary Jubilee reached a climax in New York last week when about eight thousand women from all over the land foregathered and gave themselves heartily to a three-days' celebration of the first fifty years of woman's organized work for women and children in missions.

It was a great celebration—curiously great—in a historical sense, since it carried with it the most engrossingly interesting history of the century in regard to the development of women—not, strangely enough, of the women to whom missionaries have been sent, but of the women who sent the missionaries.

Woman's Changed Attitude.

From being uncertainly and feebly active in the great enterprise to which the women gave themselves one-half century since, they have found themselves in these closing days of the celebration of the history of the movement, in a wonderfully changed relation to the world.

They have found themselves a big part of that great moving force which is making the world's history, which is changing the place and power of womanhood in the world's work from the weakly subsidiary to the dependably forceful. And this has come through the divine leading in fifty years of service—not without heart-breaking failures, not without tears and night watches, for the vary souls of women were proving once more that the Lord gives for every service great measures of pity, love, and gifts of divine beauty in return.

Rich With Experiences.

The women who have been touring the United States, holding jubilees in each section of the country, all came into the New York Jubilee with fullness of heart experiences to report their work. To meet them came thousands of women from every part of the United States, among them some of the dear women who were in the movement from the first, and who, on Tuesday, came before a great audience in a "Pioneers meeting." One beautiful spirit who has found a whole life's joy in the work, spoke finely, in a good, clear voice of her experience, dating back to her departure for India in 1848, before a woman's missionary society was ever formed.

A delightful raconteur, she told of a four-and-one-half month's journey which had to precede the finding of a suitable place for work in India. Most charmingly she and four other ladies from seventy-eight to ninety-one years of age, related what the years had brough in changing cycles to them and how their eyes had seen the great work of missions come into its present wonderful development.

Denominations Left Behind.

It was significant that as these women and visiting missionaries from the field came before us with the story-telling of the half-century's history, denominations were left so far in the background they were not to be seen at all, and these women, whether Baptists, Methodists, Disciples or of whatever denominational shade, simply stood before the great audience as our women who had made history for us, just as Christians.

The first day of the jubilee had been given to the great missionary pageant which was most wonderfully shown in the Metropolitan Opera House and looked upon by four thousand people. The pageant was fittingly introduced by beautiful music given by the New York Musical Art Society, conducted by Dr. Frank Damrosch, and during the whole of the pageant a most reverent and quietly thoughtful feeling was maintained by the musical setting.

An Authors' Evening.

On Tuesday evening an "Authors' Evening" was given, introducing to an immense audience taxing the capacity of Carnegie Hall the authors of the books which have been given to the missionary societies of America by the wise planning of the United Mission Study Committee.

Miss Louise Manning Hodgkins sent a message. Mrs. Caroline Atwater Mason sent a long letter full of hope and encouragement, just as she was sailing to France to write her new volume of travel. Dr. Zwemer from far Arabia asked that Psalms 68-11 be read as his message.

The authors present who spoke to their long-time friends of the printed page now face to face were: Dr. and Mrs. Francis E. Clark, Mrs. Anna Brown Lindsay, Mrs. Helen Barrett Montgomery and the author of next year's text book on the comparison of Christian with non-Christian religions, Robert E. Speer.

Wednesday was given to a very interesting series of meetings intended to bring out the new features in mission—the modern organization methods necessary to the work as enlarged by the jubilee movement.

Conserving Jubilee Zeal.

It was decided to ask the Woman's Board to appoint members of a commission which shall have as its object the conservation of the immense energies developed by the jubilee.

It looked very much in these meetings as if we are on the verge of a complete federation of woman's missionary societies which will result in that large unity of forces which is one of the beneficent underlying aims of the Christian missionary enterprise. "That they all may be one" both across seas and here at home as well. It was felt that in more ways than one we were making history in this New York jubilee.

Hotel Men Surprised.

New York hotel men are about as worldly-wise a set of men as could easily be found, but even these blasé individuals have been the victims of a surprise this week when they were asked to furnish a really smart luncheon in four of the largest hostelries of the city in their most elegant banquet rooms to six thousand women!

Then when they found their corridors crowded with six thousand beautifully gowned, spring-hatted, smiling Christian women, we imagine they received a shock which it will take some gigantic affair to repeat.

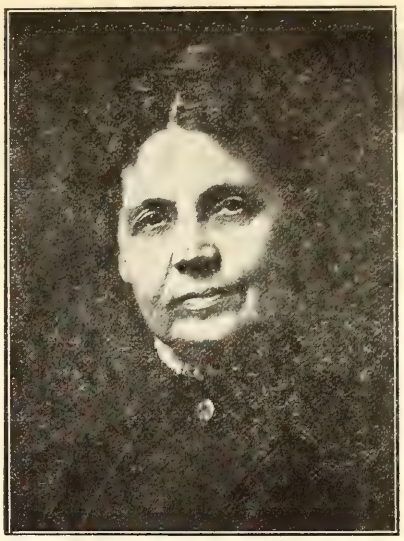
This is the largest woman's banquet of all history. The New York papers featured it with the heading, "Takes Three Hotels to Serve a Luncheon for 6 000 Women."

On Thursday, denominational rallies took up the morning hours and served to accentuate a fact which is being recognized, though tardily, by many bodies, namely, that interdenominational association makes denominational work stronger wherein it should be strengthened.

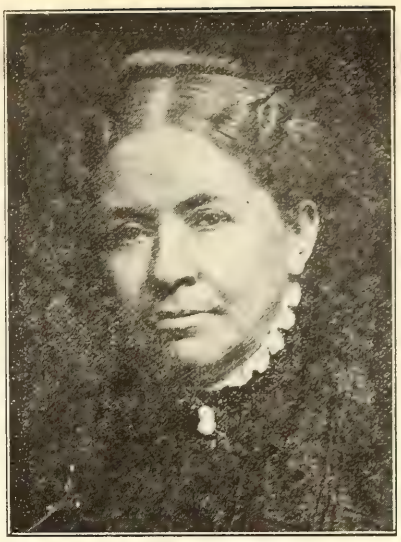
Christian Unity Note.

The note of Christian unity was struck strongly time and again. Our Miss Miller emphasized it often in her addresses, saying that it is impossible to carry denominationalism into foreign lands successfully, because they cannot comprehend it, nor see it as an

Mrs. Mary C. Craig.



Mrs. M. E. Harlan.



Mary J. Judson.

essential part of Christianity. She and Mrs. Montgomery both said we would never have, in China for instance, Methodist Christians, nor Baptist Christians, nor, in fact, any kind of Christians but just Chinese Christians. Mrs. Montgomery said, "We don't go there to establish Churchianity, but Christianity." The flavor of the Edinburgh spirit filled this gathering—the great spirit of Christian unity.

Almost a Million Raised.

The last evening was given to a mass meeting in Carnegie Hall, which again was filled to overflowing, so that large meetings had to be held in nearby places. At this meeting the reports of gifts as far as received were announced. The amount not being complete, but aggregating in cash and pledges over and above the regular offerings of the Woman's Foreign Missionary Societies, $870,456.90. It is expected the Million-Dollar aim will be realized before the close of the year.

We were cheered by the result of the considerable efforts on the part of our women of our own church in New York district.

Out of $130,560.00 given by New York women, our own part of this offering was $6,550.60. Will you notice the proportion and then remember the struggle which our New York churches are undergoing—and help these people.

Disciple Women Active.

The ladies of our own churches led by Mrs. Wm. Bayard Craig, Chairman for the Disciples, and ably seconded by many fine women, made the stay of the Disciple members in New York most pleasant.

Receptions were held for the women of the Christian Women's Board of Missions which proved most delightful. Mrs. Harlan, Mrs. Cunningham and Mrs. Wells being present from the National Board.

The results of this series of Jubilee meetings cannot, of course, be told or even estimated. Like the Layman's Missionary, and the Students' Volunteer movements, it will be farther reaching than we can see with our limited vision, but sometimes a larger vision comes to us, and we pause on the mountain top to which we have been caught up, and contemplate in our dim and unrealizing way the march of the forces of God toward that divine completing of the task which has so long been the "unfinished task."

Shall we finish it under His guidance in this generation?

SKETCH OF MRS. HENRY W. PEABODY

BY MRS. HELEN BARRETT MONTGOMERY.

The victorious progress of the Jubilee has been made possible by the devoted enthusiasm and energy of many women; but it detracts not at all from the credit due the many to recognize that without the initiative, spiritual vision and persuasive eloquence of Mrs. Henry W. Peabody the Woman's Jubilee would have been impossible.

For ten years Mrs. Peabody has been a member of the central committee for the United Study of Missions and for nine years its chairman. This interdenominational committee was formed at the time of the New York Ecumenical Conference in 1900 under the chairmanship of Miss Abbie Childs for the purpose of uniting the women of all denominations in the more serious and comprehensive study of the mission fields of the world. Each year it has published a widely used text book covering some phase of mission study.

First Thought of Jubilee.

The topic selected for the present year's study was the story of the organized work of American women, done during the past fifty years, for the women of non-Christian lands. It was after this text book, Western Women in Eastern Lands, was already in press that it occurred to Mrs. Peabody that the fiftieth anniversary of the granting of the first charter to a Woman's Missionary Society by the state of New York ought to be fittingly celebrated. Calling her committee together she rapidly sketched her plan for a series of meetings in strategic centers from the Pacific to the Atlantic. The plan as she outlined it was virtually that which has since been carried out.

Difficulties in the Way.

The Central Committee took up the project with enthusiasm and authorized its chairman to enter into correspondence with the forty-four Woman's Missionary Boards that have been the outgrowth of fifty years of missionary activity in the various denominations.

Most people recognized the value and beauty of the idea; but many feared that the obstacles were too great to permit its successful realization. The shortness of the time, it was late in April and the meetings must begin early in the Fall; the difficulty of finding the proper leaders over such an extent of territory; the absence of any general organization; the lack of funds, all loomed large to many.

Here was where Mrs. Peabody's contagious faith and superb executive ability came into play. She encouraged the doubting, pointing to the fifty years of organized work that had given us trained bodies of women in every State, who only needed to be brought together for interdenominational activity. She got out tentative plans of organization and sent these broadcast. She began to correspond with prominent women in thirty cities. From the quiet home in Beverly a thousand currents of activity were started by an energy that never flagged under the burden of a correspondence that would soon have staggered a weaker woman. All through the Summer she explained the plan, encouraged and enlisted the rapidly increasing army of workers in many cities. The difficulties of getting a national movement under way in such short notice were really appalling, and would have daunted any leader without the audacity of faith which Mrs. Peabody possesses.

Difficulties Overcome.

Little by little the difficulties were surmounted as the splendidly equipped women were brought into the committee work of the various centers. Under their skillful hands the simple plan sketched by Mrs. Peabody was expanded and diversified into the strongly individualized Jubilee meetings that have gone on in triumph from city to city.

Yet, throughout the rapid course of the Jubilee as one who directs the swift course of a canoe on a sinuous river, Mrs. Peabody has been at the helm. Her patience, her tact, her tireless industry, her deep consecration have been indispensable factors in the success of the whole. A hundred times the movement would have been wrecked by its own weight and momentum had it not been for the quiet woman at the center telegraphing, telephoning, sending out letters and bulletins, untangling difficulties and making straight a highway.

Traditions of Study and Service.

A brief sketch of the remarkable woman who has been the inspiration of the Jubilee will be of interest to many. Lucy McGill came of a family that had inherited traditions of study and of service. Her girlhood was spent in Rochester, New York. Upon her marriage to Norman Waterbury she went to Madras, India, where she spent seven years of fruitful service. Her singularly winning presence and rare social charms gave her entrance to many homes difficult of access, and her broad sympathies and genuine democracy made her not less beloved by the poor outcast people.

Upon the death of Mr. Waterbury she returned to America, and shortly after was made Home Secretary of the Woman's Baptist Foreign Missionary Society. In this office for nineteen years she was the moving spirit of this great missionary organization. Her skill in editorial management was shown in

Miss Florence Miller.

Mrs. Henry W. Peabody.

Mrs. Helen Barrett Montgomery.

her management of The Helping Hand, the organ of the society. Its freshness, interest, attractive print and illustration won an ever increasing list of subscribers. Under her management, too, the leaflets issued by the Board won a reputation even in other denominations for their good taste and a certain distinction in type, paper and illustration that made them look "interesting." Under her inspiring leadership the missionary work among young women and children received fresh impetus and expansion.

After nineteen years of service that had made her the most widely beloved woman in the Baptist Church, she laid down her official duties to become the wife of Henry W. Peabody, a man distinguished in many lines and one with her in devotion to wide interests of the Kingdom of Christ. Two years of ideally beautiful married life were given her, years crowned with the happiness of ministering together. Upon the death of Mr. Peabody, she took up her life with wonderful courage and unshaken faith. The biographical sketch of her husband which she wrote for private distribution is the story of a noble life nobly told.

In her beautiful home in Beverly, Mrs. Peabody gives her time, strength and money unstintedly to the service of the Master. No business man goes with greater regularity to his office than she to her desk each morning to dispose of the mass of correspondence that comes to her from all over the world.

MRS. HELEN BARRETT MONTGOMERY

BY MARY RIGGS NOBLE, M. D.

Two names are constantly associated in speaking of the Jubilee celebration, that of Mrs. Peabody, the general to plan the campaign, and that of Mrs. Montgomery, who not only aided in the planning but whose personality has been the one around whom the celebration in each city has centered. Mrs. Montgomery's unique preparation for doing just the work this Jubilee called for includes many various activities, and her acquaintance with conditions in many lands, gained by study and travel, her grasp of the unifying factors which make of this wide and various earth one unit, her sane and brilliant handling of the facts and arguments which bring, first, a hearing, and then, a conviction that she is right, on the part of those who listen to her, has won to the missionary cause, whose Jubilee is in progress, thousands of persons who needed to be persuaded, by a cool, calculating and intelligent handling of data, that the department of modern missions should have the co-operation of all Christian people.

Educated at Wellesley.

Mrs. Montgomery was born in Ohio; was educated in Wellesley College, where her record showed unusual mental acumen, and of that College she is now a Trustee. Her civic activity in her home city of Rochester, New York, especially in educational reforms, includes ten years of service on the Board of Education, together with constant and radical agitation in creating city ideals leading to practical and pronounced betterment of conditions for all classes. This brought her into prominence as a club woman and she was made President of the New York State Federation of Woman's Clubs.

after college gave her preparation for lecture work in the field of University extension. Her lectures on Florentine Life and Art revealed once more how many-sided was her mind. Of late years her close connection with the work among college women, in Mission Study Classes and Summer Conferences, has given perhaps as great an opportunity to judge of how broad was her vision, and how high her standard for world responsibility, as any work she has done.

Not long after finishing her college course she was married to Mr. William A. Montgomery of Rochester. Her ideally happy home-life, the oneness of herself and her husband, in their church and city and wider activities, are a beautiful commentary on the best American home life. To the friends who are privileged to know her at somewhat closer range, her delight in domesticities is beautiful to see. She loves the compounding of mint, anise and cummin as well as delving into the profounder matters of the law, holding a just balance in relative values. In their home in Rochester there live, with Mr. and Mrs. Montgomery, both his mother and hers. Their daughter is in Wellesley College.

Literary Activities.

As a writer of unusual force, Mrs. Montgomery was chosen to be the author of two of the United Mission Study Books. The one for this year, "Western Women in Eastern Lands," is one of Macmillan's six "best sellers." She is co-editor with Mrs. Peabody of "Everyland," a children's missionary magazine of such interest that it is said that grown-ups seize it when it comes into the home and the children have difficulty in claiming their right. Mrs. Montgomery is editor also of "Helping Hand," and an occasional contributor to current literary publications.

Her gracious and winsome manners and vivid personality are beloved characteristics of her rich nature, together with a rarely sweet spirit and abundant physical energy. Her consecration and sympathy leads her to do her particular share of the world's work supremely well. Exercised over all the great questions of the day, she delights in a "tabasco dash of argument." She is a sincere and aggressive believer in democracy and human brotherhood. She is self-poised and calm and possesses a soul fitted to behold visions. Withal, she is a profound optimist and a listener to "sky-born music."

Whose Child is Crying?

The cry of a child is heard. Every ear is alert, and every heart answers. Whose child is it? is the thought in every heart, even the words on every lip. The course of action is determined by the answer. If it is our child that weeps, we silence its sobs with the kindest words. If it is our child that is hurt we bind up the wounds with the tenderest touch and we kiss away the pain. If it is our child that is sick we patiently watch through the weary hours of the night, anticipating his every need. If it is our child that is lonely we fold him tenderly to our hearts until he is lonesome no more.

But suppose it is somebody else's child. Suppose he is an ill-kept, dirt-covered, neglected child of the street, then what is the answer to his cry? When he weeps he often receives blows. When he is hurt there is none to pet. When he is sick there is none to heal. When he is lonely nobody cares. If he is tired and fretful he has a filthy bed, for he is nobody's darling.

Yet these children that we call our children and nobody's children are God's children. Does he care about them? Does he love them? Would he have us treat nobody's children with the same tenderness and love that we treat our own? We are untrue to nature when we fail to love our own children. We are untrue to Christianity or Christ when we fail to love the orphan child. Jesus said, "As my father hath sent me, so send I you." He wants to bless the neglected lives of nobody's children, but he must do it through us. Shall we be true to him?

Your answer to the Easter call of the National Benevolent Association is your answer to the cry of God's children.

Divided Christendom Not Unmixed Evil

Lessons on Unity Learned Through Divisions

Further Contributions in Symposium Begun Last Week.

Christ's Ideal Not Ecclesiastical

The primary purpose of the church is to create character—to make men and women. From her long period of division she has been learning that the great denominations succeed about equally well in this accomplishment, and therefore that the denominational differences are not sufficiently vital, or of such a nature, as to incapacitate each denomination for performing in so far this heaven-appointed function. If the tree is to be known by its fruit, then we cannot identify the true church with any one denomination to the exclusion of the others. Again, the true church must be large enough to include all Christians, and therefore larger than any one denomination.

Another lesson we have been learning is that if the tree is known by its fruit it does not make so much difference who planted the tree, or what system of pruning was used etc. The one chief concern and satisfaction is the fruit yielded. And so the very fact that the various denominations produce the Christian character and life, indicates very clearly that the divisive things, the things which have produced, and today continue, these different bodies, such as dogmas, ordinances, and politics, are not the things that produce Christian character, or shape the Christian life, and should not therefore be allowed to stand in the way of Christian union.

While the church has been learning these lessons she has also been learning that the social ideal of Jesus was not ecclesiastical. That ideal was the Kingdom of God; that is, a social order in which, in all departments of life, God's will is done on earth as it is done in heaven. This kingdom is larger than any one denomination, and as the denominational leaders have seen this they have begun at once to subordinate the denomination to the Kingdom; and as the leaders in the different denominations have come to see this, they have been led irresistibly to see that the Kingdom is larger than all denominations combined and hence larger than the church universal. Through this conviction they have been led to see further, that after all not the church, but the Kingdom is the vitally important thing. And the church, so long self-centered, has at last come to see that it is but one of God's chosen means for the realization of the Kingdom in the world.

It is this social ideal that staggers the divided church; that is aiding her to realize that unity of faith already exists as well as unity in primary purpose, namely, the creation of Christian character, and the Christianization of the social forces of our day; and that the unity that still tarries in its coming is unity of action, unity in conquest, unity in the great task of social regeneration. This unity lingers along the path of progress because of an over-emphasis, an over-valuation, of the things that divide.

What bearing now do these lessons have on the problem of ultimate unity? They show us: (1) That union will never be realized by one denomination's absorbing the others. (2) That the union to be realized will not be on a basis of authoritative creedal statement, or agreement in the observance of the ordinances, or uniformity of polity. (3) That unity will be the product of a process of growth, not the creation of church councils by vote. (4) That the basis of *ultimate* unity will be just the basis of *present* unity, namely, personal loyalty to Jesus Christ and his social program, the realization of God's Kingdom on earth.

T. E. WINTER.

Fulton, Mo.

The Indispensable Grace of Tolerance

The recent conferences in New York in the interest of Christian Union, in which our own committee was prominent, opens a new chapter in the history of our Christian union efforts. The expression of ideas covered a wide range and were not limited to the lines of the question with which the conference started. It is a good idea to continue the conference in our own papers, it may deepen among us the desire for Christian Union and that after all must be the foundation of success.

We seem to have learned:

That a divided protestantism is too weak in spiritual power and resources to win the world. See New York City as an illustration.

That each denomination has developed some truth in its own history and experience that will enrich the future united church.

The importance of our own conscientious convictions to us teach us that we must respect the conscientious convictions of others.

That conclusions which now seem unalterable to some of us may be changed because a full and more thorough study may modify the basis on which our present conclusions rest.

That Christian union does not mean uniformity in ritual, in forms of worship, or in any of the matters that belong to the realm of congregational freedom.

That there is a distinction that must be recognized between the vital and the formal in the Christian religion. Jesus emphasized the vital things.

That, and this is the most important point, the great thing needed just now is a rise of the tide of brotherly love in the hearts of Christians. We need a real, sure enough love for the other fellow who has been trained in a different religious school, a patient, sympathetic readiness to hear his side of the question and a successful effort on our part to see the problem from his view point. The problem of a universal church broad enough to include all races and all temperaments, making room for the lessons learned in 1900 years of history and for an ever expanding future, is so large and so complicated that only the thoughtless or superficial can be dogmatic and cantankerous in discussing it.

The dominion of a divine love and a spirit of teachableness were so marked in the recent conferences; there was such unfailing courtesy and gentleness, along with a frank and virile recognition that conscientious convictions must be respected, that it seemed like the dawning of a new day of real Christian brotherhood.

Finally, we seem to have learned that until we can confer on the Christian union question either in public or in private, in the most courteous and considerate manner, we are not ready to confer at all. No possible mechanism or outward pressure will unite the people of God if the essential brotherly love be lacking. A marriage without love is not a blessing.

We are the only large religious body that originated as a Christian union movement. We would be recreant to our leaders and their ideals if we held aloof in the Christian union movements of today.

WM. BAYARD CRAIG.

Lenox Ave. Church, New York City.

To Distinguish Essentials and Non-essentials

The church has learned by her long period of division to distinguish between the essential and the non-essential in Christianity. In studying the causes of denominationalism we find that they are based almost completely upon the things that are in no sense essentially Christian. We have been forced to ask the question "What is Christianity?" and in answering it have discovered oft times, to our great surprise, that much that we considered Christianity has very little relation to it. Forms and church organization, denominational names, forms of public worship, creeds, theologies, many tests of fellowship, are now seen to be inheritances of the religious thinking of the past that has served its day and is hampering the larger life of the church in this age. We have also learned that modern denominationalism is fundamentally based on a false premise. That premise is that Christianity in its theology, liturgy, church polity, creedal statement, biblical interpretation, ordinances, forms, tests of fellowship, etc., has but one divinely authentic form. Each denomination claims for its particular expression of Christianity the honor of being that form, whereas, on the contrary, we are learning today that our denominationalism is built up on differing religious experience. We are seeking to find out the common element back of them all. We are finding that much of our modern religion, to use a phrase of Prof. James, is "second-handed" and very unreal. It seems to me, therefore, that we have learned by sad experience of sectarianism, the valuable truth that the Christian experience is not a thing one generation can formulate into articles and try to force every succeeding generation to subscribe to, but that the ultimate church must grant a place within its fold, not only for what we may call the varities of Christian experience, real, genuine and sincere, but also for the ever-changing and ever-enlarging experience of each new generation. In a word we have learned: First, the waste and wrong of the divided church. Second, the non-essential nature of much that causes division. Third, that Jesus spent his life battling against a crystallized institutionalism very much like the modern church. Fourth, that men in all honesty have Christian experience of widely differing forms, but essentially Christian. Fifth, that Christianity does, and must recast itself according to the needs and the larger vision of each new age.

Bloomington, Ind. JOSEPH C. TODD.

Impotence in Presence of Human Problem

The church is beginning to learn that in her divided condition she is unable to carry out the Lord's commission to evangelize the nations. The foreign missionaries have long felt that the divisions in the church are blocking the progress of the kingdom and they have been pleading for closer unity. They have felt that only a united church can hope to make progress against the combined forces of heathenism. The enormity of the task which the churches in the foreign fields have undertaken has made them forget their differences; it has made them deplore the divided condition of the church and long for closer unity.

The necessity of meeting the situation is forcing the churches in the foreign fields to

(Continued on page 14.)

Our Readers' Opinions

Distinction Which Does Not Distinguish

At this time when it is sought to make federation practical, when organic union is being urged in many quarters as the ultimate end of federation, when various denominational anniversaries are being celebrated, and when the whole church is being called upon to gird up its loins for a more vigorous prosecution of the work to which it is called, we naturally hear a good deal about "distinctive principles." Every few days some timid soul, fearful that in the general awakening the particular position of his church may be lost sight of, rises up to proclaim its "distinctive principles." And when so many distinctive principles are being promulgated, we have some very amusing illustrations that there are very many distinctive principles which fail to distinguish.

One of the most amusing illustrations of this which has come under observation is the case of a contributor to *The Standard*, a Baptist paper, being called to book by the editor of *The Christian Century*. Some of the distinctive principles claimed by this writer for the Baptists sound so much like the distinctive principles claimed by the Disciples, or Christian church, that the editor of The Christian Century "feels amply protected against the charge of sectarian animus in subjecting them to the criticism which they deserve." And what he has to say is a plenty to give all of us pause in our zeal for setting forth distinctive principles.

It would be very hard to show that the consciousness of any denomination is affected by "a new emphasis of missions," "a new appreciation of education," or "a new recognition of social service" in a way to distinguish it from all others. With our various missionary anniversaries, laymen's movements, jubilees, etc., the denominations have been fairly falling over one another in their efforts to proclaim their new zeal for missions. There is scarcely a denomination so poor as not to have a campaign of some kind or another for educational endowment or better educational methods. And as to social service, they are all waking up to a new recognition of it, whether they are fully conscious of it or not. Indeed, so general is this recognition that a recent speaker at a denominational anniversary, hot-foot after a distinctive principle and "jester bleeged" to have one, made bold to claim for his church the distinction of emphasizing the spiritual life as distinguished from the new idea of social service! No church thinks of neglecting the spiritual life for social service, but all are seeking the expression of it in social service.

When we come to consider fundamental distinctions between evangelical denominations we are harder pressed than ever to find any. All are agreed as to "the supremacy of Jesus," which is the main thing, and "the authority of the Scriptures." We may make our confession of these fundamentals with slightly varying emphasis, which means that as furnishing denominational distinctions they are degraded to mere shibboleths. These are the fundamentals of the Christian faith, and since all evangelical denominations maintain these, the search for fundamental distinctions must prove fruitless.

Why shall we not be frank, and admit that the things which are keeping us apart are things which might be surrendered without impairing the integrity of Christian truth? The distinction between denominations today must be sought in matters of forms and ordinances, genius and spirit, polity and policy. If we had less talk about our distinctive principles, which for the most part is distinctive nonsense, and more consideration of our substantial agreements, we should come much nearer to fulfilling the divine ideal in our work together for the advancement of the kingdom of our common Lord and Christ.

—The Presbyterian Advance.

The Work of the State Secretary

Editors The Christian Century: I read with interest the letter from Secretary L. E. Murray, of Indiana, in your issue of March 2. I feel that Mr. Murray has the right viewpoint in regard to the work of a state secretary. We have come into a time in the development of our religious life and church work when narrowness of vision is the greatest hindrance of all. The men, who have been missionary secretaries in the past, have been earnest and consecrated men. They have dealt with the problems of their day in a masterly manner; but, the problems of that day are not the problems of our day. Yes, the secretary should be a specialist, and should have a large grasp of the problem of gospel extension. He should be the right-hand man of the secretaries of our general societies, giving his efforts at the proper time toward the increase of interest in their peculiar lines of work. He should stand shoulder to shoulder with the pastor in the missionary education of the congregation.

The office of missionary secretary in a state today is pre-eminently an office of administration. His best work and most practical help cannot be in the direction of holding protracted meetings, or even individually establishing new churches. This work should be done, but he should operate through others, doing the administrative and executive part of the work only.

The educational viewpoint in all our church enterprises of today, is the only viewpoint. We have the people—they have the means and the ability, but it is necessary to stir them up through the demonstration of knowledge and the personal touch of enthusiasm, that the great work may be accomplished. I am of the opinion that the secretary should keep close touch with the churches in his district, not for the purpose merely of raising money for state missionary work, but for the purpose of arousing and stirring them to a larger vision of things. Too long have we followed the plan of agitating from the outside instead of putting into operation forces that would ferment from the inside. In other words, the outside worker has gone into the local congregation, and with a message for the moment, has aroused to a pitch of enthusiasm, those who could be thus reached, and large offerings have been gathered for special work under such a plan. Through the educational process, the local forces will be aroused, and while the man from the outside with the message is needed yet, his message should find its crystalization not so much in the immediate giving of larger sums, as in the arousement of conscience to organization, so that the work will continue regularly and not spasmodically. I believe that no more important work can be done by our state secretaries today, than to plan an educational campaign for the purpose of teaching all the churches and reviving them into larger life through local inspiration and organization. If this is done with emphasis upon the world-wide problem, there will be no question about this, or that, or the other interest receiving an undue emphasis or lacking proper recognition. I like the watchword presented by Mr. Murray—"Education, Unification and Enlargement." Our churches and pastors never will have a larger vision of things unless our state and national secretaries can have that vision themselves.

We need men perhaps, to specialize on state work, on city work, on home work, on foreign work, on church extension and benevolence, but we need men, who, while specialists in all these lines, will recognize that it is all one work: while there are times when larger emphasis should be laid upon the one thing, yet, upon the whole all alike occupy an important place in the economy of our church life. Larger men with larger vision and a realization of present day problems and needs will solve the difficulties of missionary enterprises. We are having an increasing number of such men come into this special line of work today, and I am sure that every secretary in our ranks will be glad to welcome Mr. Murray with his great vision and splendid grasp of the real situation, as indicated by his article in The Christian Century.

F. W. Emerson,
Los Angeles, Cal. Secretary.

New Testament Meaning of "Baptize"

In New Testament times the Jews did not generally speak Greek, but for brevity in the following it will be assumed that they did speak Greek.

In Luke 11:38 and Mark 7:3-5 the word in question denotes the washing of the body for the purpose of cleansing it. From the passage in Mark we learn that the word was used of the washing of various utensils, as well as of the body. These washings seem to have been done very frequently, indeed more frequently than any other act in a Jewish household. As the act was so frequently done the word expressing it must have been in almost constant use. The act and word were not of recent introduction. In the time of the Book of Judith, perhaps a century B. C. we find this same word designating the same act. Briefly we may say that the Jews always practiced washing of body and of utensils and always used *baptizein* to express the act. If this were a rare word used but few times and then in doubtful contexts, there might be some question about its meaning. But no word was used more frequently and no word is more definitely defined by context and history of the times. The word then means to wash, but some times it would be well to translate with to bathe, which does not change the meaning in the least. After singing "Wash me" and reading "Wash thine heart" so long one should not hesitate at "I indeed wash with water but he will wash with the Holy Spirit, but to many people it would sound better to say, I cleanse with water but he cleanses with the Holy Spirit.

The above needs no corroboration. It stands on the firm rock of historic interpretation. But the following confirmatory facts are nevertheless added. The fact that the multitudes went out so readily to John proves that his washing did not differ in form from the traditional Jewish washing. The only reasonable translation of Acts 22:16 is, Arise and bathe thyself, and of 9:18, He arose, bathed himself, took food, etc. In the Acts of Paul and Thecla, which was long considered part of the New Testament, Thekla designates the same act by *louein* and *baptizein* which act was by description self-washing. Justin said in about the year 160 that self-washing was the practice of the church. Rom. 6:4 and Col. 2:12 when properly rendered and explained confirm the statement that *baptizein* meant in New Testament times to wash.

H. C. Garvin.
Eldon, Mo.

Rainier of the Last Frontier

BY

JOHN MARVIN DEAN

AUTHOR OF

"THE PROMOTION, ETC."

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CHAPTER XIX (Continued).

American girls are teaching Visayan schools from Iloilo to San Jose de Buena Vista. Railroads are being projected through the heart of the island. Erstwhile insurgent leaders are now rivaling one another in raising sugar or running for office under the civil administration.

Down out of the mountain of Negros and over the blue waters of the strait, comes Rainier into the changed streets of Iloilo. He, too, is changed. His frame is hardly more than clothed with a wasted and fever-worn body. His skin is blackened by the winds and sunlight of the mountain crests. His clothing is a miracle of patches. But his step, as he walks gravely at Waxfield's side, is steady, and his eyes burn with resolution. Those profound soul-processes in the depths of a man that only solitude and self-denial can invoke have intensified and sifted and refined the man until, in all his pathetic rags and with his long heart-hunger blazoned on his sunken face, he yet walks with the authority of a prince among men.

Chalmers, third custodian of the precious, frail message of five years ago, having had many debates with himself as to the likelihood of that envelope ever being touched by the hand of the man whose name was written so daintily, yet so firmly upon it, is lounging within his railing at the postoffice.

Only yesterday he had lifted the missive from its special pigeon hole, and felt his traitor heart grow tender in spite of his unbelieving mind.

"He's as dead as Socrates," he muttered with an impatient shake of the head. "But it's enough to pull him out of the dust to have that waiting for him." And now in a very prosaic way two men enter the office, and in a veritable daze he hears the introduction by Waxfield and hands over to the quiet man from the crater-camp, the letter with its yellowing of the years. He is enough of a man to motion Rainier into an inner office where he may read his message alone. For he sees something so glorified in the countenance of the rescued man that the tears fill his eyes.

Let us take a great liberty indeed and look over the shoulder of Clark Rainier as he spreads out the letter and reads:

Iloilo, December 20, 1902.

"Dear Friend:

"My heart is breaking today, for the Brigade sails away tomorrow and I am going to leave you far off in the mountains with our enemies. The troops have scoured the whole Island of Panay, they tell me, and they say that you are reported as dead by the 'amigos.' But, of course, I know that you cannot be dead. God, in his justice, would never have allowed so great a sacrifice to be made to save a worthless life, such as my own. No, you are not dead. And I am writing this to tell you that when at last you come back to us out of the mountains and find us all gone back to God's country—that when you do come back you may know that over on the other side of the seas I shall be loving my hero with my whole heart and praying that he may love me in return.

"Oh, it is a strange thing for me to say this to you. And perhaps I almost believe that you will not come back and thus I dare to tell you that I love you.

"But, no! You will come back to me some day, my hero. And I shall be waiting for you.

"God bless you, Clarke, and keep you, until we meet again. Benicia Royce."

CHAPTER XX.

"There Is But One Rainier."

For years Rainier's world had been rimmed by the jagged edge of Calabang volcano. Those same years took Benicia Royce twice around the planet and enrolled her high upon the list of America's famous daughters. She had followed the Ninth Infantry into Tientsin and Peking. She had won the Order of the Rising Sun from the Mikado in the Manchurian hospitals, she had found herself at the head of a detachment of veteran nurses in the first battle with yellow fever on the Canal Zone in Panama. Such experiences may harden or demoralize. In her case they had acted as a mysterious alchemy in ripening her womanhood to its finest fruition. Her sixth year found her back on special duty in the United States and queen in her own right of character over a world-girdling kingdom of ardent admirers. There were Panamanian cabinet officers, Japanese army surgeons, American physicians, colonels of a thousand men, war-correspondents and Washington officials who found their sole unity in their reverence for Benicia Royce. It became common knowledge, too, that reverence sometimes ripened into something far more ardent. Gallant attacks on the citadel of her heart were watched with surprising interest in one war zone after another. The end was ever the same and only those of the "old brigade" could understand the cause of so many shattered hopes.

Old Pap Gallahorn of the Sixty-first became at times the mouthpiece of a whole division when, after hearing the story of the latest refusal, he would open his leathered old lips and say, "It's few of these gay boys as knows they are fighting another man's ghost. Show her a corner of Rainier's casket an' she might have any one of a dozen of them. They're good enough men in their way. But her heart is up in the musty mountains of old Panay."

And now comes over the cable to Manila, to Hong Kong, to San Francisco, to all the world, vivid sentences of a man's rescue from the crater of Calabang. Soon there are columns about Calabang, about Fagan's suicide, about the reappearance of Rainier amongst his fellows. Dispatches describe him, quote him in interviews, speak of his wasted figure, his rags, his sufferings of mind and body, his plan for an immediate return to Seattle.

Seattle? Yes, there can be no doubt. At least three papers agree that Rainier is invited by urgent wire back to the impulsive arms of a certain uncle, prominent in Seattle real estate.

And here is Benicia, at the very moment of all this featuring of Rainier in the daily press, speeding under government orders from the Presidio at San Francisco to special duty in the Model Army Hospital on the very grounds of the Alaska-Yukon-Pacific Exposition, itself within the actual civic boundaries of that same city of Seattle.

Steamers are poky things and trains are easy victors! It was Benicia's part to wait four long weeks in Seattle while her lover came slowly to her across the vast Pacific. Outwardly those four weeks were active enough, for the inspecting eye of the general public was already upon the government exhibit, and much remained to be done after her arrival at the Model Hospital. But outward duties were welcomed with an eagerness that betrayed her intensity of mind in these days of deferred consummation. The quiet faith that Rainier was not dead but still living now changed into a storm of inner emotions. Six years of battling with doubts was victoriously over. Was there any good reason now why she should not creep off duty to weep, to fear, to accuse herself of hopeless delusion? When all the world said, "He is dead," she found herself commanded of bitter necessity to cry against their certainty with her piteous hope. But now that all the world said, "He lives and is coming nearer every hour," she could afford to indulge in the sorely needed luxury of fears and tears! It was impossible that he should still be alive. It was fearful to think that he might be alive and yet be another man than the one she had left in old Passi. Though he lived and remained the same would she not be foiled of his face by new calamities?

Each morning found Benicia weak with her nightly vigil of miserable emotion.

But God, who puts within the heart of a noble man or a gracious woman all the possibilities of refined suffering is able to adjust the load and time the carrying of burdens to the coming of relief. He locked the storms in the vaults of the winds and smoothed the sea before a good ship's prow and gave to an enthusiastic shipload of trans-Pacific passengers their first sight of Cape Flattery under a cloudless sky. Then came an eager moment when steamer nestled into dock and all formalities were over. And then a man, still strange in clothes that fitted Oriental ideas of tailoring, sprang down a gang-plank, greeted old friends and became wonderfully wise in ten minutes through a sheaf of yellow telegrams joyously thrust into his shaking hands, by cunning comrades of the old newspaper fellowship.

Wise lads, those newspaper boys. They just gave him the evidence, hauled him to an Exposition car, and waved him on board without a word.

There was a crowd on that car and Rainier was compelled to stand up. He felt wonderfully glad that he was alone and he read his yellow slips of cunning direction with a fearful mixture of cowardice and elation.

"Model Hospital, Government Exhibit, Facing Formal Gardens," he read and when the car slowed at the busy turn-stiles he did not give the tribute of a single look at all the carnival wonders about him but swung boyishly off the still moving car, passed through the gates, tore through the crowds on the "Pay Streak" and marched, with his heart acting like an anarchist, up to the little white Model Hospital.

It was a miracle that he found himself able to pronounce her name. The Japanese porter made him do it three times and then announced that Miss Boyce would not be on duty until six o'clock. He did not know her whereabouts, but she was fond of walking in the Formal Gardens before coming on duty. He might find her there.

And (blessed be that stolid porter!) it was there that he found her.

The Formal Gardens stretched out from the great central group of white buildings toward the distant lake. Beyond the lake were the blue foothills of the Cascades and piled high above the hills was the matchless white mass of Mount Rainier. It was a good omen—that great name in the southern sky.

And now along a flower bordered path he caught a glimpse of a little figure in nurse's blue. He quickened his pace and she turned her face toward the aproaching man. Her cheek went white with recognition.

"Benicia, O Benicia!" he cried.

Perversity seized her and she turned to flee. It gave him the courage he needed. One strong arm caught her around the waist and detained her. His free hand gently tipped her face up to his. Her eyes were closed, but her pallor suddenly changed to a mantling rose that matched the soft pinks on the far-off snowy flanks of the mountains.

"It's five years since—since you wrote it, Benicia. Does it still hold true?"

His voice was shaking, and drawn toward him, she found her faintly protesting hand pressing lightly against his heart. She would have been less than a true nurse had she not noted, even in her confusion, the fierce beating of his breast.

"Does it still hold true, Benicia?"

"It does, Clarke," she said, and hid her face in his breast from a rain of kisses.

* * * * * *

T'was a good hour after that eclipse of Benicia's face that conversation permitted an allusion to plans for the future.

"There is five hundred dollars in my bank account, dearest," she smiled.

"And there is my prosperous Uncle Jimmy" laughed Rainier. "He thinks I have an incurable wanderlust in me. And I have, Benicia. I'm going to bring him tomorrow to see you, sweetheart, and after he has had one good look at you and has lost his head, I will inform him that the International Committee of the Young Men's Christian Association has offered me a place in their Foreign Department. Won't dear uncle bounce with indignation! But we won't care, will we Benicia? It will mean good, hard, earnest work for the Blessed Savior in Pekin, or Ceylon, on Singapore or Calcutta. But it will mean a little bungalow dear, and the sight of the palms and the far away peaks over the sea."

"Don't say 'mountains,' dear," she shuddered. "They make my heart break again with the thought of all you suffered for my sake."

"Don't feel that way, dear girl" he said, smiling into her earnest, adoring eyes. We must get on good terms with the mountains. Look at Rainier. It is our witness and our benediction."

They stood together in the riotous beauty of the roses and looked far up into the sunset fires now kindling in the virgin snows of the great peak. A holy calm came on their hearts. They scarcely breathed as the wreaths of clouds, tinted in the setting sun, wound their delicate banners around the mountain's brow.

"There is—" said he, at last. "There is but one Rainier."

She turned her eyes from the glorified peak to his rugged but peaceful face. The lines of suffering were still there and ever would be, they were softened by a peace from the heaven of a fulfilled love.

"There is—" said she, at last, burying her face against his sleeve, "There is—but one Rainier."

And then—with all that matchless blending of heaven's gold and earth's green about them and with a builded mile of flashing, glorified mountain-side above them over the stately tree-tops, Rainier and Benicia turned their first bend on Paradise Trial and went out into that holy Will of God that we call Life.

THE END.

Lessons Learned Through Divisions

(Continued from page 11.)

seek for union, and the situation might be serious if the same conditions were not presenting themselves in the home field. The churches in America are just beginning to understood that the home missionary problem is too big for any single church to solve. They are beginning to feel that it is too big for all the churches to solve working independently as they have been. They feel that it calls for united efforts. The Home Missionary Boards, of fifteen denominations, are at the present time formulating plans for co-operative work in home missions. Many feel that even this will not meet the situation, but that it demands still closer unity. The feeling is quite prevalent that the church, in its present divided state, cannot satisfy the demands that are made upon it.

Many of the best men in the rural communities, where there are many churches represented but not enough members of any one church to do efficient service, feel that denominationalism is a curse. Many of the best men in the cities, where the churches are struggling with their individual problems and are doing but little to help solve the great social and economic problems, feel that denominationalism is a curse. When they see the churches being forced out of the congested districts, they feel that for self-preservation we must forget our differences. When they see the effort that is being put forth and the little that is apparently being accomplished, they feel that the only hope for the church is in union. Some of us in Cincinnati have felt that so keenly that a preachers' club, made up of eighteen ministers of the leading denominations in the city, spent three months this winter trying to formulate a basis upon which we would be willing to unite. There are ten Protestant churches in the community where I am located but we are not meeting the needs of Walnut Hills and we all realize it. So strong is that feeling that a committee has been appointed looking towards a union parish house. I am on this committee, and while we have not been able to accomplish anything yet, the appointment of such a committee is significant.

The most important lesson which the church has learned in her long period of division is her inability to cope with the situation in her divided state.

Walnut Hills Church, Cincinnati, Ohio,
A. W. FORTUNE.

That Religion is Vital Not Formal

Certainly, it may be said, that the church has been taught a lesson by her failure to live up to the full measure of her opportunity in the service of the world and in the promotion of the interests of the Kingdom of God, a lesson that is sure to have no small influence in bringing about ultimate unity. It is true that individual churches have grown to considerable proportions, and doubtless great good has been done in many instances. All this is in the nature of the case. In the massing of people in great cities it was inevitable that great institutions of every kind should have been developed, and the churches have participated in this general movement that has been going on for a century or more. The significant thing, however, is not that the churches have grown and increased in number, but that they have exerted so little influence in moulding the life of the people as a whole. The cities have not grown good as the churches in them have grown great and numerous. Righteousness has not been advanced, poverty and crime have gone on increasing, sometimes at a fearful rate, and our social peace and happiness have been repeatedly hazarded while the churches have been gathering adherents, building fine edifices and developing denominational machinery. Division has weakened their testimony, belittled the ministry of Christ, created false issues, fostered narrowness and selfishness and clouded the mental and moral vision of good people. Division is not wholly responsible for the church's lack of power but it is partially so and in so far as it is seen to be responsible it is a lesson which good men cannot fail to learn.

But still more significant is the fact that, during this long period of division, the church has been gradually learning that essential religion, the Christian religion, does not consist in doctrines, in forms of worship or in methods of organization. These are but the eccentricities of our minds in our efforts to express religious truth. We have been accentuating the importance of many of these things until their passing character has become apparent and we ourselves have been driven from the slight shelter they afforded. Division, in short, has reduced to absurdity many of the propositions we once held to express the very essence of religion. We are, therefore, beginning to see that religion is not a propositional thing at all, but a vital thing, a union of the soul with God. In proportion as this conception of religion gains ascendency over the formal, our doctrinal convictions will cease to have the hold upon us they once had and our essential unity will asert itself.

El Paso, Texas. P. J. RICE.

For Best News Item or List of Items

In order to raise the quality of our news contributions and increase their quantity—The Christian Century proposes to give each week until further notice, a book worth from $1 *to* $2.50 *for the best-told news item or list sent in. Copy must reach the office not later than Friday morning, and is to be furnished exclusively to The Christian Century. The points on which the award will be made are:* (1) *The importance of the subject matter* (2) *the interpretation of the subject matter, and* (3) *the interesting style in which it is reported. The length of the article will not count. It may run from* 100 *to* 600 *words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and at least three books given from which choice may be made, but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.*

Miss Rogstad, the first woman to represent a constituency in the Norwegian Storthing, made her maiden speech before that body last week. She is a school teacher and represents one of the Christiania seats made vacant by the resignation of Gen. Bratlie, president of the Storthing, who was compelled to retire temporarily in order to assist in the work of re-organizing the army. The entire assembly rose when Miss Rogstad began her speech. She said that the day would be a memorable one as it was the first time a woman had ever participated in the discussion in the nation's parliament and predicted that the movement for political enfranchisement of woman was bound to succeed and to result in many reforms.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 9. (Palm Sunday.)
Theme for the Day—The Triumphal Entry.

Scripture—And many spread their garments upon the way; and others branches, which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna; Blessed is he that cometh in the name of the Lord. Mark 11:8, 9.

Ride on! ride on in majesty!
In lowly pomp ride on to die:
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The last and fiercest strife is nigh:
The Father on his sapphire throne
Awaits his own anointed Son.
—Henry Hart Milman ("The Entry into Jerusalem").

Prayer—Dear Lord, we are made glad by the story of our Savior's triumphant entrance into the city he loved. We are confident that if we could have been in the multitude that hailed him like a king, we should have rejoiced to bid him welcome. But may we understand that we can as truly receive him as king today, and that by opening the gates of our hearts to his entrance we can give him a more loyal and permanent welcome than that of Jerusalem of old. Help us to make him the royal ruler of our lives. Amen.

MONDAY, APRIL 10.
Theme for the Day—The Father's House.

Scripture—And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves. And he taught, and said unto them, Is it not written, My house shall be called a house of prayer for all the nations? But ye have made it a den of robbers. Mark 11:15 17.

My dear Redeemer, and my Lord,
I read my duty in Thy word,
But in Thy life the law appears,
Drawn out in living characters.

Such was Thy truth, and such Thy zeal,
Such deference to Thy Father's will,
Such love, and meekness so divine,
I would transcribe and make them mine.
—Isaac Watts ("The Divine Pattern").

Prayer—O God, we would not only welcome Jesus to the city, but we would make him supreme in the house of God. Too often we have allowed therein the things of which he would not approve, and we have not been quite willing that he should drive them forth. Enlighten us with the clear shining of Thy truth until we are as jealous as was he for the honor of the church. And may we, knowing that our souls are also temples of God, keep them pure for his coming. Amen.

TUESDAY, APRIL 11.
Theme for the Day—The Marriage Feast.

Scripture—And Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast. Matt. 22:1-3.

The marriage feast is ready,
The marriage of the Lamb,
He calls the faithful children
Of faithful Abraham:
Now from the golden portals
The sounds of triumph ring:
The triumph of the Victor,
The marriage of the King.
—Gerard Moultrie ("The Lamb's Bridal").

Prayer—Our Father, we are following through the days of this memorable week the incidents in the life of our Lord. And as we read the parable in which he set forth the rejection which the divine invitation too often meets, we resolve afresh that we at least will not be of the number to put other concerns above the call of God. Help us to be worthy guests at the feast, and bestow upon us the robe of righteousness, wearing which we shall not be ashamed. We ask in our Savior's name. Amen.

WEDNESDAY, APRIL 12.
Theme for the Day—Son of David, Son of God.

Scripture—Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. Matt. 22:41, 42.

He the mighty King has come!
Making this poor earth his home;
Come to bear our sin's sad load;
Son of David, Son of God!
He has come, whose name of grace
Speaks deliverance to our race;
Left for us his glad abode;
Son of Mary, Son of God!
—Horatius Bonar ("The Christ of God").

Prayer—We praise Thee, O Lord, for the son of Thy love, whom we have received as Savior and Master. We remember him in all the solemn scenes of the last days of his earthly life, and our hearts are touched as we witness his supreme devotion to his Father's will. May we take this lesson to our hearts, and seek by a similar submission to the will of God to make our lives triumphant over evil, and serviceable in the divine program for the world. Thus shall we also be Sons of God. Amen.

THURSDAY, APRIL 13.
Theme for the Day—The Holy Supper.

Scripture—And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye; this is my body. And he took a cup, and when he had given thanks, he gave to them; and they all drank of it. And he said unto them, This is my blood of the covenant, which is poured out for many. Mark 14:22-24.

Jesus, this feast receiving,
We thee unseen adore;
Thy faithful word believing,
We take, and doubt no more;
Give us, thou true and loving!
On earth to live in thee;
Then, death the veil removing,
Thy glorious face to see.
—Ray Palmer ("The Living Bread").

Prayer—Eternal God, from whom come all our blessings, we would ascribe to Thee thanks and praise for the wonderful gift of Christ to us. Thou hast provided us a memorial of our Savior in the Holy Supper, which we observe in his name. Help us to see its deeper meaning. We would discern in it the lesson of our need of nourishment from him, who is the Bread of heaven and the Wine of eternal life. Satisfy our souls with ever fresh supplies of Thy grace, and may we be kept unto the life that remains for the people of God. In Jesus' name, we pray. Amen.

FRIDAY, APRIL 14. (Good Friday.)
Theme for the Day—The Crucifixion.

Scripture—They took Jesus therefore; and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha; where they crucified him. John 19:17, 18.

O Jesus, "Man of Sorrows,"
Sole Son of God, the King!
What language shall I borrow
Thy boundless love to sing?
No mortal words can measure
Thy burdens thou didst take,
Accepting pain as pleasure,
All for my sinful sake.
—George S. Dwight ("Man of Sorrows").

Prayer—Holy Father, we stand in deep sorrow before the cross of Christ. For though the events of his redemptive work belong to the distant past, we cannot but remember that such sins as ours brought him to his death. Save us, we beseech Thee, from the mistakes and errors that crucify afresh the Son of God, and put him to an open shame. And may the Cross be our joy and glory, as it is the symbol of our salvation. Amen.

SATURDAY, APRIL 15.
Theme for the Day—In the Tomb.

Scripture—Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' preparation (for the tomb was nigh at hand) they laid Jesus. John 19:41-42.

So rest, our Rest, thou ever blest,
Thy grave with sinners making:
By thy precious death, from sin
Our dead souls awaking.

Meantime we will, O Jesus, still
Deep in remembrance lay thee,
Musing on thy death; in death
Be with us, we pray thee.
—Richard Massie ("Jesus in the Grave").

Prayer—Heavenly Father, we mark with a sense of wonder and deep sorrow the completion of that tragedy which brought our Savior to the tomb. We cannot fail to ask in our hearts the question, What if he had not come back? For in that grave outside the city there rested that sad Jewish Sabbath all the hope and happiness of the world. Pondering on these facts, may we be fitted more fully to realize the wonder and the joy of the Resurrection. Amen.

The only real believer in Christianity is the man who does it as well as defines it. It is always easier to preach than to practise. This does not mean that preaching is to be dispensed with, but that the practice is indispensable. John Wesley was wont to inquire of this or that preacher, Has he fruit? This is a fair question to ask of the occupants of the pews as well as of the pulpits, Have they fruit?—New York Observer.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XVI. The Moral Program of Amos

April 16, Text for Special Study, Amos. 5.

QUESTIONS.

1. What was the feeling of Israel regarding the character of the popular religion in the days of Amos?
2. In what way did Amos stand opposed to the common ideas of his time?
3. What was his conception of Israel's relation to God?
4. What was his teaching regarding the "Day of the Lord"?
5. What were the sins which Amos most frequently denounced?
6. How do they compare with the outstanding sins of our own day?
7. What was the attitude of Amos toward the worship of images?
8. What did Amos say about his relation to the order of prophet?
9. Did Amos oppose sacrifice and other religious rites in themselves, or merely their substitution for right conduct?
10. What did Amos have to say regarding Israel's worship in the wilderness period?
11. Where were the cities in which the work of Amos was probably performed?
12. How did Amos differ from the people of his day in his conception of God's rule in the world?
13. What changes did Amos exhort the people to undertake?
14. Who was the king, and where was the court at this time?
15. Describe the interview between Amos and Amaziah.
16. Why was Amos angry at the insinuation that he was one of the common prophets?
17. Describe the visions of the Book of Amos.
18. How did Amos regard other nations as compared with Israel?
19. What has been thought regarding the relation of the closing verses of the book to the remainder
20. What would you regard as the chief values of the message of Amos in our own time?

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1. AMOS' CHARGES AGAINST ISRAEL.

In our study of last week it was noted that the feeling of Israel at the time Amos appeared, about 750 B. C., was one of confidence in the character of its religion, and assurance that God approved of the conduct of the people. The services at the religious centers at Bethel, Dan, Gilgal and other similar shrines, were elaborate. The company of priests was numerous; the prophets of the popular sort were active; and a general spirit of optimism and expectancy prevailed.

The voice of Amos must have brought a rude awakening to such of the more attentive spirits as he enlisted in his campaign. It was his purpose to stir up the nation to a consideration of ethical and religious values such as it had not hitherto recognized. Against the spirit of satisfaction and confidence Amos threw himself with determination to break down the trust of the people in the formal type of religion, which too easily satisfied them.

The common feeling of the time was that Jehovah was pleased with their rites and services. He had chosen them, they thought, to be his own people. He would therefore accept their offerings with satisfaction, and if they erred, he would make allowances for their shortcomings. But Amos denounced all this assurance. Speaking in the name of God he said, "You only have I known among all the peoples of the earth, but for this very reason I will punish you for the sins you have committed. The other nations did not understand. They had only gods of wood and stone to serve. But you know the truth, and therefore I will judge you for your failure to make it the rule of your lives."

"The Day of the Lord" was a frequent expression in the mouth of the nation. It meant the time of God's arousal in behalf of his people, and his destruction of their enemies. But with Amos the phrase had a more sinister meaning. It was the time when God would judge Israel itself for its failures as the instruments of his purpose in the world. The sins of the nation were those of blindness and self-indulgence. The people were unmindful of the higher order of religious instruction, and hated both prophet and sage when their evil lives were denounced (5:10).

Violence and robbery were common practices (3:10, 6:12). Luxury such as their ancestors had never imagined had become common among them (3:12, 15; 6:1, 3). Dishonesty in the common transactions of life led to sharp practice and the meanest of cheating (8:5, 6). The injustice of the courts and the ruling classes made the poor man's life a burden (5:7, 11, 12).

With unsparing severity Amos denounced the women of Israel, not because all of them were corrupt, but because in every nation women create the standard of moral character, and above the level of their conduct, manhood does not easily rise. Amos felt that the distresses under which the poor suffered were is most instances due to the extravagance and love of luxury on the part of the women. These women might be of excellent character, and even sympathetic in disposition; but the result of their failure to appreciate the cost of their social vanities led to nameless sufferings on the part of those beneath them, the victims of the cruel oppression of their husbands (4:1-3).

For the most part, Amos seemed largely indifferent to the worship of the images at the shrines. Perhaps his unconcern or contempt regarding these representations of deity was due to his deeper interest in morality and civic virtue. But the tendency to worship other gods was noted in some of his utterances, and met with stern reprobation (5:26, 6:13, 8:14).

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2. THE INEFFECTIVENESS OF POPULAR RELIGION.

To the astonishment of all this stern preacher from the South made it clear that he had no use for the popular and formal religion of the times. He indignantly denied that he belonged to the ordinary prophetic order, or was a member of any of the schools of the prophets (7:14). This utterance is significant as pointing to the decline of that great order of men which had been organized by Samuel and brought to such efficiency under Elijah and Elisha. Its decline must have been due to the same causes which make it necessary to exercise ceaseless vigilance lest religious education shall decline to the lower levels of professionalism and self-interest.

In ironical words the prophet summoned the people to the sanctuaries for the performance of their stated religious duties, but with the scornful affirmation that it was but to multiply transgressions (4:4, 5). He insisted that resort to such sanctuaries as Bethel, Gilgal and Beersheba was not to be compared with a simple and humble turning to God (5:4, 6). Of the common forms of worship he spoke in the strongest terms of disapproval. "I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me burnt offerings and meal offerings, I will not accept them; neither will I regard the meal offerings of your fat beasts." (5:21-22). He pointed out significantly the fact that at the very moment they were making their offerings at the sanctuaries they were in reality wishing the new moon and the Sabbath passed, in order that they might go on with their money-making, which was too frequently practiced in utter disregard of decency or honor (8:5, 6).

Amos shares with Hosea and Jeremiah the

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

conviction that in the wilderness God never demanded of his people burnt offerings and sacrifices, and that for them to make such external and contemptible things the substitutes for right living and holiness was an insult not to be forgiven (5:25; Cf. Hosea 6:6, Jeremiah 7:22, 23, Psalm 40:6, 51:16).

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3. A PROPHETIC SERMON.

There is perhaps no better illustration of the variety, force, and value of Amos' preaching than is to be found in chapter 5, which constitutes our present study. Imagine the prophet standing in some public place in the sacred city of Bethel, or on the streets of Samaria. He speaks to the crowd gathered about him. He laments the degradation into which Israel has fallen, in spite of the popular feeling of confidence. A future black with disaster impends. It is of no avail that they seek God in their conventional and worthless rites. They must seek him with humility and repentance, lest he break forth upon them in anger.

For the God with whom they must deal is the Lord of the universe, whose glory is unspeakably great (Cf. 4:13). But what is the popular feeling regarding men who really speak in the name of God? It is one of disapproval. Men want to be free to trample on the poor and amass fortunes, that they may build luxurious homes. They have no regard for popular rights, but accept bribes and deprive the unfortunate of their privileges.

With a conclusive "therefore," which sums up the prophet's denunciation of future trouble, he paints the picture of the coming trouble when the Assyrians, whom he well forsees are to be the instruments of Israel's humiliation, shall devastate the land. That "Day of the Lord" which Israel hal imagined would be its time of prosperity and victory over its enemies, would in reality be only a day of trouble and disaster, as if one were to flee from evils to worse evils, from light to darkness.

With denunciation of the common and formal worship, and earnest exhortation to "let judgment roll down as waters and righteousness as a mighty stream," followed by the sad comment that they had paid homage to foreign gods, the prophet sternly announces the future captivity of the people in the distant Assyria, beyond the regions of Damascus..

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4. AMOS AND AMAZIAH.

It must not be supposed that utterances so much at variance with the popular optimism of the day and the official religion of the Northern Kingdom would pass without protest. The reign of Jeroboam II, was in its full tide of prosperity. His residence was in the city of Samaria, but no doubt he resided a portion of each year at Bethel, which was a sort of cathedral town or royal sanctuary, and therefore a place of importance and luxury.

Amos' words of criticism and warning necessarily reflected on the royal policy as well as upon the religious program of the shrines. This fact aroused Amaziah, the priest of the temple at Bethel. He sent word to the king that Amos was stirring up trouble in the city by his strictures upon current affairs, and his predictions of disaster upon the royal house. Not content with this indirect thrust at the prophet, he confronted him in person, charging him with disturbance of the peace, and insinuating that Amos had come to Bethel as one of those traveling preachers who went about the country exhorting, and collecting money from the people. Amaziah bade Amos go back to his own land of Judah and do his preaching there.

In hot anger the prophet responded that he did not belong to any professional class, but had come as a simple farmer whose heart the Lord had touched; and he was there to make clear the will of God to the nation. He denounced the priest for his opposition, and predicted the overthrow of the city amid disasters that would reduce the priests own family to beggary and infamy.

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5. WARNING AND HOPE.

No part of the little book of Amos is more attractive than the series of visions presented in chapters 7 and 8. These visions set forth the peril about to encompass Israel, and the prophet's earnest effort in behalf of the people. The four little pictures of the locust danger, the conflagration, the plumb-line of justice, and the basket of summer fruit, make clear how anxious was the prophet to bring the people to such repentance and amendment of life as would save them from coming trouble.

Amos had a splendid vision of the world-wide rule of Jehovah. He insisted that all nations were alike dear to God. Ethiopians and Hebrews were equally his care. He brought up the Philistines from Crete and the Syrians from the East, even as he had conducted Israel out of Egypt. He would sift Israel like grain, but none should be lost.

Thus with warnings of famine, drought, blight and locusts, plague and war, and even the nameless terror yet to come (4:6-12), he sought to turn his people from their sins, and to create in them a sense of justice and honor such as God could approve.

The last verses of the book (9:11-15), are written in a tone so hopeful and confident that they have usually been thought to belong to a later and a Judean hand. But they point to the restoration of Israel after its period of distress, when the evil shall have been purged out from its life, and the will of God shall once more prevail.

The message of Amos to our own time is not difficult to discern. The sins of his day were those which disgrace our own. His book might have come from the press but yesterday, so full is it of the lessons our own generation ought to hear and heed.

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7. FOLLOWING STUDIES.

The next section will deal with "The Tragedy of Hosea." Then will follow "Hosea's Message to Israel," "Isaiah of Jerusalem," and "The Statesmanship of Isaiah."

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TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The doctrine of the "Day of the Lord" in the book of Amos.
2. The sins which Amos most emphatically condemned.
3. The contrast between the prophetic and priestly ideals in the days of Amos.
4. The contrast between the professional prophets and the ideals of Amos.
5. Amos' doctrine of national values.
6. The element of prediction in the book of Amos.

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LITERATURE.

Addis: "Hebrew Religion." Cornill: "The Prophets of Israel," pp. 37-46. Kirkpatrick: "The Doctrine of the Prophets," pp. 83-108. George Adam Smith: "Book of the Twelve Prophets," I. 61-196. Harper: "Amos and Hosea" (International Critical Commentary). Willett: "The Prophets of Israel," ch. 5. Articles on "Amos" in encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

TOPIC FOR APRIL 16.

The Spirit of the Resurrection. Rom. 6:1-14.

Paul had told the Romans that they were justified in faith. The power of faith lay in its object, Jesus Christ. Works were an evidence of faith not a ground for salvation. Then many said, "We do not need to be holy, grace will abound to us even if we sin." This Paul sharply denies. He shows that they are to be dead in sin, as Christ himself. He affirms that they are to walk in "newness of life," showing the spirit of the risen Christ. What is that spirit of the resurrection, as our topic puts it? We shall get light by rereading the scripture lesson and also the contemporary passage, I Cor. 6:17, where Paul significantly says: "He that is joined unto the Lord is one spirit."

Antagonism to Sin.

The spirit of the resurrection is therefore essentially one of antagonism to sin, vs 12, 13. Are you a good hater? How much do you hate sin? Have you ever seen the scathing indignation of a good man, to whom sin was attributed? It flamed forth like a sword. Do you have something of that feeling? It is good to feel it in one's soul and know that it has a right to be there.

Dr. Ross says "the sinful heart is ever the same, but sin changes its quality as society develops." He then calls our attention to "new varieties of sin" which have developed during recent years and affirms that modern sin lacks the familiar tokens of guilt. It has come to be impersonal and "smokeless." There is all the more reason then that we lay our hearts to God's word and keep them tender with reference to wrong doing, lest we grow to be feeble antagonists of sin.

"Weapons of Righteousness."

If I could be a sword and my Lord should deign to hold me in the battle, then would I be glad if I were tempered to the finest edge and the utmost hardness. It seems to me I'd be glad to be *anything* he could use. They gave a secretary the pen with which the President signed a great treaty one day, so I'm told. He'll keep the pen as a precious relic. If our lives could be like pens with which the Master would write his messages, what meaning they would at once take on.

Every figure obscures the vital fact: "present *yourselves* unto God—your members as instruments of righteousness unto God." That is the spirit of the resurrection life.

The Victory.

"Sin shall not have dominion over you." Christ will not let it reign there. You have called him to the Kingship and he will fight your battle against all intruders. The struggle may continue as long as you live but you can keep your feet on the neck of your enemy. Victory for your life is the ultimate result. No matter how you sweat and toil and strive today; no matter how often you wonder at nightfall whether the battle has been for or against you: *victory is the certain goal of the soul under grace.*

You will think of the resurrection as more than a victory over death and sorrow. It is a victory over death and sorrow, the results of sin. It is a victory over sin and therefore over everything that sin includes. It means a rebirth of everything holy and a flowering of all the finer, more beautiful and fragrant, qualities of Christian character.

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

J. C. Adams, who graduates from Eureka College in June, has become pastor of the church at Sidney.

Atlanta church received an offering for missions of $80.70. The pastor, R. H. Newton, has recently taken the confession of twelve persons.

Mason City church, where Frank E. Welton is preaching, speaks in complimentary terms of W. H. Waggoner, who has been conducting an institute in their church.

Harvel church, where S. R. Lewis is pastor, took its first offering for foreign missions the first Sunday in March. The offering amounted to $5.

Catlin church has welcomed its new pastor, T. L. Cummins, who began his work in March. Mr. Cummins was formerly pastor of Bennett Church.

Keensburg church received an offering of $13.25 on foreign mission day. The pastor is J. E. Moyer, who has been with this congregation for nearly five years. The work is prospering.

Dixon church, where S. Elwood Fisher is pastor, received an offering for foreign missions of $50. The Christian Endeavor Society is expecting to assist in the India orphanage work.

Secretary J. Fred Jones held a two weeks' meeting at Louisville which closed March 12, on account of impassable roads and unfavorable weather. The congregation spoke in praise of the evangelist's sermons.

Ancona church, where Guy L. Zerby of Eureka is pastor, is enjoying a revival meeting with C. R. L. Vawter as evangelist. This is the second meeting held by this evangelist here and the prospects are encouraging.

The resignation of G. W. Wise at DuQuoin, to become pastor at DeLand, made necessary the appointment of a new secretary for the third district. Adam K. Adcock, pastor at Carbondale, has received the appointment.

L. O. Lehman and his congregation at Gibson City, are happy in the completion of plans for the new church edifice and the committee is preparing to have building operations begun at the earliest possible moment.

Eureka church enjoyed a lecture by Guy W. Sarvis of Chicago on "Through the Heart of Africa." The following night Mr. Sarvis spoke at Springfield. This lecture is delivered with great appreciation everywhere.

C. E. Booth left his pastorate in St. Louis for a short time, to assist Oliver W. Jennings in a meeting at Granite City. At last report the meeting had not been concluded. There had been four additions. Miss Vera Morris as singing evangelist was assisting.

Beardstown meeting being held by J. Fred Jones started with one addition the first Sunday and a splendid zeal in the congregation to encourage both pastor and evangelist. The Woman's Class in the Sunday-school had an attendance of sixty-two.

Evangelist Sword is securing splendid results in his Augusta meeting. At last report there had been thirty-six additions, all but one being by confession. Mr. Sword is being assisted now by J. A. Kay, who is contributing much to the meeting in his leadership of the music.

J. A. Barnett of Galesburg, officiated at the funeral of Mrs. W. E. Patterson of Monmouth two weeks ago. Mrs. Patterson was the daughter of D. E. Hughes, who for more than sixteen years has been pastor of the church at Monmouth.

The church at Girard, where R. Sheeler Campbell has recently become pastor, is in a flourishing condition. The Sunday-school is large and active. There is a class with an enrollment of sixty men, and congregations are uniformly large.

T. J. Clark conducted a meeting for his home congregation, lasting for two weeks, and resulted in twenty additions, fifteen being confessions. Not the least important feature of the meeting was the excellent Christian spirit and zeal which was manifested.

Champaign church is hoping to have its new church ready for dedication on Easter Sunday. The pastor, Stephen E. Fisher, besides a multitude of other duties, is conducting a conference one evening during the week for young people who have recently become Christians.

Concord church is awaiting anxiously the completion of its new church. The happiest relations are existing here between the pastor, E. P. Gish, and the congregation. The pastor has been re-called for a second year with a vacation of three months during the summer.

D. M. Durham has been pastor of Browns church for nearly six years and his work is progressing continually. The church has a large prayer-meeting, sometimes numbering more than fifty, and a Sunday-school with an attendance of 100. The congregation is happy in the continuance of Mr. Durham's ministerial relations with them.

The Men's Bible classes at Fisher had a banquet with about ninety men. After dinner, addresses were delivered by Charles Clark, pastor of Ludlow church, on "Man's Duty to Himself," and by E. D. Murch, pastor of Rantoul church, on "Man's Duty to His Church and Bible School." The pastor is J. Fred Hollingsworth.

Lewistown church, where B. H. Cleaver is minister, celebrated recently its thirty-seventh anniversary. Only three of the charter members are living. This church's organization was the result of a four days' debate between Dr. John Hughes, a Universalist, and Clark Braden. At the celebration a fraternal address was delivered by W. F. Davidson, who for fifty-six years has been editor of the Fulton County Democrat.

Danville Second Church, where J. Scott Hyde is pastor, is in a meeting with Evangelist Bloom that is assuming excellent proportions. Before the meeting had been conducted two weeks the Sunday-school had been increased 60 per cent. The membership was spiritually aroused. There were additions, and a floating indebtedness and all expenses of the meeting had been liquidated. The entire congregation sat down to dinner on Sunday after the morning service and remained for an afternoon meeting.

Cecil C. Carpenter has been pastor of the church at Princeton for more than five yars. On March 19, the fifth anniversary of the pastorate was celebrated. On the night preceding the celebration, the congregation assembled as a surprise for the pastor and his wife, and after a program of felicitations, a library table was presented them. Mr. Carpenter has set for himself high standards in his work, and the people of the congregation to which he ministers are responding nobly to his appeals. It is to be hoped that not less than another five years will be added to this pastorate.

I. R. Lines, of Monroe Street Church, Chicago, supplied the pulpit of Batavia church on a recent Sunday evening, while E. A. Henry of Batavia church delivered a stereopticon lecture on Palestine in Mr. Lines' pulpit. Mr. Henry returned last year from a tour of investigation in Palestine with a company of university men, and while abroad secured many interesting views which he has prepared to thrown upon the canvas. He enjoyed the experience of first-hand investigation which excellently prepares him for public lectures.

L. F. DePoister, who is pastor of the church at Keithsburg, was relieved from his pastoral duties for a time, to hold a meeting at New Boston. During the two weeks the meeting continued, there were eleven confessions. The evangelist was assisted by Elmer E. Rice of Dixon. In addition to the numerical results, the congregation has been revived and improvements are to be made on the edifice at once. Mr. DePoister will be glad to correspond with a young minister desiring to engage with this congregation at a salary not to exceed $700.

Gurnee church, in northern Illinois, where Royal L. Handley is pastor, is among the older congregations of the state. Its organization reaches back fifty-one years ago. It started with twelve charter members, of whom two are living today. At its semi-centennial celebration money was raised to greatly improve the present edifice, and the same is now complete. The church has the distinction of being the only Protestant church in the township. Three other Disciple churches in this county have in years past been organized, but none are living today.

Maroa Church dedicated its new building, March 19. This building cost $24,000, and all indebtedness was provided before the day of dedication. It is of glazed brick with Bedford stone trimmings, and has a seating capacity of 600. W. H. Harding, who has been minister here for three years, is deserving of great credit for this accomplishment. Outside of Decatur, the Sunday-school of this congregation is the largest in the county. This church has a history reaching back fifty years. On the day of dedication, O. W. Lawrence, pastor of Central church, Decatur, delivered the communion address of the afternoon. The morning and evening sermons were preached by the pastor.

T. C. Harris and the congregation at Blandinsville, will have a missionary institute during May, conducted by W. H. Waggoner.

Moline church, where W. B. Slater is minister, is prospering. This is a new church. The congregation is carrying indebtedness on its building, but is manifesting a spirited interest in reducing the same; each interest paying period there results a reduction of the principal.

Shelbyville church concluded a two weeks' meeting held by its new pastor, R. H. Robertson, assisted by F. J. Held as musical director. In two weeks there were nine additions, five of whom were by confession.

Pekin church is thirty-four years old and is in a flourishing condition. Present membership is 1,200. The Sunday-school has an enrollment of 250, with organization consisting of seven departments and each department with a superintendent. The church's prosperity is especially manifested since the beginning of the pastorate of O. C. Bolman, dating back only six months.

Petersburg church suffered a severe loss in the drowning of Professor Price, teacher of science in the high school and leader of the Boy Scout movement in this church. Mr. Price had recently purchased a canoe, looking forward to the organization of a Boy Scout Squadron later in the season. While acquainting himself with its handling, the boat capsized in some unknown way, and Mr. Price and the young lady who was accompanying him were both drowned.

News Editorials

A Suggestive Series.

O. W. Lawrence, of Central Church, Decatur, is preaching a series of Sunday evening sermons apropos of the 300th anniversary of the translation of the King James version of the Scriptures. The series includes four sermons on "The Bible, What It Is and What It Is Not." "The Bible and the Manuscripts." "The Bible—Its Authority." "The Bible in Tablets of Flesh." Sermons like these preached to many congregations would be enlightening and would prove conducive to intelligent Christian service such as is not often begotten by the ordinary textual sermonizing. It would prove stimulating to the ministry itself to read or reread several valuable modern books on these subjects and come before the congregation with fresh, spirited sermons. This third centennial year furnishes a good opportunity. We have much preaching *from* the Bible. Many a minister justifies his sermon by taking a text. If texts were human—and many are—the company they are compelled to keep in sermons preached with them as an excuse must often cause deep blushing. We do not doubt that many a church would be glad to be made acquainted with the Scripture, if the minister would come from a vital study of the Book itself, and from the great modern contributions to Biblical knowledge. In the method of many pulpits there is danger both to the preacher and his parishioners that a magnified importance may attach to a single verse and a minimized importance to the entire Scripture. Proportion is demanded in preaching as well as in other departments of life, and it is also one of the hardest virtues to attain. "Preaching the word" is not necessarily dwelling long on one verb, phrase, sentence, paragraph or subject. It means proportion. It signifies comprehensiveness. A preacher requires analytical power sufficicent to deal vitally and thoroughly with a subject suggested by a paragraph, or even a word, but without perspective his pulpit ministrations will not cultivate a deep spiritual life.

PREACHERS GOING TO CONGRESS.

The Twelfth Annual Congress of the Disciples of Christ will be held at Springfield, Ill., Apr. 18-20. Proceding it there will be a half day session of the Northern Illinois Christian Ministerial Institute. These two organizations seconded most heartily by the churches of Springfield extend an urgent invitation to the brethren in all these parts and the regions more remote, to come up to this feast. It will be a genuine mental tonic.

S. H. ZENDT,
Sec. N. I. C. M. Institute.
Bloomington, Ill.

Eureka College

Attendance.

When we entered upon this campaign three years ago for the enlargement of Eureka College, one of the criticisms waged against the college was, that no man had been able to find out the exact attendance for a number of years. In the first place the criticism was not true. The attendance in each department had been published annually in the catalogue, and in other ways, for years to my certain knowledge. But we have tried to meet legitimate criticism and profit by it. One of the first things done, therefore, was to issue a leaflet giving the average attendance in each department of the college for the past ten years, also the total enrollment and average enrollment for the same time. This destroyed much criticism. There were those, however, who felt that it was not a wise policy to give the exact enrollment. They felt it would hurt us. On the other hand, it has been to our advantage. We have not lost a single student, and we have had a gradual increase in the regular departments of the college ever since. We have not been able to push this line of work with the vigor that it demands, because the entire attention has been given to the financial side of the college work, and especially the endowment. But from now on Eureka College proposes to carry on a vigorous campaign to secure new students. The campaign has already commenced. We are studying every method of advertising and every plan that we can hear of for securing students. We need the help of our friends.

Business.

We also met two criticisms concerning what we supposed to be the business policy of the college. The statement had been made that a financial statement of Eureka College could not be secured. It may be that Eureka College, in common with all such educational institutions, was not as enthusiastic in stating the depressing financial problems as many of her critics would like. We have made no effort to play to the galleries; but we have done two things, which have put Eureka College absolutely beyond the pale of legitimate criticism. *First*: Sometime ago we issued a financial statement, giving in detail the assets and liabilities of the school. We have distributed these reports by the thousands. No man has been solicited, if we knew it, without being given a full statement of the financial situation. This, of course, is in addition to the annual statement that is published regularly concerning the income and expenditures of the college. *Second*: At the January meeting of the board of trustees a new committee was appointed. This committee is known as the Endowment and Investment Committee. From now on this committee will have charge of all the permanent securities of the college. The endowment that Eureka College had when this campaign commenced has been turned over to this committee; and with the completion of this endowment campaign, everything that is raised will be put into the hands of this committee. This became necessary because of the enlargement of the endowment fund, and a new committee, whose time could be devoted to this kind of work, was created. This committee will prepare annually a statement of the assets and liabilities of the college; and the only thing the critic of the administrative affairs of Eureka College need do, is to write anybody connected with the school and full and definite information will be given. Eureka College is a school of the Disciples, for the Disciples, and by the Disciples; and it is our policy to give the Brotherhood detailed information about the school. I hope this will be the end of all unjust and unwise criticism.

The Future.

If the Disciples of Illinois do the square thing by Eureka College within the next few weeks we will be able to report at Commencement the completion of our $125,000 proposition. This, just as soon as the money can be collected and invested, will give Eureka College enough to pay all indebtedness and add $100,000 to the permanent endowment. The college had $50,000 in endowment when the campaign commenced. This will give us at least $150,000 in endowment. It will not be the end of the matter; but will only be the beginning of larger and better things for Eureka College. In view of what has been done during the past three years, it will be nothing short of a disgrace to the Disciples of Illinois if this endowment campaign is a failure. It is a good thing, however, for the readers of this paper to remember that this work is not to be finished by a sort of hazy idealized something called the "brotherhood;" but by each friend of the college doing what he knows to be his part. I shall be more than pleased to hear from any friend who has been interested in what we are trying to do.

H. H. PETERS.

Chicago

By Vaughan Dabney.

A group picture of the Chicago Disciple ministers was taken last week.

C. C. Buckner, pastor at Irving Park, has recently organized a Boys' Brotherhood.

Austin Hunter's Men's Class of Jackson Boulevard Sunday-school, held a banquet in the church Thursday evening, March 30. Clifford G. Roe, was the chief speaker.

Nelson Trimble says that the Glen Park Church was dedicated free of debt; $575 was raised. The building will seat 200. Four additions at Glen Park on Sunday last.

Union Sunday evening services are being held by the various churches in West Pullman. At the last service the congregations met with the Disciples, with W. E. Hopkins, of the Baptist Church, preaching.

The regular monthly union meeting of Chicago ministers was held Monday, March 27, in the Y. M. C. A. auditorium. The main topic of discussion was the "World in Chicago"—a huge missionary exhibit, by which it is hoped our churches may become more interested in missions. The chief speakers were A. M. Gardner of England and Harry Wade Hicks of New York. Mr. Gardner, who now has charge of "The World in Boston" told of the great practical value of this enterprise to the English people. Mr. Lewis of the Young People's Missionary Movement, expressed the desire of his organization to assist in the undertaking. At this session it was voted to observe Arbitration Sunday, Apr. 2, or as near after that as possible. The Free Council of the churches of England were to observe April 2, as Arbitration Sunday, and the Federal Council of the Churches of Christ in America, desirous of coöperating with our English brethren, through Dr. E. B. Sanford, urged that our American churches observe the day.

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Should be sent by draft or money order payable to The New Christian Century Company. IF LOCAL CHECK IS SENT ADD TEN CENTS FOR EXCHANGE.

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Nothing but clean business and reliable firms advertised. Rates given on application.

Church Life

—Announcement will be made next week of the prize news item or news list in this week's paper. The author will have his choice of one of the following books:

1. New Testament Theology, by Henry C. Sheldon, Macmillan. $1.50 net.
2. The Truth of Christianity, by W. H. Turton, Putnam. $1.25 net.
3. Christian Unity in Effort, by Frank J. Firth, Lippincott. $1.50 net.
4. Souls in Action, by Harold Begbie, Hodder & Stoughton. $1.25 net.

* * *

J. Q. Briggs, of Christian University, Enid, Okla., has accepted a call to Pawhuska, Okla.

J. E. Teaney has resigned his pastorate at New London, Iowa, to accept a call to Murray, Iowa.

A new church was dedicated on Apr. 2, at Cummings, Kansas. B. L. Smith of Salina, Kansas, conducted the dedicatory services.

J. A. Cargill of Michigan has accepted a call from the East Side church, Toledo, Ohio, and is already on the field.

John W. Marshall and the Marshall quartette will assist R. L. Courtney in a meeting at Bartlett, Texas, beginning May 12,.

E. P. Wise, of East Liverpool, O., assisted the church at Bethany, W. Va., in a short meeting in March.

C. M. Yocum of the Central Church, Cincinnati, has accepted a call to Rushville, Ind. He will begin his new work about May 15.

The Sunday-school of the First Church, Brazil, Ind., is enjoying a prosperous growth. Recently the attendance was 430, and it was hoped that the 500 mark would be reached on the next Sunday.

S. M. Conner, who for forty-seven years was in the work in Indiana, is temporarily supplying the pulpit of Dean Avenue Church, Spokane, Wash., left vacant by the removal of Bruce Brown to Fullerton, Cal.

H. W. Schwan of Wooster, Ohio, has accepted a call to Danville and Millwood and is already at work in his new field. F. H. Scattergood has taken up the work at Wooster.

Thomas H. Popplewell, pastor at Arkansas City, Kan., reports two additions on March 19. Preparations are being made for a meeting to begin May 1, under the leadership of J. B. Boen of Seymour, Texas.

W. W. Winbigler, who has done faithful service under the Ohio Christian Missionary Society in the Central Church, Findlay, O., began work in his new field of labor at Sharon, Pa., April 1.

M. L. Buckley was assisted by R. A. Nichols in a twelve days' meeting at Collinwood, O., with fifty-three additions. There have been more than 300 added to this church during the ministry of Mr. Buckley.

J. M. Lowe, of Des Moines, Iowa, recently closed a meeting at Conway, Iowa, resulting in a new church with half time preaching. The meeting established a good spirit of unity among all the church workers there. Mr. Lowe is available for a meeting in April.

Leslie Wolfe, of Manila, P. I., reports a total of twelve baptisms during January. The first union Sunday-school convention ever held in the Philippines, was held February 24-26. F. L. Brown, a well-known Sunday-school worker in the United States, was present.

W. B. Crewdson, for two years pastor at Logan, Ia., who recently received a call to the church at Missouri Valley, Iowa, has accepted the unanimous call of his congregation at Logan to remain with them another year.

W. J. Lhamon assisted E. C. Harris and the church at Bedford, O., in a good meeting, beginning March 5. There were a goodly number of additions and at the close of the meeting the Baptist church invited Mr. Lhamon to preach in their house for a week.

The trustees of North Side Church, Omaha, Neb., have let the contract for their new edifice, and work on it will begin soon. The building is to be of brick and Bedford stone, and will cost $20,000. The seating capacity will be 600. The date of its completion is set for Sept. 1.

The ministers of the older churches in Columbus, O., H. Newton Miller, T. L. Lowe and C. A. Hill, are doing the preaching for the church in South Columbus, of which R. F. Strickler is minister. Mr. Strickler has been doing a remarkable work in this field during this year.

Harry G. Hill, pastor of Third Church, is preaching a series of Lenten sermons on the following subjects: "The Great Call and the Great Temptation;" "The Mountain of Glory and the Valley of Service;" "The Crisis at Capernaum;" "The Trial;" "Crucified, Dead and Buried;" "The Victory Over Death.'

W. J. Lhamon is assisting the Baptist church in Bedford, Ohio, in a meeting. The people of the Baptist church having heard him in a series of meetings and lectures in the Disciples church, gave him and his assistant, Samuel Lewis, an enthusiastic invitation to their church.

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J. E. Davis, pastor at Beatrice, Neb., reports fourteen additions in the past two Sundays. The organization of a Brotherhood is almost complete. Mr. Davis will assist J. M. Kersey, of First Church, Omaha, in a meeting preceding Easter. J. W. Baker, of Washington, will represent the American Society at Beatrice, April 9, and take the offering.

Following the special meeting at Bowling Green, O., under the lead of State Bible School Evangelist, L. I. Mercer, who set things in order in that important church and made adjustment for advanced work, Z. E. Bates of Atchison, Kan., became minister for the congregation. Mr. Bates is well known in Bowling Green and vicinity and the church is delighted to have him with them as their minister.

The Disciples, Baptist and Methodist churches, of North Royalton, Ohio, united in a union evangelistic meeting of three weeks resulting in about thirty additions. The spirit of the meeting was fine throughout. This meeting was a practical demonstration of Christian unity on a small scale. More good was effected in this united effort than could have been wrought by separate revival services in each church. The union services were continued in young people's prayer-meetings and midweek prayer-meetings of old and young.

C. O. Reynard, formerly of Second Church, Warren, Ohio, who recently took up the work at Cecil Street Church, Toronto, is already making encouraging progress there. This church had been without a pastor for ten months, but its activities had been remarkably sustained by the faithfulness of the congregation. Mr. Reynard began at once on a campaign for the Living Link work in foreign missions. About half of the amount has been subscribed and it is hoped to raise the remainder on Children's Day in June. A men's Bible class was organized at once, which grew from an enrollment of eleven to thirty-two in two Sundays. The whole Sunday-school is gaining ground, and a corresponding activity is being manifested in all the departments of the church.

Evangelists Wilhite and Stewart are in a meeting with T. H. Adams at Grand Rapids, Mich.

J. T. Henson of Slater, Mo., has accepted the call of First Church, Moberly, Mo., and will begin work there Apr. 2.

S. B. Culp, pastor at Delta, Ohio, held a meeting this month with his congregation, resulting in seventeen additions.

H. N. McKee for two years pastor at Cape Girardeau, Mo., has accepted the pastorate at Vilvalvia, Cal., and is now on the field.

The congregation at Milton, Ind., is planning extensive improvements in their church building to be done at a cost of about $1,800.

In the meeting recently conducted by R. H. Crossfield at Pomona, Calif., there were eighty-three additions. M. D. Clubb is pastor of this congregation.

Roland Nichols has closed his meetings at Collinwood, Ohio, with fifty-three additions. During the two years' ministry of M. L. Buckley, more than 300 names have been added to this church.

J. P. Allison who recently accepted a call to Connellsville, Pa., has received a warm welcome from his congregation there. The Sunday-school made a new record of 201 present on the first day of his ministry there.

Charles Reign Scoville began a meting with William J. Wright, pastor at Enid, Okla., on March 26. The meetings are being held in the opera house, with large crowds in attendance. On the first day there were 102 additions.

A. P. Johnson, of Chickasha, Okla., has accepted a call to become minister of the Dunham Ave. Church, Cleveland, O. He will begin his new work the first of May. The congregation is congratulating itself on having secured so worthy a successor to J. P. Allison, who rendered faithful and efficient service in that field for five years.

Charles E. Taylor, pastor at Wadsworth, Ohio, has been extended an unanimous call by the Park Street Church, Geneva, Ohio, and began work there Apr. 2. This church is now out of debt for the first time in many years. Extensive repairs have been made on the church and parsonage, and enough money has been pledged to cover all obligations.

First Church, of Stockton, Cal., J. K. Ballou, minister, is spending about $1,500 for repairs on its building. This is one of the oldest churches of the Disciples in California and one of the largest of central or northern California. The outlook is good and congregation is prospering. A committee of the Ministerial Alliance was recently appointed to make recommendation concerning union evangelistic meetings.

A. C. Smither, of the First Church of Los Angeles, had a unique experience on Lord's Day, Mar. 26, 1911. On that morning he preached a composite sermon prepared conjointly with ten other pastors whose churches were joining with his in a series of union evangelistic services under the preaching of President R. H. Crossfield, of Transylvania University. It was the sixteen hundredth sermon preached in the same pulpit during his more than twenty years' ministry for that church. Just 2,500 persons have been added to the membership of the First Church during his ministry there. He has held the longest continuous pastorate of any church in Los Angeles, and the longest pastorate of our churches on the Pacific Coast. President Crossfield is engaged to assist in a series of evangelistic meetings beginning Apr. 9.

Wisconsin Notes

Work doing finely up here. Much to encourage. A wonderful opportunity is ours. We are coming to realize our obligation to this great state. What a privilege is ours too in taking this fine civilization for Christ!

The meeting at West Lima, held by Claire L. Waite closed Mar. 19, with twenty-one names added. A great deal of credit is due Mr. Waite for this fine meeting.

The meeting at Rib Lake, held by the writer, closed Mar. 12, with thirty-three names added. The minister, J. Sig. Stone, is doing a fine work and is beloved by all. Six names have been added since the meeting closed. The membership has been doubled with this effort and now we are the strongest religious force in the community.

A minister will soon be located at Green Bay. The right man will do a good work there. In time we will have a strong church.

The First Church, Milwaukee, is in a revival with C. C. Wilson, the regular minister doing the preaching, and Percy M. Kendall and wife having charge of music and personal work. We are expecting much from the effort.

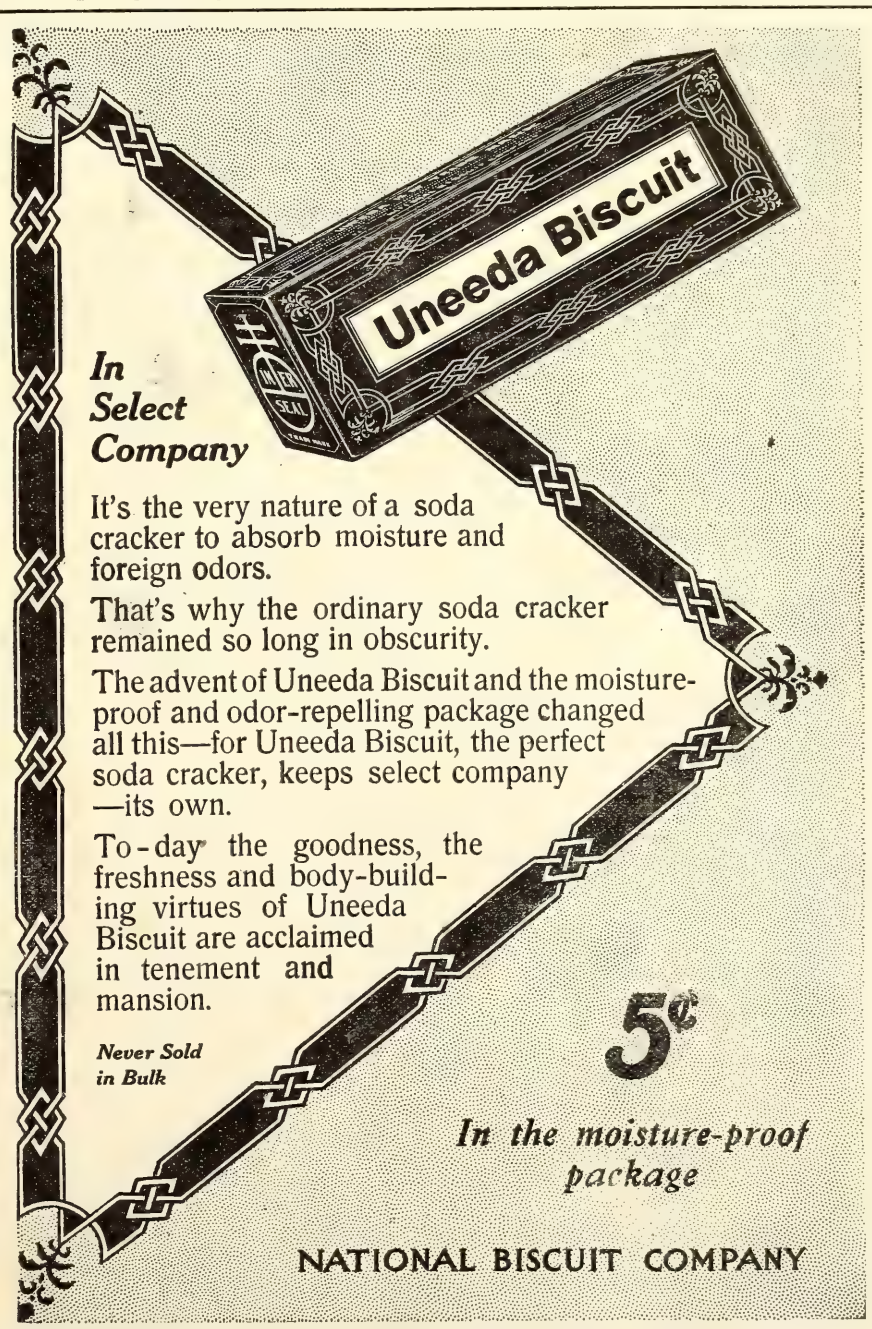
The work at Second Church, Milwaukee, is going steadily on. Mark Wayne Williams, the minister, is exerting an influence in the entire city. They are expecting to build a new church next summer.

Since our convention in September, 400 names have been added to the churches, making a gain of more than 20 per cent. Who can beat it?

We are planning for a District Convention at Footville for the Southeast, Apr. 24-25, and for the Southwest at Reardstown, Apr. 26-27.

We are expecting the National Convention for 1912. Wisconsin needs it and Milwaukee can take care of it. Brethren, remember we are expecting it.

Since coming to the state five churches have been organized and five ministers won or started in training for the ministry. We believe we can in time, raise up all the min-


Uneeda Biscuit
In Select Company
It's the very nature of a soda cracker to absorb moisture and foreign odors.
That's why the ordinary soda cracker remained so long in obscurity.
The advent of Uneeda Biscuit and the moisture-proof and odor-repelling package changed all this—for Uneeda Biscuit, the perfect soda cracker, keeps select company —its own.
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isters we will need. But until our boys finish their preparation we must have help. We want some men right now. Come and help!

Green Bay, Wis. FRANK L. VAN VORHIS, Supt. of Missions.

Washington, D. C.

The Ninth Street Church has just closed a short series of meetings resulting in forty-nine responses to the gospel invitation. Of this number forty were by confession. L. E. Sellers of Philadelphia was with us twelve days and rendered most excellent service. We began the Sunday before he came and continued the Sunday after he left. There were forty responses while he was with us and nine the other two Sundays. This makes seventy-seven since Jan. 1. During the year 1910, 193 united with our church. We have a good church of over 1,100 members and a Bible School which had an average attendance during March of 616.

GEORGE A. MILLER.

An Efficiency Dinner

Louis Brandeis won the Railroad Rate case for the shippers because he succeeded in showing that what was needed was not higher rates but higher efficiency. This is the newest up-to-the-minute idea in the business world. Merchants, builders, manufacturers are waking up to this demand.

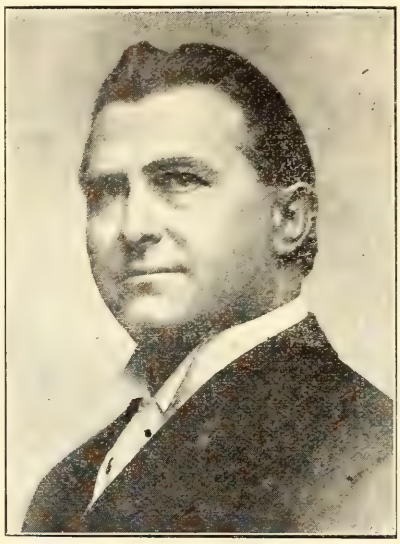
The East End Christian Church, Pittsburgh, J. R. Ewers, pastor, having upon its board a number of big business men, is considering the plan of having at a prominent hotel an "Efficiency Dinner" where these men of affairs will decide how a modern church can be conducted upon efficient lines.

Would it not be considered a poor business policy which did not make the most of available financial strength? Would it not be considered a poor Sunday-school policy which did not gather in every man, woman and child who reasonably looked to any given church for spiritual life? Would it not be a bad business policy not to follow up every possibility to make a sale? Equally so, when a stranger enters a given church should he not be cultivated? Should not his name and address be learned and a pastoral call made if possible? The mere fact that he enters the church indicates that he is more or less favorably disposed. The efficient store must sell goods to every one entering the door. The efficient church must catch every stranger coming to the service. Would it not be a poor business policy which did not cultivate its territory? Thus also of the church. These are only a few of the possible problems of efficient church management, to say nothing of what an efficient minister ought to be today, which may be discussed at the proposed dinner. This is the day of "efficiency."

First Church, Marion, Ind.

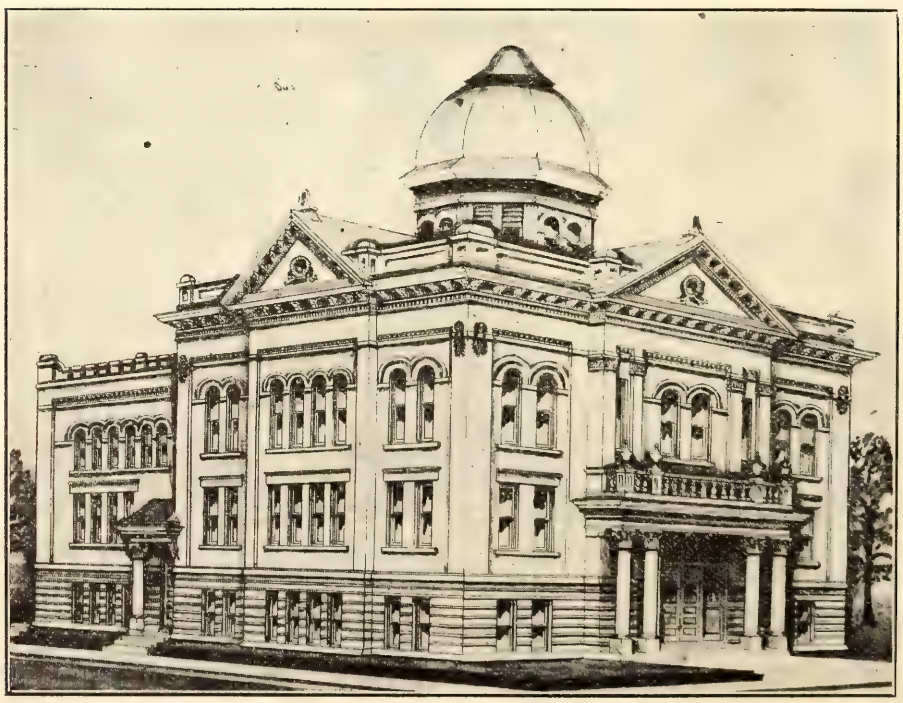
The beautiful house, of which a picture is presented herewith, was recently dedicated by the church at **Marion, Ind.**

The building over all is 60 feet by 108 feet and three stories high. There is a fine



Rev. J. P. Myers, Pastor, Marion, Ind.

basement throughout the main floor, and a balcony almost around the entire building. The seating capacity is estimated at 1,500 people. The aim of the Building Committee was utility all along the line. The church is a most substantial building of Bedford stone, Brazil pressed brick, and slate roof. The whole plant complete will cost a little over $33,000. The structure was begun under the ministry of J. Boyd Jones, now of Anderson Central Church. In September, 1910, the present pastor came to the field. George L. Snively, of Lewiston,, Ill., was the master of ceremonies on dedication day. It was a glorious day in the history of our movement, in the city of Marion. A short meeting of fifteen days followed. Counting those who came Sunday there were 129 additions. At least fifty of these are heads of families. They have now the largest membership save one, in this fine little city of 20,000. There have been 156 additions to the church since October 1, 1910. Marion Church, under the leadership of Mr. Myers, will soon be one of the strongest churches in Indiana.



Beautiful New House of Worship at Marion, Ind.

The Third District (Missouri)

Lamar has extended a call to Harry A. Cooke late of Memphis, Tenn. Buffalo has called Morgan E. Genge of St. Louis, formerly of Helena, Arkansas, and they report the work starting fine.—Fairplay has called J. A. Bloomer of Ash Grove for one fourth time. W. L. Ludwig assisted by J. L. Alexander, singer, is in the midst of a good meeting with his own congregation, Webb City. D. W. Moore of Carthage and Geo. L. Peters, Central Church, Springfield, are each contemplating holding their own meeting in their own church beginning Easter Day.—The work at Richland and Stoutland is progressing nicely under the ministry of

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For Foreign Missions

FIRST SUNDAY IN JUNE

SUPPLIES FREE

The Foreign Christian Missionary Society will furnish CHILDREN'S DAY SUPPLIES for the first Sunday in June FREE to those Sunday Schools observing the day in the interests of HEATHEN MISSIONS.

FREE SUPPLIES

1. CRUSADERS FOR CHRIST. The beautiful new Children's Day Exercise by P. H. Duncan. Sixteen pages of song, recitation, and drill. A bundle of sunshine. A high class exercise, yet simple enough for the smallest school.

2. LIFE-SAVER MISSIONARY BOXES. Like the picture above. Automatic, self-locking. They will please. Put your school to work with them.

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Write to Cincinnati Bell Foundry Co., Cincinnati, O.

(Please mention this paper.)

A. J. Baird. Brother Baird has an assistant pastor just arrived and making a good beginning. Ministerial training is the special order in his work now. Special missionary rallies have been conducted by I. N. McCash at Carthage assisted by D. Y. Donaldson, state secretary, and at Springfield and Nevada assisted by A. W. Kokendoffer of Sedalia. All these men delivered very helpful and inspiring addresses. No one can listen to the address of I. N. McCash on "Strategic America" without feeling that he is in the presence of a great American and that the only proper interpretation of his message is that Jesus crowned Lord and King will cause America to go down in history as the greatest of all nations.

The First Church, Joplin, extends a royal welcome to the Third District Convention, May 1, 2 and 3. The two evening addresses will be delivered by Prof. Alva W. Taylor of Columbia, Mo. J. H. George, president of Drury College will deliver the educational address. J. H. Bryan of Kansas City and R. P. Shepherd of St. Louis will tell us about the Bible School work. D. N. Donalson will bring us the message on Missouri missions. Let the churches send representatives. Have you sent in your report for your county or your church yet? Your superintendent wants to exhibit a report from every county in the district. J. H. JONES,
417 E. Lynn Street, Springfield, Mo.

Sunday-school News Notes

J. R. Bryan of Tupelo, is the newly appointed Sunday-school Superintendent of Mississippi.

The National Superintendent, Robt. M. Hopkins will spend two weeks in May with Edward Owens of Texas and ten days with L. I. Mercer of Ohio in short tours through these states.

The Sunday-school of Arizona with the help of the American Society are seeking to erect a tabernacle at Tuscon, Arizona, where we have one of the best Bible Schools in the territory meeting now in an abandoned adobe school house.

Bethany Park Assembly, Indiana, is to have a Summer School of Methods in August for Sunday-school workers under the direction of Garry L. Cook, state superintendent.

There is to be one graduate in the Sunday-school Department of the College of the Bible, Lexington, Ky. in June, who will receive the first certificate ever issued for the completion of such work in any of our colleges.

The Bay Cities Sunday-school Union (San Francisco) will have its first meeting at the West Side Church early in May. This Union was organized during the visit of the National Superintendent last February.

Judge W. W. Slabaugh of Omaha, Nebr. is not only the superintendent of the First Church Sunday school, but has brought about a superintendent's Union of schools in the country and is an active leader in the International County Sunday School Association. His school will take the American Mission offering in April and expects to reach the Front Rank at an early date.

The Seventh Church Sunday-school of Indianapolis, A. C. Ward superintendent, is planning a "Missionary Week" for information and education concerning the various phases of missionary activity. This is to be the first week in May.

E. M. Cosner of Denver writes—"I will do all I can to get every Sunday-school in our city to reach the Front Rank standard by the Portland Convention. There are five working toward it now."

Virginia has called J. T. Watson to become State Sunday-school Superintendent. Mr. Watson will give all his time to the work, but will not be able to assume the duties of his office for several months. Prof. J. S. Thomas of Lynchburg, Va. will give June and August to field work during this interim.

J. Albert Emrich is Chairman of the Local Sunday-school Convention preparing for the National Convention at Portland. He reports the Committee actively at work with the expectation that Sunday-school Day may be the big day at Portland as it was at Topeka.

The offerings for American Missions from the Sunday-school on March 17, reached $17,179.98. This is $492.45 contributed in the six months of the fiscal year (beginning October 1) more than was given in the whole of last year. This progress is indeed encouraging, but there is still a great effort necessary to enable us to reach the needed $30,000 for this year's work. Let every school that has not yet taken the offering do so at once. Helpful suggestions may be had from the office of the American Christian Missionary Society, Carew Building, Cincinnati, Ohio. We must report a great victory at Portland.

ROBT. M. HOPKINS,
National Superintendent.

Bethany Graded Lessons

CHARLES CLAYTON MORRISON, Editor

International Interdenominational

Sixteen denominations have united to prepare a non-sectarian body of literature for the new Graded Lessons authorized by the International Committee.

The result is a most practical, fascinating, scientific and artistic series of lesson helps for teachers and pupils.

The Bethany Graded Lessons are now developed to the point where they supply the entire school—children, young people and adults.

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AN OPEN LETTER TO THE PREACHERS

A new voice with an inspiring message always enlivens interest in the interest in the church. We make bold therefore to suggest that Lord's Day, April 23rd, be observed as

"Pulpit Exchange Day for American Missions"

We earnestly request every preacher who reads this to immediately arrange an exchange and report the same to us. Each such exchange will call forth two inspiring addresses, delight two large congregations, interest two churches each in the other's work, quicken the conscience for home missions, and enlarge the heart of God's people for every worthy work

WHEN YOU SEE A GOOD THING, PASS IT ALONG

Yours To Serve

The American Christian Missionary Society
Carew Building, Cincinnati, Ohio.

Join the big Santa Fe Excursions to the

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San Francisco, Cal.
June 20 to 27, 1911

The San Francisco meeting will be of unusual importance to you who are interested in the Sunday-school movement in America.

Every one who can attend should make every effort to do so.

Granted that you are going—

The Santa Fe is the most interesting and most comfortable summer route to California.

Interesting, because of its historical associations; its scenic attractions. No similar area contains so many unique sights. You may see the many-storied villages of the Pueblo Indians, the most advanced of all the aboriginal Americans.

And the Petrified Forest, with its tens of thousands of agatized tree trunks and branches.

And Meteorite Mountain, made by the fall of a giant meteor that plowed a hole in the earth over six hundred feet deep and nearly a mile in diameter.

And, greatest of all, the **Grand Canyon of Arizona,** a mile deep, miles wide, and painted like a sunset.

Comfortable, because after reaching the mountains the track lies nearly a mile above sea-level most of the way.

And because the cars are new, modern and perfectly appointed. The track is in fine condition.

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1118 Railway Exchange, Chicago

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The Light of Easter

Editorial

A Good Soldier of Christ

By Archibald McLean

The Bible Preserved

By Ernest C. Mobley

Disciples' Congress Program

Springfield, Ill., April 18-20

CHICAGO

The Book World

FROM THE BOTTOM UP; The life story of Alexander Irvine. This interesting autobiography is the life story of one of those rare souls who will to its own self be true though it cost life itself. Prophets are rarely practical, but a world without them would be like a world without ideals—for indeed they are the idealists, though not of the philosophic kind always, but rarer the preachers of righteousness whose fervor will brook no compromise and bridge no difficulties with opportunism. Tolstoi's life was the record of a soul on fire with genius, seeking to justify its existence and to square with an unrelenting conscience. Alexander Irvine is but forty-seven and has been before the American public but a few years. Yet he has made himself a nation wide reputation without making a million, going to the senate or preaching to a multitude in some historic church. He has been at the central focus of some stormy scenes in his wrestle with the conventional and the rich and the respectable of religious life and in it all, however much his lack of opportunism may be criticised, his firm determination to follow the leadings of his conscience and to preach for the lowly and dispossessed of the earth cannot be gainsaid. It is a good book for the smugly conventional to read. (New York: Doubleday Page & Co., Pp. 304. $1.50.)

THE LEAST OF THESE, by Lincoln Steffens. Lincoln Steffens has been called the reporter of the biggest things that are happening. Here he shows himself the preacher of faith in fellow man through a simple report of what he found in a certain city prison in the person of a poor sinner who could not conquer himself, but who did devote himself most heroically to the welfare of his kind. It is not difficult to name the city as Cleveland, and the Director as Harris R. Cooley but the name of the hero who, while unable to conquer his own sin, devoted himself as warder to the most disagreeable tasks namable for the sake of the poor unfortunate devils who are sent to a great city's gaol is untold. This man literally kept the Master's demand that we care for even the least of these by his devoted care of the cast-offs of society. Best of all it is a true story. The hero lost out by yielding to his weakness but when he saw the story, wrote Mr. Steffens and told of his battles with self. It is a heartening story, showing the soul of things good in the bad. And it is a fascinating story as well, for it is human and not goody-goody. (Riverside, Conn.: Hillacre Book House. Pp. 57. 50 cents plus 4 cents postage.)

OPALS FROM AFRICA by Alfred F. Hensey. Missionary literature does not furnish a finer example of unaffected art than the stories told by Mr. Hensey in this little booklet. It reminds one of the simple directness of Tolstoi's gospel stories and parables. Just because our missionary did not try to produce a literary effect he has done it in the most approved style. The stories are those engaging narratives in which missionary experience is rich and fascinating with the "truth that is stranger than fiction." They are fascinating because they have the unaffected human interest. Great story tellers are those who can relate life's experiences in detail and with a sympathy that endows the narrative with the electric fluid of the human. The Foreign Society has printed this little volume of sixty-four pages in an artistic fashion that is quite in keeping with the delicate tracery of its pages. To read it sets the warm life blood going in one's veins and makes the missionary cause glow with optimism. Send twenty-five cents to the Foreign Christian Missionary Society—Box 884, Cincinnati, O., and they will mail it to you.

IN KALI'S COUNTRY by Emily T. Sheets The sub-title of this book is "Tales from Sunny India." It is a series of glimpses of Hindu life, especially that part of it in which the missionary is most interested. Here is the snap-shot of a "holy man" and his meditations over his failure to reach that peace for which he has macerated himself; there the young Parsi widow who has given up home and wealth to become a Christian, tells her story in the first person; again the author tells, as if an onlooker, the experience of a child widow whose parents-in-law are attempting to sell her into the temple service and of her escape; and these are but samples of the even dozen stories of real life that Miss Sheets tells in an interesting way. They make the experiences of the native Hindu vital and real to the reader and convince him of the worth there is in the native convert. There are a number of very good photographic illustrations. (New York: Fleming H. Revell & Co. Pp. 208. $1, net.)

THE DECISIVE HOUR OF CHRISTIAN MISSIONS, by John R. Mott. This invigorating study of missions is a sort of a resumé of the report made by Commission I. to the Edinburgh Conference on "carrying the gospel to all the non-Christian world." The matter herein presented is of special value in that it is from original sources, secured by trusted men and women representing practically every part of the world. With a style peculiar to Mr. Mott and a seriousness almost tragic, he makes one feel throughout the book that it is a decisive hour for non-Christian nations. The far-reaching movements—national, social, economic, religious—of these nations are shaking them to their foundations, Mr. Mott contends. Herein, he also contends, is the decisive hour of the Christian church at home. The challenge is unmistakable. The volume is of real merit; especially ought it be in the hands of the busy pastors and wide-awake young people. It grips and compels one because of its pointedness, its sanity and simplicity. (Young People's Missionary Movement of the United States and Canada, New York. Pp. 271.)

WESTERN WOMEN IN EASTERN LANDS, by Helen Barrett Montgomery. This brilliant woman who has led the hosts in the nation-wide celebration of the Jubilee of the Woman's Missionary Societies has here written one of the most fascinating of modern missionary volumes. This is the eleventh volume of the series issued by the Woman's Central Committee on the United Study of Missions. The total sales of this series had reached 600,000 before this volume was issued. All have been excellent books and this one of the very best. The impetus of the great Jubilee and the place Mrs. Montgomery has had in it ought to bring its sale to 100,000 quickly. It is written in a flowing and heart-felt style and is full of information as well as inspiration. The beginnings of woman's work for missions are sketched, the conditions of their sisters in foreign lands interestingly told, the methods and success of woman's work for woman set forth and the problems of this latter day are discussed. It is not a woman's book alone. It is virile and good for all to read. It has 286 pages but is sold for 50 cents so that everyone may buy. (Macmillan Co., New York.)

THE RURAL LIFE PROBLEM IN THE UNITED STATES, by Sir Horace Plunkett. Horace Plunkett is an Irishman of means who, on account of lung trouble, came to Wyoming some three decades ago and engaged in ranching. He returned to Ireland to be elected to Parliament and to attain distinction as a pleader for better farming and better economic opportunities for rural Ireland. He was made head of the new Department of Agriculture and Technical Instruction and has made it of invaluable use to Ireland. Last year he spent some time in close observations of rural life in our country, a land in which he has a vital interest and to which he has made an annual pilgrimage each year since he resided here. He recognizes the present prosperity of the farmer but forsees a less golden era unless conditions are grappled with and set in the right direction. "Better farming, better business, better living" is his motto and to that end he advocates coöperation. He believes that coöperation must be inaugurated by the people of the towns as the farmer is as isolated in his interests and initiative as in his residence. He advocates the theory that the farmer must organize as the business men do and that he must train his children in the science of farming if he would keep them on the farm. (New York: Macmillan Co., 174 pages. $1.25 net.)

Magazine Notices

THE AMERICAN MAGAZINE is a real tonic to those who are interested in the insurgent movements in both politics and business affairs. It is ably dealing with large and technical problems in the business world and making them clear and authoritative to the lay reader. Its present series on the Express Monopoly, the Personal Property Tax and Industrial Efficiency are enlightening, persuasive and timely. To this kind of reformatory material it adds Mr. Dunn's inimitable "Mr. Worldly Wiseman," a quaint and sarcastically humorous treatment of the Lord of Things as They Are, our modern and aristocratic financial superman. Wm. Allen White's contributions are superb in their style and in their philosophy. He deals with the moving spirit of the times. Miss Tarbell's exposure of the how of making tariffs and of the iniquities wrapped up in the schedules of the Payne-Aldrich bill showed her usual mental capacity and economically prophetic spirit. The fiction of the American is itself of a flavor that is peculiar. Phoebe's adventures and David Grayson's "Adventures" are charming. The American is preeminently the magazine for the modern man with a purpose in this busy world.

THE HOMILETIC REVIEW has showed remarkable improvement in the past few years. It is up to date, broad and full of utility to the preacher. Dr. Herbert Willett contributes the Sunday-school lesson comments this year and it is not saying too much to commend them as the best the Review ever published. The leading articles are uniformly able and written for thinking men. The modern aspect of the editorial comments and of the choice of material make the magazine valuable to all Biblical students who are in active service. The most telling feature of the magazine is the studies in the gospel of the kingdom by Dr. Josiah Strong. Some five hundred classes of adults are following these studies and finding them alive with interest as religious instruction. The burning social issues are discussed and the student given both adequate material and a wholesome interpretation of the same. The sermons are generally fresh, and the department conducted by Mr. Durban is always fascinatingly written. The attention given the social, missionary and psychological questions in their religious bearings make the Homiletic of large practical value.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Easter Light

FROM THE hour when he yielded up the hope that he might be made well again, a new expression sat upon his face, a wondrous mellowness filled his voice and a light beatific seemed to shine upon his soul.

It was many weeks after our own hearts had been convinced that he was stricken with a fatal disease that we could bring ourselves to even suggest to him the seriousness of his condition. He held so tenaciously to life, to his work, to the conception that he was still young.

We must not break his spirit, we said one to another. His days will be shortened if he knows they are numbered. Besides, the one long chance of recovery lies in his will and his hope, not in his medicines.

But some said, to face death will not break his spirit. Firmer than his grip on life is his grip on Christ. The fiber and foundation of his soul is faith. He *knows* whom he has believed.

We knew this to be true. We knew that he had lived by faith. The one supreme reality of all his years was religion. To his mind the changes of fortune were strung upon the gracious providence of God like beads and worn about his neck with joyous resignation. We never saw him depressed with respect to the really serious things of life. If he ever doubted, his doubt never escaped his lips. His faith was of oak and iron.

And yet we were not content to tell him the bald truth, never so delicately. Reassured in the direction of his faith, we feared for his reason if we should open his eyes and let him see that death was in the room. We had never seen his faculties out of poise. His intellect was characterized by its sanity, its reserve, its canniness, its grasp on substantial realities. We dreaded to see him otherwise, and lest the knowledge that he was near death might carry him away into an ecstasy of unreality where we could not follow, we kept on greeting him with the good cheer of apparent unconcern, and talked the talk of the day—its news, its politics, its casual experiences.

And all the time the debate waxed hotter in our hearts. At length one day we laid by the mask and talked as if he were one of us, and not himself our theme. He made no protest. There was no tear. We calmly faced the truth and death—and God. What change took place in him in those days that the full meaning of the truth we had confessed to him worked its way into his soul, we know not. But we did know that our freedom from further dissembling was a great relief, and that between us and him there was now established a free-masonry of the spirit such as we had never before presumed upon. The eternal values were the coins of our common intercourse from that day on. The big chapters of the Bible, the mighty texts, were discussed not as material for sermons now, but as revelations of the life indeed.

We loved to have him tell the unfamiliar story of his youth and early ministry. He dwelt half-fondly upon the hardships, the sacrifices, and traced with exquisite faith the plan of God in everything.

One day he said he was eager to get to work again. We suggested that his days of working were done. But he smiled and said his day of work was just dawning. Then we remembered a sermon he used to preach from the text, "I go to prepare a place for you," and how he affirmed that not Christ only but all redeemed souls pass into the eternal to prepare a place for others yet to follow. There was a work to do in heaven. There was something to be effected, not by Christ alone but by all good souls who pass into the Unseen. So instead of longing for rest this master-craftsman of earthly toil longed to set his hand to the tasks of heaven.

A talk with him opened up new meanings in one's own soul and in the word of God. He spoke but little and that faintly. But one felt a spirit which seemed more substantial than his body. A breath from the invisible seemed to come with his words.

A good pastor who came to call, has since written of this interpretative power of his spirit: "I shall never forget the hour I spent with him a few days ago. When he asked me to read to him I happened to open to the eighth chapter of Romans, which I always loved for its mystery and optimism. It gained a new value and depth as I talked it over with a dying man who was undaunted by death."

His faith was so natural, so part and parcel of himself. He did not seem to be groping in the dark. No "lame hands" were his. There was no strain at being brave—no bravado. Death did not shock nor surprise him: it seemed but the next number on the program. He faced the future without fear and without heroics.

He slipped away very gradually, very slowly, but very steadily. This morning we could not perceive any change from yesterday, but we could look back two, or three, days and see that there was some feat of strength like sitting up in his bed, or holding the morning paper in his own hand, or carrying the spoon to his lips, which he had left off doing meantime.

He had traveled much. He knew all portions of this continent, and his feet had touched the shores of lands on many seas. It seemed as if he were going on another journey. As for all his travels, his preparation was very simple. He was ready.

And his ship went out with the tide,

"— such a tide as moving seemed asleep."

He talked to us, but as a man calling to his friends upon the receding shore: his words grew fainter and fewer, his gestures less distinct and meaningful; and when there was no longer any voice or sign from him, the passenger, we strained our eyes like watchers on the quay until the boat itself was lost beyond the sky line of the world.

It was all so sane, so strong, so spiritual, so revealing. There was no moaning of the bar. There was no protest, nor trembling nor hysteria. Even youth standing, watching, felt a longing to go with him. It was a moment when the strange word of Thomas lost its strangeness: "Let us also go that we may die with him!"

Probably he was unfamiliar with the great lines beginning, "O sane and sacred Death!", for the poet who uttered them was not numbered among his friends. But these lines interpret the experience of those days when Death and he together made ready for the journey to the distant shore:

O sane and sacred Death!
The sights of the open landscape and the high-spread sky are fitting,
And life, and the fields, and the huge and thoughtful night;
The night in silence under many a star,

The ocean shore, and the husky whispering wave whose voice I know,
And the soul turning to thee, O vast and well-veiled Death.
And the body gratefully nestling close to thee.

Come, lovely and soothing Death:
Undulate round the world, serenely arriving: arriving
In the day, in the night, to all, to each,
Sooner or later: delicate Death!

Dark Mother, always gliding near with soft feet,
Have none chanted for thee a song of fullest welcome?
Then I chant it for thee: I glorify thee above all:
I bring thee a song, that, when thou indeed come, come unfalteringly.

And now his children have gone back to their tasks taking each his share of their father's estate. Riches he left them: of heroism, of hardihood, of rugged honor, of piety, of tenderness, of an unquenchable spirit, of faith fixed but ever widening, of thrift, of thirst for truth, of courage to act up to the truth—aye, riches indeed!

But no memory of him will be cherished more vividly, more tenderly, than the recollection of his quiet, conscious leave-taking, his brow radiant with the light of the eternal Easter!

Social Survey

A New Aviation Season

During the past winter, experimental aviation has been carried on in the warmer countries, and soon the season will open in the cooler climates where it has received its greatest impetus. Flying under conditions which prevail here in winter is possible and there will come a time when it will be general, just as automobiling is now becoming acclimated to winter conditions. But that end will come when the commercial stage is reached. As long as aviation is experimental, or is carried on as a form of amusement it will never be popular in winter. It is highly probable that the coming season will see an almost complete change in the direction of the greatest effort. The days of spectacular flights are numbered. There is no longer any doubt that the heavier-than-air machine can fly. The greatest aim will be to make it useful. That trend was traceable last season in the attempts to carry freight and passengers. For use in the navy, the aëroplane has now been adapted to lighting in the water, and on the decks of vessels, and to rising from them. Recently we read of a French aviator who made a flight of two miles with eleven passengers. The total weight of the twelve persons was 1,315 pounds. We may expect to see much better records than this made before another season. Safety will be emphasized. Steadying the machines is a problem that is hard to solve. Danger lurks even there. If the gyroscope is used it is said to make the machine too rigidly stable, and a sudden flaw in the wind, such as is often met with, will break the delicate wings and bring sure death to the aviator. Nevertheless, much progress in stability is anticipated this season. Automobile races are often conducted on the basis of endurance. Speed is one factor contributing toward the winning of such a race, but only one. Endurance is the main test. Similar contests in the field of aviation will be introduced this year. Flights such as the one suggested from San Francisco to New York may be expected. Already the Royal Aëro Club, of London, is projecting an endurance race of 1,000 miles around England. A prize of $50,000 is offered to the winner. Such contests as this, carried on under rigid conditions, will be of more value than mere sensational gyrations. It will act as a stimulus to invention and production of thoroughly practical and efficient flying machines.

A Case of Criminal Lawlessness

Booker T. Washington, the distinguished Negro, universally recognized as one of the foremost educators of this country, was recently set upon and brutally beaten by a white man in New York. The incident is another case of the injustice to which the Negroes of this country are often subjected, through race prejudice, and is cause for reflection by those who regard all Negroes with antipathy. On Mar. 19 Mr. Washington went to an apartment house, looking for a family with whom, he was informed, the auditor of Tuskegee Institute was staying. He rang the door bell under a name which he thought might be the family to whom he had been directed, but received no answer. He went away for a few minutes and then returned, thinking the parties were out at first and that they might have returned. When he again rang the bell several men suddenly set upon him. One, a Mr. Ulrich, was the principal, and severely injured Mr. Washington by the brutality of his attack. Mr. Washington was taken to a hospital where his wounds were dressed. Ulrich was arraigned in court. He claims Mr. Washington was prowling around like an irresponsible Negro, that he insulted the former's wife, and that he peeked through the keyhole. Says Mr. Washington: "I'm a man of honor. I'll swear by the God above me that I spoke to nobody. I spoke to no white women, and I wouldn't know Mrs. Ulrich if I saw her now. I don't recall any one passing me while I was in the vestibule, and no one spoke to me. I did not peep through a keyhole. That charge is ridiculous, as I never was inside the hallway. I think, to do Mr. Ulrich justice, he made a mistake in perhaps believing I was a burglar." The affair is a disgrace. Southern newspapers lost no time in pointing out that Mr. Washington always moved in safety in the South and that he had to go North to receive this kind of treatment. That this distinguished gentleman should be mistaken for a common ruffian seems incomprehensible. That he should be assaulted without warning, and without having given the least offense, disgraceful. Ulrich made no effort to learn the nature of Mr. Washington's visit. He blindly took the law into his own hands. That is criminal lawlessness and should receive a stern rebuke in the New York court.

The Russian Prime Minister

After holding office for almost five years, P. A. Stolypin, premier of the Russian cabinet, resigned his office. This action was wholly unexpected, and whether it is the result of Russian policy in the far-East or the rejection of his bill for the establishment of zemstvos (local assemblies to deal with certain local affairs), is merely a matter of conjecture. It was at once announced that V. N. Kokovtsef, minister of finance, was to succeed him, but later the Czar acceded to the wishes of M. Stolypin, removing certain high officials. The premier then withdrew his resignation. The position of the head of the Russian cabinet is a hard one. M. Stolypin was chosen in the year 1906, in the midst of a reign of terrorism, because he was thought to be a man of indomitable courage and determination. He proved that he was possessed of these characteristics in a remarkable degree. With an iron hand he set out to stamp out the reign of terror, and wavered not in the least when his own house was blown up and his daughter severely injured. In two years he reduced the entire empire to a state of "order"—the same color of order as was notorious in the early days of the city of Warsaw. His first pledge, to restore order, he has thus kept to the letter, but the latter part he either has not the power, or the inclination, to carry out. Freedom of conscience, freedom of speech, freedom of association, and freedom of assembly are apparently as far off today as they were in 1906. Martial law is the rule throughout the empire, and newspapers and societies are suppressed or rigidly censored. Premier Stolypin excuses himself on the ground that reform must necessarily be very slow, and that political implements with which he must work reforms are antiquated and inadequate. Probably the best of all the laws secured by M. Stolypin is the Agrarian law, passed in 1906, of which the object is to break up the peasant communes; the transformation of the peasantry from communal tenants to freeholders. This law has not yet operated to a great extent, but will be more effective in the future. Another notable act of the premier is known as the "Revisions." Thieves, grafters, and embezzlers were found in every branch of civil and military officials, and Stolypin pushed an investigation so far that several close to the throne were involved. Opposition to the premier thereupon became suddenly, formidably powerful and many now credit this opposition with being the real reason for the intended retirement from public activity of M. Stolypin.

New Mexican Ministry

Simultaneous with the return of Señor Limantour from Europe, the entire Mexican cabinet resigned. Minister Limantour is the only one to be retained, and he will organize a new ministry upon more liberal lines. The suggestion that Limantour's return portended a yielding on the part of the government to demands of the rebels is improbable. A better explanation is that the time for a more progressive policy has come, and upon advice of Señor Limantour, a new ministry is to be substituted to carry out this policy. Reforms will probably be instituted in elections, in the government of states and cities, and in distribution of lands. The old cabinet was composed of old men; patriots who have rendered much valuable service to their country, but wealthy, and it is charged that the tax laws unduly favored them. The reform program will, therefore, involve a radical revision of the taxation system. Señor Limantour found foreign aspects of the revolution more serious than he had anticipated, and his influence will be exerted toward protection of foreign interests.

Jewish Persecution in Russia

The Jews are having a hard time in Russia. No less than 120,000 of these people were driven out of Russia during 1910 by systematic, official persecution, according to the annual report of the Central German Jewish Relief Association, which acts in coöperation with the leading Jews of America and Great Britain in ameliorating the lot of their oppressed co-religionists in Russia. Of this total mentioned, 23,107 emigrated to the United States, or 25 per cent more than during 1909. These figures, the report states, are more complete than the official American immigration statistics, because the latter are made up for the fiscal year ending with June, 1910. The German association declares that the anti-Jewish propaganda in Russia is becoming more heartless, tyrannical, and widespread from hour to hour. The Czar's government has now adopted the principle of limiting educational opportunities for Jewish children as the most practical and surest way of driving the Jews out of the country.

The Christian World

A Page for Interdenominational Acquaintance.

Roman Catholic

Waiting for Protestantism to Die.

Protestants have been waiting for centuries for the death of the Roman Catholic Church. The Catholics, it seems, have long thought they were standing at the death bed of Protestantism. Perhaps both are growing weary of watching. A writer in *The Catholic World* says that Protestantism has been an unconscionably long time dying. He says:

The end seems still far off; for any widespread and once powerful religion, unless force intervenes, will lose its hold only very gradually. In a certain sense, indeed, Protestantism is already dead; for the distinctive doctrines of Luther and Calvin slumber in old tomes or live a languid life in the hearts of a few old-fashioned pastors and professors. They have vanished from the hearts of the people. But the protestantism of Protestantism—the opposition to Catholic principles and doctrines and to the Catholic Church—is still vigorous, though a grateful change has tempered much of its bitterness; and a Protestantism which clings to the Bible and finds therein the words of eternal life, which believes in Christ and accepts Him as Savior—however vague its ideas of doctrine—remains to-day the dominant faith of our land. Its adherents are not all church-goers; there is still, thanks be to God, a great deal of faith in God and in Christ, and much deep religious spirit, bearing fruit in religious life, as well among many who seldom go to church—a delinquency for which Protestantism has only gentle blame—as among those who are strict church members.

Bigotry Against Bigotry.

The divorce of Catholicism from the spirit of Christ is the discovery of John F. Fenlon, a writer in *The Catholic World*. His charge is against the Catholic Press and not against the Church as a whole. "They have the tone of party organs and the spirit of party; but the broad spirit of Catholicism, which is the spirit of Christ, seeking to draw all men unto itself and not looking for petty transient victories, seems a stranger to their pages." "They succeed only in producing a species of journal fit neither for our own reading nor to give to a friendly inquirer." The situation, as Mr. Fenlon sees it, does not provoke the partisan spirit. The American is not bitter in his attacks on the Catholic Church. The argument continues:

The pity of it all is that American Catholics have to deal with the fairest, the most open-minded, and open-hearted people on this planet. We can say this, quietly, with a clear conscience, in the depth of winter, with the Fourth of July six months away. There is, of course, no lack of prejudice and bigotry in many of our fellow citizens, much of it crass and hard to bear; there are many more, however, whom it would be unfair to class among the deeply prejudiced and bigots, who have definite and sincere beliefs contrary to our own, and so are consistently opposed to the spread of Catholic influence. But the residue of anti-Catholic prejudice, which exists in nearly all, is not very strong or very active in the great majority; though it might become both in certain circumstances. We are unwise then; most unwise, when we attune our voice to the small bigoted minority, rather than to the friendly and open-minded majority. The everlasting sharpening of knives in the editorial sanctum becomes an exasperating noise. Continual controversy is a vexation of the spirit. It is sometimes wise and necessary to answer a fool according to his folly; but it is a delicate undertaking, of which the Wise Man points out the danger in his proverb: Answer not the fool according to his folly lest thou be made like him. The answer to bigotry often seems to be merely another piece of bigotry. Too great eagerness to reply defeats its own purpose; for when the occasion comes to say a strong word, one is not listened to. No one heeds the snarler.

Methodist

Controversy, Stability and Progress.

Dr. J. M. Buckley, editor of *The Christian Advocate* (New York), has been a valiant fighter for the truth. Spiritualism, Christian Science, and other strange movements have been searchingly examined by him. In the General Conferences of the Methodist Church, Dr. Buckley has been conspicuous for his ability as a parliamentarian. In the *Advocate* of March 24, there is an editorial on religious controversy from which we quote:

The decline of religious controversy also has a great effect on the evening service. When Christianity dispenses wholly with controversy it will be like a sleeping man—harmless and helpless.

We were entertained at the house of a friend in New Hampshire, where Henry Ward Beecher was spending a day or two. It was his birthday and he was jubilant. He conducted prayers, and his utterances were equal to any of his published prayers in beauty, simplicity, and comprehensiveness. Immediately after he arose, he called the writer to him and pointed to a large picture hanging on the wall, representing a huge mastiff sound asleep with a piece of meat placed before him, and a lap-dog quietly drawing it away. Said Mr. Beecher, pointing to the sleeping mastiff, "That is Orthodoxy," and to the little dog, "That is Heterodoxy."

So it is and ever will be. Controversy was the life of Paul's works; *polite* controversy, *brotherly* controversy; but strong in exposing error and building up the truth. The Epistles are full of controversy. Moreover, many of Christ's sayings were strictly *controversial*.

It is more than a fine art to combine in one sermon the forcible overthrow of an error and a heartfelt appeal; but it is possible to attain unto it.

Presbyterian

The Barrenness of Bigness.

"We have the largest church in our town. A majority of the people are affiliated with us." This sort of talk is heard sometimes. It may not mean much, for the bigness of the church may depend upon its lack of moral passion. Bigness may be an indication of feebleness for more than one reason. In the *Presbyterian Advance* we have this comment on mere bigness as an evidence of religious prosperity and importance:

Dr. Aked, of the Fifth Avenue Baptist Church, New York, has resigned. He wanted his congregation to move out of a side street on to the avenue (for the Fifth Avenue Baptist Church isn't on Fifth Avenue), and he is quoted as saying that he had in mind "one of the biggest churches in American Protestantism," where immense crowds might attend his somewhat sensational ministry. But his church did not agree with him. In fact, the majority seems to be made up of a more conservative class of people who feel that bigness is not the essential thing nor the synonymn of true success in the life of a church. One of the deacons is reported to have remarked, using an alliterative phrase that is remarkably suggestive, "We are not sure that we want a huge auditorium, filled with rambling religious rubbernecks, and that's about what it means to have a great church and a pulpit orator." There's a world of truth in that remark. There are "rambling religious rubbernecks,"—lots of them—that is, if they are really religious. Instead of being in sympathetic touch with their own churches and working at the job, they roam about to the places where they are furnished a kind of religious or pseudo-religious entertainment. They don't "mean business" as church attendants; they seek rather the gratification of their perverted tastes. And the man who thinks he is accomplishing great things when he tickles their ears is likely to realize some day that he was badly mistaken. Mere bigness may be woefully barren. The minister's business is to bring forth fruit. By getting crowds he may glorify himself, but it is only by fruit-bearing that he can glorify God. True success in the ministry does not consist in catching the crowds, but in bringing men to Christ and building them up in Him.

Letting Your Light or Your Egotism Shine?

There is no victory for the church unless the gospel is preached in the open. The world must know that the church has a message for every man. But there are different ways of advertising the wares of the church. The business man who advertises what he does not have is reckoned a fraud. Is it not possible that churches may become so interested in inviting men to come to their services that they overlook the necessity of having something for those who come? On the question of church advertising, the *Presbyterian Banner* (Pittsburg), remarks:

We have received a copy of a newspaper, published in a city in the eastern part of this state, which contains an advertisement of the First Presbyterian Church of the place. It fills about one-fourth of a page and is set with display type. It contains paragraphs answering the questions, What? Where? When? Who? Under the first question it says in part: "We make the best article in America. Our finished product is the most desirable thing in the world—a Christian citizen. The First Church has given to Home and Foreign Christian work over $95,000 during the past six years. We have spent over $30,000 in bringing our plant up to date. See our educational and social rooms; the finest in Pennsylvania. . . . Frankly, however, 'retired Christians' would not feel comfortable with us. Yet, we cordially believe that 'the bigger the house the better the service.'" The other questions are answered in the same style. At the bottom it speaks of the organist of the church as "a student of the famous Guilmant and the leader of church music in Central Pennsylvania," and says: "Hear the First Church choir in the perfect work they are doing these days." The affair is well written up in a taking style throughout; and while we do not find any serious fault with it, yet we have our doubts. For one thing, if this thing is going to be maintained regularly the advertisement will have to be rewritten and the taking style kept up or it will grow stale and the last state be worse than the first; and for another thing, there have already crept into this advertisement bits of comparison and touches of self-exploitation that are of questionable propriety and taste. This is the danger of all advertising: that it tends to grow boastful in its terms, and it would require exceptional care and restraint to keep this spirit out of church advertisements. And if all churches set about this thing, how strong would the tendency and temptation be to exploit the merits and success of each church. We are not wholly condemning church advertising, but speaking a word of caution.

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CHANGE OF ADDRESS—In ordering change of address give the old as well as the new. If the paper does not reach you regularly, notify us at once.

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Men and Women Who Have Blessed My Life

Many who have blessed our lives are unknown to us. They have no place on the pages of history, but their thought and their deeds appear in the structure of society and modify our thought and conduct. This age needs to recognize its debt to the past. Shallowness may boast of its independence of what has gone before and deride the ways of the fathers; the thinker rejoices that he is a link in the chain of life. In showing honor to his intellectual and spiritual ancestors, the thinker singles out representative men, men in whom the virtues of the common man were conspicuous. The American speaks reverently of Abraham Lincoln because Lincoln exemplified to a remarkable degree the virtues of every-day life.

The benefits we receive from those whom we know are often unrecognized. We do not know ourselves, and the forces that have made us. Of a distinguished American churchman recently deceased it has been said: "He was especially considerate of the respectable and sensitive poor who concealed their needs, and he always helped them in the most delicate manner." If we understood fully the circumstances of our lives, we should have to acknowledge obligations to many whom we now regard as having no part in building our character and reputation. These unrecognized benefactors have been so wise and tactful that they have served us in spite of our sensitiveness and selfishness.

We have been blessed by many whose theories have been distasteful to us. The passion for truth which is manifested by some who reject beliefs dear to us has made us ashamed of our careless thinking. The reader of Charles Darwin misses his opportunity if he does not gain a deeper reverence for facts. Professor Huxley said of a distinguished writer that his idea of a tragedy was a generalization killed by a fact. Religion is hurt more by the loose generalization of its friends than by the attacks of its foes. It is not without anguish that we come to clear ideas of our relation to God and if the keen thought of a hostile critic has compelled us to go deeper and lay more enduring foundations, the bitterness of the experience should not cause us to deny the obligation we owe to a clear thinker.

The debt we owe to those who invariably put the emphasis in the right place may be tardily acknowledged, but the honest man does not overlook it. It is so easy in religion and in business to exhaust our moral energy on the unimportant details. The men of whom the prophet demanded mercy and not sacrifice, knowledge of God rather than burnt-offerings, thought they were religious. They felt indignant that the prophet had no respect for their worship. We observe certain formal rules of business and feel very virtuous, although in fact we may be stealing every day. The harsh, uncompromising prophets of righteousness who sweep away the refuge of lies and lay bare the meanness and selfishness of much that is classed as respectable and honorable are our benefactors. It may be hard to love them, for they are not always lovable; that does not matter if we learn to hate sham morality and to love fairness and kindness.

There are the sturdy conservatives whom we should delight to honor. They bring out the worth of what we now possess. The outcry against what is unjust and brutal in government and business and social life turns the mind away from the genuine riches we have inherited. The conservative appreciates the treasures gathered by the labors of the fathers. He does not live on the cheap intellectual and spiritual food prepared for lovers of the sensational. He is acquainted with men whose ideas have stood the test of time and have been found serviceable in the great crises of human history. When we talk with him, we become aware that much of what we called progress is nothing but change of form, that we are just as barbarous as were our ancestors whom we charge with cruel deeds, that, on the other hand, it is our ignorance of history that enables us to feel superior to some of the ancients.

They are fortunate who have come into contact with a man or woman of truly catholic mind and feeling. Do the best we can, we are narrow enough. It is a blessed thing to be with one who daily reminds us that not all who disagree with us in opinion and in practice are hopelessly bad. The world is bigger than any one party or sect and he is most unfortunate who does not learn this. [Midweek Service; April 19. John 4:27, 42; 2 Tim. 1:3-6; Heb. 11:32; 12:2.]

S. J.

Churches and Cults

A correspondent has sent us part of a newspaper containing the Sunday announcements of a city on the Pacific Coast.

It is not a large city, and yet in addition to the announcements of the regular evangelical churches, there were such notices as these: "First Spiritualist Church," "New Thought Church," "Practical Metaphysics," "The Independent Church of Christ," "Metaphysical Center of New Thought," "Union Liberal Religious Service," "People's Spiritualist Church," "Home of Truth," etc. The announcements of these cults ran the gamut from a lecturer on spiritualistic therapeutics to a certain Baba Bharati, who was to edify his audience on the subject, "Have you Loved?"

Then of course there were the regular church announcements, all the way from the Roman Catholic churches, with the statement of the bishop regarding the observance of Lent, to the summons of a "Church of Christ," with the added significant words, "Worships only as ordained by the New Testament; no innovations."

The friend who sends these announcements comments on them in this manner: "Chicago has churches and a few scattering cults. This place has cults (or perhaps "cultures," looking at them from a bacteriological standpoint) and a few churches."

The survey of such a series of announcements is likely to arouse a sense of suspicion and perhaps resentment in the mind of one who has been accustomed to the regular orthodox evangelical ministry of most of the cities and towns of America.

It would seem at first glance that the Pacific Coast is a sort of happy hunting ground for the odds and ends of religious emotionalism, such as can find only sporadic opportunity in the more settled life of the middle and eastern states.

It is true, however, that any large city will show a considerable margin of these unclassified and independent circles of alleged new and higher thought. Most of them are merely instances of some more or less emotional experiment in fields which are already fairly familiar to the average informed student of religion.

There is always a fascination about the announcement of a new discovery in religion which draws together a circle of the inquiring. Either they are such as have never paid the price of any competent investigation of religious phenomena, or they are in such spiritual need that they are willing to try any experiment in the hope of finding answers to the deep problems of the religious nature.

But the study of such a series of announcements is at least reassuring upon one point. The quest of the religious life is one of ceaseless significance, even in an age which, like the present, seems to be so largely given over to material and sordid things.

It is easy to assume a scornful and deprecatory attitude regarding religious teachings or inquiries which do not fall easily within the circle of evangelical truth. Yet the fact that so many excellent people have become restless through the lack of adequate spiritual nourishment in the churches they have attended, and are seeking, often in vain, to find rest for their souls in extra-ecclesiastical groups, is the best possible proof of the fact that the soul's craving for God is the supreme passion. And too frequently in our present state of religious attainment the means of grace offered by the churches are inadequate to the satisfaction of the religious desire.

This is an encouragement rather than a sign of danger. It is a proof of the fact that the church needs to fix its attention upon the deepest and most vital elements of the faith, rather than upon

the superficials and accidents which too frequently absorb its interest.

These passing phases of religious inquiry have no power to hold permanently the regard of even the circles which they attract. They undertake little or nothing in the way of organized and effective service in behalf of humanity. They are at best attempts to satisfy the religious nature with inquiries and speculations in the region of religious experience. Ultimately their weakness reveals itself, and their adherents either fall away to some other novelty, or seek the stronger and more satisfying activities of organized Christianity.

But in the meantime they serve a certain purpose as offering temporary help to those who are in quest of religious reality. Then, too, they illustrate the ever-insistent demand of the soul of man for religious experience. Even if they prove merely "cultures," in the bacteriological sense in which our correspondent refers to them, mere experiments in the production of new forms of religious emotion, they are perhaps not without value. Students of the varieties of religious experience have been assured by all the experts, from James outward, that none of these forms of religious inquiry has been wholly without avail in providing response to the essential and ever-insistent demand of the soul for God.

Personal Atmosphere

It used to be common to lament the absolute lack of all religious influences in the state universities. One does not hear so much of this condition now, for, thanks to the activity of the Young Men's Christian associations and to the efforts made by the different denominations to bring religion and knowledge of the Bible to the attention of the students, more effort is being exerted to elevate the moral tone of the great schools of the commonwealths. Conditions are none too good even now and infinitely more might be done in behalf of the denominational agencies such as those at Ann Arbor, Mich., Champaign, Ill., Madison, Wis., and elsewhere. Pastors could more adequately sustain these agencies by just a little coöperation. In a certain state only one pastor notified the Y. M. C. A. secretary of the coming of a student from his church, while secret societies and fraternities sent new students' names by the score, and this in a state school, in which there was no strictly denominational organization at work. Students might well assume, in such an event, that their home churches were less interested in their religious welfare than the student societies. Pastors and others ought not to complain of the lack of religion in secular and denominational schools when they fail to do their part to render helpful assistance to students in new and strange environment with the restraints of home and church removed.

Not How Big, But How Good

There seems to be some ground for believing that in the much desired and altogether worthy effort made in recent years toward unification and better coöperation of the religious forces in the church, the church has suffered somewhat from an overplus of zeal to secure big things. This has been the characteristic of all denominational activities as well as the activities of all denominations. We are, unquestionably, in the current of a peculiar religious trend. Religion, like society, is affected by certain moods which set the fashion of the day. The church has always believed in the efficacy of organized life, but it has seldom given so much attention to getting its organization linked up to practical service as in the past few years. More recently its chief aim has been toward the coördination of its forces and a more harmonious adjustment of interdenominational relations. All of these things are highly desirable, but in their working out we seem to have allowed our organizing abilities to run largely into conventionalizing activities. We readily admit this is to be a day of big things in denominational enterprises and we love to talk of our big conventions, big undertakings and big movements. In fact we hesitate to identify ourselves with any denominational or religious scheme unless it promises to be something big from the start. So far has this spirit of the modern world of enterprise gotten possession of us that in nearly all of our denominational organizations today, little work can be undertaken and little interest aroused unless in planning and in carrying out the work for which the organization exists, the work must be inaugurated and carried forward in some kind of a convention, assembly or rousing get-together program. Nearly all the new religious movements of today seem to be characterized quite as much by the frequency and bigness of their meetings as by the practical efficiency for which the movements were organized. We are not attempting to argue against the advantage of great enthusiasm and power in big meetings but to hint at the evident loss our organizations are in danger of experiencing from frequent and large public demonstrations. The energy, expense and time which go into public meetings and great gatherings, are not always so much practical efficiency added to the organization, but that much energy and revenue taken out of the practical work of the organization. Big conventions and big meetings not infrequently become substitutes for downright, practical, personal work in the daily service of life. Big meetings are justifiable and desirable in so far as they energize the organization and give it increased power for service.

Good Stories and Good Truth

Next to Mrs. Helen Barret Montgomery no woman connected with the "troupe" that toured the continent in the Woman's Missionary Jubilee campaign has met with such popular response as Miss Florence Miller. Miss Miller represented the Christian Woman's Board of Missions, and spoke in every one of the thirty-two rallies from Oakland to New York. She addressed two of the four banquets in the latter city and spoke at the Carnegie Hall meeting and the Disciples' rally. Judging from the way in which Miss Miller's addresses are featured in the reports it would seem that to her missionary enthusiasm and catholicity of outlook she adds the happy faculty of telling a good story effectively. In New York halls were so big that a few of the women speakers had difficulty in making themselves heard. Miss Miller, whose voice is as clear as a bell and remarkably flexible and agreeable, said at one meeting: "We want to be heard. We do not wish to be like the speakers at a meeting which the women of a certain place were holding. The subject was Systematic Giving. Two men dropped into the rear of the hall to learn what was going on, but could not hear much. Finally one man said to the other 'What is it all about.' The other man replied, 'I cannot tell sure, but I think they are holding a memorial service to Sister Mattie Given.'"

In Louisville, Miss Miller told a story that went widely through the secular press and has given occasion, we note incidentally, to the Christian Standard to call her application of it "foolish, undignified and erroneous." It was the story of the Negro bridegroom whose employer brought a marriage license for him, but had the wrong girl named in the instrument. When it was explained to him that it would cost two dollars to change the license, he said: "Boss, there's not two dollars' difference in them gals."

"Friends," said Miss Miller, "there's not two dollars difference between us in this work. We have all joined hands. I am a Methodist-Baptist-Congregationalist-Episcopalian sort of a Christian myself. Christ came to establish a kingdom, not a church. The churches are simply means for us to use in hastening the coming of his kingdom."

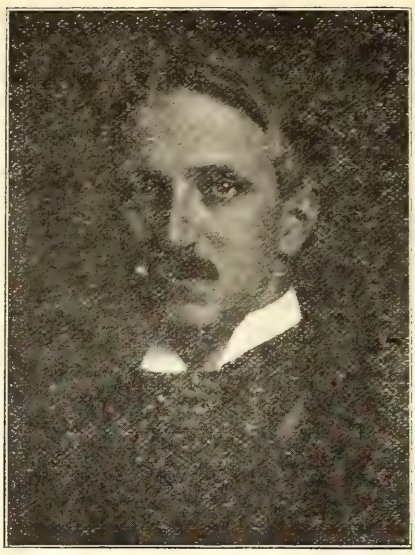
That, despite her critics, is the truly great word for a representative of the Disciples of Christ to speak.

The Changed Attitude Toward the World

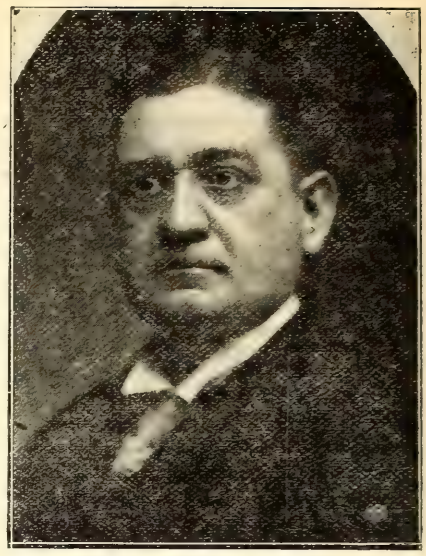
The church of the present has its eyes open to the beauty and order of the world. It finds the revelation of God written on the heavens above and on the earth beneath. The dualism that regards matter as evil cannot get respectful consideration among intelligent Christians. The contrast between the new and the old is brought out by the *Central Christian Advocate* (Kansas City), thus:

> The essential badness of the world will no longer be believed. Men love the beautiful too well to refuse to see the beauty of flowers, of skies, of art, of progress. Mr. Brierly tells us that it was boasted of St. Bernard that he journeyed a whole day by the lake of Geneva without being aware that there was a lake at all. St. Francis ate off the bare ground. St. Alphonse Liguori lived in a filthy chamber, in which scarce any ray of light penetrated. The same view with many extended to things of the mind. Ignorance was held sacred, and secular knowledge put under taboo. What a difference between the noble idea of Alexandrian Clement, that the Logos, the Light of the World, was the light of philosophy and the view of Tertullian! Mr. Brierly recalls the gibe of Erasmus, that in his time amongst the clergy it was thought a mark of holiness not to be able to read; and that caustic remark of Montesquieu concerning the church fathers: "Doubtless they have a laudable zeal for the things of the future life, but with a very small knowledge of this one." Ignorance certainly can not be looked upon as a Christian virtue; for the simple reason that to study is to try to think the thoughts of God. He made the universe, with its mysteries, its hidden secrets which tantalize man till he simply must go find them out. No, let knowledge grow from more to more, but likewise more of faith—that faith may soar upward on her larger sympathy with the lovely and enchanting ways of God.

Prof. E. H. Lindley.



Prof. Edward C. Moore.



Rev. C. H. Winders, Indianapolis, President.

Congress of Disciples of Christ

West Side Church, Springfield, Ill., April 18-20

The outlook for a successful Congress of the Disciples at Springfield next week is every way cheering. Indications point to a large attendance of our most thoughtful churchmen. The program is one of the most attractive that has been offered by any committee during the entire life of the Congress. Its themes and its speakers are full of significance.

Psychology, "Modern Thought," Biblical Interpretation, The Church in Its Present-Day Environment, Missionary Efficiency, The Disciples' Education Problem, Religion in State Schools—these are some of the great subjects for consideration. There is an absence of crowding in the make-up of the program. Much room is left for open parliament and impromptu discussion.

There, for example, is a whole afternoon given to a discussion of Professor James' Views of Religion and Life, with Professor Lindley of Indiana leading; and an entire forenoon, beginning at 9:30, with Prof. Edward C. Moore, of Harvard, leading an open parliament on Modern Thought and Religious Belief. These two men—the guest speakers of the Congress—will bring an inspiration to every delegate sufficient to pay him for the time and expense in attending.

It would not be fair to call attention to any of the remaining numbers on the program without characterizing them all, and this we have not space for at this time. But there will be an exceptional interest centering in the paper by Professor Ames on "Religion and the Social Consciousness." The Glasgow Herald and The Scotsman (Edinburgh), the two most authoritative book critics in Scotland, pronounce Dr. Ames' new book on "The Psychology of Religious Experience" the most important contribution to the psychology of religion since the appearance of Professor James' "Varieties of Religious Experience." In his book Dr. Ames defines religion as "a phase of the social consciousness." His Congress paper may, therefore, be expected to treat of the essential core of his book.

The fellowship of the Congress is alone worth the trip. The visiting in smaller informal groups is always one of the most valued delights of such gatherings. Springfield church homes are co-operating to entertain the delegates over night and for breakfasts at a merely nominal charge.

Not the least attractive will be the opportunity to visit the tomb and home of the great Lincoln. Illinois' capital city is a mecca to which thousands go annually to see the monument and relics and to study the life of this "typical American."

Readers of The Christian Century will be interested in the report of the Congress which, we assure them, will be as adequate an interpretation as we can make.

Rev. J. R. Golden, Pastor West Side Church.

Program

TUESDAY, APRIL 18.

7:30 p. m. "Schools of the Disciples of Christ," Pres. Miner Lee Bates.

8:00 p m. "The Religious Need of Our State Universities," Dean Chas. M. Sharpe.

WEDNESDAY, APRIL 19.

9:30 a. m. "Psychology and Biblical Interpretation," Rev. E. F. Daugherty, Vincennes, Indiana.

Written Review, Rev. H. A. Denton, Troy, New York.

2:30 p. m. "William James, His Personality and His Views of Religion and Life." Ernest H. Lindley, Ph. D., Professor of Philosophy in Indiana University.

Open parliament for Questions and discussion.

4:00 p m. Visit to Home and Tomb of Lincoln.

7:30 p. m. "Religion and the Social Consciousness," Prof. E. S. Ames, Chicago

THURSDAY, APRIL 20.

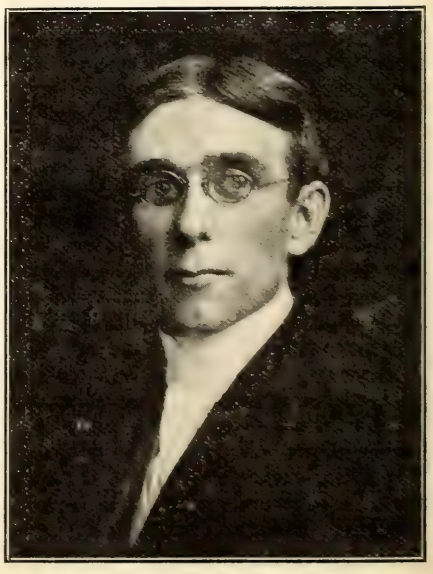
9:30 a. m. "Modern Thought and Religious Belief," Prof. Edward C. Moore, Parkman Professor of Theology, Harvard University.

Open parliament and questions.

2:30 p. m. "The Church and the Life of Today," Rev. David H. Shields, Eureka, Ill.

Written Review, Rev. T. E. Winter, Fulton, Mo.

7:30 p. m. "Liberal Christianity and Missionary Efficiency," Prof. Edward C. Moore.



Rev. J. C. Todd, Secretary, Bloomington, Ind.

A Good Soldier of Jesus Christ

Story of the Life of Hugh T. Morrison (1842-1911)

BY ARCHIBALD McLEAN

Two weeks after my father obeyed the gospel at Summerside, Prince Edward Island, Archibald McLean, a fellow-craftsman, though a younger man, followed him in like obedience. Out from a little group of seven young men who met often for prayer and Bible study there came four preachers—these two, Andrew Linkletter and Neil McLeod—all honored by the Disciples of Christ. The affection between my father and the president of the Foreign Missionary Society grew with the years. The Centennial gavel which Mr. McLean mentions in this article was wrought out as a token of my father's regard. He used a great number and variety of woods gathered from countries all over the world during his travels, and curiously, but exquisitely fitted together. It took him more than a year to make it. Mr. McLean's comforting words at the funeral service in Springfield deepened the regard in which from childhood we had been taught to hold him, a sentiment which is rendered yet more tender with the reading of these lines of biography.—C. C. M.

Hugh T. Morrison was born near Truro, Nova Scotia, December 4, 1842. As a child and boy he had few advantages of any kind; the community in which he lived was backward and depraved. His parents were poor and each child as soon as he was able was obliged to work to supply the needs of the family. So it came to pass that Hugh was required to do a man's work when he was only a lad. Among the things in which he became expert were these: Picking stones on a rocky farm, plowing with oxen, picking potatoes, mowing with a scythe, and using the axe in clearing land that was heavily wooded. Schools being few and private, he received almost no education in his youth.

Early Education Amid Difficulties.

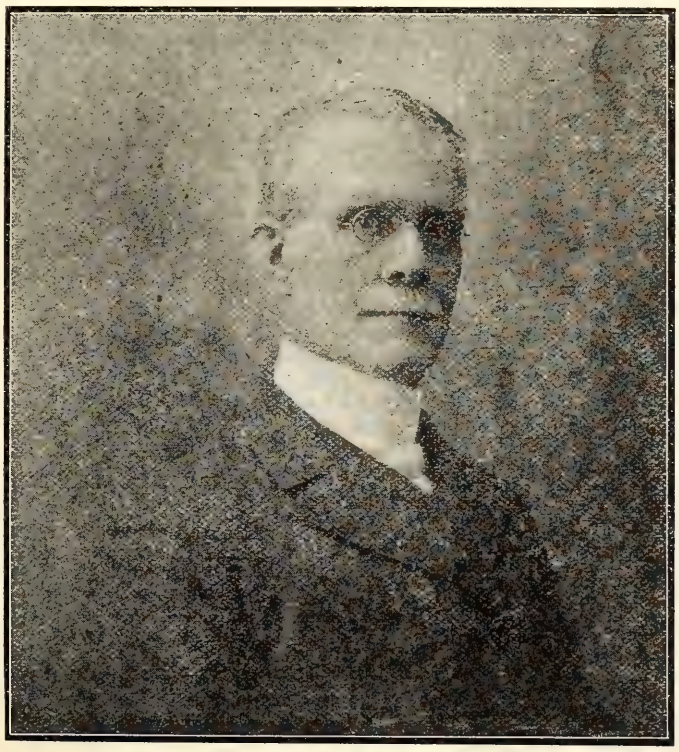
When he was nine years of age he attended school one whole day. When he was fourteen he attended three months; after that he attended a night school for a few weeks. He did not enter a school again till he was a grown man. While working for the neighbors he heard much profane and filthy talk, and that often from men who had families of their own. Drunkenness was so common that no one thought much about it. On election and other days when men came together half of them would be under the influence of liquor. As was natural, drinking led to fighting. It would not have been strange if a boy in such circumstances had imitated his seniors and lived on the same low plane. The fact that he did not is a proof of a different moral fibre. As the lily grows out of mire, so the subject of this sketch came up out of the most adverse conditions.

Three Years Apprenticeship.

At the age of nineteen Hugh began to learn the carpenter's trade. His apprenticeship lasted three years. Being naturally of a mechanical turn, and having had considerable experience with tools, he was as valuable to his employer from the first as most apprentices whose course was half finished. But that made no difference with his employer. He had promised to pay him fifty dollars for three years' work and he would not pay any more. It was with the greatest difficulty that the apprentice could provide clothing and supply his other needs on so small an income. His father was dead and the family could do nothing to assist him. He learned to practice the most rigid economy and to do without many things that he wanted. This lesson was worth much to him in after years, when he had a growing family to support on a very small salary. Having finished his apprenticeship, he crossed over from Nova Scotia to Prince Edward Island and worked at his trade in Summerside for two years.

Becomes a Christian.

It was not until he went to Summerside that he gave any serious thoughts to religion. Before leaving home he joined the Good Templars. That kept him sober and brought him into touch with some good people. But he was irreligious and worldly-minded. He thought of being a successful carpenter and of nothing else. In some way he was induced to attend a series of meetings in the Christian church in Summerside. Some one who knew him spoke to him and urged him to deal honestly with himself and accept Christ as his Saviour. He held back because he was confused about the mysterious notions of conversion that were prevalent at that time. But under the teaching of Donald Crawford he was led into the light. Before the meetings closed he surrendered himself to Christ and was baptized. The church was small and obscure. There was preaching once a month and no midweek service. There were few to encourage the young convert to continue faithful. While working as a carpenter he was thrown much with irreligious people. At times he was tempted to give up the faith and drop out of the ranks. But he did not. By the grace of God he was enabled to hold fast the beginning of his confidence.



The Late Rev. Hugh T. Morrison.

Early Efforts at Self-expression.

Several things helped to this end. At a place where he was working he was asked to give thanks at the table. He could not refuse, as he was known to be a Christian. That was a heavy cross, but it was a fresh avowal of his faith and strengthened him. At a prayer service held in a private house he was called upon to lead in prayer. He got as far as "O Lord," and then broke down completely and spent the rest of the hour in tears. At first he thought he was a fool for making the attempt. But that experience was but one of the most valuable in his life. Soon after, in a small gathering in the church, he spoke a few words and with such freedom and joy that he determined to conquer his timidity and speak whenever there was an opportunity. He was helped, too, by the discussions on religious subjects in which he took part. Religious discussions were the order of that place and time. All sorts of people discussed theories of conversion and the form and subject and design of baptism and other religious topics. A mid-week prayer service was started in the church. In this service he was a leader. All these experiences contributed to his growth in grace and in the knowledge of Christ.

Quits Trade for Ministry.

About this time Mr. Morrison decided to give up his trade and study for the ministry. When he united with the church and for some time after nothing could have been farther from his thought than this. He was a good workman and delighted in his work. His employer was so well pleased with him that he offered to make him a partner in his business. He could have gone on and prospered. But he felt that God called him and he left all and obeyed. He spent a profitable year in the home of his father in the gospel, in New Glasgow. Mr. and Mrs. Crawford taught him grammer and history and geography and the Bible. Mr. Crawford took him with him on his preaching tours and divided the time with him. After that experience he entered Bethany College. At the end of a year his funds were exhausted. Leaving Bethany, he spent a year in West Virginia and Ohio, and then

returned to Prince Edward Island. He evangelized in the Island and in Nova Scotia and New Brunswick.

Marriage and Early Labors.

On the 19th of January, 1871, Mr. Morrison was married to Miss Anna J. MacDonald, the daughter of a Baptist minister. Neither had any money worth mentioning, but both had youth, and faith, and hope, and love, and energy and devotion. They had to endure many trials. Often they were at their wit's end. Sometimes their supplies were exhausted, but they did not give up heart or hope. They trusted in God and did their best, and His goodness never failed them. Mrs. Morrison was a gifted and accomplished woman. In her radiant presence it was impossible to be other than brave and cheerful and enterprising. She was a constant support and stimulus to her husband.

After their first child was born, Mr. and Mrs. Morrison left the Island and sought work in the United States. They went out like Abraham, not knowing whither they went. They found work in Ohio, in Indiana, in Michigan, in Wisconsin, in Minnesota, and Iowa. The churches they served were small and poor. The salary paid was never over eight hundred dollars; part of the time it was not more than half of that. They had sickness and reverses; their family increased and often they were sorely pressed for funds to meet expenses. But they praised God for the privilege of serving him in the ministry. They rejoiced that he had counted them worthy, putting them into this service. Sometimes the head of the house went out and sold Bibles. It was necessary to turn his hand to different things to keep the wolf from the door. While serving the churches his mechanical ability and knowledge served the cause well. He could build a house of worship or make repairs where repairs were needed.

An Expository Preacher.

Mr. Morrison served the churches as pastor and as evangelist and won a good degree of success in both lines of work. His preaching was mainly expository. He preferred God's thought to his own. Like Wesley, he was a man of one book. He read other books because they helped him to understand the Book of God. He made the Bible the man of his counsel; he meditated upon its teaching day and night. It was more to be desired by him than gold; it was sweeter than honey and the droppings of the honeycomb. He studied it diligently and honestly and brought from its treasures of wisdom things both new and old. He dealt with the people he served as a father with his own children, exhorting them, and encouraging them, and testifying, to the end that they should walk worthily of God, who had called them into his own kingdom and glory. His blameless and noble life reinforced his preaching and teaching. He was an ensample to them that believed, in word, in manner of life, in love, in faith, in purity. As an evangelist he declared the whole counsel of God. He kept back nothing that was profitable to those with whom he had to do. As an ambassador on behalf of Christ he besought men to be reconciled to God. The results of his work can be stated in a sentence: "Many people were added to the Lord."

A Constructive Ministry.

As a minister his work was constructive. As a carpenter he liked to see buildings go up; as a minister he liked to see churches grow in all directions. He had experiences that tried his soul. Wicked and unreasonable men opposed him and sought to defeat his efforts. He remembered the words, "The Lord's servant must not strive, but be gentle towards all, apt to teach, forbearing, in meekness correcting them that oppose themselves." He worked with such men as long as he could; then he resigned and sought another field of labor. He never wrecked a church or left it weaker than he found it. He loved the church and prayed and labored for its peace and prosperity.

Mr. Morrison's four children survive him. Remembering his own limited education and how he was handicapped by it, he resolved, as many other men have done, that his children should have advantages that were denied him. With this thought he took his family to Des Moines, that his children might enter Drake University. While they were in the university he went out and evangelized, that he might provide the necessary funds. For years he was away from home most of the time. He felt lonely many times but did not complain. He was ready to make any sacrifice in the interest of those whom he loved more than his own life.

Purpose Not Deflected by Hardships.

While serving Christ in the ministry, Mr. Morrison had his full share of hardships and disappointments. But he was ever joyful and hopeful. He never regretted that he had dedicated his life to the preaching of the gospel. He earned less money than he would have if he had continued working at his trade. But he felt that he was where God wanted him to be and where his life counted for most, and he was satisfied. He realized that a true minister of the gospel, whether he preaches for a large church or a small one, fills the most influential position of any man on the globe. Other men may have more of this world's goods and fill a larger place in the public mind, but in God's sight he fills the first place. Mr. Morrison not only rejoiced that he was permitted to preach the Word in many parts of the world, but praised God when his own children followed in his steps.

Travels Around the World.

Seven years ago Mrs. Morrison entered into the perfect life. Her husband mourned her departure; but he did not lose his interest in the Lords work. Like Livingstone, he resumed his task, though it was with chastened spirit he set about it. In the years that have elapsed since her death he circumnavigated the globe. He preached in Australia and New Zealand. He served the church in Wellington as its pastor. While there he persuaded the church to leave the suburbs and build a suitable house of worship in the heart of the city. Having completed his work under the Southern Cross, he returned home by way of Palestine and Egypt and Europe. His last work as a pastor was done in Prince Edward Island. After closing his work there he preached at different points in the Maritime Provinces of Canada and then started to join his children in the central states. On the way he attended the Centennial in Pittsburgh, and presented the Foreign Society with a gavel that is a work of art.

Declining Days.

Knowing that his health was failing, he went to live with his children in Springfield, Illinois. Later he was taken to a hospital in Chicago. He was found to be suffering from pernicious anaemia. He had every attention that the medical profession could give him, but medical science could not effect a cure or prolong his life. Six weeks before the end came he was taken to the home of his son, Charles Clayton Morrison. There he made all the arrangements for his funeral. He selected the hymns, the scripture lesson, the text on which the address should be based, and the men who were to take part in the service. He suffered greatly in the last year of his life. He had suffered much before that. It was this that led him to select the text: "And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more." He died in Chicago on the 26th of March. On the Wednesday following he was buried in Springfield, in the cemetery in which the mortal remains of President Lincoln lie.

Would Educate Two Chinese Boys.

This good man desired to project his influence into the future. In order to do this he provided for the education of two poor ministerial students in the University of Nanking, China. He assigned his own poverty and lack of education in early life; his desire to have the gospel preached to the lost; his wish to honor Robert Morrison, the first missionary to China; and his desire to honor the writer, who was bound to the testator by a love such as bound David and Jonathan together, as his reasons for setting aside a part of his modest estate for this purpose.

Like Barnabas, Hugh T. Morrison was a good man, full of the Holy Spirit and of faith. Those who knew him testify that few truer or better men ever lived. Like Moses and Elijah and Elisha he was a man of God. He loved God as revealed in Christ with his whole nature and spent forty-four years in his service. He sought to deserve the favor of God: he was ambitious for no other reward. The blessing pronounced upon the good and faithful servant was his. He was not only faithful in every relation, but his life was filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God. He rests from his labors, and his works follow him. Blessed be God for his noble and fruitful life and for his triumphant death. Such a life and such a death are among the best evidences of the divine origin of the Christian religion.

Commending the Cross

In our preaching and in our hymnology we have much to say about the cross. In this we follow the practice of the apostles. By this sign the church has won great victories. But it requires something besides words to persuade the world of the saving power of the cross. We dishonor the sacred name by which we are called when we preach the cross but practice self-indulgence. On this the *British Weekly* says:

When a man says that modern civilization is not compatible with the ethics of Jesus, when he even goes the length of declaring that the Christian religion is an obstacle to human progress, you can meet him on his own grounds. You know at least where he is. But when you come across people who are notoriously self-indulgent, self-centered, unforgiving and censorious, and yet who are tenacious upholders of orthodoxy, you sometimes realize for the first time how the cross of Christ can be of none effect. And this is the supreme reproach of the Gospel, the obstacle which stands often in the way of its acceptance by outsiders. If there is no conscientious and instinctive effort on the part of Christian men and women to reproduce the law and spirit of the cross, as it meets them in the daily opportunities of self-denial and forgiveness, they never commend or transmit it to the world, for the simple reason that they do not themselves understand its elementary significance.

As an English modernist observes, "The one infallible note of all false Christs and all anti-Christs, of all and indeed the only false gods, however they may be disguised by trappings of royalty, is the absence of a crown of thorns, and certainly the men who have, above all other men, set God before the eyes of an unwilling world, have shared that crown." There is no other way of commending the cross to men. These qualities of self-sacrifice and humility, of devotion and generous service, are its living proof. If they are wanting, nothing will ever make it a reality to us or to other people. But, if they are present, if the cross is obviously relevant and organic to the life which we openly live, we shall be better able to spell out its open secret and glory; and, further, we shall be spelling it out unconsciously for many people who could never perhaps be willing to take the trouble to read another message of its intense relevance to their own lives.

Translating the Bible

Scholarship's Difficult Task in Giving the Bible to the People

BY ERNEST C. MOBLEY.

The Tercentenary celebration of the English Bible is to be observed throughout the English-speaking world on April 23, and the week following. Great themes are proposed for the discussion of orators and writers: The Debt of English Literature to the English Bible; The Influence of the English Bible on Customs, Laws, Government and Social Life; The Place of the English Bible in Missions; The English Bible in the Spiritual Life of the English Speaking People. It was an immeasurably great event in art and human life when the King James Version was given to the world. The moment is propitious for every pastor to interpret the history of the Bible and the human methods by which it has been divinely preserved and given to the people. Mr. Mobley's instructive and accurate article will prove suggestive in such a task.—The Editors.

No other document has been subjected to such intelligent, thorough, searching criticism as has the Bible during the past generations. The expensive, scholarly and persistent research into the strange, locked mysteries of the Orient has revealed overwhelming confirmatory evidences of the historicity and authenticity of our sacred Scriptures. To apply the canons of modern criticism to our Bible is considered sheer sacrilege by multitudes of conscientious Christians. They honestly believe the Authorized Version of 1611 to be the absolutely accurate expression of the inspired words, even to the dotting of the "i's" and the crossing of the "t's."

We must remember that the Old Testament was originally written in the Hebrew, and the New Testament was originally written in Greek. The Old Testament used by the Apostles was called the Septuagint, because it was translated into Greek, made by seventy learned Jews of Alexandria about 280 B. C.

Original Manuscripts in Early Churches.

Original manuscripts of the Bible were to be found in all the larger early churches. As the churches multiplied and the demands for the Scriptures increased, copies necessarily became more numerous. These copies were made by hand—letter by letter, and word by word. It was a laborious work of love. In this long tedious process, it was next to impossible to prevent copyists' errors. One letter would be substituted for another. The copist would close a sentence with a certain word; another lower line would close with the same word, and instead of beginning below the first line, he would begin below the second line, thus omitting a line or two. Marginal explanations would be written into the body of the manuscript. This process would continue from generation to generation, until the manuscripts became very faulty by reason of numerous insignificant errors. You may copy a page from a book and let a dozen friends copy the last copy and then compare the twelfth copy with the original. Do this, and observe how many errors have crept in. This copying business for centuries was a most difficult task. The letters were all the same size, with no spaces between them. Even when printing became an art, with careful, expert proofreading, it was impossible to prevent errors.

Slight Change Makes Great Error.

In an early printed copy, Paul writing to the Corinthians, is made to say: "Know ye not that the unrighteous shall inherit the Kingdom of God." The use of two letters changed the entire meaning of the Apostle.

One can readily see the great need of a new version. That appears easy to the average Christian. Just get those original manuscripts in the early churches and translate them. But there is not one of the original manuscripts in existence. How, then, can the scholars get an exact version of the original Bible? There is accessible an immense old heap. This heap has been gathered from the libraries and museums of the ancient world. The scholars divide the heap into three parts; the ancient manuscripts made from the original manuscripts, and dating from about 300 to 450 A. D. There are more than fifteen hundred of these important documents.

The question of age is determined by the character of the letters. The manuscripts are put into two piles. The first pile of one hundred manuscripts, with long straight letters and no divisions, are called Uncials, and are the oldest; consequently the most valuable. The second pile of nearly fifteen hundred manuscripts, with curves and loops very much like our writing, are called Cursives.

The scholars take the most valuable of these and study them closely, comparing and correcting the errors in each by the other. It is not likely that every manuscript would have the same errors. The three most important Uncial manuscripts have become available since the appearance of the King James Version in 1611.

The Alexandrian Manuscript.

The Alexandrian manuscript is in the British Museum, London, and was presented to Charles I, by the Bishop of Constantinople in 1628. I had the pleasure of seeing it through glass. The Sinaitic manuscript is in the Library of St. Petersburg, and under the Greek Catholic Church. It was found at St. Catharine's Convent, at the foot of Mount Sinai, by Dr. Tischendorf in 1859. Dr. Tischendorf, the distinguished German scholar, gave his life searching and studying ancient manuscripts in the countries of the East. He went to St. Catharine's Convent first in 1844. While walking through the corridors, he observed some monks with a basket full of loose papers. He picked up a few leaves and gave vent to his great joy in finding them to be from some ancient manuscript.

The monks refused to let him have any more. After fifteen years of persistent efforts, he returned to Mount Sinai from his home in Germany, armed with letters of authority from the Emperor of Russia. He searched the convent to no purpose, and was preparing to leave. On the evening preceding his departure, he engaged a monk in conversation and was invited to tea with the monk. Scarcely had he sat down to the table in the dungeon, when the monk put a large bundle before the doctor. It was wrapped in cloth. It was the queen of Bible manuscripts.

The Vatican Manuscript.

The Vatican manuscript is in the Vatican Library in Rome, and is the treasure trove of the Roman Catholic Church. Its existence was known of for four or five hundred years, but Catholic authorities guarded it closely. No scholar was allowed to copy even one verse. Facsimile copies were made by Pope Pius IX, and are to be seen in the great libraries of the world. I saw facsimile copies of the Sanaitic and Vatican manuscripts in the British Museum.

There are other valuable Uncial manuscripts and a great pile of Cursives. Next to the manuscripts come the ancient versions. There is an immense heap of them. The Syriac and Egyptian date back within fifty years of the original manuscripts. The versions commonly used by scholars are the Latin. These versions preserve our Bible in the languages of early Christendom, and make silly the claims that the Bible is of more recent date. The most valuable Latin version is that of St. Jerome, and called the Latin Vulgate. St. Jerome, the great scholar of the fourth century, had just gone to Rome from his hermitage at Bethlehem. The Latin Bible had become very faulty.

St. Jerome and the Vulgate.

Damascus, the Bishop of Rome, insisted that St. Jerome should employ his great ability in making a new version. He understood the hard work required, the bitter criticism it would occasion. With all accessible material, St. Jerome finished his version of the New Testament in 385 A. D. He then translated the Old Testament from the Hebrew.

Continuous, unmerciful criticism was the appreciation of the Christian people. They pronounced it rank heresy. Just like the people of this enlightened twentieth century received our Revised Version. They thought it heresy to change one word of the King James Bible. Time tells. One thousand years later, at the Council of Trent, the Latin Vulgate received ecclesiastical indorsement, and has been the authorized version of the Roman Church.

The quotations from the early Christian fathers are very valuable. Their writings bristle with full and free quotations from the Scriptures; the Epistle of Barnabas, who was a companion with Paul; Polycarp, a disciple of the Apostle John; Ignatius, a student of Polycarp; Clement and Justin Martyr, who wrote his "Apologies," and other books, about 150 A. D.; Clement of Alexandria, Origen, Basil and Jerome of the third and fourth centuries. With this superabundance of material, why doubt the possibility of having a true Bible?

Our Revised Version Most Accurate.

I am thoroughly convinced that our Revised Version is the most accurate expression of the original Hebrew and Greek Bible that we have had in the English language.

The three great Uncial manuscripts were not accessible when the Authorized Version was made. There has never been a time in the history of the world when our scholars were such experts in the science of "textual criticism," as they are today.

The English language is growing and must change. More than two hundred words in the King James are obsolete. Did you ever think of how old the English language really is? We cannot determine definitely when it became a language. The Saxon was declining in 1150, one hundred years after the conquest. The English was established in 1250, one hundred years after the Saxon began to decline. English came as a fusion of the Saxon and Norman French. Wycliff gave his version of the Bible in 1384. About this time Dan Chaucer was crystallizing the language.

Yes, we have our most perfect English Bible.

Gainesville, Texas.

THE JUBILEE MOVEMENT: WHAT NEXT?

BY CATHARINE FRAZEE LINDSAY

In two vital respects the Woman's Missionary Social Union is the most important factor in the church life of Springfield, Ill. Its service to missions consists not in the direct raising of money, but in the cultivating of missionary intelligence and outlook. Its service to Christian unity is wrought through the social fellowship of the most influential members of all the churches and the emphasis upon the large and vital concerns of Christianity upon which all Christians are agreed. To Mrs. Lindsay, the founder of the Union, and its leader for over a score of years, belongs chief credit for its notable efficiency.—The Editors.

The Jubilee Movement, celebrating the fiftieth anniversary of the organization of Woman's Missionary enterprise, has swept over the United States, from California to New York. It has awakened the devoted, church-going woman to realize that the Missionary Society has been her chief school of education in mind and spirit, and, in its service, has brought her into her birthright as the eldest in the World-Sisterhood.

Wherever the rallies have been held, there is an earnest desire to embody the generated enthusiasm in a living, permanent, interdenominational organization. This is a necessity. The reaction that often follows union revival meetings is often urged as an objection to exciting waves of enthusiasm. The fault is not in the enthusiasm, but in the failure of the veterans to immediately engage the recruits in active service, not only by giving them an important part in the real work of the campaign, but by keeping them informed and up-to-date in the great world movements and victories.

This need is being fully met wherever the Woman's Missionary Social Union has been inaugurated and developed. This organization is made up of all the local auxiliary Missionary Societies of any one vicinity, usually a town or city being the center. Its purpose is to disseminate knowledge of the world-wide missionary enterprise carried on by all evangelical Christians; to increase interest by mutual conferences concerning successful methods for the development of the auxiliary life; to promote united prayer; and last,—perhaps most important,—to hold two or three great mass-meetings each year. The most effective speakers possible are secured for these rallies, and, through large and persistent committees on invitation, every available woman in the vicinity is brought into the popular current, led up to a high point of vision, and if possible, induced to enroll herself as a part of the movement.

Pledges for financial offerings, reinforcements at home and volunteers for the field, are urgently called for. These are afterward assigned to their respective Boards, the organization handling no money, except for its own absolutely necessary expenses.

Thus gradually, year by year, through the work of the Woman's Missionary Social Union, the seven-tenths of Christian women who are still unidentified with this great forward movement of the Church of Christ, will become a part of it. Many of them have been gathering resources from clubs, study-classes, and the educational activities of our modern America, and are only waiting for a motive power to use their mother-life in mothering the race.

The Woman's Missionary Social Union was inaugurated in Springfield, Illinois, in 1890, consequently is now just twenty-one years old. It has constantly grown not only in local influence, but by forming a large number of similar organizations in various cities, towns, and country districts, from California and Texas to Washington, D. C. It has vastly increased the membership, gifts, and spiritual power of the various societies thus associated together, broken down all rivalry and prejudice among the religious bodies identified with it, and brought about a mutual helpfulness and realization of unity of purpose that is quite remarkable.

Wherever it is planted and cultivated, the Woman's Missionary Social Union must bear

Mrs. Catharine F. Lindsay and her grandchild, daughter of Dr. and Mrs. Paul Wakefield of China.

these same fruits, as its God-ordained fruition.

The Christian Woman's Board of Missions has been among the leading National organizations that have co-operated in the great jubilee rallies. Our own Miss Florence Miller has nobly represented us. The one distinctive plea of the Disciples is the unity of the church. In Christ's prayer He makes the evangelization of the world depend upon this one condition. The great World Conference at Edinburgh, composed of delegates representing the important missionary activities of all Christendom, continually emphasized, "The Unity of the Church," as the necessary antecedent to "The Evangelization of the World."

We of the C. W. B. M. therefore cannot be true to our cause without taking the initiative or fully co-operating, wherever opportunity offers, in every movement that, without surrender of principle, may prove a step toward the consummation of this unity which must precede the complete fulfillment of our specific mission: to do our part in evangelizing the world.

The Executive Committee of the W. M. S. U. has published a tract, giving details of the methods and activities of the organization. It can be obtained on application at C. W. B. M. headquarters, Missionary Training School, Indianapolis, Ind.

Donald's Discovery

BY ANNE GUILBERT MAHON.

Donald felt very big. It was grandmother's birthday, and she had invited all the children and the grandchildren to supper.

It was Donald's first real grown-up party, and he had scarcely slept the night before for thinking of it.

When the afternoon came, he was dressed early and ran into grandmother's house—which was just next door to his own—before any of the aunts and uncles and cousins began to arrive.

Grandmother was busy setting the table.

"Come right into the dining room, Donald," she called.

"Can I help you, grandmother?" he asked.

"Yes, indeed. I need a useful little boy like you. You can help me bring in these dishes from the kitchen."

Donald ran swiftly in and out of the kitchen, bringing in the dishes with the tempting things on them—plates of cold meat, dishes of jelly, of candies and salted nuts. His eyes grew bigger and bigger. He could scarcely wait until it was time for the others to come and they could enjoy the good things.

The doorbell rang. Grandmother hurried out to greet some of the aunts and cousins. Donald was left alone in the dining room. The table did look tempting, and it was a long time to wait. Of course Donald would not touch anything, Oh, no! But—what was that in the fancy little dish beside the plate of cold meat? Donald had never seen anything like that before. Mother never had anything like it on her table. The candies and the nuts, the jellies, the flaky biscuit, the cold meat, were familiar to him, but what could that be in the fancy dish—that white, flaky stuff?

Donald's curiosity was too much for him. He looked around to see that no one was near, then he picked up a spoon and helped himself generously from the little dish. He put the spoon to his mouth and tasted the contents.

Poor Donald! He choked. He gasped. The spoon fell from his hand. The tears came into his eyes. His mouth was burning up. What was that dreadful stuff?

Grandmother heard the noise and ran, frightened, into the dining room.

"Donald!" she cried. "What is the matter?"

Then she understood. "Oh, the horse-radish!" she exclaimed, relieved.

She brought a glass of cool water and told the little boy to hold the cooling liquid in his mouth as long as he could.

"Didn't you know it burned?" she asked, gently.

Donald could only blink back the tears and try to hold the water against his burning tongue.

"I'm awful sorry, grandmother," he said, as soon as he could speak. "I didn't know what it was—I wanted to find out—I know I shouldn't have done it,—"

"Never mind," said grandmother. "You've found out what it's like—and I think your act has brought its own punishment. We won't say anything more about it," and she stroked his curly head gently.

But Donald did not enjoy the birthday supper at all. The horse-radish had burned his mouth so that he could not taste any of the good things he had so looked forward to enjoying, and he found, as grandmother said, that his act had brought its own punishment.

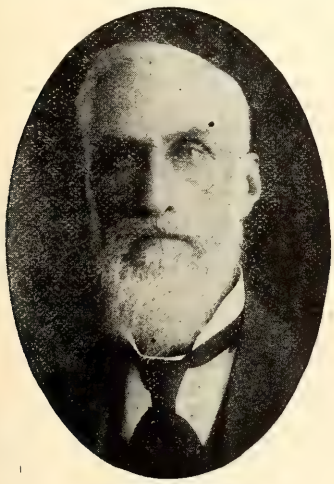
Be cheerful and seek not external help, nor the tranquility which others give; a man must stand erect, not be kept erect by others. —Marcus Aurelius.

Our Readers' Opinions

The Test of Superiority

There is nothing more repugnant to Christian civilization and cultured minds than bigotry—blind partisan zeal, arrogant dogmatism, and nothing more indicative of shallowness of thought and character. "Still water runs deep," is a maxim that has a moral as well as a material application. The man who can see nothing good outside his own political party is a political demagogue. The man who can see nothing good outside his own church is a religious demagogue, a Pharisee—"God, I thank Thee that I am not as other men."

A young man is born in a certain political party or in a certain church, grows up under the influence of his environment, fired with youthful enthusiasm he enters the arena of life believing "we are the people and wisdom will die with us." He cries aloud and



Rev. A. B. Jones.

spares not. If a politician, everything outside his own party is audacious and mendacious. If a preacher, he says, Who teaches salvation by grace as we do? Who really and truly understands repentance, faith, regeneration and santification but us? Who in fact, wants to know what the Bible says about baptism and the Lord's Supper but those in our "little pent up Utica." And the great religious world of scholars and consecrated men look on with mingled feelings of pity and amusement.

I am speaking from experience as well as from observation. I once thought all virtue and excellence was confined to my own church. But as I grew older and became better acquainted with the people of other religious bodies, I saw from their conversation and conduct that they were just as sincere and intelligent as myself and in many instances more so. I changed front. During the first half of my ministry I was hunting the strong points of my own church and the weak points in others, and preached on these topics. During the last half of my ministry I have reversed this. I have been looking for the weak points in my own church and the strong points in others and preaching these. And I think my last days have been my best. Every church like every man has its strong and weak points. And every church has made valuable contribution to the moral and spiritual wealth of the world.

It is an encouraging sign of the times that men are growing tired of partyism, and with broader vision are asserting their independence in politics and religion. The leading political parties come into power and go out, rise and fall according to their fidelity to the fundamentals of truth and righteousness. The large increase of independent voters is the hope of the nation. The blind bigot in ecclesiastical circles who is more wedded to Churchianity than to Christianity is a diminishing and disappearing factor in the religious life of the world. The great leaders in religious thought of all churches are seeking for common ground on which Christian men and ecclesiastical bodies may stand closer together in solid phalanx against the hosts of darkness and sin. The call of the little zealot for my church versus your church is like the cry of a sick child in the night.

"What do ye more than others?" is the question that comes ringing down through twenty centuries from the lips of Jesus Christ our Lord. Not the dogmatical but the pragmatical in religion is what the world most needs today. Intelligent, thoughtful men of the present day are not interested in fine spun theological theories, but they are asking with deep concern "What do ye more than others?" And they are saying with our blessed Lord—"By their fruits ye shall know them."

Are the members of your church any more truthful in their utterances, any more honorable in their dealings, any more humane in their relations to others, any more liberal in their offerings for charity, any more considerate and sympathetic toward the fallen and helpless, any more fervent in their prayers, any more tender and gracious in their songs, any more eloquent in their sermons, any more self-sacrificing and reverent in their living, any more devout and humble in their daily walk, any more forgiving to their enemies? If not, where the superiority of your faith and your regeneration and your religion over others? "What do ye more than others?" A. B. Jones.

Liberty, Mo.

Baptism and Fellowship

Editors The Christian Century: In an article in The Christian Century some weeks ago Mr. Garvin quoted from Dr. Stalker a striking delineation of the evils growing out of the doctrine of baptism. The situation as there depicted is true to fact and is so distressing that one can be forgiven for seeking to alleviate it in at least a small degree. A more recent article in The Christian Century setting forth the embarrassment experienced by missionaries on account of the baptism problem accentuates this desire to improve the situation. In reading the last article one is moved to inquire whether the embarrassing situation is of God's making or of man's. If Jesus imposed upon us the necessity of refusing fellowship in the church to all but such as have been immersed, then our duty is clear and we can not be held responsible for the consequences of insisting upon the enforcement of this condition. But what if Jesus did not so instruct his disciples? Then we who insist that he did are responsible and will have to answer for the consequences. In view of this fact it is at least worth while to reopen the question for discussion and inquire whether we may not be mistaken in our attitude.

A recent writer has asserted that we have been mistaken about this. The contention of those insisting on the doctrine that Jesus commanded baptism is based on a certain interpretation of a few scattering passages. What if some other interpretation is the right one? All of us very readily assent to the spiritualization of Jesus' words, "you ought to wash one another's feet," why object to the same method of interpreting the baptism passages? Moreover, not only is the baptism doctrine based upon a single interpretation of passages capable of more than one interpretation by accepted methods of exegesis, but it is possible that these passages themselves are spurious. Capable and conscientious scholars have said they are. The ground upon which the doctrine of immersion-baptism rests is too sandy for any such structure as we are wont to build upon it. We attach too much importance to it when we make it a test of fellowship. Jesus does not do that. We all know many unimmersed persons who have fellowship with Jesus. If Jesus admits these into fellowship with him, why should we think that he does not want us to take the same attitude towards them?

Why must we think that we have to do otherwise? Simply because someone constructed a system of theology in which a formal induction into the church was a doctrinal necessity. Let us look away from this formal constitution of the church and get a glimpse of a church with doors open for every soul that is seeking in the least to draw nearer to God. Instead of guards at the doors, demanding pass words and shibboleths from every comer, we see men whose faces beam with the love of God and whose hands are outstretched and whose lips repeat the divine invitation, "Ho, every one that thirsteth, come ye to the fountain and drink." On the inside we see men of every rank and station in life, some far along on the upward way, others just taking their first steps, but all assisting one another and all working for the upbuilding of the kingdom of God among the children of men. The day is coming when this vision shall be realized. Let us all strive to hasten the day of its coming! Wm. F. Clarke.

Forsyth, Mont.

The Larger Fellowship

"The hand of fellowship," "Conditions of fellowship," meaning passports to the favor of a certain congregation, how meagerly they suggest the fullness of that great word! To be received into the fellowship of a body of people, this may be like taking a spin in a new auto to inspect the parks and boulevards of a new city.

Fellowship: to put your heart under the burden of the world, and feel its crushing weight of woe and care, of municipal corruption, of national perils, of nations sick and dying, of peoples and races calling with empty hearts for knowledge and sympathy, for cash and character, for service and sacrifice, for trials and tears, for faith and courage equal to the impossible task.

Fellowship: to feel the call of childhood, to lead their feet into the right way by walking therein yourself, to note with caution your relation to the public school, to look with painful foreboding upon numerous nets set for innocent feet. To rise up in seemingly useless wrath against the monstrous evils that lie like tigers at your very doors.

Fellowship: to go with Jesus down the stairway of humiliation and suffering—

The Form of God
Emptied himself
Likeness of men
Form of a servant
Obedient unto death
The death of the cross.

How many of us have understood that this ladder waits for everyone who seeks the fellowship of Jesus? There is no other way. If we suffer with Him, we shall also reign with Him. The only way to get a man out of the depths is to go after him. The only way to go up is to go down. He that humbleth himself shall be exalted.

Des Moines, Iowa. J. M. Lowe.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XVII. The Tragedy of Hosea

April 23. Text for Special Study, Hosea 1:1-3:5.

QUESTIONS.

1. In whose reign did the work of Hosea fall?
2. What events were most conspicuous during the period when Hoset was preaching?
3. What was the character of the worship at the high places?
4. What was the effect of the popular worship upon the morals of Israel?
5. Why is the book of Hosea among the minor prophets?
6. Was Hosea related in any manner to Amos?
7. What is known of Hosea's position and expectations at the time he began his prophetic work?
8. What was the character of his domestic life during the first years?
9. What was the course of Hosea's domestic tragedy?
10. What was it that led Hosea to begin the career of a prophet?
11. Why was he specially fitted for such a work?
12. In what way did his experience seem like that of God?
13. How had Israel proved herself an unfaithful wife?
14. What was the effect of the worship of the Baals upon the character of Israel?
15. What is the nature of the book of Hosea as regards its style?
16. What became of Hosea's wife?
17. What final act of sympathy did Hosea perform?
18. What bearing does this conduct of his have upon his character as a man and prophet?
19. How do you explain the fact that the Bible represents Hosea as commanded to marry a woman of impure life?
20. What light do other prophetic experiences and the teachings of Jesus throw on this problem?

1. THE DAYS OF HOSEA.

The prophetic work of Amos fell somewhere in the reign of Jeroboam II., the great king whose success had widened so broadly the territories of the kingdom of Israel. The closing period of Jeroboam's reign was one of grave danger for the nation, and only the king's personal influence saved the state from the decline which so rapidly set in after his death. The period following his reign was the time of the decline and fall of Northern Israel. Only twenty years after the great king was buried in 741 B. C., Samaria fell under the conquering assaults of Sargon of Assyria.

The age of Hosea was contemporary with the last days of Jeroboam and the unhappy years that followed. He was the prophet of the decline and fall of Israel, even as Jeremiah was the prophet of the last days of Judah. But the conditions in Israel were worse than those which Jeremiah faced, for though the nation was outwardly prosperous the moral tone of the people was sinking. The ceremonial of religion went on without cessation at such sanctuaries as Bethel, Gilgal, and Dan, but as Amos pointed out, religion had no vital hold upon the life of the people They were content to accept the verdict of priests and popular prophets, that as long as tithes and sacrifices were offered Jehovah was pleased with their conduct and would assuredly prosper them.

Meantime the worship of the high places degenerated. The worship of the Baalim or local gods was supposed to have been exterminated in the drastic reforms of Jehu, but in reality all of its worst features persisted in the high places which abounded in Israel. The feasts which were held in the name of religion were attended by scenes that were scarcely better than orgies. The morals of the nation were degraded by licentious and vicious practices that were countenanced by the religious leaders. Drunkenness and immorality became so common as to attract little attention. And when such conduct received the sanction of religion under the impression that God was pleased with the irresponsible festivity of the people, there was little hope of moral amendment.

2. THE MAN HOSEA.

The book of the prophet Hosea is the first, because it is the largest, of the minor prophecies. It is divided into two sections. The first three chapters contain the story of the prophet's tragic domestic experience; and the remainder of the book records some of the public messages which he delivered as the most conspicuous preacher and reformer of his day.

He was a younger man than Amos, and whether he ever heard that stern preacher of righteousness on the streets of Bethel or Samaria we do not know. But it is not improbable that he had in some manner come under the influence of the older man. He seems to have been a man of culture and perhaps of opulence. It is barely possible that he may have belonged to the priestly order. Or he may have been destined for some public service. At all events he was a man deeply sensitive to happiness and sorrow, the one man of his generation capable of viewing with deep and sympathetic insight the process of events.

The one event which did more than aught else to shape the character and destiny of Hosea was his marriage to a young woman, Gomer, the daughter of a certain Diblaim. It is probable that he regarded her as the embodiment of those attractions and virtues which a young and high-minded youth would seek in a woman who was to become his companion for life. As we shall see in the sequel, any other views seem impossible. But Hosea did not understand all the influence of the popular religion upon a beautiful and impressionable maiden. No doubt she had become sufficiently familiar with the popular religious practices of her time to understand and enjoy their seductiveness and appeal to a light-hearted and superficial nature. But of all this Hosea was ignorant and unsuspicious.

Time went on, and a child was born, who was named Jezreel. The latter significance of that name Hosea was yet to perceive. But already there were signs of trouble in the little family. The woman's interest was not in her home. Other shadows were lurking about; other affections and allurements were striving with those of domestic virtue. When the second child, a daughter, was born, Hosea, conscious already of his wife's indifference to her home responsibilities, named the girl Lo-ruhamah "the uncared for."

It was not long before the tragedy came to its climax. By the time the third child entered the household, the man had become confident that he no longer possessed the affections or the fidelity of his wife, and the child was given the significant and sinister name Lo-ammi, "not mine." From this it was but a step to that abandonment of the home by the woman, which left Hosea and his children in solitude and sorrow. She had gone forth with her lover to the vicious life of the gay city. Left in desolation amid the ruins of his deserted home, this sensitive man of Israel pondered the state of morals among his people which had been the basic cause of his own heart-breaking experience.

3. THE PROPHETIC CALL.

Hosea was by no means the only man in Israel who had suffered such a disaster. The bonds of moral faithfulness had been loosed by the careless and superficial nature of religion in the land. Indeed, the cultus actually encouraged lax domestic relations and the abandonment of chastity. Many other homes had been broken asunder through the dangerous prevalence of such popular ideas of morality. But Hosea was the one man of his generation who, having suffered, possessed the sensitiveness and the insight to understand the true meaning of his experience.

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

For he could not fail to perceive the fact that his own sad estate was precisely analagous to that of the God of Israel had been called to worship and obey. Had not Jehovah chosen Israel in her youth and beauty to be his wife? Had he not led her with gentle hand through the wilderness, and given her the rich inheritance of a land flowing with milk and honey? Had he not lavished upon her all the blessings of a fertile and gracious inheritance?

And what was her response? She had looked with curiosity after the gods of neighboring lands; she had erected to them altars on every high hill and under every green tree; she had persuaded herself that they were more generous than her own divine husband. She fell under the delusion that their rewards were more immediate and satisfying. She thought they furnished the corn and the wine of her harvest. She was too superficial and lacking in insight to perceive that all her blessings came from Jehovah, and that he alone was worthy of her love.

And now, precisely as the woman Gomer had left her husband to follow the paramour who had fascinated her, so Israel had abandoned her sincere and unquestioning faith in God, and had fixed her affections upon the Baalim. Amos had spoken with indifference or contempt of these other gods, because it seemed incredible to him that Israel could ever take seriously the worship of images or the cult of the local gods. But Hosea, a native of Northern Israel, knew better the actual situation, for he himself had suffered the most grevious of all tragedies through the influence of this false religion upon the woman he loved.

It was out of just such circumstances that the citizen came to awareness regarding his own prophetic duties. If he had suffered the loss of the wife he loved, even so had Jehovah. He was the one man of his generation who, knowing the facts, could speak of them with authority and urgency. Dowered with such a message he felt that no disinclination could restrain him from his prophetic task. Little by little he came to read all of the nation's experiences of apostasy in the light of his own tragic suffering. His prophetic vocabulary is that of a heart-broken and forsaken lover and husband, who still loves and with deep passion resents the causes that have wrought the disaster. The book is full of vibrant, passionate, pleading, resentful, hopeful and condemnatory words. There is no utterance of prophecy that moves so rapidly backward and forward from hope to despair, from faith to doubt, and from yearning to denunciation as this. All the tender love and passionate anger of Hosea's domestic life seem embodied in these words addressed in the name of God to the people.

4. THE SLAVE MARKET.

The career of Gomer, the unfaithful wife of Hosea, was not unknown to him in the days that followed her departure from his home. He saw her gradual descent to degredation and infamy upon the streets of the city. At last her lover abandoned her, or took that last desperate recourse which the laws of ancient Israel permitted, and brought her to the slave market to sell her as a common chattel. Hosea knew of this new and pathetic phase of her life. He had been pleading with the people to return to the God whom they had betrayed. He had preached to them the pardoning grace of Jehovah, and had assured them that they would be met more than half way upon their return to accept the divine mercy. How could such a message fail to have significance for his own personal problem in a moment of such emergency as this?

He went to the slave market and bought back the woman for himself, for fifteen pieces of silver and a homer and a half of barley. He could not restore her to her place of honor and affection in his household, but he could at least offer such shelter and seclusion as would protect her from public shame. And thus the pardoning grace which he had proclaimed as God's free gift to Israel was divinely illustrated in the life of this suffering man, who paid the last debt that love could demand, and hoped against hope that the future might bring him again some remnant of the happiness he had lost.

One cannot read these chapters without a sense of that sublime devotion which Hosea of Samaria must have felt to the woman he had once loved and who had so greviously wounded him. And one naturally recalls the words of King Arthur to his unhappy Queen, on the night when he took his last farewell at the little convent of Almsbury, before he set his face to fight his last great battle by the western sea.

5. THE RETROSPECT.

Upon the first reading of this passage which is set for our present study, the reader will be puzzled to understand how the biblical facts justify the picture presented above. Does not the prophet say that the Lord sent him deliberately to marry a woman of blemished life, and to rear children in that unhappy and unholy estate? How then can we suppose that his experience is capable of a normal and commonplace interpretation such as has been attempted here?

The answer is not easy, and yet the principles to which Bible study must evermore lead us may do something to point the way. The Father never leads his children into sin not even to accomplish the holiest ends. The doctrine that the end justifies the means is believable only in the ranks of Jesuitism. It is not difficult to see that Hosea's explanation of his call to the prophetic office was given long years after he had begun his mighty task. It was his apology or vindication to the people of his boldness in denouncing their sins. By that time he had come to feel that whatever had been the agony of his domestic experience, it had somehow helped him to frame aright his message to the nation. As a Hebrew, unaware of any doctrine of second causes, he would naturally conceive his whole experience as directly ordained of God.

In the light of our knowledge of all prophetic activity, in which so often the unhappy experiences of the men of God worked out for them an appeal to the life of Israel which could not otherwise have been so effective, and in the light of Jesus' interpretation of the Father's character, we are compelled to conclude that the misfortunes of Hosea's life were no part of the purpose of God, but that as always the divine Father was "within the shadow keeping watch above his own," and that out of the disaster he enabled the Man of Samaria to rise to the responsibilities of prophethood and to form for himself a message of such urgency and authority that it touched the heart of Israel and made itself an age-long appeal to the world.

FOLLOWING STUDIES.

The next section will deal with "Hosea's Message to Israel." Following that will come "Isaiah of Jerusalem," and "The Statesmanship of Isaiah."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The effect of the popular religion of Israel upon the morals of the nation.
2. A character study of the man Hosea.
3. The references to Judah in the book of Hosea.
4. The psychological significance of Hosea's explanation of his experience.
5. The value of suffering as a preparation for religious service.
6. Other suffering prophets and reformers in religious history.

LITERATURE.

Addis, "Hebrew Religion"; Cornill, "The Prophets of Israel," pp. 47-55; Kirkpatrick, "The Doctrine of the Prophets," pp. 109-142; George Adam Smith, "Book of the Twelve Prophets," I. pp. 211-354; W. R. Harper, "Amos and Hosea," cxl-clvii (International Critical Commentary); Willett, "The Prophets of Israel," ch. vi.; Articles on "Hosea" in the encyclopedias and Bible dictionaries.

Some Common Errors

The fourteen mistakes of life, as Judge Rentoul recently told the Batholomew Club of London, are:

To expect to set up our own standard of right and wrong and expect everybody to conform to it.

To try to measure the enjoyment of others by our own.

To expect uniformity of opinion in this world.

To look for judgment and experience in youth.

To endeavor to mold the dispositions of everybody alike.

Not to yield in unimportant trifles.

To look for perfections in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to alleviate if we can all that needs alleviation.

Not to make allowances for the weaknesses of others.

To consider anything impossible simply because we ourselves happen to be unable to perform it.

To believe only what our finite minds can grasp.

To live as if the moment, the time, the day were so important that it would live forever.

To estimate people by some outside quality, for it is that within which makes the man. —*The Continent.*

Panama Canal Figures

The excavation in the central division of the Panama canal, including the great Culebra cut and the Chagres section during February was the greatest on record, being 1,409,338 cubic yards. Altogether 71,033,522 yards have been excavated in that division, leaving 26,091,495 yards to be removed. In the Atlantic division the total excavation was 574,199 yards and in the Pacific division 509,217 yards. Taking the canal as a whole up to March 1, there had been taken out 131,829,436 yards, leaving to be excavated 50,708,330 yards. The canal at the Pacific entrance is completed from deep water to a point opposite the Panama railroad wharf at Balboa, a distance of about five miles. Inland from this point the open water channel extends three miles, varying from 30 to 45 feet in depth, and certain sections have been excavated to its final width of 500 feet. In the Atlantic entrance to the canal the channel is completed to its full width of 500 feet. There remains to be taken out of this section 30,600,000 yards of earth, and 3,800,000 yards of rock, so the earth excavation is 66 per cent and the rock 59 per cent completed.

THE MORE EFFECTIVE PRAYER—The Parson: "I intend to pray that you may forgive Casey for throwing that brick at you." The Patient: "Mebbe yer riv'erence 'ud be saving toime if ye'd just wait till Oi git well, and then pray for Casey."—The Continent.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

J. E. Stout is in a revival at Keyesport with splendid prospects.

E. S. Thompson, of Flora, held a meeting for the congregation at Louisville, with ten additions.

The meetings at Cowden, conducted by J. E. Story, ended with a total of thirty-one additions.

C. M. Wales of the Bible College of Canton, Mo., devotes half time to the pastorate at Denver.

Kansas church has welcomed its new pastor, LeRoy F. Carter, who began his ministry there the last Sunday in March.

Walton A. Roberts and his congregation at Sumner are in an evangelistic campaign, led by Lew D. Hill of Decatur.

The church at Frederick was recently assisted in a meeting by J. H. G. Brinkerhoff, whose ministry was an inspiration to the people.

Z. M. Brubeck has become pastor at Lawndale, where the prospects are encouraging. On a recent Sunday there were eleven confessions.

J. F. Rosborough, it is understood, has resigned the pastorate at Centralia, where an excellent work has been accomplished in a pastorate through several years.

Dalton City has called Lew D. Hill of Decatur as half-time pastor. Mr. Hill can be secured for the other half time by some church in Central Illinois.

The church at Carterville is without a minister since the resignation of J. E. Pritchett. The services of Mr. Pritchett may be obtained by some other church.

At Jackson Boulevard, Chicago, where Austin Hunter is the pastor, a Chinese Sunday-school with an attendance of twenty is conducted each Sunday.

The meeting at Granite City, conducted by Charles E. Booth of St. Louis, has resulted in fifteen additions. The pastor is O. W. Jennings.

W. G. McColley, who recently resigned at Normal, will be in the evangelistic field for a time and is ready to accept calls for meetings.

Bridgeport church is having frequent additions under the ministry of J. W. Scaroeder. A new $10,000 church is about to be erected at this place.

Watseka meetings, held by Coombs, McKinney and Halstead, assisting the pastor, Ellmore Sinclair, was concluded after about two weeks' time, with forty-five additions resulting.

The missionary offering at Latham for the foreign fields was $40.00. C. S. Weaver is the pastor. Twenty-one recently took the examination for the teacher's training class and several others are to do so later.

Ernest H. Reed is concluding three years of labor at Washington. He has resigned and will be ready for work elsewhere in a few weeks. Some desirable church should call Mr. Reed to its pastorate.

District Secretary, D. R. Bebout of the seventh district, will preach for the church at Beecher City and Mason three-fourths of the time and the extra Sunday of the month will be spent in the field in connection with his district secretaryship.

Chapin church wisely adopted the plan of asking for a contribution from every member for Foreign Missions. As a result, there was a large increase of contributors and the offering amounted to $47.50. The minister is A. E. Underwood.

W. H. Harding has resigned at Maroa, to take effect the first of May. Mr. Harding has done a fine work in Maroa, where only recently a $24,000 church was dedicated, and he has been similarly successful in other pastorates in Illinois.

The church at Erie is without a pastor. As a result of a union meeting here, probably thirty or more persons will unite with the Disciples church, and Paul M. Mundy is temporarily assisting the congregation to follow up the union services.

Central church, Kankakee, made the largest offering to foreign missions ever given by this church. The amount was $54.00. C. G. Kindred, of Englewood church, Chicago, is to address the Men's Bible Class banquet in Kankakee the latter part of April.

Secretary J. Fred Jones' meeting at Beardstown is resulting in some valuable pioneer work. The congregation at this place is new and the character of work which Mr. Jones is doing is certain to eventuate in results far into the future. There have been four additions.

B. O. Aylesworth, former president of Drake University and later of the State Agricultural College in Colorado, delivered an address at Pontiac church on Equal Suffrage. Dr. Aylesworth has for a number of months been giving all of his time to the cause of woman's suffrage, and is in demand in various parts of the country.

At Arrowsmith, where J. C. Reynolds is minister, the congregation is in a prosperous condition. An effort is being made to attract the young men and boys to the church. For this purpose a fine room has been fixed up in the basement of the building for gymnasium, games and other attractions. The Sunday-school is alive and efficient.

James Small, evangelist of the Independence Boulevard Church, Kansas City, came into Illinois to conduct a funeral service at Springfield and while there preached at First Church for F. W. Burnham. The daily paper's report of the service describes Mr. Small as "rector" of "Christ Church." Are many of our evangelists taking orders, Brother Small?

Lewistown church made an offering almost twice as large for foreign missions as in previous years. B. H. Cleaver, the pastor, is using the duplex envelope, during the months of April and May, to secure a worthy offering for home missions. The Living Link enterprise, promoted on behalf of the churches of the county in which Lewistown is situated, is assured.

Paris church, where W. W. Sniff is minister, has recently closed a splendid meeting which resulted in seventy-five additions. J. F. Harbison of Ohio was musical director. Of the additions, forty-seven were by baptism. This meeting was the third conducted by Mr. Sniff in about two years, the other two meetings resulting in one hundred twenty-three and one hundred additions each.

Springfield was made state headquarters of the C. W. B. M. several months ago. Most of the board meetings are accordingly held in that city. April 4, the quarterly meeting was held at which Miss Lura V. Thompson was appointed the delegate to the National Convention at Portland, with Mrs. Carrie F. Zeller, alternate. Steps were taken to provide secretaries for the districts temporarily without such officers.

W. F. Turner, pastor of Central church, Peoria, is preaching a series of practical sermons on "Model Young Woman," "Model Young Man," "Model Wife," "Model Husband," "Model Home." The sermons are being listened to by the largest congregations had at Central church for a number of years. The church is prospering under the ministry of Mr. Turner. There have been forty additions since the first of the year.

C. R. Mitchell is pastor of the church at Cooksville while doing college work in Eureka. The church exceeded its apportionment in the foreign mission offering, receiving about $60.00. Under Mr. Mitchell's leadership, this congregation is cultivating fraternal relations with other religious bodies. The congregation recently dismissed its Sunday evening service and went in a body to hear the pastor of the Presbyterian church. On the following Sunday night they went similarly to hear the Methodist minister, and at both churches received a very cordial welcome. The Presbyterian people have returned the compliment since that time, their congregation coming to the Christian church and enjoying the fellowship of that body. The congregations are planning for a union meeting to be held in August and there is considerable expectation for results from the same. The Disciples are enthusiastic in their commendation of the plan which they have adopted for creating more cordial relations with their brethren of other churches and suggest this method as a desirable one for churches in other towns where there is an excessive number of curches.

The congregation at Gurnee is one of the historic churches of northern Illinois. In a county where three other congregations of Disciples have had to yield to bad religious conditions the Gurnee church has maintained its work for fifty-one years. It has had some able and honored pastors. In early days L. H. Dowling, John Aylesworth, Landis Correll and T. W. Grafton preached here. In the last quarter of a century among men who labored here are E. E. Hartley, Dr. Butchart, W. W. Frost, John S. Kenyon, Bruce McCulley, John R. Ewers, A. W. Fortune, J. H. McCareney, J. S. Zeran and J. D. Williams.

The congregation recently completed improvements on its church house. These included painting, rich interior decoration, hard wood floor, art windows, furnace, lighting plant, pews, platform furniture, and organ. All necessary money was placed in the bank before the improvements were begun. The church owns a parsonage. It has a live Sunday-school, Christian Endeavor Society and Young People's Club. It now has a better prospect than ever of meeting the needs made by the fact that it is the only Protestant church in the township. Royal L. Hanley is pastor.

Committees from the Methodist, Presbyterian, Baptists and Christian churches met in the parlors of the First Christian church, Saginaw, Mich., recently, to arrange for a union evangelistic campaign in the city, to begin not later than June 20. It was decided to ask the churches to appoint one or more delegates to meet with the committee Monday evening at the First Baptist church to make the final arrangements. Albert R Adams, of the First Christian church, made an earnest plea for co-operation on the part of the churches, urging those present to "forget their denominationalism" and work together for the betterment of the city.

J. S. Hawkins, for two years past pastor at Cadiz, Ky., has resigned to accept a call to Murray, Ky. He will begin work at the latter place May 1.

News Editorials

A New Assessment of a Revival Meeting.

J. Scott Hyde, pastor of Second Church, Danville, estimates a revival meeting more deeply than is commonly done, if newspaper reports are a criterion. Charles H. Bloom of New York, has concluded a meeting in this church. In reporting it, the pastor states there were thousands of additions, of love, hope and gratitude to the life of the members. Evidently, while there were a number of additions of the sort usually reported, Mr. Hyde does not think these of any more importance than the spiritual increase resulting in the meeting to those already members of the congregation. He does not state the number of new members received. It may be suspected that sometimes we are not aware of the virtue of training our army, we become so passionately interested in the enlistment of recruits. If we are to judge by the work which Jesus did, and Paul, as shown by his missionary tours and the oversight of the churches evidenced in his Epistles, recruiting is not to be emphasized above training. Many a church is failing, not because it lacks additions, but because there is not intelligent Christian service. Many a pastor seems not to have entered full way into the great opportunity his congregation manifests for discipline and culture. "Feed My Sheep" needs a re-emphasis. A church may be easily as great for what it is as for what it numbers. The temptation is always very great, for preacher and layman, to lose the passion for spiritual life and be content with mere institutional values.

Ministerial Institute Single Session.

Central Illinois ministers will bear in mind the single session of the Central Illinois Ministerial Institute, held on Tuesday afternoon, April 18, just prior to the opening of the Disciples' Congress. The place is the same as that for the Congress, viz.: West Side Church, Springfield. The committee has prepared an excellent program for this session, as follows:

2:00 p. m.—Devotional Study, Milo Atkinson, Bloomington, Ill.

2:30 p. m.—The Problem of the Spiritually Unemployed, W. W. Sniff, Paris, Ill.

3:00 p. m.—Discussion, Led by S. S. Jones, Danville.

3:30 p. m.—Future of the Ministerial Institute, W. H. Cannon, Pittsfield.

4:00 p. m.—Discussion, Led by L. O. Lehman, Gibson City.

E. M. Smith, Decatur, is president, and S. H. Zendt, of Bloomington, secretary.

State Secretary's Letter

The field secretary is asked to dedicate the Mt. Zion church, April 9th.

L. B. Appleton has taken the work at Christopher full time. He reports two recent additions and house well filled at all services.

C. S. Evans, of Kansas, Ill., is open for engagement with churches within reach of his home, either half or full time.

F. A. Sword's meeting at Augusta had reached 79 additions by the 29th, nearly all baptisms and a large per cent men. E. T. Cornelius, the pastor, sends to our office for 100 baptismal certificates. Sword will be in Freeport for a short meeting in April and at Donovan in May.

Polo will want a minister May 1st. Geo. Woodman, who has resigned there, is very highly spoken of and the church give him up with reluctance. Concerning the work at Polo address Daniel Wolf.

A. O. Pasley, of Sweetwater, has located at London Mills, giving half time there and half to Hermon. The work starts in good shape.

We are pleased to note that Geo. W. Schroeder, of Bridgeport, at the earnest solicitation of the church, has consented to remain with them another year. This seems the logical thing to do since the church is planning to erect a new house and will need Mr. Schroeder's wise leadership, although it will be a sacrifice to him.

J. D. Dabney, Pike county's missionary at Griggsville, writes very hopefully of the work there. Fourteen have been added since January 1, more than to all the other churches combined. The church now has forty active members, only seven of whom are men. The plan is to make it self-sustaining in three years, and sooner if possible.

J. Newton Cloe, of Greensburg, Kans., formerly of Illinois, can be secured for a pastorate in this state. He is alright and we would be glad to welcome him back. Some wide-awake congregation would do well to give him a call.

C. Wesley Johnson, formerly at North Crystal Lake, has located at Lynnville full time.

Paul M. Mundy has accepted a unanimous call to the work at Erie and has already begun.

W. H. Kern, who took the work at Cisne, may be compelled to seek another location, for he says there is not a house nor even a room that he can rent in the town. Possibly the church may arrange to build or buy a parsonage. Every church should do this as soon as possible.

C. H. Hands will close his work at Flanagan, May 1st, and will be open for another location. Write him and make a date for a visit. He is an able preacher.

Francis H. DeVol, of Holden, Mo., has taken the work at the First Church, Cairo, and begins his labors with bright hopes of accomplishing much good. The members are taking hold with a will and things are looking brighter. They will finish their new house soon, which will add materially to their power in the city.

J. R. Golden's meeting at Pittsfield with pastor W. H. Cannon, had resulted in thirty-one added up to March 31.

F. A. Sword's meeting at Augusta with E. T. Cornelius has passed the hundred mark at last report.

Our preachers of McLean county had a meeting this week and organized an association for mutual fellowship and helpfulness with officers as follows: President, S. H Zendt, Bloomington; Vice-president, John P. Givens, Lexington; Secretary-Treasurer, C. C. Wisher, Saybrook. They anticipate some very pleasant meetings, perhaps once a quarter.

The district conventions are to be held as follows; in the order of their dates:

District.	Time.	Place.
Third.	May 2-4.	Macomb.
Fifth.	May 31-June 2.	Litchfield.
Fourth.	June 6-8.	Minonk.
First.	June 14-16.	Lanark.
Sixth.	June 20-22.	Champaign
Seventh.	June 21-23.	Sandoval.
Eighth.	June 27-29.	.....

At this writing we have not learned the place of the eighth district convention.

Every delinquent church should make a special effort to take its state and district offering soon as possible, so it can be reported at the district convention. Many of the district secretaries have adopted the plan of publishing a complete list of contributing churches on the last page of the district programs. You will take pleasure and pardonable pride in seeing your church thus reported.

We have had one bright Sunday out of twelve in central Illinois. So many rainy and stormy Sundays in succession has retarded the work in the village and country churches very seriously. But keep cheerful and push your work all the more vigorously. Reach your rural members often by mail with letters and tracts and literature and keep closely in touch with those who have not been able to get to the services very often. It helps to hold your work together, and when the bright days come the interest will be quickly manifest in large audiences. The people like to know that the pastor has not forgotten them in their absence from church. And when they do come to church through the mud and rain don't scold those who are absent, but brag on those who are present.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.
Bloomington, Illinois.

Illinois Jubilee Rallies

To help in these rallies it was planned to have a returned missionary but illness in families of those upon whom we depended, made it impossible to carry out our plans. Disappointments will come, so we went right on and have held nine very successful rallies. National, state, district and local workers helping in every way possible.

Mrs. Atwater kindly came to Lawrenceville and Danville and Mrs. Ferris to Decatur and Mrs. Lindsay to Decatur and Bloomington and Mrs. Zeller to Jacksonville and Galesburg and Miss Guthrie assisted in Centralia, Fairfield and Lawrenceville.

The attendance at Bloomington was the largest and Decatur came next.

The weather greatly interfered at Jacksonville and Danville. The interest was excellent throughout and the letters coming to the state secretary since, show a marked increase in the interest taken in all departments because of the rallies. To many of the rallies came women of other churches and reports from all directions show a decided awakening along the line of the uniting of forces. The Missionary Social Union idea is making wonderful progress. Macomb reports a new union and Monmouth and Champaign will organize soon.

Since the Bloomington Rally the Second Church has decided to become a Living Link under the C. W. B. M. This makes four Living Links under this board. Champaign supports Mrs. Burner in South America, Paris, Dr. Martha Smith, in India,

and Bloomington First Church, Miss Lacock, in Porto Rico.

Several interdenominational rallies have been arranged by the missionary societies of other fellowships and our women invited to participate. The state secretary was invited to deliver an address on the Jubilee Movement at the thirty-seventh annual meeting of the Woman's Missionary society of the Rushville Presbytery, which met in Hamilton, March 28-29. A splendid attendance and much enthusiasm.

LURA V. THOMPSON, State Sec'y.

Village and Country Church Conference

A village and country church conference of Christian church workers will be held at Stanford, April 24 and 25. Stanford is on the C. & A. railroad about 12 miles west of Bloomington. The program is here presented:

Monday, April 24.

2 p. m. The unchurched communities lying near our fields of service and what we owe them. Rochester Irwin, Long Point, Illinois.

2:15 p. m. Open discussion.

3:30 p. m. Organizing the village and country church forces for active service in community building. Lee Tinsley, Franklin, Indiana.

3:45 p. m. Open discussion.

8:00 p. m. Robert E. Henry, Niantic, Illinois, chairman. Address: The village and country churches as I see them. J. Fred Jones, Bloomington, State Secretary.

Tuesday, April 25.

8:00 a. m. Women's work in the advance movement of the village and country church. Mrs. A. I. Zeller, Cuba, Ill., president of Illinois C. W. B. M.

8:15 a. m. Open discussion.

9:00 a. m. Definite work for village and country churches. S. S. Lappin, Cincinnati, Ohio, editor Christian Standard.

9:15 a. m. Open discussion.

10:00 a. m. Watchman, what of the night. R. B. Doan, Armington, Ill.

This conference is for all workers in village and country churches. There is need for a change in method of their work and we come to this meeting to hear from those who have not only given much time to the study of the subject but have actually worked out some plans that have succeeded. This meeting is not seeking the village and country church to secure their help for other fields but to help themselves to grow apace with the times. A sleeping place will be furnished free but meals will be furnished at popular prices. Send your name at once to N. H. Robertson, Stanford, Ill., for reservation. Any inquiries about the meeting should be sent to J. W. Street, Mackinaw, Ill. We urge each church to send a small contribution to W. D. Dewees, Bloomington, Ill., to defray the necessary advertising expenses of this meeting.

Eureka College

Two Important Agencies.

Every college has plans of work that are more or less helpful. A plan that will work for one college and in one community may be of no value in another. In Illinois we have found two agencies of great value to us, and as we near commencement this year, and therefore the completion of our $125,000 proposition, we are very anxious to present to our constituency the things upon which we shall permanently rely for help. It should be thoroughly understood by all the friends of Eureka College that the completion of this Endowment Campaign will in no wise settle our educational problem. It will not excuse us from giving large or small amounts to the college. We propose to develop as rapidly as we can these two agencies:

First: The Illinois Christian Educational Association. This association came into being about a dozen years ago. It has raised thousands of dollars, and is in better condition for work today than ever. The past year, in spite of the emphasis put upon the Endowment Campaign, has been the best in the history of the I. C. E. A. Membership fees are $1.00 a year; a life membership costs $25; $100 constitutes an individual or a church a Living Link. It is encouraging, that during the past year a large number of people have become life members of the association, and some seven or eight of our churches in Illinois have entered the Living Link list. Miss Luceba E. Miner has been Field Secretary for a year, and has done extraordinary service. She is an attractive speaker, popular with the people wherever she goes, and does the college great good. We propose to prosecute this work with added vigor, and have every reason to believe that in a short time we can have at least 5,000 people actively affiliated with us in the work of our Educational Association. Mrs. Ella S. Stewart, of Chicago, who is so well known in the Equal Suffrage movement, is president of the association, and gives quite a bit of time to the work.

Second: Education Day. This day is coming to be regarded by many of our churches as a part of the missionary program of the church. More than 100 churches in Illinois have already observed the day this year, and others will yet send in offerings. In view of the fact that this is a comparatively new thing among our people, we are more than pleased with the success of the movement. We have adopted the plan of spending as much time and money in the observance of Education Day in Illinois as any missionary society among us for its particular cause. It will take time, but we have every reason to believe that the number of churches will increase in this fellowship.

With the completion of the Endowment Campaign, and the settling back into the regular channels of work for the college, these two things will be pushed more vigorously than ever. It is understood by the constituency of the college everywhere that the Campaign Committee has only been a temporary expediency to do some things, that could be done better by an independent committee than through the regular channels of the Educational Association. But it is encouraging as we near the end of the work, to realize that the Endowment Campaign, instead of injuring the regular work of the association, has only helped it.

H. H PETERS.

Chicago

By Vaughan Dabney.

E. S. Ames of Hyde Park, preached for the Evanston Church Sunday evening, March 26. His subject was "Baptism and Christian Union."

C. B. Stevens of Marion, Ohio, who is now engaged in evangelistic work, spoke Sunday, April 2, in his old home church at Monroe street.

C. C. Morrison, of the Christian Century, spent Sunday, April 2, in Austin, preaching for the Austin church. Mr. Morrison reports interest on the part of the congregation which is planning to extend a call to the man of their choice.

April 23 is the date finally selected to be observed as Laymen's Missionary Movement Sunday. This is observed in connection with the Laymen's Missionary Movement, missionary conferences to be held in Chicago April 20-25. The general theme for discussion on the 23rd, will be "Stewardship of Means and Service in Our Personal Relation to the Missionary and Benevolent Activities of the Churches."

Despite the inclement weather, the audience at Hyde Park on April 2, was the largest in the history of the church. An aim of 200 became a realization of nearly 300, and the seating capacity of the building was taxed to its fullest. It is proposed to strive for an audience of 200 for the next five Sundays, and from every indication the desire will be realized. Dr. E. S. Ames feels that such large congregations will indicate a healthy interest on the part of the community and a vision of large things on the part of the church. With such support Dr. Ames will have no hesitancy in soliciting funds for a building, which would be a credit not only to the local church, but a source of pride to the whole community.

G. W. Muckley, of the Church Extension Society, spent Sunday and Monday of last week in Chicago. Mr. Muckley came on invitation from the Chicago Christian Business Men's Association, to study the situation at Douglas Park. On Sunday morning, April 2, he gave one of his characteristic inspiring addresses to the Douglas Park people: Despite the snow storm nearly every member of the church was present. On Monday afternoon at the ministers' meeting, in an informal way, Mr. Muckley explained the methods of work of our Church Extension Board. After listening to the secretary, one is not surprised that out of two millions loaned only $1,013 has been lost by failure to repay loans. On the evening of April 3, the Business Men's Association met for dinner at the Boston Oyster House, where the Douglas Park work was discussed with Mr. Muckley.

The Federated Churches of Christ in Chicago, through the Church Federation Council, have united with the Young Men's Christian Association in inviting all Chicago to participate in the four noonday services for Holy Week, April 10-14.

These services will be held in the association auditorium, 19 South LaSalle street, beginning promptly at 12:15 and closing at 12:45. A special service is arranged for Good Friday, from 12:00 to 1:00 o'clock. The list of subjects, the speakers who will discuss them, and the time for their discussion, is as follows:

Monday—"Jesus and the Traders in the Temple," Herbert L. Willett, D. D. The Memorial Church of Christ.

Tuesday—"The Greeks at the Feast," Austin K. de Blois, D. D. The First Baptist Church.

Wednesday—"To Cæsar the Things that are Cæsars," Chas. Bayard Mitchell, D. D. St James M. E. Church.

Thursday—"With Jesus in the Upper Room," John Balcom Shaw, D. D. Second Presbyterian Church.

Friday (beginning at noon hour)—"Watching Beside the Cross," Pres. Ozora S. Davis. Chicago Theological Seminary.

CHICAGO HEIGHTS DEDICATION.

After a distressingly discouraging struggle, of over seven years, the church at Chicago Heights has come into it own, with an enthusiastic and united membership housed in the best church home in the city.

The crowning day was dedication day, April 2. Because of its fruitful fellowship, the interest manifest by local workers and Chicago Disciples, and the liberal gifts of members and friends of this day, filled to overflowing the cup of church happiness.

Chicago Heights is a child of the Englewood church. About seven years ago C. G. Kindred, pastor of Englewood church, and "Father Larrabee" then city missionary, visited the Heights and organized a church, subsequently financed by the American Society and Englewood. Later a lot was pur-

Rev. E. D. Salkeld, Pastor at Chicago Heights.

chased in the center of the city, and a temporary structure erected. In this tabernacle the people met until last July. when it was decided to build. Under the leadership of E. D. Salkeld, who came at this time for just such a purpose, and financed by the Englewood church, this aim was realized and the present building is the result.

The Special Train.

A special train carried about one hundred interested Chicago Disciples to the afternoon services. While en route regular Sunday-school services were conducted, offering taken and membership noted. It was a very stormy day. Dinner was served the visitors by the Aid Society of the church.

Immediately after lunch the people gathered in the auditorium for the afternoon services. The special features which gave tone and depth to the service was the communion, conducted by C. G. Kindred and Elder W. N. Hixon. Besides Evangelist Geo. L. Snively's address, greetings were brought by the pastors of Chicago Height's churches. They extended to pastor Salkeld and people sincere congratulations and emphasized the continuance of the same spirit of unity and co-operation that marked their previous fellowship.

Tribute to "Father" Larabee.

After greetings from the Chicago Disciple preachers present, C. G. Kindred proposed a tribute to the memory of Father Larrabee and wife, whose untiring efforts in the beginning of the work, had made possible the achievements of the present E. M. Bowman and Carl Bushnell, of Chicago, offered to place a memorial window in the auditorium, but Pastor Salkeld announced that the Chicago Heights church desired to pay this tribute themselves.

On the whole, the day was fruitful in every way, exceeding the fond hope of the most optimistic. Pledges were taken to the amount of $12,110. There were five $1,000 pledges. These were made by W. W. Smith, W. N. Hixon, J. C. Coale, the Ladies' Aid, the Sunday-school, and the Englewood church, which latter gave $1,180. There were twenty-one additions to the membership during the day.

Too much cannot be said of the work of Dedicator Snively and Pastor Salkeld. E. D. Salkeld is an efficient leader. He has worked with persistence and pluck. Only by his untiring zeal and patience has the victory been won: so said his members and the pastors of the city. The membership is now 100, with a Sunday-school of 250 enrollment.

Description of Building.

The building, erected on rear of lot, is of bronze mission brick. A basement with fifteen foot ceiling provides for kitchen, Sunday-school rooms, and athletic equipment. The main auditorium is furnished in mission. The pulpit set of fumed oak is a gift from Pastor Salkeld. The communion table and chairs were donated by the manual training class of the high school. The building itself is valued at $22,000; the lot at $800.

The building was formerly dedicated at the evening worship. After a sermon on "The Home of the Soul" by Mr. Snively, Mr. Salkeld, pastor and chairman of the building committee, presented the key to the chairman of the Board of Trustees, John C. Coale. After this the dedication vows were read by pastor and people.

With such equipment, leadership and interest the Disciples at Chicago Heights should lead in the religious activities of the city. Centrally located, they should be the center of the city's religious life. Such a building rightly used, such leadership devoted to the cause, and such interest centering in things spiritual, cannot but produce the results besought in the service of dedication. "To Thee let our labors and business be dedicated, that their fruit may tend to the glory of Thy great name and to the advancement of Thy Kingdom."

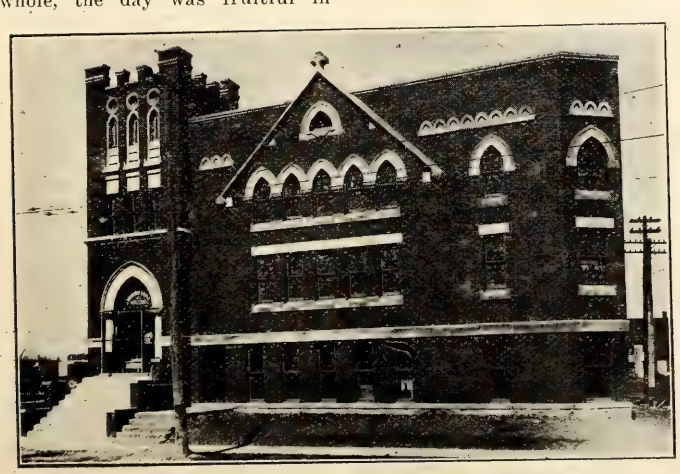
Pins and Needles

Pins and needles had a party,
But they quarreled so
That they all went home a-crying
'Fore 'twas time to go.

"What a creature!" groaned the needle,
"Hasn't any eye!"
"What's a dozen eyes worth, stupid?
Heads come twice as high!"

When they met, pins tossed their heads up,
Needles shut their eyes.
'Tis in little bits of quarrels
That the danger lies.

St. Nicholas.



A View of the New Church.

Church Life

—Did you heed the request of the American Society for a ministerial exchange on April 23 in behalf of American missions?

—The writer of the item "An Efficiency Dinner" on page 22 of last week's issue is awarded the prize for best news item. He will please accept this statement as due notification and indicate at once by postal-card which of the following books he prefers:

1. New Testament Theology, by Henry C. Sheldon, Macmillan $1.50 net.
2. The Truth of Christianity, by W. H. Turton, Putman $1.25 net.
3. Christian Unity in Effort, by Frank J. Firth, Lippincott $1.50 net.
4. Souls in Action, by Harold Begbie, Hodder and Stoughton $1.25 net.

* * *

A. B. Reeves, of Paris, Tenn., has accepted the pastorate at Ashland, Ky.

S. W. Elam, pastor at Clinton, Mo., has accepted the pastorate at Osceola.

The church at Milton, Ind., will undergo extensive improvements in the near future.

Claude B. Frampton has accepted the work at Durand, Mich., going there April 1.

Thomas Martin has concluded a successful meeting at Aransas Pass, Tex.

Lowell C. McPherson is in a meeting at Central Church, Kansas City, Kan.

Granville Snell, evangelist for Northwest Missouri, will supply the church at Euston until a pastor is called.

J. C. Creel of Plattsburg, Mo., accepts the work at Amazonia for one Sunday of each month.

The Sunday-school of South Joplin (Mo.) Church had an enrollment of 358 on Apr. 2. John R. Blunt is pastor of this congregation.

As a result of an evangelistic meeting held by L. W. Klinker and James Myers, a new church has been organized at Los Angeles, Calif.

C. E. Taylor began his pastorate at Geneva, Ohio, on April 2. Mr. Taylor was minister of the church at Wadsworth, Ohio, for four years.

N. C. Buckley, pastor of First Church, Charleston, S. C., for the past three years, entered upon his duties as pastor of Highland Park Church, Chattanooga, Tenn, Apr. 2.

J. T. Adams is in a meeting with R. A. Thibos, pastor at Fremont, Mich. At last reports, thirty had been added, with audiences increasing.

Percy G. Cross, pastor of Third Street Church, Little Rock, Ark., reports that all former records were surpassed in this year's offering for foreign missions.

J. C. Harris and J. P. Garmong held a meeting at Panora, Ia., during March. There were a number of additions and the church received a great spiritual uplift, much needed in this field.

At the close of his recent meeting in Bedford, Ohio, W. J. Lhamon received an invitation from the Baptist church in Bedford to continue the meeting in their church. The invitation was gladly accepted both by Mr. Lhamon and the Disciples church, and during the week the utmost harmony and good-fellowship prevailed. At a joint meeting of the officers of the two churches a resolution was adopted looking toward further steps in the way of the union of the two bodies. The leading people in both congregations are desirous of such final action.

W. T. Ratcliffe, for the past year pastor at Plattsmouth, Neb., has tendered his resignation there.

Chas. A. Coakwell of Ironton, Ohio, began a meeting April 3 with the church at Grayson, Ky.

W. J. Lockhart dedicated the new church at North English, Iowa, on March 26. Frank W. Sutton is pastor of this congregation.

William E. Sweeney has accepted a call to the Harlem Avenue Church, Baltimore, Md.

Harry E. Tucker, minister at Platte City, Mo., reports six additions at the regular services recently, and growing audiences.

H. G. Connelly, for three years pastor at Ardmore, Okla., has resigned to accept work at Minneapolis, Minn.

J. K. Shellenberger spoke at First Church, Keokuk, Ia., recently in the interest of the brotherhood movement.

Joseph A. Serena, president of Keuka College, addressed the congregation of Sterling Place Church, Brooklyn, N. Y., March 26.

A new church erected at a cost of $10,000 was dedicated at Altoona, Ia., April 3. L. G. Parker is pastor of this congregation.

Charles Darsie, pastor at Urichsville, Ohio, has resigned there and accepted the pastorate at Crawford Road Church, Cleveland, Ohio.

C. M. Yocum, pastor of Central Church, Cincinnati, Ohio, has accepted a call to Rushville, Ind. and will take up the work there May 15.

Special services were held at First church, Birmingham, Ala., on March 19, in celebration of the eighth anniversary of the pastorate of A. R. Moore.

E. C. Wilson has returned to the pastorate at Forest Avenue Church, Knoxville, Tenn., after an absence of four years. Mr. Wilson formerly occupied this pulpit for seven years.

L. C. Oberlies, superintendent of Sunday-school work in Nebraska, spoke on "The Aroused Manhood of the Church" at a meeting of the Men's Brotherhood of North Side Church, Omaha, Neb., on April 2.

W. A. Tate, pastor at Bloomingdale, Mich., reports two additions on April 2, with splendid attendance. A children's service was planned for April 9, with a chorus of children to lead the singing.

The Protestant churches of Louisville, Ky. have united in the most widespread evangelistic campaign the city has ever experienced. First Church is the center of the movement two services being held there daily, one for women and one for men.

Charles Reign Scoville's meeting at Enid, Okla., with Wm. J. Wright is drawing larger audiences than can be accomodated in the theater where the meetings are held. In the first seven days of invitation 319 were added.

The last report from the meeting at Wilson Avenue Church, Columbus, Ohio, held by J. J. Tisdall, indicates an addition of thirty-eight names to the membership of the church. The meetings continue.

In a meeting at South Columbus, Ohio, in which R. F. Strickler is being assisted by the pastors of other Columbus churches, T. L. Lowe and H. Newton Miller, twenty-eight were added to the church up to April 2.

O. P. Spiegel, who has accepted the work at Montgomery, Ala., began there the first Sunday in April. Montgomery is growing substantially in population and business interests and there is abundant room there for a church such as Mr. Spiegel will endeavor to build.

A. J. Sever, who has served the church at Mentor, Ohio, for about eight years, tendered his resignation April 2. Mr. Sever has done a most substantial work for this church and community. The church is now in possession of one of the finest parsonages in the state.

C. R. L. Vawter and C. E. Marty will assist C. M. Smithson in a meeting at Central Church, Streator, Ill. Mr. Vawter is now in his second meeting with the Ancona Church, six miles from Streator.

The Disciples Missionary Union of New York City has authorized the erection of a frame building at Ridgewood Heights, Brooklyn, to care for the growing work there under the leadership of Robert Wittchen. A Sunday-school was started there on Feb. 7, 1909, with 25 members and 175 are now enrolled. It is hoped to dedicate the building on Easter Sunday.

For Best News Item or List of Items

In order to raise the quality of our news contributions and increase their quantity—The Christian Century proposes to give each week until further notice, a book worth from $1 to $2.50 for the best-told news item or list sent in. Copy must reach the office not later than Friday morning, and is to be furnished exclusively to The Christian Century. The points on which the award will be made are: (1) The importance of the subject matter (2) the interpretation of the subject matter, and (3) the interesting style in which it is reported. The length of the article will not count. It may run from 100 to 600 words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and at least three books given from which choice may be made, but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.

Under the leadership of A. E. Dubber, the work at Bedford, Ind., is showing marked improvement. Recently they started to raise $600 for a Living Link and nearly $650 was given. They now expect to increase this amount to $1,000 or $1,200 and keep a man at work in the county.

Charles W. Gardner of Bailey, Mich., assisted W. F. Schrontz, pastor at Pentwater, Mich., in a four weeks' meeting recently. There were twenty-three additions. Nearly all of these being from the Sunday-school. Fifteen were men and young men. Mr. Schrontz reports that the work there is having an encouraging growth.

Cecil J. Sharp, of Hammond, Ind., is in a meeting with Charles M. Fillmore at Hillside Church, Indianapolis, Ind., which began March 26. This congregation had planned a temporary tabernacle to be used during the meeting and it was expected that the Sundayschool would hold its first session there on April 9. An earnest effort had been to have the attendance reach the 300 mark on this day.

A card from Leslie Wolfe, now at Manila, P. I., tells the interesting news of the baptism of Augustino Camerino, who was formerly colonel of the famous Katapunan, which gave origin to the insurrections against Spain and later against the United States. Camerino is now an influential and law abiding citizen, and the influence of his example will probably make itself felt in the community.

Notwithstanding the return of many winter residents, the work at Kissimmee, Fla., is moving forward with good audiences under the leadership of S. J. Vance. Improvements have been made in the building recently and a large baptistry completed, without incurring any indebtedness. To any who contemplate a residence in this part of the country, Mr. Vance says that there remains yet a considerable amount of land which can be obtained free under the homestead law.

Luther Elmer Sellers, pastor of First Church, Philadelphia, Pa., is conducting a series of Passion Week services beginning with Palm Sunday, April 9. The services will be in the nature of meditations and calls to decision. The following are the subjects: "The Royalty of Jesus;" "Judas Iscahiot;" "Spectators of the Cross;" ""The Secret of the Cross;" "The Keys of Death and the Grave." On April 11, I. N. McCash and Carey E. Morgan were present and gave addresses on "Our Cause in America."

E. B. Bagbey, pastor of First Church, Fort Smith, Arkansas, writes that good and bad fortune visited them the first week in April. On April 3 lightning struck the handsome tower of their church, the falling stones demolishing the steps. The interior was not injured, however, and the damage was covered by insurance. During the same week word was received that Andrew Carnegie would contribute one-half the cost of a $3,400 pipe organ. The church has nearly $1,000 raised and the contract for the organ will be let at once.

Floyd A. Bash reports good progress in the work at Sheridan, Wyo. Mr. Bash took up the work there January 1, finding the congregation becoming discouraged and scattered, having had no pastor for several months. This church was organized eight years ago and ranks among the first in influence in the town, especially along the lines of home missionary endeavor. A flourishing mission is also maintained at North Sheridan which it is hoped will become self supporting in a few years. A union evangelistic meeting is being planned for the coming year.

Charles M. Watson, pastor of First Church, Norfolk, Va., has introduced some changes in the regular prayer-meeting topics though carrying out the church history idea. On a recent evening the subject was "Our Debt to Our Pioneers." Carefully prepared papers on the history of the Norfolk church gave for the first time many interesting facts. One of the charter members was present and gave a spirited appeal for continued work and prayer. At a meeting of the Christian Endeavor Society, four papers were read relating to the educational philanthropic, religious and business interests of Norfolk, which it is hoped will mean an awakening of the church to its opportunities for social service. The missionary committee of the society is now engaged in philanthropic work. Mr. Watson began his ministry with this congregation the first of the year, and the work has already taken on a most encouraging aspect.

On April 2, the Tabernacle Sunday-school of North Tonawanda, N. Y., became a "Front Rank School," being the second of the Disciples Sunday-schools of New York state. The graded lessons will be followed in the Primary, Junior and Intermediate departments, twenty commence teacher training study, and the first of the four offerings for Missions was taken. This school operates under the commission form of government in that there are three superintendents or "mayors" who preside from month to month

over the school, changing each month, and in addition have certain departments of the school under their care.

San Francisco Letter

The West has been visited by a new preacher—Theodore Roosevelt. The Pacific Theological Seminary (Congregational) has the thanks of the churches for bringing the man here at this particular time. Mr. Roosevelt preached five sermons in the Greek theater in Berkeley, and nine thousand people heard him each time. His sermon on the eighth commandment will hardly pass with the dying echo of his voice in that great, open-air, classic structure in the Berkeley Hills.

There is considerable speculation about the visit of Mr. Roosevelt to the coast at this time. Of course he came to give the Earl lectures. But other reasons are being given —reasons ranging from the rumor of the stork's visit to his son's home in the city on to reasons of international politics. But the church looks upon his coming as most opportune for institutional religion. While all denominations will share in the results, in the far reaching influence, the Congregationalist, in particular, has been benefited. This religious body is awakening to the peculiar needs of a new civilization which is altering its heritage, and is adapting the church to the life, the thought, and the manners of the people. Dr. Aked, who comes to the First Congregational Church in the city, has already had a most salutary effect on other churches of this body, and with the preaching of Theodore Roosevelt, under the auspices of the Congregational seminary, this denomination has made an advance, something which no denomination has made for years.

The people who heard the former president were the bourgeoisie. Neither the rich nor the proletariat took notice of him. Doubtless he was heard by church people for the most part, for each day while waiting for him to appear the vast audience would sing the old hymns and a spirit of devotion seemed to fill the place.

He was rather untimely in one instance, though this did not occur exactly in connection with his seminary addresses. Mayor Hodgehead of Berkeley is having a most difficult time in holding his job, for Stitt Wilson, socialist, is after it. Think of it, and in classical Berkeley, too! Mr. Roosevelt was unfortunate in endorsing the present mayor, for the race was on its merits. The socialists see in this, of course, a scheme on the part of the churches to use this national figure in a local political fight. It is to be regretted, for a great proportion of western preachers are socialists, and are doing all they can to Christianize the movement.

By the way, last week we held a Christian Socialist Fellowship service in the First Christian Church of Alameda. A Baptist, Rev. Mr. Cato; a Presbyterian, Dr. Street of Oakland; and a Disciple, Rev. H. J. Loken of Berkeley, were the speakers. The church was filled. An understanding, much needed, was reached. Local socialists are attending regular church services. Christian union is far less possible in the West after the manner some have conceived of it than is union among the ministers on social subjects and issues. This meeting made this clear to us all, and we are wondering if we really haven't stumbled upon the crux of the matter insofar as we, in the West are concerned. J. R. PERKINS.

Alameda, Cal.

Drake University

Drake University is entering upon the last quarter of its thirtieth year. In every particular this has been the best year in the history of the school. Students and faculty are working in entire harmony, the enrollment is larger than ever before, reaching at one time 1,398, which is almost one hundred larger than at any previous time.

Professor Bruce E. Shepperd, who has been with the school from the beginning and who has been for years head of the Department of Philosophy, will retire in June on a pension. Professor Shepperd's influence upon the student body of the university during the entire history of the institution has been such as to endear him to all who are interested in the welfare of the school. It is expected that large numbers of former students of the university will be present at the annual commencement exercises to pay honor to Professor Shepperd. Dr. Herbert Martin, a graduate of Transylvania University, also of Yale University, a graduate student of the University of Chicago and of Columbia University, at present head of the Department of Logic and Psychology in the New York Training School, will become head of the Department of Philosophy at the opening of the next school year. Dr. Martin comes to the university with a record that insures success from the beginning.

The College of the Bible held a week of special instruction in the form of lectures delivered by Dr. E. D. Starbuck and other prominent men in the field of religious education. These lectures were well attended and enthusiastically received.

In the educational field, the university's work is being felt through the many teachers who are sent into the public schools of Iowa and other states in the middle west. The success of the university in supplying teachers may be indicated by the fact that nearly one hundred graduates of the university are now teaching in the city schools of Des Moines, this being about one-third of the entire number of graduates employed by this school system.

Drake University is the only institution in the brotherhood conducting a summer quarter. Students desiring to take review work for teachers may enter for the teachers' short course continuing six weeks only. Those desiring credit work may enter for either six or ten weeks.

Lebanon, Kansas

The meeting at Lebanon, Kansas, where Percy R. Atkins is minister developed great power, and to our great regret we had to close when the harvest was only apparently reaped. In twenty-seven days of invitation 153 persons responded to the Gospel call, of whom 123 were by confession and baptism. The large number of men and boys brought to Christ by this revival was very gratifying there being seventy-four men among them, some of the most stalwart citizens and wealthiest farmers in the community. The fine new church building which was dedicated last fall proved entirely inadequate to accommodate those who desired to attend the meeting, hundreds being turned away. This was really a county meeting as people came in great numbers from ten to fifteen miles around. Percy R. Atkins, the minister, came to this country from Southampton, England, about eight years ago. He came to Lebanon from Saskatchewan, Canada. He is an indefatigable worker and his faith in the gospel is boundless. Every body here loves him, and in fifteen months he has done wonders for the cause in Lebanon. When he predicted 150 additions in this meeting the people thought him a dreamer, but his dreams were realized because he planned big things and seconded the evangelist in every effort possible. Our church is now on a solid basis and has the confidence of all. No sensational methods were used in the meeting, indeed our brethren here are, if anything, a little ultra-conservative, but they do love the plain old gospel and it won as it always will for "divine love always has met and always will meet every human need."

This revival has been a great joy to all and "the sowers and the reapers rejoice together." J. Ross Miller and his wife, who is a fine violinist did invaluable service in the meeting. R. W. ABBERLEY, A. C. M. S. Evangelist.

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Christian College, Columbia, Mo.

Christian College has up to date enrolled 132 boarding students, with a total enrollment of 223. The year is proving to be one of enthusiasm and marked achievement. At the Y. W. C. A. State Conference recently held in Columbia, eighteen delegates were entertained at the college by students giving up their rooms to the guests, who included Mrs. Harriet Christie, one of the Conference speakers from New York, and Miss Anna Brown, Student Volunteer Secretary, also of New York. During the conference a number of the special music contributions were by Christian College talent including the chorus, "List the Cherubic Host," sung the closing night of the conference. Miss Carson of the college faculty was the local chairman of arrangements and President Luella W. St. Clair was toastmistress at the banquet attended by more than four hundred university and college women. Mrs. St. Clair also conducted the conference service on Sunday afternoon for faculty and advisory members. Christian College has a Y. W. C. A. of 125 members being one of the strongest college organizations in the state.

The School of Music continues to grow steadily, the enrollment now being 215. A number of unusually good voices give brilliant promise for the successful production of the opera "Martha" during Commencement Week. Recently the music students have heard two great artists, Yolanda Mero, pianist, and Mischa Elman, violinist.

Mrs. St. Clair was recently a guest of Howard-Payne College in Fayette, Mo., where she was one of the speakers at the dedication of a new building. March 8, Mrs. St. Clair attended the annual meeting of the Union of Presidents and was elected secretary of the union. The following day the Kansas City Alumnae and former students of Christian College gave a beautiful luncheon in honor of Mrs. St. Clair at the Baltimore Hotel. Eighty-four were present at the luncheon and a program of brilliant toasts followed the serving of an elaborate luncheon.

Many representative women were present at this interesting reunion; hearts were stirred with the memory of old college days and many promised to attend the Jubilee Week in May. A strong Kansas City Alumnae Association was formed and a pledge made to hold an annual reunion.

The subject of present absorbing interest for the college and its friends is the Jubilee Week to be held in Columbia, May 23-30, at which time will be celebrated the sixtieth anniversary of the founding of the college. A brilliant week's program has been planned, including the dedication of Dorsey Memorial Hall, the splendid new academic hall just being completed.

The present administration of the college and the board of trustees have sent an official invitation to more than seven hundred living alumnæ, and the strong and active local members of the Alumnae Association are bending every effort to the success of this great occasion. The homes of Columbia alumnae and those of the friends of the college will be filled with Jubilee guests, while the college itself is making extensive plans for the entertainment of many of the "old girls" and a number of distinguished guests. Many acceptances to the Home-coming Week have already been received and the special Jubilee secretary, Miss Mary S. Hill, is kept busy with her official duties.

RUTH MEDLEY, Secretary.

The Call of the West

At a banquet at the Palace Hotel in San Francisco, I heard Marion Lawrance say that the battle whose issue would decide the fate of Christianity in America and perhaps in the world, must be fought on the Pacific coast. Here the tide of the Occident will meet the tide of the Orient. Four months' residence in the metropolis of the Pacific slope convinces me that this is no idle dream, but the vision of a seer. Already the battle is joined and a hand-to-hand conflict is being waged. The hand of Protestantism is so feeble that it is hardly reckoned with as a force. The only institutions calling themselves religious that loom large before the eyes of Orientals, are Judaism and Romanism. The imperative demand that the Orient, coming to our coast, shall be met with a force whose potency is born of purity, is apparent to all who think. As Uncle Sam is rushing his forces to the west to ward off a possible blow from an Oriental power, so Protestantism should rush her forces to this Western coast to ward off a disaster more to be dreaded than all that could be wrought by all the navies of the East. All that will come to the A. C. M. S. through the May offering could be profitably spent in San Francisco alone and still leave our work here utterly inadequate. What are two churches and two or three struggling missions in a city of 400,000 situated as San Francisco is?

W. H. BAGBY.

National Benevolent Association News

A good woman in Illinois has just sent the Association another good annuity. This lady has formed the annuity habit. She has something like a half dozen bonds, and is planning to take others. She is surely laying up treasures in heaven by investing in the Lord's poor.

A dear old preacher, ninety-two years old, was received not many days since into the Home at Jacksonville, Ill. After long years of faithful service he is glad to find a quiet place in which to rest until the Lord has finished the mansion he is preparing for him. What a joy to help save from suffering such worthy veterans of the cross! "Ye did it unto me."

The Homes of the Association are all anxiously awaiting the answer of the churches to the Easter call. Nearly all of them are in debt for the necessities of life. Surely our great brotherhood will answer the cry of the orphan and the appeal of the aged with a generous Easter offering.

A contribution for benevolences is a requisite for a place in the Front Rank among our Bible schools. A good Easter offering will mean not only a place in the Front Rank, but fellowship in one of the sweetest ministries of the church.

The Benevolent Association has but one day in all the year, and that is limited to the Bible schools. Surely justice to the poor in our midst, to ourselves, to the cause we represent, and to the Christ, demands that this ministry of pure and undefiled religion shall have the right-of-way.

The Indiana Convention

The annual convention of the churches of Indiana will be held at Columbus, May 15-17. The convention will begin with a "Brotherhood Banquet" on Monday evening, May 15. E. L. Powell of Louisville will deliver the address of the evening on "Citizenship in the Republic." Dr. Fred Kline and J. K. Shellenberger will also speak. The business session will be held Tuesday morning at 9:45. All the state and national interests will have representation. A Bible study each morning and the convention sermons will be features of the convention worthy of special mention. Lodging and breakfast will be furnished without cost. Write W. H. Book, Columbus, Ind.

L. E. MURRAY, Cor. Secretary.
416 Majestic Bldg., Indianapolis.

Front Rank Schools

The first six months of the fiscal year finds 887 schools definitely lined up in the Front Rank Campaign, 172 of them being five pointers. This is indeed a remarkable showing and no man can say what the next six months will reveal. Kentucky remains at the top of the column, while Illinois is a close second. Kansas and Missouri are in a tie for third place. Some of the other states show creditable work this week, notably California and Florida.

The front rank pennants are to be beauties. The contract for their making has been let this week. Twenty states hold conventions in May or June, and special arrangements are being made for the awarding of the pennants in these states. Two new leaflets are off the press, "Teacher Training" by E. W. Thornton and "The Workers' Conference" by Garry L. Cook. This makes a helpful leaflet now on every one of the six points by such men as Stevenson, Thornton, Frazee, Fisher, Cook and Corey.

The Bible-school offerings for merican Missions show a gain of $415.14 for March over that month last year; a gain of $3.885.09 for the half year over the same period of last year. We are now $972.78 ahead of the total offering of last year, with hundreds of our best schools to respond. Evidently our Bible-schools are making progress.

ROBT. M. HOPKINS.

Foreign Society Notes

Mr. and Mrs. Donald McCallum reached the Philippine Islands on the 6th of February. They are stationed at Vigan, and will be associated with Mr. and Mrs. Hanna in the work at that station. Mrs. McCallum, on being asked by the custom officer how long she expected to stay in the Philippines, answered enthusiastically "Forever."

Bruce L. Kershner has been down with malarial fever. At the last report he was much better.

Dr. W. N Lemmon, of Laoag, P. I., gives the following report for the month: Baptisms 75, visits in the homes 184, hearers 6,981, sermons 258, tracts distributed 2,934, funerals 2, medical treatments 1,569, surgical treatments 122, operations 15, outside towns visited 10, visits in the city 13. This is only a partial report on the evangelistic work as three churches had not sent in their reports. One evangelist is sick and one out of the province on a visit.

Three baptisms are reported from the Philippine Islands, four from Japan and two from Batang on the border of Tibet. These two at Batang are Chinese. They have been very faithful in attending the services. They have manifested much interest in the subject of religion. The step they took was not easy for them as they had to face hatred and persecution.

Dr. A. L. Shelton, of Batang, on the Tibetan border expects to take back with him the equipment for the new hospital to be built there. The beds, medicines and other supplies will have to be carried many hundreds of miles over the high mountains of West China on the backs of Chinese coolies and native yaks. The equipment will cost about $1,000, and the Endeavor societies

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are making up this in a special offering. Already about $200 has been pledged.

Secretary Rains writes that while taking dinner recently with Dr. W. E. Macklin, of Nankin, China, a messenger came in with a note. On opening it the doctor found it was from the Viceroy of Nankin, who is the chief official of that great city. The note contained $300 for the medical missionary work. Brother Rains speaks of attending a union evangelistic meeting addressed by Doctor Macklin with eighteen hundred Chinese in attendance.

Mr. and Mrs. Rains met with the annual convention in China. This convention lasted for five days. All matters needing consideration were carefully considered.

One of our good business men of Indianapolis takes up the support of two native evangelists in China at about $100 each. Many individuals are asking for special objects of support this year.

Dr. C. C. Drummond, of Harda, India, writes that the mission has succeeded in purchasing a piece of land near the hospital. This plot of ground contains six acres and cost the mission $333. The Mohammedans were eager to buy it, but we had the first chance. That is more land than is really needed but the mission had to buy the whole tract.

Mrs. Myrtle Hagin, of Tokyo, Japan, writes that there were twenty-one additions in and around Tokyo in February. She reports a fine work among the Japanese women.

Mr. and Mrs. R. Ray Eldred have reached Bolenge. They had a pleasant voyage from Antwerp to Matadi.

Mr. and Mrs. R. S. Wilson, of Bolenge, Africa, are rejoicing over the advent of a little girl baby. The natives are greatly interested in this child and all wish to see her.

A good brother in England has just sent a gift of $1,000 on the annuity plan.

Mrs. Ella G. Morrison, of Colorado, takes up the support of her own missionary at $600 a year. Her Living Link will be Mrs. Saum, of Bilaspur, India.

A good man and his wife in the Euclid Avenue Church, Cleveland, gave $600 and are thus in the Living Link class.

The regular receipts of the Foreign Society are about $7,000 ahead of this time last year. STEPHEN J. COREY, Secretary.

Cincinnati, Ohio, April 5, 1911.

A. P. Johnson, pastor at Chickasha, Okla., has resigned to accept a pastorate at Cleveland, Ohio.

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Volume XXVIII. April 20, 1911 Number 16

My Reward

BY GRACE WOOD CASTLE.

An old, old house, within whose upper room
A child, deformed, had spent all his short life;
Not his the spring's enchantment, summer's bloom,
With color, melody and fragrance rife.

His window framed his world; a bush or two,
A stretch of sand, a bit of grass, a wall—
These watched he all the long day through,
Though tiny, crooked paned distorted all.

I, pitying, thought to make him happier,
And while he slept, within the window space
Set one broad sheet of crystal, shining clear:
Then waited for his joyful waking face.

But when he saw the change my hands had wrought,
With tears instead of looks of glad surprise
He viewed it. I, chagrined, the reason sought,
And hearing, saw my act in altered guise.

The truthful picture pleased him not, he said;
He loved the tale told by his window dim
Of shadowy vales and hills. He begged, dismayed,
That I would give his window back to him.

I could not. Of such chance I had not dreamed;
Destroyed was worthless glass and crumbling sash;
And I, who meant to do him service, seemed
To him a meddler, wanton, cruel, rash.

CHICAGO

The Book World

SOCIAL AND MENTAL TRAITS OF THE NEGRO, A Research into the Conditions of the Negro Race in Southern Towns; A Study in Race Traits, Tendencies and Prospects, by Howard W. Odum, Ph. D. Dr. Odum has made a technical study of the negro in the southern towns and in this volume brings to the public the results of his researches and his deductions therefrom. Whatever one may think of the deductions he will find the research a very valuable one in helping to arrive at an understanding of the negro psychologically and socially. This reviewer is not expert in knowledge of the negro though he has been in the south and studied the problem superficially through observation and reading of many books. To him Dr. Odum's deductions seem too sweeping but true to the fact with that exception. It seems too much to say that the young negro is practically devoid of affection for parents once he has reached a position of comparative independence. There is doubtless, also, a very loose code of morals but our author fails to show us enough of the better side of their home life or of the homes of the better classes among them. In the same way, he treats their religious life with a photographic exactness but brings the picture of the superficial without toning it with the better light of the best their religion manifests. In other words the delineation is more of a diagnosis of the pathological of their social condition than it is a description of their all-round life. In the closing pages the author really makes this acknowledgement in saying there is much that is good and more that gives healthy promise. Those who are interested in the negro problem will be led to see that the colored man has a great deal to plead his case in the fact that there is much of the unpurged aborigines yet in him. It is shown rather in his psychology than in his clothes and other outward manifestations that the unschooled can see but it explains his shortcomings and argues that he must not, as a people, be judged by the criterions of the white race with their age of schooling in the arts of civilization. It makes, too, for patience, both with the southern white man who must live with him in his ignorant state and for himself in his failings in the midst of a civilization whose exterior he can so easily copy but whose inner stability he can acquire only through training, if indeed he can hope to profit deeply from it until it has become a part of his inheritance as well. (New York: Longmans, Green & Co., Pp. 308, paper, $2.)

PARTICEPS CRIMINIS, by Ervin S. Chapman. The grand old man of the Californian temperance crusade, the author of "The Stainless Flag" and of a learned treatise upon the legal and constitutional status of the saloon, adds this strikingly popular volume to his contributions. He tells graphically the story of a California Rabbit Drive and upon it builds in detail the analogy of what he terms The Boy Drive of the liquor traffic. The detailed literary analogy may appear to be a little strained at some points but the deadly facts involved never are. He tells how the bunnies are driven by an outward compulsion that carries no warning of the deadly corral at the end of the drive, and so the lads are driven by influences that give no warning of the deadly habit and its upas poison. Parents who indulge the glass at the family board, men who drink temperately before their youthful associates, voters who think only of self and immediate interest or think not at all but only follow appetite, could find the writing upon the wall in this profusely illustrated little volume. (New York: Revell & Co. Pp. 107. Illustrated.)

CHRISTIAN UNITY IN EFFORT, by Frank J. Firth. A not unprofitable survey of the historic creeds of the church such as the Apostles, Nicene and Athanasian, and of the leading denominations of the present time with a sketch of their histories and present form of organization. The book is not in any sense a contribution to the Christian union movement except that it is one more vote on the side of that ideal. A proposal at the close for an "American Christian Church" of which the present denominations may be constituent members is about the only positive suggestion made and this is artificially conceived. (Philadelphia: J. B. Lippincott Company. Pp. 273, $1.50, net)

SOULS IN ACTION, by Harold Begbie, continues the stories of conversion begin in Mr. Begbie's widely selling book "Twice-Born Men." The author points out this difference between the two books, that while the earlier volume treated entirely of sudden conversional experiences the later treats of cases in which "a gradual and quiet tranquil change of heart leads to the new birth." The testators whose spiritual biography was told in "Twice-Born Men" were all men, in the present volume they are all women. Mr. Begbie makes much of what he calls the "miracles" of conversion. Taken in the sense in which he describes it it is not objectionable, though many of the terms in which he justifies its use are not thoroughly criticised by the author. The book is throbbing with life, passionate, earnest and triumphant. It is works of this sort that present the irrefragible apologetic of Christianity. (New York: George H. Doran Conmpany. Pp. 310, $1.25 net.)

KLAUS HINRICH BAAS, by Gustav Frenssen. A prominent editor has said of this book, "In a word this is a vital book, one that stands out from the ruck of fiction manufactured to sell today and to die tomorrow." Klaus is the son of a North-German peasant, and with the inheritance of the characteristics of his forbears is an ambition which he follows consistently to the culmination of a successful commercial career. This story, intimate in its details of his everyday life, with its doubts, struggles and moments when his deepest emotions are touched, is a record of life, and the reader will find in it the counterpart of a many an inner struggle. All through his life, from the beginning of his career as a stable boy to the capable business man who saves his former employers from bankruptcy, there is a constant struggle with forces seemingly arrayed against him, and which his teachers, school and church, afford him but little help. Only through life itself does he gain the poise and knowledge that gives him the mastery. (New York: The Macmillan Company. Pp. 440. $1.50.)

THE CALL OF THE NATION, by David Starr Jordan. This is a beautifully bound little volume of ninety pages by the wise and public spirited president of Leland Stanford University. In it he succinctly treats the fundamental moving questions of the time in relation to political welfare. He sees the doom of the party system because of its use for partisan and corrupt ends. In other words partisanship will end party government. He advocates denying to any candidate the privilege of spending his own or his followers' money for obtaining office. Let the government make an allowance for legitimate expenses of publicity. He thinks the fundamental law involved in the Dartmouth case, viz, that a franchise cannot be revoked by the state even if given without conditions that involve duties corresponding to the privileges granted, must be revoked and a franchise made a public trust instead of private property. By the same signs he argues against permanent maintenance of the tariff. It has become the instrument of privilege and therefore must go. These are but samples and are backed with vigorous thinking. (Boston: American Unitarian Association. $1.)

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CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

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IS THE PREACHER EVER JUSTIFIED IN SCOLDING HIS CONGREGATION?

It is a very easy question for the congregation to answer.

They know how uncomfortable it makes them. If they are guilty they resent that kind of punishment. If they are innocent they feel that a service of worship has been ruined and the good cause harmed.

They feel a certain disillusionment toward the pastor. He had seemed strong and patient and appealing. Now he seems to have broken the spell of his influence upon them. He is not their leader now, but one to be led; not a help in their problems but himself a problem to be reckoned with. This is their feeling as his words sting their hearts.

Besides, there are the Phillips' and the Browns, outsiders, who have come this morning for the first time after months of invitation: the pastor will have to be apologized for; and it was so hard to get them here once—can we ever get them back again?

Yes, the question is easy for the congregation.

And it is just as easy for the preacher to answer.

He feels how indifferent, how unresponsive, are the people to the call of the church. It is hard to get Sunday-school teachers. The official board meeting last Friday night was attended by only three out of fourteen office bearers. The people are late at the service today, or their contributions are delinquent and his salary is much overdue.

Besides, the plans for a forward movement of the church which he has been revolving for a long time are likely to fall through. Deacon Albright's skeptical attitude toward everything proposed by the pastor irritates him.

Moreover, there is upon his soul the burden of the spiritual life of his people. They are so slow of heart. The prayer-meeting drags: few are there and they are unresponsive. The missionary plea falls on deaf ears for the most part: there is no vision of the big work of the kingdom.

What this congregation needs, he is saying to himself, is a blast of dynamite. This idea seizes him on Saturday and obsesses his mind far into the night, forcing out of his brain all the invective he ever knew.

The sermon that he has prepared seems very clever to him. The mental image of the wagon which he and the deacons started to pull up the hill and which now he pulls alone while the deacons ride—this image stands in the front of his mind and affords him a certain thrill of satisfaction as he anticipates the smarting they will have when he lashes them with the hot words of his sermon.

Yes, the answer to the question is easy for the preacher.

* * *

But honor bright, now, brother preacher, did you ever scold your church when you felt that they were blessed by it or you were blessed? Cannot you remember how sheepish you felt afterward when that big friendly deacon asked you quietly at the door what you had had for breakfast? It made your pulpit heroics seem so silly.

He invited you to his home for dinner and in the fellowship of himself and Mrs. Deacon and the half-awed playfulness of their children, together with the not wholly commiserating attitude of Mrs. Preacher, you found that you were really not mad at all, that a far larger proportion of your members than Elijah's seven thousand were faithful to the church and loyal to you.

There is no question about it, scolding does not go well with the gospel, and a scold cannot be a bearer of the good news, a publisher of peace.

"Comfort ye, comfort ye my people," saith the Lord to his prophet. Blessed, blessed, blessed,—are the opening words of the great sermon by the Master-preacher.

There will be times when the preacher will be tempted to use coercive words, stinging words; to set himself up as a judge of his people and administer a harsh rebuke. This temptation may come to him on impulse or it may be a deliberately chosen means of getting results like certain evangelists who have carried the mean art of scolding to the *nth* power where, to many, it appears as a virtue.

Howsoever the temptation comes the true man of God should be strongly fortified against it.

And he will be thus fortified if he lays deep in his soul this fundamental principle of his ministry:

That his essential business as a minister is to create faithfulness by his own faith, to create hopefulness by his own hope, to enlist workers by his own unselfish zeal.

The true minister is a radiator of good will, of optimism, of expectancy, of faith. This is his business in the church and the community. When he scolds he denies his profession. The sources of his courage and hope are not in his congregation but in his own soul's contact with God.

"My springs are in Thee," he says with the psalmist.

What the world is needing, what the church is needing, is a ministry which conceives its responsibility for faith and courage as resting not upon a contract with the church but upon the call of God.

Too much does the minister divide his sense of responsibility with his people. This is my work: that is yours, he says tacitly. When they do not perform their share he feels free to threaten or to scold.

But he has no more right to threaten and to scold than has the evangelist to scold the unrepentant, or the missionary to scold the undiscerning heathen.

The fact that his people are *professors* of religion gives him ground for most earnest exhortation, for pleading, but not for scolding.

* * *

There is need of considering well, in the days when one is deciding to be a minister, whether one possesses this gracious gift of inspiring others with faith and zeal. There is nothing more pathetic than the discovery by a congregation that their minister is a pessimist or a bluffer or a man of uncontrolled temper.

No brilliancy of speech can compensate for the lack of hope and patience and the love that beareth all things.

In the long run of his pastorate and of his life the preacher's great asset is his own strong self.

A sudden outburst of passion may get an immediate result but it sacrifices the long-time good. It is probable that it is just here that the explanation is to be found of the preacher's customary resignation after he has built a new church house. In the crises of that enterprise he lapsed into scolding or resorted to public artifice in order to gain the object at once.

But he weakened his soul-relationship with his people, thereby.

No particular enterprise of the church is so important as to justify the preacher's betrayal of a lack of inner calm and patience and sufficiency.

The preacher's whole asset, after all, is not facile speech, nor an eloquent style, nor learning, but his own life, his own patient, good tempered way of meeting his problems and showing his people what it is to walk in the footsteps of Christ.

In entering into a contract with a congregation the assumption in the minister's mind that they are going to furnish so much zeal and so much faith and so much service to put with the quantum of these virtues which he furnishes, will blight his ministry at the start. It will secularize his relationship with them and when they fall down he will fall down too.

But the minister must not fall down.

The minister, by all the terms of his profession, is the one man in the community who *must* stand—radiant, optimistic, pleading, patient. He must not be irritable, not easily provoked, but regard the failure of others as his best chance to show forth the mettle of his gospel by his own patience, courage and faith.

So when you start to scold—don't!

But rather, go apart and pray for reinforcements of grace!

Social Survey

Many Priceless Relics Lost

Many of the nation's priceless papers and relics were destroyed in a fire which broke out in the state capitol building at Albany, N. Y. The fire was discovered in the assembly room and spread, working its greatest havoc in the wing in which is located the state historical library. Practically the entire 600,000 volumes, together with 700,000 papers, manuscripts and pamphlets were destroyed. Among the more serious losses is that of many of the 40,000 documents in the famous Van Rensselaer collection, and many records of the early history of New Amsterdam. By sheer good fortune, the most valuable of the papers in the library were preserved. Two years ago Commissioner Draper transferred to the safe, in his office on the first floor, the original manuscripts of the Emancipation Proclamation of Washington's farewell address, of the state constitution, the papers taken from Major André, and a score more of the most valuable papers. These are still intact. The replaceable damage will total up to about $5,000,000, of which the greater part is to contents of the structure. The building itself was not greatly injured. Completed in 1899, at an expense of $25,000,000, the building was rated as fireproof. The greater part of the interior will have to be redecorated. Had the fire occurred a few months later, the valuable relics would not have been lost, as the new educational building, adjacent to the capitol, is nearly completed.

Roosevelt Reclamation Dam Completed

The recent dedication of the Roosevelt Dam in Arizona marked a triumph for our valuable Federal Reclamation Bureau. Not only is the dam one of the largest in the world, but it holds back the largest artificial lake in the world. That body of water would cover the entire state of Rhode Island to the depth of one foot. The dam is built in a narrow defile up in the mountains, through which the Salt River passes. It was constructed under immense difficulties. Almost inaccessible, even on foot, a road had to be constructed first, blasted in many places from the solid rock of the mountain side. Then all the machinery and material for a cement factory as well as all construction machinery for the dam, had to be hauled many miles by team over this road. The river itself presented many difficulties to be overcome. While during a part of the year it is only a small stream threading its way down between the rocks, in the spring when the winter's snows on the mountains melt it becomes a rushing, raging, mighty torrent, sweeping everything in its path. The tremendous engineering feat has been accomplished to conserve that water for use the year round. From the dam it is conducted many miles through aqueducts and canals to the lowlands where it will convert 250,000 acres of nonproductive land into a most fertile district. On its way down to the lower country, the water is made to operate pumps and thus to increase the volume of the available supply from deep natural reservoirs. Mr. Roosevelt was the principal speaker at the celebration over the completion of the dam, and he will long be remembered as one of those, through whose efforts that reclamation was undertaken.

The Sixty-second Congress

At twelve o'clock noon, Tuesday, Apr. 4, the sixty-second congress met in extraordinary session at Washington to consider the reciprocity agreement with Canada. For the first time in sixteen years Democrats in the lower house have a majority, and in the senate they hold a large minority. The first few days was given to organization. As was predicted, the Hon. Champ Clark, of Missouri, was chosen speaker of the house, and Representative Mann, of Illinois, was selected as the minority leader. What is accomplished in the special session and what fails of accomplishment will depend entirely upon how the members of each party get together. So far, the Democrats have worked harmoniously and with military precision and smoothness. No actual hitch has taken place in the ranks of the Republicans, but the progressives realize they hold the balance of power in their hands to pass or reject legislation. This power they are using to compel recognition and representation on the important committees in both houses. The Republican regulars have wisely adopted a conciliatory attitude toward them, and have promised them the recognition they demand. This attitude followed out will unite the factions and will leave the houses lined up about as follows:—Senate: Republicans, fifty; Democrats, forty-one; vacancy, one; Republican majority, nine: House: Democrats, 228; Republicans, 162; Socialist, one; Democratic majority, sixty-six.

President Taft's Reciprocity Message

The President's message to congress is singularly direct and short —so short in fact that it caused some surprise. It was a simple, straightforward statement of the reason for calling congress in extra session. Congress was urged to act upon the reciprocity measure as speedily as possible, but no elaborate defense of the agreement was presented, nor was any needed. No one can plead ignorance in opposition to this measure. Says Mr. Taft: "When the full text of the agreement . . . and data explaining its purpose and its scope became known to the people through the message transmitted to congress, it was immediately apparent that the ripened fruits of the careful labors of the commissioners met with widespread approval. . . The volume of the support which has developed shows that its broadly national scope is fully appreciated and is responsive to the popular will. . . I am constrained in deference to popular sentiment and with a realizing sense of my duty to the great mass of our people whose welfare is involved to urge upon your consideration early action on this agreement." In the house the message was referred to the ways and means committee and in the senate to the finance committee. Chairman Underwood, of the house ways and means committee, within the next few days will present a reciprocity bill which in essentials will agree with the reciprocity agreement presented last session. what the differences will be have not been divulged. But the Democrats have practically declared their determination to revise several tariff schedules and in all probability will attempt to omnibus several revisions through as riders on the reciprocity pact. Caution should be used there. If the Democrats attempt to force their hand too strongly the Republican majority in the senate will refuse its sanction and not only will the tariff measures be lost, but reciprocity as well.

Employers' Liability Law Decision

The employers' liability law, enacted by the New York state legislature in the last session, and universally welcomed as a liberal and highly desirable measure, has been declared void in the highest court of that state. There is no appeal from its decision. Compensation for injuries due to the hazardous nature of certain employments, or to the failure of employers, or employers' agents, to exercise due care or to comply with any law affecting the employment, has always been uncertain, owing to the fact that each case, unless settled privately, must be settled in a lawsuit. Lawsuits are expensive, and at best are uncertain of results. These facts render them prohibitive to the poor workman. Law suits often compose considerable portions of employers' expense accounts. Of mutual advantage then, would be an automatic scale of compensation for injuries. Such a scale must, of necessity be obligatory to be effective, and it is at this link that the chain snapped. The court based its decision on two points. It held that this mode of compensation is taking property without due process of law and is "plainly a deprivation of liberty and property under the federal and state constitutions, unless its impositions can be justified by the police power." The decision designates provisions to conserve the health, safety and morals of employés and to increase the duties and responsibilities of the employers and declares that such provisions fall within the police power. It emphatically denies, however, that the present law falls within those provisions. In annuling the law, the court explains that it "must regard all economic, philosophical and moral theories, attractive and desirable as they may be, as subordinate to the primary question whether they can be molded into statutes without infringing the letter or spirit of our written constitution." Some solution of this problem will doubtless be found, but the decision is of interest to the entire country because the personal liberty clauses in the New York charter to which it refers, are practically identical with those in the United States Constitution.

Two New Battleships

The two first-class battleships authorized by the last session of congress will be about equal in strength to the battleships Texas and New York, now in process of construction, and which will be the most powerful ships in the navy. According to tentative plans, the two additional vessels, yet unnamed, will have 10 14-inch guns arranged in four turrets. Two of the turrets will contain two guns each, while the other two turrets will be armed with three guns each. The displacement of the new ships will be 27,500 tons each. These vessels will be the first in the navy to have three guns in a turret.

The Christian World

A Page for Interdenominational Acquaintance.

Methodist

What the Catholics are Going to do to Us.

If the people who utter prophecies about the destruction of the liberties of England and America by the forces of Roman Catholicism would spend their energies in building up Protestant institutions they would serve the world far better. If the Catholics are getting the upper hand, howling protests will do no good. Protestantism will save itself by producing the right kind of men and women and the right kind of institutions. After reading some direful prophecies of what Catholics will do to us, *The Western Christian Advocate* remarks:

Now that surely is dreadful enough to contemplate. But where is the evidence of the plot or the least probability of its success, even if it existed? It would seem, indeed, from the present situation of affairs, as if the poor pope—with France and Portugal broken loose and Italy and Spain full of indifference or remonstrance and insubordination, and with modernism daily gaining ground—has just about all he can do at this time to hold his own, without undertaking the little job of overthrowing the democratic institutions of England and America and stamping out Protestantism throughout the world.

But perhaps we are too easy and tolerant and not suspicious enough. We confess that we think we wouldn't make a very good Sherlock Holmes. Unless proof positive to the contrary is forced upon us, we prefer not to believe more evil of any man, organization, or church than is absolutely necessary. We like the spirit of Lincoln which would refuse to "set down aught in malice." "With malice towards none, with charity for all," we desire to give to all our fellow-mortals the "benefit of the doubt,"—to regard them as innocent, at least until they are proved guilty. At the same time we hope we are not so purblind and pusillanimous as not to see when real dangers threaten and not to defend the truth when it is actually assailed. But we don't get frightened at scare-crows or go tilting at windmills with Don Quixote. The muck-raker is abroad in the land, and he takes up not only a good deal of real muck, but much that is only counterfeit muck.

The Big Church—Empty!

Dr. Charles Aked left the Fifth Avenue Baptist Church, New York, because the trustees did not see their way clear to build for him a building holding many thousands. Dr. Aked drew large crowds. He wanted to have an auditorium that would hold all who might wish to hear him. What he demanded the trustees said would cost $2,000,000. Then, said these men of business, what will happen if Dr. Aked becomes ill and has to give up his work? They decided not to spend so much money on one man. *The Christian Advocate,* New York, thinks they are wise. It says:

We do not wonder at this. No more miserable condition is possible for any church than to have an immense edifice, able to hold five or six thousand, erected solely on the reputation and gathering power of one man. That man may sicken or die, or accept a call to another church; then the members scatter, the crowds diminish, the pews are left unrented; hollow echoes resound through the arches, or under the dome, and no successor is found who is capable of filling the house. Horror of horrors! These possibilities the trustees perceived, whereas Dr. Aked saw them not; but in fancy he beheld the great crowds, the immense church and the correspondingly vast opportunity of doing good.

Congregational

Ministers Changing Denominational Relations.

When a minister goes from one denomination to another, not because he has changed his theology but because he finds a better field for work, it is evident that denominational fences are not very high. Of course there are those who feel that preachers who make such changes have no convictions. Doubtless they do not have very strong convictions as to the importance of the things that divide the churches; this does not indicate that they do not have profound convictions with respect to the fundamentals of the faith. The coming of Dr. Jowett to New York gives *The Congregationalist and Christian World* occasion to say the following:

It is quite within the memories of living men active in the churches that ministers accepting a call to another denomination than their own either were criticised for unworthy motives or were supposed to have passed through profound mental and spiritual experiences resulting from changed convictions. The farewell luncheon of the Congregational Council in London to Dr. Jowett as he was leaving for New York strikingly illustrates how completely this phase of denominationalism has passed away. Rev. Silvester Horne, who presided, remarked that Dr. Jowett's going to a Presbyterian church was only a lease. Dr. Jowett, he said, "is a Congregationalist, and will remain a Congregationalist, and as such, will be invaluable in a denomination which, at any rate, has one grace left—that it knows good preaching when it hears it!" Rev. J. D. Jones said it is a sign of the times that a minister can pass from one denomination to another without serious trouble. He believed that Dr. Jowett in a Presbyterian pulpit in New York would be a sort of living example of the essential unity between the two denominations. Probably few persons realize how extensively interdenominational Protestant churches have become in their choice of official teachers and leaders. Our largest Congregational churches in New York and Brooklyn have pastors trained in other denominations. Dr. Cadman, of Central and Dr. Waters, of Tompkins Avenue, and Dr. Jefferson, in the Tabernacle, New York, came from the Methodist; Dr. Hillis, at Plymouth, from the Presbyterians. Dr. Charles Parkhurst, of Madison Square Presbyterian Church was called back to that pastorate from a Congregational church. Dr. Hugh Black, Dr. Bradford's successor for a time in the First Congregational Church, Montclair, was a little while ago one of the most brilliant of the Presbyterian pastors of Scotland. Dr. Aked's departure from the Fifth Avenue Baptist Church in New York provokes no surprise so far as the denominational change is concerned. These instances could easily be multiplied. They require no important change in belief or practice. What hinders yet closer relations between these denominations?

Personal Experience Deeper Than Theology.

Rev. Reginald J. Campbell, the City Temple, London, "heretic" receives a beautiful tribute from Rev. Joseph Parker, of Freemantle, Australia, in the *Australian Christian World.* Mr. Parker comments on the spirituality of Mr. Campbell's prayer and the marked spiritual fervor of the audience of nearly three thousand persons only about two hundred of whom left the house when an after-meeting for prayer was announced to follow the regular service. The *Northwestern Christian Advocate* commenting on the account says it "goes to show that a man's personal experience of God may be vastly better than his speculative theology, and that for purposes of religious leadership the man with little aptitude for the 'kittle pints' of doctrinal subtleties is wise in letting them severely alone."

Missions

Missions and Apologetics.

The art of theological warfare used to be taught in the schools of the church. The professor of polemics was an important member of the faculty. He has disappeared but we are not to think the church has no need of defending its faith and of pulling down the strongholds of error. The wars of the sects are losing their bitterness. Christianity is now face to face with the great non-Christian religions. These challenge its claim to be the universal religion. The situation appeals to man of the highest intellectual and moral power. But before these men can do their work, the church must know what ought to be defended. How is it to learn what is essential? Professor David S. Cairns, United Free Church College, Aberdeen, answers that it is only the missionary church that produces apologists of the right sort. He writes in *The Student World*:

But it is equally true that while it is the absolute religion, the understanding which the church has of it in every age is relative, it is time and place conditioned in many ways. Hence there is in it always an undiscovered or a lost element, hidden truths, wasted forces, fountains of inspiration choked with rubbish while the eternal fountains murmur below. The problem of the church in every age is how shall it transcend these limitations, realize the unrealized, pierce through the veil to God. Such is the problem of today. Our existing understanding and experience of Christianity is insufficient for the tasks we have to do. Is not this in part at least because the church at large has never fairly grasped the fact that Christianity is essentially a missionary religion? An absolute religion must necessarily be a missionary religion. Therefore the church's past refusal to face the missionary call and its present miserably imperfect response to it has inevitably limited and distorted its understanding of its own essential nature, and so God has been hidden or dimly understood. Christianity was meant to be developed, meant to disclose its true genius on the mission field. God meant to reveal ever deeper and deeper things in Christ and in Himself amid the clash of faiths, amid the movement and action and mission of the spiritual warfare of the kingdom of God. Is not the whole New Testament a proof of this? The whole world of thought and life is conditioned throughout by the missionary aim. The gospel develops its riches in the conflict with Judaism and Hellenism, in the endeavor of these first missionaries to carry on the peculiar work which calls for Christian Apologists today. Each and all of the great doctrines of the gospel comes to maturity and clearness as those first missionaries who wrote the book endeavor to meet the truth in those other religions and destroy the error by preaching Christ as the Life and Light of men. Does not the conclusion follow that had the church remained persistently missionary the conflict with ever new religions, as her field expanded, would have led her deeper and deeper into the riches of God? Hence the restoration of that early method and aim must needs be fraught with abounding discoveries of God for the Christian Church everywhere, an ever deeper and deeper penetration into the unsearchable riches of Christ.

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Prayer for Home Missions

"Recognition of and prayer for the agencies being used for the evangelization of the home field," is the statement of this week's topic as it came from the committee. Any one who is interested in Christianity will be interested in one or more of these agencies. The individual disciple, the church, the Sunday-school, literature, music and science are being used to liberate the minds of men from the bondage of ignorance and sin and to give them their inheritance of freedom. It would be in disregard of the facts if we should think of missionary societies as the only agencies for the evangelization of America.

The missionary in non-Christian lands pays tribute to the home as an agency in teaching the gospel. The importance of the home in the evangelization of America is recognized, but in popular discussions attention is often withdrawn from this institution without which all others avail nothing for the advancement of the kingdom of Christ. The man who fulfills all the obligations he owes to his wife and children, the woman whose home duties are never neglected, and the young men and women who are loyal to their parents and have learned from father and mother the meaning of love, have some right to enter the church and talk of the fatherhood of God and the brotherhood of man. Such persons are consistent when they undertake to advance the interests of the church and when they demand that men be righteous in all their conduct.

The connection between business and evangelization is intimate. The farmer who tells the truth about the horse he is selling, whose hired men trust him as a friend, commands respect when he stands before his class on Sunday or speaks to his neighbor privately about religion and duty. The merchant who is absolutely honest and who stands before the world as a disciple of Christ is teaching the simple gospel in a convincing way. The Christian physician is often the best preacher in his town. The law of the land as well as the law of Moses may be used to lead men to Christ. The lawyer who thwarts the designs of thieves and saves the property of widows and orphans may well say to his neighbor, "You ought to be a Christian." All these winners of souls do more by their conduct than by their words. Their words are often few.

The Sunday-school has been and is an institution making for the progress of the gospel. Among its teachers are found workers of every sort, common laborers, skilled mechanics, farmers, housewives, teachers in the public schools, colleges and universities, public officials from the highest to the lowest, lawyers, physicians, learned and unlearned. With such a teaching force every aspect of religion ought to receive emphasis. American citizens meeting to discuss religion may be expected to express their opinions freely. The Bible class is criticised because it is a sort of debating society. It ought to be a place for debate. It deserves condemnation only when the wrong subjects are discussed and when one member claims the right to solve all problems for the other members. A Bible class with no differences of opinion is useless.

Religious literature is an agency in evangelization. By means of the printed page we have brought to us the wisdom of the great scholars, and poets, and saints. Our associates may be stupid, irreverent and untrustworthy. We can nevertheless rejoice in the companionship of the nobility of the kingdom of God. If there is no preacher to interpret for us the words of scripture, if the preacher is narrow-minded, lacking in spirituality, and unsympathetic, we do not need to go without the food of the soul. What would be the result if there were within the reach of every man, if there were placed before him, expositions of the Bible, explanations of the aims of the church, calls to service, and in language suitable to his experience and ability?

All the agencies mentioned, and others that might be considered, need the help that organization can give. The individual is stronger when he knows that not only his local congregation but also all the congregations of like belief are united to assist him to be a Christian and to help others to be Christians. The power of the home is increased through the counsel and the faith of the missionary who represents all the churches. The Sunday-school that tries to do its work without the co-operation of other schools needlessly limits itself. There are many communities that have to depend on outside leadership for the direction of their religious activities. [Midweek Service, April 26. Acts. 8:1-17.] S. J.

A Personal Note

Mr. Morrison finds that he will not be able to respond personally to the great number of sympathetic and appreciative words sent to him and his family in connection with the death of his father. The good friends who have written have added much to the interpretation of the character of the brave soul that has passed and have made yet more vivid and comforting the hope of the immortal life. The Christian faith and hope and the disclosure of human friendship afforded by this correspondence go far toward compensation. Our friends will accept, we are sure, this expression of appreciation as if it were personally addressed to them.

An Illuminating Precedent

It is by an appeal to apostolic precedent that our cautious contemporary, the Christian Evangelist, meets the threat of the Christian Standard to embarrass and discredit the Disciples' missionary societies.

The latter paper is incensed at the discovery that among our missionaries on the foreign field there is strong sentiment for the practice of Christian union. The freedom of fellowship among Christian missionaries of all denominations and the tentative steps taken by an interdenominational conference in India, in which the Disciples were represented, looking toward a federation and the ultimate union of the Churches of Christ in that country, have reawakened the sometime dormant wrath of our Cincinnati co-worker.

The Standard calls the roll of our missionary agencies—official and independent—and demands from each an explanation.

Fearing lest any root of bitterness should spring up among the brethren, the Christian Evangelist refers its Cincinnati neighbor to the New Testament with the plea that the spirit and principles of apostolic procedure in the case of uncircumcised Gentile Christians may obtain in the attitude of The Standard and the entire brotherhood toward union with Christians who were not immersed at baptism. It says:

Let the subject, therefore, be approached in the light of the facts and in the same Christian spirit in which the leaders of the early church faced the problem of circumcision with reference to the Gentiles. Coming to the subject in that spirit we shall be able to find a satisfactory solution of that question as we have of many other questions.

This is admirable. The Christian Century gives it the heartiest endorsement, and believes that not only the phrases but the facts of New Testament procedure are often the best possible guide in the threading of mazes and the unravelling of tangles that are sometimes found in the practice of the church.

We are concerned to examine for a moment this apostolic precedent to which our contemporary so pertinently refers. The case is so nearly parallel as to afford a striking interpretation of the present situation. The Disciples strive to be an apostolic people, and surely the practice of the early church ought to be illuminating where controversy arises today as it arose over vexed questions in the first century.

But first it will be profitable to restate one of the aspects of the situation as it has been previously described in this paper.

* * *

Christian communities in India as well as in other mission fields are few and far between. Christian fellowship is, therefore, very precious. Those converts who move from one locality to another in the shifting conditions of oriental life must attach themselves

to the group of Christians in the community where their new homes are cast, or else must remain outside of the church. This is a situation hardly paralleled in the West, where the churches are so numerous that Christian converts are sure to find some sheltering organization.

This condition has compelled our missionaries to face the question whether they can consent to withold fellowship from those who have been brought to Christ through other ministries than their own. To refuse to receive a convert into full and cordial fellowship because he happens to come from a district in which neither Baptists nor Disciples have a mission station, would mean that such a man must either go elsewhere or remain in the condition of an outsider, disfellowshipped, or admitted only upon sufrance, and this because in all good faith he has been baptized in accordance with a practice not admitted as regular by the Disciples.

The serious efforts of the missionaries of all evangelical churches in India have been enlisted in a plan so to unify their forces as that each shall recognize as valid the ordinances and orders of the others, insofar as they relate to church membership and Christian standing. This would involve the free admission, with full recognition of their Christian character, of the converts who come to a church of the Disciples from the missions of the other societies.

On the part of The Christian Century it does not appear how they can decline to do so. We have no desire to settle the question for them, nor for the churches at home; but we are perfectly confident that the situation on the mission fields involves a problem which has not been fairly faced by the churches in America, and compels a readjustment on the question of membership to meet the conditions which have arisen.

There are signs that the question is certain to be the ground of serious and earnest debate. Facts show that the sentiment of many of our missionaries is pronounced in favor of the more tolerant view. These men believe just as firmly as do any of us at home that immersion only should be practiced in baptism, and for themselves both in receiving and administering the ordinance it is the only practice. But they are unwilling to erect this conviction of theirs into a test of brotherhood when the unity and the welfare of the native Christians on the mission fields are involved.

* * *

It is most gratifying to read the pertinent and judicious appeal of the Christian Evangelist. The Disciple habit of carrying all our troubles to the New Testament should stand us in good stead just now, inhibiting all acrimony and threatening and revealing to us the way appointed by the spirit of God for us to take.

One of the most perplexing of the problems of the early Christian community was the admission of Gentiles into the church. In the Christian community at Jerusalem there were at first only Jews. Jesus himself was a Jew. All the apostles were Jews. The early disciples were entirely of the same nationality. No Gentile had as yet been received into the fellowship.

Had a non-Jew applied for admission he would have been compelled not only to accept the usual obligations of the Christian life but as well those of the Jewish community. He would have been required to submit to circumcision, the washing of the body and the ritual sacrifices. Not one of the early Christian leaders, not even the apostles themselves, would have felt free to depart from this procedure.

It was upon the mission field that divergence of views first arose. Stephen had made clear the line of separation between the synagague and the church. Peter had received Cornelius and his family into the church. But it was in the mission community of Antioch that the question as to how the Gentiles were to be received first became significant.

In the Jerusalem church, which represented the home field, the entire membership was so thoroughly Jewish that the principle of compliance with the customary Jewish rites was accepted without question. It seemed as simple and natural to these early disciples, from the study of the Scriptures, as the practice of immersion has seemed to a group empasizing, like our own, the lexicon and the customs of the first disciples as authoritative and satisfying statements of Christian obligation.

But on the mission field at Antioch the question assumed a very different aspect. It was soon perceived that the demand for Gentile compliance with Jewish custom was divisive and in defiance of the spirit of Jesus. To be sure, there were those who interpreted with insistence and conviction the attitude of the Jerusalem church, affirming that any recognition of Gentiles, save upon terms of circumcision, would be a compromise with the divinely expressed law of the new society. Others felt, and among them were Paul and Barnabas, that the demand for comformity to the Jewish practice was impossible on the wider field. It was with this deep conviction that they consented to submit the entire matter to the judgment of the mother church in Jerusalem.

Yet so sure was Paul that the conservatism of the Jerusalem disciples would largely outweigh his arguments and the proofs of Gentile discipleship which he could produce, that he was at pains to visit the leaders of the apostolic group and lay before them his plea for the liberty of those who found the acceptance of the law impossible. In that plea he was successful, for Peter, James and John were persuaded that his contention was right, and that the progress of the faith must not be hampered, even by the cherished convictions of the church on the home field.

The most significant moment in the history of early Christianity was that at which the question was presented to the Jerusalem conference. There is every evidence in the classic passage in the fifteenth chapter of Acts that the subject was fiercely debated, and every argument of conservatism was hurled against the new and seemingly radical plea for the abrogation of the circumcision test. Even the apostles themselves did not suceed in convincing the more determined of the conservatives.

It was James the Lord's brother, the most trusted of all the leaders of the community, who finally settled the vexed question by a personal decision which removed the matter entirely from the hands of the assembly, and without even permitting a vote decided that the Gentiles should not be troubled by the restrictions which zealous and consecrated Jewish Christians would have thrown around the progress of the faith.

* * *

We can conceive of no happier settlement of this vexed question of the recognition of those unimmersed Christians who turn to the churches of the Disciples than that reached by the early church on the equally vexing question of circumcision. The parallels are exact. All the earlier members of the church, including the apostles, accepted implicitly the view that the practice of the time-honored, divinely commanded, and universally accepted Jewish rites was a Christian duty.

Within the home church there was little or no question as to the soundness of this view. The few voices raised in protest were hardly heeded, and the church gloried in the fact that no Gentile had entered its fellowship except upon submission to these ritual requirements. Then came the protest from the mission field, and instantly when the issue was raised Paul, Peter, and John saw the validity of the broader and more constructive view, and the uselessness of maintaining an attitude which was certain to limit the effectiveness of the gospel to a comparatively small company.

It was the apostles themselves who championed the emancipation of the church from the conservatism that threatened it. Not without controversy and protest was the victory achieved. But it was the most honored, trusted and revered leader of the early church, the saintly brother of Jesus, who pronounced the word that opened the door of the church to the waiting millions of Gentile believers, and to that unity and fellowship of which the Lord himself had spoken.

If the Disciples of Christ have the courage and the wisdom to deal with the vexed question of church membership, as it applies to the reception of those who are members of other and non-immersionist churches of Christ, in the spirit with which the leaders of the apostolic church dealt with the equally perplexing question of circumcision, we do not doubt that to them as to the early church there will be opened a new door of vision, service and opportunity, incomparably greater than any through which they have as yet passed.

We wish, therefore, to repeat the admirable words of our contemporary and to affirm with emphasis that they define the precise attitude which the Disciples should take on this theme: "Let the subject therefore, be approached in the light of the facts and in the same Christian spirit with which the leaders of the early church faced the problem of circumcision with reference to the Gentiles. Coming to the subject in that spirit, we shall be able to find a satisfactory solution of that question as we have of many other questions."

Nothing Owing

Mr. Booker Washington tells a good story of a negro church which refused to pay its minister's salary. He was sent down to appease the strife, and asked why they made this refusal. He received the reply from an aged colored brother, who, rising from the back of the meeting, said: "We paid for them sermons last year."

A Tremendous Moral Document

The Report of the Chicago Vice Commission

Chicago's vice commission of thirty prominent men appointed by Mayor Busse last July has just made its report of 365 pages. The commission investigated 52 of the larger cities of the United States. In many of those cities conditions were found to be worse than they are in Chicago. In some they were found to be better. As a whole Chicago is a better city morally than most of the cities of the United States that are in its class.

White Slavery Profits.

The commission estimates that the aggregate profits reaped from the vice of "white slavery" in Chicago amount to the enormous sum of $15,699,449. This sum is made up of the profit received by the owners of property used for resorts, the keepers and the inmates, amounting to $8,476,689; the profit from the sale of liquor in disorderly saloons only, $4,307,000, and the profit from the sale of liquor in resorts, $2,915,760.

The report, dealing first with the necessity for a change from the existing system of dealing with the vice problem in Chicago, says:

"We believe that Chicago has a public conscience which, when aroused, cannot be easily stilled—a conscience built upon moral and ethical teachings of the purest American type—a conscience which, when aroused to the truth, will instantly rebel against the social evil in all its phases.

Against Segregation.

The commission is convinced that the continental system of so-called segregation "has proved itself degenerating and ineffective." "Furthermore, the overwhelming majority of the citizens of Chicago and the fathers and mothers of its children never will countenance the recognition or legalization of a commercial business which spells only ruin to the race. It is, therefore, incumbent upon us to take a bold stand against this curse of society. It behooves us to raise social life to the highest possible standard of righteousness—to teach the youth of our land loyalty and honor to womanhood.

"The immensity of the social evil problem is no excuse for us to stand idly by and do nothing in an attempt to solve it.

"We may enact laws; we may appoint commissions; we may abuse civic administrations for their handling of the problem; but the problem will remain just as long as the public conscience is dead to the issue or is indifferent to its solution.

Religion Must Curb Men.

"Until the hearts of men are changed we can hope for no absolute annihilation of the social evil. Religion and education alone can correct the greatest curse which today rests upon mankind. For this there is a mighty work for agencies and institutions of righteousness in our land.

"The statement is also made and supported by facts, learned from long and faithful experience in caring for dependent and delinquent children, that more delinquent girls come from small families where they are spoiled than from large families where there may be poverty, but a sort of unconscious protective union of the children shielding one another. Divorce, to a large extent, is a contributory factor to vice.

Torturing Temptations.

"As to the economic side of the question—the life of an unprotected girl who tries to make a living in a great city is full of torturing temptations. First, she faces the problem of living on an inadequate wage—six dollars a week is the average in the mercantile establishments. If she were living at home where the mother and sister could help her with mending, sewing, and washing, where her board would be small—perhaps only a dollar or two towards the burden carried by the other members of the family—where her lunch would come from the family larder, then her condition might be as good as if she earned eight dollars a week.

"The girl who has no home soon learns of 'city poverty,' all the more cruel to her because of the artificial contrasts. She quickly learns of the possibilities about her, of the joys of comfort, good food, entertainment, attractive clothes. Poverty becomes a menace and a snare. One who has not beheld the struggle or come in personal contact with the tempted soul of the underpaid girl can never realize what the poverty of the city means to her.

Country Girls.

"Country girls would better stay at home and go into domestic service than to come to the city to live a hand-to-mouth existence. Of the five thousand women who are consumed annually by Chicago's social evil, hundreds are from the country.

"Hundreds, if not thousands, of girls from country towns, and those born in the city but who have been thrown on their own resources, are compelled to live in cheap boarding or rooming houses on the average wage of $6. How do they exist on this sum? It is impossible to figure it out on a mathematical basis.

The Remedy.

"The commission would abolish the levee districts by wiping them out of existence. Constant and persistent repression, it says, must be the immediate method; absolute annihilation the ultimate ideal."

For the immediate initiation of the policy thus set forth the commission made two recommendations. They were embodied in ordinances submitted to the council with the report and are as follows:

Morals Commission.

First, the appointment of a morals commission: The morals commission is designed to take up the work of vice suppression at the point where the Busse commission gives up its task. It is to consist of five members, to be appointed by the mayor and approved by the council, to serve for two years and to receive no salary. The commissioner of public health is to be a member ex-officio of this commission.

It shall be the duty of this commission to gather evidence and to take the necessary legal steps for the suppression of vice in Chicago wherever such suppression is believed to be advisable. Its jurisdiction is to cover the whole of the city of Chicago and the district three miles beyond the corporate limits.

Morals Court and Police.

Second, the establishment of a morals court with large powers. The function of the morals court shall be to consider the cases submitted to its consideration by the morals commission. The morals court shall have the power to invoke the aid of the municipal police in enforcing its orders.

The commission also recommends that a special morals police squad should form a part of the police force of the city. We recommend that women officers be added to the police force, whose duty should be to render assistance to women or girls throughout the city, especially at all railroad stations or other places where inexperienced women are liable to need help. We also recommend that some of these women officers be able to speak foreign languages.

Parks, Preachers, Parents.

The report says in part: "The parks should be better policed and playgrounds supervised more carefully. Park managers should extend greater protection to unaccompanied young girls, especially in the evening. Public parks should be better lighted and equipped with searchlights. Seats should be removed from the deep shadows.

"Pastors and religious workers should aid in arousing public opinion against the open and flagrant expression of the social evil in this city. The churches should endeavor to counteract the evil influences in the community by opening rooms attached to the church buildings as recreational centers during week day evenings.

"Great emphasis should be placed on parental responsibility and upon the effects of church and school in informing parents how to safeguard their children."

Harrison Opposed.

Mayor-elect Carter H. Harrison is in favor of segregation and opposed to the Busse Commission's recommendation against it. He declared that scattering of vice would make it ten times as bad. He will work towards the elimination of the evil, but insists that a new plan must be offered.

"Dispersion of vice will not be favored by me," he said. "There is no question but that every person would favor any proposition that would result in the elimination of the evil. So far I have heard of no plan that will bring this result. The moment you scatter vice you make it ten times as bad, for then it cannot be controlled by the police.

"While vice segregated is a deplorable thing, it seems about the only solution."

Record-Herald Editorial.

Speaking editorially the Record-Herald says that the report "challenges the serious attention of good citizens and lovers of decency, morality and justice. Many of its suggestions are intensely practical, constructive and realizable without any undue expenditure of time, energy or money.

It is possible to give greater protection to immigrant girls and girls arriving from the country. It is possible to employ a "morals squad" of trained, incorruptible women police officers to visit questionable resorts and rescue unfortunate girls cruelly exploited by brutal owners of white slaves.

The proposed commission and court of morals are also entirely practical, and great good would come from them if they should be properly organized and properly directed.

The report is free from sensationalism. It recognizes that Chicago is a better city morally than most of the world's great cities, but it is not as good as it should be. A profit of over $15,000,000 from vice staggers right-thinking persons. Much can be done by co-operation and system to improve conditions and secure greater respect for law and decency. Attention should now be concentrated on the things that can be done and that ought to be done beyond question or doubt."

The chairman of the commission was Dean Sumner, of the Episcopalian cathedral; its secretary, Edwin W. Sims, who, as United States district attorney, has fought white slavery continuously; and among other members were Dr. F. W. Gunsaulus, President A. W. Harris, of Northwestern University, Father O'Callaghan, of the Paulist order, Professor Graham Taylor, Chief Justice Harry Olson, of the municipal court, John C. Whitman, keeper of the bridewell, and Professors W. I. Thomas, C. R. Henderson, and H. L. Willett, of the University of Chicago.

Why I am a Disciple

A Statement to a Jewish Congregation

BY JOHN RAY EWERS.

The East End Church of Disciples, Pittsburgh, is doing not a little to break down the silly and un-Christian prejudice between Jews and Gentiles. Recently The Christian Century reported an earnest address of Mr. Samuel Harden Church, a member of the East End congregation, dealing with the foolish charge that the Jews as a nation are to be held responsible for the death of Jesus. A short time since, Rev. J. R. Ewers, pastor of the church, spoke in the Jewish Temple on the subject of his own personal church affiliation. The attempt to state the position and ideals of the Disciples to a Jewish audience called out a unique form of statement, even as Paul on Mars' Hill cast his address in different form from that to which he was accustomed in speaking to the typical Jewish audience. Mr. Ewers says that the discussion at the close of the address in which Rabbi Levy and a number of laymen took part was especially instructive. Questions were asked the speaker freely. Among them were: Whom do you consider God's people to be? Do you plead for the union of Protestants alone or for the union of all religious peoples? The creeds have been formed by the great intellects of the world, why are they not correct? You decried dogma—Is not immersion a dogma? Would you not gain in your plea if you made Jesus more human?—THE EDITORS.

Representing a church which has for its foundation principle the union of all of God's people, I eagerly embrace the opportunity to address this brilliant group this evening. Your purpose, in this series of lectures, must be a scientific one; you desire to see how other men regard religion. Avoiding, therefore, harsh dogmatism on the one hand, and soft liberalism on the other, I shall endeavor to tell you precisely what I believe.

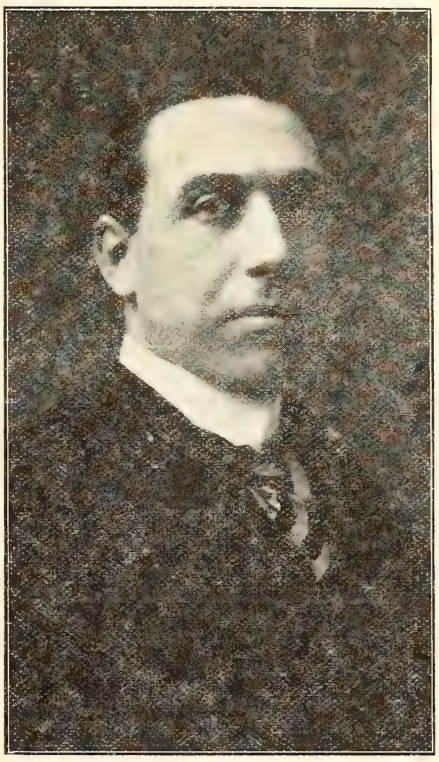
(1) I am a member of the Christian Church, in the first place, for the very same reason that you are what you are. I was born into it. We get our religious convictions from our parents, relatives and Sunday-school teachers. The average man never changes his household of faith. Growing up, he finds his friends in his church. He also comes to believe that the causes of religious difference are of little value and, accordingly, he remains in his own church. Had I been born of good Methodist parents I would probably be a Methodist preacher today.

Believes in His People.

(2) Thinking men are usually not as frank as this, but prefer to give a reason for their position. Coming to man's estate, and studying the various creeds, I came to believe that the ideas of the Christian Church were the nearest right. I am not a bigot. I do not believe that "wisdom will die with us." If I could I would change one or two things in my own church, but I believe in the message of my communion. I believe in the virility of our people. Our faces are toward the dawn. Ours is not a fossilized creed. We always speak of our cause as a "movement." We live close to the people; we are democratic; we are evangelistic; we are missionary; we believe in education; we work for social betterment; we see the good in others and appreciate it; we know tolerance. We are not all thus. We have our share of reactionaries, but they are not representative.

Supremacy of Christ.

(3) We love to say that we have no creed but Christ. We were among the first to scorn the foolishness of human creeds. We seek for the vital essentials—the lowest term of union. We abhor the tyranny of opinion. We will not allow anyone to thrust a doctrine down our throats and we respect our neighbor's mind. We do not believe in an infallible church nor in an infallible book, we fasten our faith upon the supreme Person, Jesus. I was delighted to hear your esteemed Rabbi say recently that the man must be blind who could not see that the religious currents of our time were circling around the Man of Galilee. Every man must define divinity for himself. The content is different for every man. Ninety thousand people united with our communion last year. They were asked to answer just one question. "Do you believe that Jesus is the Christ, the son of the living God."



Rev. John Ray Ewers.

Among all these people I suppose that the content of sonship ranged all the way from what your Rabbi would call "divinity," on up to absolute deity. At least we have no means of knowing for we have no "very God of very God" clause in our statement. I believe, however, that the vast majority, not having reasoned deeply in theology, would, while being nominally orthodox, simply be affirming their love for, their confidence in the great personality of Jesus, God's unique son, and their willingness to obey him. Fortunately one can be a Christian without being a theologian. I am not a Unitarian, if by that you mean to make Jesus a mere man. Jesus is to me the outstanding Personality of all time; in him there is more of God than in any other man; he is great enough to be my Saviour; he is divine in a way such as I am not, and, while I waste no time or words with the incomprehensible doctrine of the Trinity, there is no adjective big enough to describe my Lord. I say with Brooks that Jesus was the unimpeded channel for God. I say with Charles Lamb that "If Shakespeare came into this room we would all stand to greet him, but if Jesus entered we would all bow down before him." I say with Richard Watson Gilder:

"If Jesus Christ be a man,
And only a man, I say
That of all mankind I will cleave to him,
And to him will I cleave alway.

But if Jesus Christ be God,
And the only God, I swear
I will follow him through heaven and hell,
The sea, and the sky and the air."

I believe in the finality of the Christian religion and in Jesus as the religious leader of the whole world.

The Plea for Union.

(4) I am a member of the Christian Church because we plead for union. This is statesmanlike. Thomas Campbell, the leader of our movement, published one hundred years ago a famous document called, "A Declaration and Address," in which his great, loving heart expressed its passion for union. Alexander Campbell, his brilliant son, a graduate of Glasgow, a man concerning whom General Robert E. Lee once said, "If I were to select from all the men I know one man to represent upon another planet the best in our race, I would choose Alexander Campbell," this great character, a higher critic and a heretic of the most marked type, developed the program of the union of all God's people upon the person and teachings of Jesus. He was a full century ahead of his time. (The speaker here read from pages 222, 244, 308 and 311 of James Egbert's book, "Alexander Campbell and Christian Liberty." These quotations afterward elicited high praise from some present.) Every division in the church is the direct result of some human interpretation and dogmatic attitude, as when Luther cries out in a most stubborn spirit, *"Hic meus corpus est."* I need not speak to you of the great present day movements toward union. Big business men demand it. The foreign mission field insists upon it. Jesus prayed for it. Twenty-five years hence we shall see it.

The Right Name.

(5) Our name is right—"Christian." What's in a name? Enough to divide. Men say: "I am of Paul, I am of Luther, I am of Calvin." Because we want all the truth in all the creeds, as well as all the truth outside the creeds, we accept the all-inclusive name of Christian.

(6) We preach a simple, rational, ethical gospel. When men ask what they must do to be saved we offer no foolish formula, we insist upon character. Faith means confidence in the person of Jesus, a whole-hearted acceptance of his way of living. In that manner Jesus becomes the Saviour of all who accept him in truth. Repentance means the ceasing to do evil, the learning to do well. It means just what it meant upon the lips of your great prophets—an ethical change. Confession means the open declaration before men of the faith of the heart. Baptism means the beautiful ceremony of initiation into the Christ-life.

We believe in immersion, not in baptismal regeneration. We believe that only those should be baptised who are old enough to understand the significance of this holy act. Immersion is much discussed among us and while the vast majority still make it essential to church membership, a growing body of us are coming to feel that, while they cannot preach or practice any other form than immersion, they would be willing to admit into church fellowship all Christians of undoubted integrity of life. Conditions upon mission fields make this a pressing problem at this precise moment.

The Common Denominators.

We observe the Lord's Supper every Lord's day, but in this we are very liberal, allowing anyone who desires to partake with us, according to his own conscience. Thus for the sake of union we have chosen immersion and weekly communion as common denominators. Our government is congregational and we are consistently democratic. For the rest we allow perfect freedom of opinion. Someone will say, "Ah yes, but I perceive that you still have an unwritten creed." To which I answer, yes; but I submit that it has the minimum of dogma. You desire to know precisely how religion appears to us and I have tried to tell you plainly. Our great word is this:—We stand for the union of all God's people around the person of Jesus, and upon his most apparent and undisputed teachings, to the end that the world may believe in him. Our appeal has met with popular approval, for in less than a century we have become a mighty host of 1,400,000. You know something of the great Centennial which we celebrated in this city last year.

Truth Not Tested by Popularity.

However, I know that the ultimate appeal is not to popularity but to absolute truth. I know that truth, even on the scaffold, is truth still, and that wrong, even upon the throne, is still wrong. I know that the ultimate victory is with absolute truth, and I pray daily that God will guide me into such paths. Thus the hope of union, and of what we shall do when united, lies in our sincerity. The words of Lincoln may fittingly conclude my statement, "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in."

ENGLISH TOPICS

BY LESLIE W. MORGAN.

The National Council of the Evangelical Free churches has just held its annual sessions at Portsmouth, England's great naval port. Upward of 2,000 delegates from all over the country assembled.

The program was very full and varied. The Rev. F. B. Meyer was at the helm for the first time in his position as honorary secretary. There are but few things in free church circles which Mr. Meyer does not take a hand in one way or another. He does most things well, but even his best friends admit that he might do them better if he did not undertake so much.

Sir Oliver Lodge Participates.

The platform of the council meetings was occupied by various types of men, representing almost every school of thought. Sir Oliver Lodge was there, and gave his contribution concerning science and religion. He is recognized as an authority on science, and of late is having a great deal to say about religion. His tendency is to confirm many religious claims and principles by the application of scientific principles. He admits that science has no quarrel with miracles, and says that it should seem no more strange that they should take place than it seems to the ants in an anthill when disturbed by a thoughtless boy. It is perhaps not fair to say that Sir Oliver Lodge uses a patronising tone when he talks of religious things, but there are some who say they fear that the hearty welcome he is given will tend to the feeling that Christianity is willing to be patronised.

Christian Union Prominent Theme.

Christian union occupied a large place on the program, one whole session being devoted to it with addresses by Dr. Forsyth of New College, Rev. J. H. Shakespeare, the Rev. Canon Hensley Henson and others.

A resolution was passed committing the scheme presented last year at Hull by Mr. Shakespeare to the careful consideration of the council. The scheme looks to the closer federation of the Free Churches, and a more or less careful supervision to prevent overlapping, but sternly refuses to suggest any interference with present denominational lines.

It does seem to take a lot of talk concerning Christian union before men, even in the front ranks of its advocacy, are willing to practice it in deed and in truth. Does this remark apply to ourselves?

Membership and Ministry Must be Valid.

One thing that was pointed out in the discussion was that before there could be Christian union there must be the common recognition of the legitimacy of the membership of the various churches; and as relating to union with the churches of the episcopal order, the common recognition of the ministry of the various churches.

Cannon Henson still insists upon a creedal basis of some sort, and also upon the agreement that no person should be received into the church before reaching the age of fifteen, and that after at least three months of special catechetical instruction. He definitely repudiates the claim of his church in regard to the episcopacy, and indignantly denounces its sacredotal tendencies.

Dr. Jowett Ill But Present.

Dr. Jowett was too ill to deliver his sermon, for which he was set down as the retiring president, but was present, and received an address presented on behalf of the council by Dr. Horton. The papers have been full of his going to New York during the past few weeks. He has certainly had evidence that he is held in high regard amongst the free churches. Dr. Aked's recent boast that he used to minister to England from his Liverpool pulpit may have contained a good deal of bombast, nevertheless it is true that a man of prominence in this country serves his country from one point of vantage, as it is not possible for any man in America to do. It is only natural considering the size of the two countries, and yet there is a unity of interest here that does not obtain in America, and would not were the country ever so small. The fact that Dr. Jowett passed from Congregationalism to Presbyterianism has caused no little remark. The transition has been explained both here and in America by each saying that denominational lines are but slight in the opposite country. Knowing both countries as I do, the remark, in both cases, is both true and false. Ministers in America are more likely to pass from one of these denominations to the other than they are in England, but, on the other hand, there is a freer exchange here, say between the Congregationalists and Baptists, than in America. On the whole, the members of the various Free Churches in England are more free in their inter-changes than in America. This is specially true in London where denominational lines have practically broken down. It is in the provincial towns and in the country districts where denominationalism is still reckoned, and, strange to say, it is there that union is most needed. Doubtless the same conditions prevail in America. A splendid campaign is needed in the interests of Christian union in the country districts.

The Peace Movement.

The chief topic of conversation at present is the discussion of the suggested arbitration treaty between this country and America. The country is being set aflame from end to end in the endeavour to so arouse public opinion as to strengthen the hands of Sir Edward Grey in his negotiations, and to give the Government courage to go forward. With only a few days' notice, the preachers, both in Free Churches and in the Established Church, up and down the country, preached on peace, and probably thousands of resolutions were presented commending the suggestion. The proposal is supported by the leaders of all political parties, and is thus being lifted out of the realm of politics, and made a great national question. A demonstration is being organized to take place at the Albert Hall in London in the near future, and America is being called upon to organize demonstrations on the same day. I shall be very greatly disappointed in my countrymen if they do not rise to the occasion and in one voice demand that the proposed treaty be carried speedily into effect. If the U. S. Senate rejects the measure, as they did a similar one a few years ago, they should be treated as the House of Lords is now being treated. To my mind it only requires the leadership of Great Britain and of the United States to eventually secure the following of the civilized world.

"Wringeliff," Priory Road, Hornsey, London, England.

The Scottish Church and a New Confession of Faith

Dr. James Moffatt is quoted by a writer in the *Hibbert Journal* as saying that the churches have not outlived the Gospel but that the Gospel has outlived the Creed. The following remark is quoted from Professor Menzies: "Not long ago the churches were vying with each other for the reputation of orthodoxy, each pointing with an air of virtue at the heretical tendencies appearing in a sister church. Now they have found out, all at once as it were, that the Confession of Faith is, as the creed of a living church of the present, impossible." After presenting the facts, the writer of the article from which these quotations are taken, proceeds to express himself thus:

Surprise may be expressed, in view of all these facts, at the reluctance of the Scottish Church to make a new Confession of Faith. A sufficient answer might perhaps be found in the difficulty of such an undertaking. Thought is not sufficiently ripe, the age is too restless the churches themselves may not be convinced. The truth, however, seems to be that there is a fear lest making a new creed, however short and simple—even though it were as brief as the one which Professor Denney recommends when he suggests that the symbol of the church's unity might be thus expressed: "I believe in God through Jesus Christ. His only son our Saviour"—might endanger the freedom which is at present enjoyed. This is very well expressed by Professor Ernest Scott in his contribution to the series of articles that appeared in the *Glasgow Herald*: "The very reluctance to abandon the Westminster Confession arises in large measure from the half-conscious feeling that the days of creed-making are over. A new confession framed in however generous a spirit, would impose definite obligations to which few would care to submit themselves, and it seems better on the whole to leave things as they are."

Is Christian Union Talk Sincere?

A Study of Overtures

BY WILLIAM E. BARTON.

Every now and then some religious body convened in its national organization cries out against the great scandal of a divided Christendom. Reports from mission fields give emphasis to the arguments, while overchurched communities where sectarian rivalry flourishes on home missionary appropriations add their double element of perplexity to the problem and urgency for its solution. Every now and again some body of this character announces to the world its serious intention to meet all Christian bodies half way, or a little more, and to terminate so far as in it lies the evils of a church professing one common Lord but divided into a multitude of conflicting and inharmonious sects.

Not Taken Seriously.

These proclamations and overtures have never been taken very seriously by the world at large, or by other branches of the Christian Church. Each one has been duly advertised and been declared the beginning of a new era, but the evil of sectarianism goes straight ahead. The amenities between denominations grow; old sectarian hostility diminishes, and the rancor of the old-time argument has almost completely disappeared. A very considerable degree of Christian toleration has grown out of this and kindred movements, yet it must be confessed that the declarations of the several denominations that they individually intend hereafter to move straight forward to Christian union, have never been taken very seriously. In the judgment of the present writer they have been treated quite as seriously as in general they have deserved.

Speaking broadly, I think it may safely be asserted that those denominations which have talked most in favor of Christian Union have done most to render it impossible. They have cried out in horror against the harm resulting from sectarian divisions, but in general have felt so virtuous over the mere fact of that discovery that they have done but little more.

After This Fashion.

I think I might fairly characterize a number of these movements somewhat after the following fashion:

The representatives of a certain denomination, let us say the Christotheists, if we may invent a name, assemble and pass resolutions something like the following:

Resolved, That all Christians should be one.

Resolved, That there ought to be no division in the body of Christ.

Resolved, That we ourselves, as representatives of the whole body of that part of the church known as the Christotheists, will from this day forward do all that in us lies to remove this sin and reproach from the whole church of Christ.

Resolved, That we propose to all branches of the Christian church an organic union on the basis of the four simple doctrines hereafter named:

(1) One and one are two.

(2) The shortest possible distance between two points is a straight line.

(3) Everybody ought to be good.

(4) All Christian bodies must recognize as of divine appointment the central principle of the Christotheists.

This quadrilateral is adopted, the Doxology is sung, prayer is offered to God for his blessing upon the movement and the convention adjourns, after appointing a body authorized to treat with all other denominations for the reunion of Christendom on this basis.

The Other Bodies Resolve.

One by one the other bodies meet. They receive with dignified courtesy the official overtures from the Christotheists. It is referred to a committee or commission, which, after due deliberation, reports as follows:

Resolved, That we have received with great gratitude and sincere appreciation of the brotherly spirit shown by the Christotheists the foregoing resolutions and believe that they present a nearer approach to possible Christian union than anything we have previously considered from them.

Resolved, That we heartily accept propositions 1, 2 and 3, but believe that some slight modification of No. 4 would be necessary before this denomination, as a whole, could accept it.

Resolved, That we sincerely hope these negotiations may not terminate, and we appoint a commission authorized to confer further with the Christotheists and other Christian bodies in the sincere hope that these negotiations may not end until all the churches of our country and of the world become united in essential unity.

Whereupon they sing the Doxology and adjourn, and something like unto this happens in each of the other denominations as they consider it one by one.

Report Back.

A year or two or three or four years later the Christotheists hold their next convention. Among a multitude of other reports on every conceivable matter of church business and politics is wedged in the report from the commission on Christian unity, which sets forth the fact that these other denominations have acted as they have and deplores the fact that any of them should have quibbled at Article 4. The commission, with tears in its eyes, sets forth the fact that great concessions had been made by this denomination in granting Articles Nos. 1, 2 and 3, and that it could not possibly concede any more without completely surrendering everything which has been held vital in its own history and its centuries of religious teachings. It, therefore, mourns over the obduracy and hardness of heart of these other communions, but thanks God that so far as it is concerned, responsibility for the division of Christendom has ceased. It sends for water and washes its hands and proclaims publically that it has done all that could have been asked of it, and more, and that henceforth the guilt of a divided Christendom must rest on the heads of those who have insisted upon perpetuating it.

Much Literature.

Having done this, it proceeds to issue sectarian literature of the most uncompromising sort, virtually denying the right of any other religious organization in the Protestant world to consider itself an integral part of the Church of Christ, and carries on a vigorous campaign of proselyting, all the while proclaiming that it stands foremost among the denominations as an exponent of Christian union.

The present writer has no doubt that good has come even out of this absurd advance towards Christian Union, but he ventures to suggest that any overture looking toward the reunion of Christendom need not be taken very seriously so long as the denomination making it insists upon including in its prerequisites for union a recognition of that which constitutes in whole or in part the essential element in its present division from the rest of the church of Christ.

The Irishman's Lenten Effort.

There once was an Irishman who went into a restaurant on a Friday in Lent and seating himself at a table said to the waiter, "Bring me a whale!"

The waiter told him that they were just out of whales.

"Thin bring me a shark!"

The waiter replied that they were not serving sharks today.

"Thin bring me a jelly-fish!"

The waiter responded that jelly-fish was not on the bill of fare.

"Thin bring me a good, big beefsteak; for the saints in hiven know I've tried hard enough to get fish!"

The perfectly clear conscience with which this son of the old sod addressed himself to his beefsteak on a Lenten Friday is paralleled by the assurance with which those denominations set forth to do the most sectarian acts, comforted by the knowledge that the saints in heaven know they have tried hard enough to obtain union—upon a basis that would disfellowship a vast majority of Protestant Christians.

A Suggestion.

If it were to be asked, what then shall be our future basis of union, a tentative answer might be made of this sort: Hitherto each denomination has proposed union on the basis of that which has separated it from other Christian bodies. It might be worth while to propose a union on the basis of that which each denomination has in common with all other Christian bodies. When the re-union of Christendom comes it will not be brought about by each denomination shouting its own tenets and then making grudging and parsimonious concessions by way of compromise, each one going reluctantly a mile, while the others insist that it shall go twain. Our fathers were very sure that they were right in the things concerning which they differed from each other. Possibly some day we shall discover an equal confidence that we are right in the things wherein we mutually agree. The writer ventures humbly to suggest that hereafter overtures on behalf of Christian union proceed upon this hitherto untried basis.

Chicago's Bible Celebration

Plans are now well under way for the Chicago celebration of the three hundredth anniversary of the translation of the authorized version of the English Bible. Requests are being sent, accompanied by helpful literature, to all Protestant pastors in the city and immediate suburbs asking that all churches observe Sunday, April 30, as "Bible Day." Let sermons be preached and other appropriate services be held in each individual church according to the individual judgment of the pastor.

On Thursday evening, May 4, a general celebration, interdenominational in character, will be held in Orchestra Hall. The Hon. William Jennings Bryan will deliver the principal address, preceded by brief addresses by two prominent clergymen whose names will soon be ready for announcement. The Apollo Musical Club will furnish the special musical program.

The Cause in Australia

Past, Present and Future

BY A. J. SAUNDERS.

The writer of this article is one of the very welcome contributors to The Christian Century. He is a native of Australia, widely traveled, and has studied in the University of Chicago, where he received the B. D. degree. Mr. Saunders' assessment of Australian conditions among Disciples has been read and commended by another pastor from that country, who agrees that the article correctly diagnoses the situation.—THE EDITORS.

Seven years ago in the city of Melbourne was celebrated with much prayer and earnestness the jubilee of our movement in Australia. It was a notable and successful gathering and showed a substantial and encouraging growth in half a century. The pioneers in this work began almost simultaneously in the two colonies of South Australia and Victoria. They were for the most part Scotch and English people who had migrated to the new Southland. In South Australia the Scotch Baptists were the first known immersionists to establish themselves in that colony. A little congregation was called together, and for some time the father of the celebrated Dr. MacLaren, of Manchester, was their minister.

The doctrines of this church being distinctly and strongly "calvinistic," soon became distasteful to the younger men who had not been indoctrinated with these dogmas and the result was discussion and friction. Thomas Magarey may be regarded as the leader in this new movement. He had recently been influenced by reformation views. The outcome of it all was the opening of the historic Grove Street Church of Disciples in the city of Adelaide on Sunday, December 14, 1856.

Beginning of the Work.

In the city of Melbourne in Victoria a similar thing was taking place. Away back in the year 1853 there appeared in the columns of the Argus an advertisement to this effect: "All Disciples of Christ are earnestly invited to wait upon Bro. J. Ingram, 20 Queen street, Melbourne, with a view to remembering the Lord in his own appointed way."

This was really the beginning of our work in Victoria. The pioneers of the movement were from the old country, sturdy, true men of God they were; of course characteristically conservative. And so the Australian work received a British bias in methods, in point of view and in theology. From time to time there arrived preachers from England who have been the main stay of the movement, and many of whom are still preaching —T. H. Wilner; M. W. Green; C. Watt; H. D. Smith; J. Pittman; and the veteran Edward Lewis.

Contribution of American Men.

But the United States' contribution in the form of great and earnest preachers to these early principles was very great and much appreciated. One can only mention their names with this remark that each name represents an unique and distinctive work done for which Australia will always be grateful. As standing out prominently among these I may mention the names of H. S. Earl; O. A. Carr; G. L. Surber; J. J. Haley; A. B. Maston and T. J. Gore. The last named is with us still doing a noble work in Adelaide, loved and honored by all.

So that two influences have played upon the cause in Australia in its formative days—a British influence, which has predominated, which is naturally cautious and conservative and which has consumed much energy over such petty questions as: The organ, a paid ministry, the title of Reverend, the finances of the church, etc. The British influence has emphasized the restoration of primitive Christianity. And an American influence, which has been much broader and uplifting, giving a world-mission conception of the plea, a greater co-operation with other religious people, and an emphasis on Christian union as our distinctive religious business. So that the Australian church for nearly fifty years has been between these

Rev. A. J. Saunders.

two contending influences—that represented by Peter and that represented by Paul of the first century. Peter has commanded the situation, but now the spirit of Paul is asserting itself and is gaining ground.

Middle of the Road.

The church in Australia has prided itself on the middle of the way position. It has repudiated both the conservatism of England and the liberalism of America. But withal the cause in the Southland has been marked by an intense evangelism. It is commonly reported at conventions of other churches that the Disciples are multiplying more rapidly in Australia than any other religious body

But having said this much I must now refer to some grave problems which are lying right across the line of march of this young church. It is or should be of interest to American readers as showing the development of a movement, and how even a religion is modified by its environment and becomes stereotyped. Then the form is locked and method and interpretation become infallible. Such is the history of every creed, theology, and church.

Mutual Exhortation Plan.

The Australian church has committed itself to what is known as the mutual exhortation plan. That is, the morning meeting is an exclusive gathering of the members of the church. Other people do come occasionally, but they are so unwelcome that they seldom come a second time. The speaking members of the church take it in turns to address the meeting. But sometimes the speaker fails to appear, at other times he is unprepared, and again the speaking is often dry and doctrinal. The regular minister occupies his own pulpit in the morning about once a month. What does that mean! The minister—a specialist and leader—has no hold upon and control of the one specific meeting of the church, irrespective of an inspirational and educational value in his sermons. The church, as it seems to me, is suffering by this method.

Doubt Others are Christians.

There is also a sad failure to co-operate with other religious bodies. They are called the sects, and each individual is called a sectarian. Some of our people go so far as to deny that such sectarians are Christians. And hence the only logical conclusion is: Come out from among them, and be ye separate! I know one of our churches in a large and important town which positively refused to co-operate with other religious people in a series of meetings for the good of the town. That church is in bad repute in the town. It is called narrow, sectarian, unchristian, and that church wonders why it does not succeed. Brethren, such a church is not a church of Jesus Christ. It is a denomination. It itself is far more sectarian than those are with which it refuses co-operation. Such people have not the faintest conception of our real business in the religious world. Thomas Campbell's ambition was not to establish another church, but to organize an association—a movement within the church to emphasise love, co-operation and Christian union. Our movement has gained some things, but it has lost many other important things, in our separate, denominational life. The Australian church has and is losing very much by its persistent sectarianism.

Disciples Practice Close Communion!

Perhaps the greatest sectarian agency of the church in Australia is its practice of close communion. It is a strange paradox, but nevertheless a fact, that in Texas and throughout the South the Baptists are close communionists, while our people universally practice open communion. In Australia it is the reverse. The Baptists welcome any and all earnest disciples of Jesus to the Lord's Table, while our people are strictly and I may say, at times, insultingly, close communionists. A strange thing, too, is the fact that many of the rank and file of our members lament and cannot understand the practice of close communion, while the preachers and speakers almost to a man are bitterly opposed to open communion. One may hear again and again from the presiding brother at the table the awful statement: This is the Lord's Table, and only immersed believers have a right to partake of these emblems. How sad it is that we so soon should have entirely lost the noble Christian conception of that great soul, Thomas Campbell! He went throughout the scattered disciples of western Pennsylvania calling the people of God to unite around the Lord's Table. He was opposed by his Presbyterian Church. They were sectarian. Has not the church in Australia reverted to those sectarian days and practices which obtained prior to the call and plea of Thomas Campbell?

Silent Forces Work for Change.

But we are at the beginning of the transition. There are forces silently at work which are making for a brighter and larger day. Our people the world over, the very spirit

of our movement will finally overcome all narrowness and sectarianism. We are too earnest a people, and our plea is too much needed to be swallowed alive by pharisaism. God is in the significant upward and onward movements of our time. The whole earth is in the turmoil of movement. It is the birth of a new day.

"He has sounded forth the trumpet
That can never call retreat;
He is sifting out the hearts of men
Before the judgment seat.
Oh, be swift, my soul, to answer him;
Be jubilant, my feet,
Our God is marching on."

The ultimate question with the people of this religious movement is: What is our distinctive message to the religious world? There art two answers given: A plea for a return to primitive Christianity; and a plea for the spirit and practice of Christian union. The American church for the most part has adopted the plea for Christian union. The church in England, that is the David King movement, emphasises the plea for a return to primitive Christianity. While the cause in Australia also emphasises more a return to first century Christianity. At this present writing I have not the time to discuss the merits and demerits of these two positions. But they are fundamental, and we have here the possibilities of two distinct movements. I sincerely trust that our leaders shall never force the issue. If we rightly understand the spirit of this movement, and if we really are not, as we insist, a sect, a denomination, there should be place for men of varying views and interpretations demanding unity in common supreme loyalty to the ideals of Jesus and a passion for the coming of his kingdom.

Prospects are Bright.

If one may interpret the signs of the times the prospects for the church in Australia are bright. Many of the practices and interpretations of thirty years ago will not stand the light of the twentieth century. We need a world-consciousness, a vision. Some of the things I have mentioned are already passing. Others are to follow. Time is a great leveller. But in the process some good earnest souls will be misrepresented and misunderstood. The old order has still its prison, and stake, and wild beasts, and cross, which the new order is made to experience. It has always been so, and I suppose will always be so.

"We rise on stepping stones of our dead selves to higher things."

But even in far-away Australia the twentieth century's watchword—progress—is being felt. And just as soon as we are ready for it the day of larger things will dawn. We cannot stand still. Our look must not be a backward one. We must move onward.

"It is the hour of man: new purposes,
broad-shouldered, press against the world's slow gates."

"Always there will be vision for the heart,
The press of endless passion: every goal
A traveler's tavern, whence he must depart
On new divine adventures of the soul."

Our Readers' Opinions

Editors CHRISTIAN CENTURY: In answering Bro. Frazier's question, "Is baptism a part of the process of becoming a Christian?" you answer in the affirmative; and then in reply to his second question, in your issue of March 9, you unhesitatingly say, "one can be a Christian who has not been baptized."

1. Then, in replying to my question, as to whether you meant water, or spirit baptism, you say you had in mind the ceremonial act of baptism in replying to Mr. Frazier's inquiry—not the Holy Spirit baptism. Now it seems to me that the idea that baptism is a part of the process of becoming a Christian, and that a man can become a Christian and not comply with this part of the process, is a contradiction; and for that reason, you will please give a further explanation of your meaning.

2. You will also please give your meaning of "the ceremonial act of baptism;" for the ordinary meaning of the word "ceremony" when used in a religious sense is an outward form or rite; generally used to indicate an internal change that has already taken place; and not a part of the process by which the change is brought about.

Then, my idea of becoming a Christian is the process by which the Christ type of righteousness is brought into the heart by faith; or the operation of spiritual truths upon the mind and heart.

If I understand Paul's teaching in his letter to the Hebrews, he thereby shows that the old ceremonial law, or covenant, was faulty, on the ground that external forms and ceremonies could not cleanse the heart and conscience; and for that reason, a new and better covenent was brought in to take the place of the old.

3. Now, do I understand you to hold, that the baptism of the body in, or with water, is a part of the process of becoming a Christian, by purifying the heart and conscience from sin?

I can hardly think this is your meaning; when facts teach that thousands as good Christians as ever lived,—such as Friends or Quakers, and others—do not hold and practice water baptism. Then how is it possible to bring about Christian union while holding that water baptism is a part of the process of becoming a Christian in character, instead of merely in name?

From this point of view, it seems to me that the important question at this time, is this: Is not church fellowship on the basis of Christian character, the main part of the process of bringing about Christian union in its true sense?

Fulton, Mo. W. H. THOMAS.

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1. The process of becoming a Christian is never completed in this life. To be a Christian is to be in the process of becoming one. The definition of a Christian quoted from Alexander Campbell by W. L. Hayden in the same issue in which Mr. Frazier's question was answered, namely, one who "believes in Christ, repents of sin, and obeys Christ in all things according to his measure of knowledge of his will," can hardly be improved upon. In this view it is plain how one may be a Christian who has not been baptized and yet how baptism is part of the process of becoming a Christian.

2. In using the expression "ceremonial act of baptism," we had in mind the church as a social institution into which men come by a solemn ceremony of public commitment. In this aspect of the church baptism is a human necessity, and it or its equivalent would have been invented by the church had it not been already provided.

3. Becoming a Christian is assuredly "the process by which the Christ type of righteousness is brought into the heart by faith," but this "process" does not end in the heart: the new type of righteousness impels the possessor of it to ally himself with all others of like mind with himself concerning Jesus Christ, to give and take with them in the fellowship of inner experience and to coöperate with them in realizing the ends that are dear to their common Lord. This is the psychology of the church, and this psychology is a sufficient justification for the church without resort to theological dogma. But it also suggests the psychology of baptism, the solemn initiating ceremony into the communion of saints. We have no hesitation, therefore, in saying that baptism is a part of the process of becoming a Christian. It would hardly have any meaning to say that baptism "purified the heart and conscience from sin," if by that is meant sins of the past. But if the *omission* of the ceremony were conceived of as a lack in Christian experience then it would be not incorrect to say that the *performance* of it had significance for the conscience and the heart. It is from this point of view that we are able to find meaning in the Scripture interpretation of baptism which regards it as not the putting away of the filth of the flesh, not a physical act, but the answer of a good conscience toward God.—THE EDITORS

The New Spirit in the Church

Editors The Christian Century: Your recent symposium on the divided church has suggested certain thoughts to me. The churches are gradually growing toward Christian Union. In coming out of the apostasy it was impossible in the very nature of things to discover all the truth at once. Truth is many sided. Each reformer placed special emphasis upon some striking phase of truth. For example: Luther upon justification by faith; Wesley on vital religion; Campbell on Christian union, etc. Denominations were once a necessity. They were necessary to the full elucidation of the truth.

But now we have come to the place where we can get a broader view of truth. We can scan the whole field of discoveries by the great reformers and can place due stress upon all the special phases of the various truths of the churches. We can give each truth its proper setting in a crown we can all wear.

Luther, Wesley, Knox, Campbell and all the other great leaders, did well their part in the great reformation. We can all see now that each of these men was divinely moved by God's Spirit. We are learning more and more the Spirit of the Master.

We can see that His mind is broader than all. He sees with wider, clearer vision. He had a people in the northern kingdom—the kingdom of Israel—as well as in Judah, the southern kingdom. He sent his prophets to each kingdom. Our Lord was leading the Jews to look upon the Samaritans and heathen with different eyes. He would have all know that each nation, each individual, is precious in his sight.

We never shall, perhaps, view all doctrinal points in precisely the same light. Some may prefer one form of church government and some another. Yet, all will be one in the vital things of life. No two now, perhaps, have precisely the same views of God, Christ, the Holy Spirit, heaven or hell, yet we may be one. Paul and Peter differed in their views of certain things; yet, they were one in aim, spirit, and faith. They were the Lord's. We, as Disciples of the one Lord, have his spirit, yet we differ in gifts and knowledge.

If every Disciple must know just as much as every other and hold to precisely the same list of tenets, then Christian union will never come. Let us continue to study the Great Teacher and imbibe His Spirit and He will bring the desired unity when the fulness of the times shall have come.

Brecksville, Ohio. S. C. PIERCE.

The Call of the Home Field

Chorus of Urgent Voices Ask the Church to Remember May Offering

A GLORIOUS PLEA FOR A RIPE FIELD.

American missions should have our best gifts. God is calling us today to great things. If we fail to respond we are nothing less than guilty of contempt. The call is urgent, the need is great. The call is for Christ and for our country! America is the ripest mission field for our glorious plea of all nations on earth. Wonderful opportunities are before us. Lift up your eyes and see. Shall we measure our love to Christ by our interest in this glorious world, by our gifts? More of Christ! More of missions—here at home,—everywhere! Let us be true to our trust!

Richmond, Va. GEO. W. KEMPER.

SOUTH TEXAS SEED-BED.

As the fertile soil of South Texas, long wooed by sun and shower, has waited, and is now being planted to crops of cotton, corn, cane and vegetables, by the incoming tide of homeseekers and homemakers, so this veritable paradise awaits the coming of the gospel seed-sower to scatter and culture the germinant truth of the Master's kingdom in the seed-bed of the multitudinous hearts of men, women and children flocking to this garden-land. We are doing what we can, who are already here; but the soil is so broad, the labor-need so great, that we are in despair before the fairest prospect that ever gladdened the eyes of a preacher or missionary. We have the message, the seed; we have the soil incomparable; God send us sowers and reapers adequate to the task! Ten or twelve preachers, fifteen to twenty little congregations, are not enough; and that is all we have in South Texas. Brethren! send us aid or we die! This fine land will be swamped with godless greed, or swayed by superstition, if we move not quickly. Uncle Sam is mobilizing 20,000 troops on the Rio Grande. What for? No one knows, just now. But if we could mobilize 100 good men in South Texas mission fields we should soon have 100 good churches and 20,000 soldiers of the primitive faith. Oh, send them on!

EDWARD O. SHARPE.
Missionary at Corpus Christi, Texas.

THE EMPIRE OF OPPORTUNITY.

The state of New York is the Empire of Opportunity for the Disciples of Christ. We have many large cities of over 25,000 souls that have never heard the plea for the unity of the church. All of these centers are ripe unto the harvest. But we have not the men nor the money and this problem finally narrows to that of the right kind of leaders to put in our mission churches. When we have the right kind of men the mission grows in spite of its inadequate equipment which problem is soon solved.

C. R. STAUFFER, Cor. Sec'y.

BILLINGS, MONTANA.

Our churches are prospering as never before. Opportunity is ours to take Montana for Christ. The daily arrival of people from Iowa, Missouri, Illinois, Indiana, to settle upon our Montana ranches, near the smaller towns, is the present order of things. A large percentage are our brethren. The Congregational church has appropriated $20,000 this year for Montana and is placing men to organize and preach to Union Congregational churches in these small towns. Our people in Montana are the most loyal to the cause to be found anywhere. Their giving is heroic, over $1 per member throughout the state to state missions. The brotherhood at large should respond to the appeal of Montana's minister, "Loyalty to our Loyal Montana Congregations," by giving $10,000 to the C. M. S. for extending the work in this state. Remember desirable church lots will soon be too expensive to buy, members lost and the present open door closed.

FRANK MAPLES, Minister.

SOUTH DAKOTA.

The field is ripe for the harvest. There are disciples in every town and on the farms about them. The opportunity for unifying all Christians cannot be duplicated anywhere. The one great need is men who are stayers. The whole state has not more than a half dozen. These cannot evangelize our great population. For the strong man who loves his fellows, there as much of romance, as much of sacrifice, as much opportunity to serve and richer returns, as any foreign land can offer. We want *men* who are *stayers*.

Oacoma, S. D. NEWTON BUNDY.

MICHIGAN, MY MICHIGAN.

"From Saginaw's tall whispering pines
To Lake Superior's farthest mines,
Fair in the light of memory shines
Michigan, my Michigan."

They go out west to die, but they come to Michigan to live—for re-creation. Michigan, with her lakes and streams, her tall timber, her pure copper, her luscious fruit, her fine farms and her clean cities with their cultured people. We may not move quite so fast as they do in the far west, but on the other hand we do not move so slow as do the eastern people. We have found the golden mean.

For conservative investments, for sure returns, there is no place like home. We challenge the world to produce a better field on which to sow missionary money than that territory lying between the lakes, known as Michigan. Those who are familiar with the changing conditions in this state know that a more fruitful field or more responsive people cannot be found. I have traveled from the southern border of the "Soo," and the entire territory is open. In the whole "coper country" we are doing nothing except at Sault Ste. Marie, where a great church has grown up in three years. Large cities in this north land are Christless and we are standing by helpless.

In the upper part of the lower peninsula the same is true. We have touched but a few points. Wherever we have dropped a dollar, churches have sprung up like magic. Witness Traverse City, Cadillac, etc.

The timber has been cut. The small towns are dwindling. The cities will double in less than a decade. The day of our opportunity is dawning. Let us be wise and send workmen into the field in the morning.

Large work, with small means, may be done in the rural districts from which the tall timber has been taken. These tracts are being transformed by Ohio and Indiana farmers, many of whom are members of the Christian Church.

J. FRANK GREEN,
Associate Sec. M. C. M. S.

MAN! WHAT A CHANCE!

We possess the basis of the greatest empire of the world. As the mighty tide of population surges toward the West, studding our rivers, building up our hearts and cities, destined soon to number a hundred millions, there is only one bond that can hold together so great a people—the gospel of Jesus Christ. As a religious people, we have placed six thousand churches in as many centers to help each ninety millions of people when lo! we find that forty-eight millions have not been touched by any religious body.

To reach this forty-eight millions we are asked by the American Society to raise $1,000,000 in five years. This would be the merest child's play if each Christian had a conscience of about seventy-five cents a member, or fifteen cents each per year. We ought to be giving $1,000,000 every year. Churches, preachers, people, what a chance! The American Society has done marvels with its hands tied. It would perform miracles with half a chance.

WALTER MANSELL.

FROM THE FIRING LINE.

No other religious body is doing so little in North Dakota as the Disciples of Christ. No other has accomplished so much with so limited a supply of funds and workers. No other interpretation of the Christ and his message seems to be so welcome as ours. If we are to be taken seriously in this pragmatic era of thought, we must not only resolve but perform. The test of our loyalty to Christ is our love for those for whom he lived and died. The test of our love is the measure of our sacrifice. Clergymen with "holy tones" and platitudinous utterance will fail. Manly men of scholarship and reserve power who dress in citizen's clothes will win when all others fail. Our chief need is men,

F. B. SAPP.
Fargo, No. Dak.

FRUITFUL FACTS FROM VIRGINIA.

Four hundred and forty-eight have been added in the Virginia mission work in six months, three groups have been made and seven new preachers have begun work in Virginia, while only two have left in the same time. An evangelist will begin work May 1, and we are expecting a Bible-school man June 1. One new church has been organized in a good county-seat, upon which a group will be made. A meeting at Harrisonburg, recently, resulted in thirty-seven additions, the membership more than doubled and the church put on the highway to success. A meeting is now on in Portsmouth. Seventeen have been added in two weeks, and everybody is enthusiastic. Our outlook is unusually encouraging.

H. C. COMBS.

OKLAHOMA'S NEEDS.

America is leading the world in progress. Oklahoma is leading America in rapid growth in wealth and population. From every state in the Union people are coming to Oklahoma. The struggle between the church and the intense commercialism, that blights the religious life of men, is a battle royal. Good men soon lose their zeal for the church in this country if they are not surrounded by strong Christian influences when they come. Yet we have here conditions that challenge the best in us, and develop strong Christian characters. Just in the edge of our own city we have a large dancing pavilion that is operated on Sunday nights, and Sunday base ball during the summer. We are now having a contest as to whether the Lord's Day shall be turned over to the Sunday picture shows.

Prize fights are common enough that they hardly call forth a comment. What we have here in Tulsa we have in most of the large towns of the state. While we are fighting for the supremacy, that Christ may rule in this one of the most beautiful states in America, we need your help. We need it now. And, men of Oklahoma, we need to help ourselves, and need to render that help now.

D. A. WICKIZER.
Tulsa, Okla. Cor. Sec. of Oklahoma.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 23.

Theme for the Day.—The Resurrection.

Scripture.—But now hath Christ been raised from the dead, the first-fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. —I Cor. 15: 20-22.

Today is Resurrection! Take the word,
Cry it aloud to all the waiting earth.
Today is Resurrection! Thou hast heard.
Man must arise unto a nobler birth.

'Tis human thought alone is dead and sleeping.
From orb to orb God's world flames wide awake,
From vast to vast dynamic tides are sweeping,
God's not to blame that man will not partake.
—Angela Morgan ("Resurrection.")

Prayer.—Our God and Father, the world seems very bright and beautiful to us today, as we contemplate it in the light of our Saviour's conquest of death. In his triumph we have a share, for we know that the divine life which he has revealed cannot be holden of death. In him and his redemptive work we are victors over the lower life and all its experiences. Help us to rise from the commonplace to the divine, from sense to spirit and from death to life. For we ask in the name of the Risen Christ.—Amen.

MONDAY, APRIL 24.

Theme for the Day.—Waiting with God.

Scripture.—My soul, wait thou in silence for God only; for my expectation is from him. Psalm 62:5.

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. Isa. 57:15.

My soul, in solitude her post has taken,
Between the two seas, on the narrowing bar,—
Sees on each hand the stormful waters shaken,
The twin Eternities unite afar.
There mid faiths slain and idols shattered low,
And many a fallen friend and fallen foe,
She waits by night the flooding tides to be.
—Frederic W. H. Myers ("Pallida Morte Futura").

Prayer.—O God, we are set in a world of mystery where our deepest and most searching questions find but partial answer. Yet in Thy companionship we have peace, for if we cannot learn all the secret of Thy life and purpose, we can learn the daily lesson of growing knowledge, and wait for the larger truth to come. Help us not to be distressed by life's perplexities, but to wait with Thee for the flooding tides of a fuller life. In Jesus' name we ask. Amen.

TUESDAY, APHIL 25.

Theme for the Day.—Things that Fail Not.

Scripture.—We may have a strong encouragement who have fled for refuge to lay hold of the hope set before us, which we have as an anchor of the soul, a hope both sure and steadfast. Heb. 6:18, 19.

There hath not failed one word of all his good promise. Kings 8:56.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail,
—Washington Gladden ("Ultima Veritas").

Prayer.—Our Father, we praise Thee for this new day. We come to Thee with a prayer for strength to do the day's work courageously and well. We do not wish to slight any duty. We want to live with a sense of completion and achievement. And we know that this is possible only as we hold fast to Thy truth and Thy promises. We renew our covenant with Thee, and take firmer hold on things eternal. In Christ's name. Amen.

WEDNESDAY, APRIL 26.

Theme for the Day.—The Divine Life Within.

Scripture.—I have been crucified with Christ; yet it is no longer I that live, but Christ liveth in me; and that life which now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me. Gal. 2:20

As some rare perfume in a vase of clay
Pervades it with a fragrance not its own,
So, when Thou dwellest in a mortal soul,
All Heaven's own sweetness seems around it thrown.
The soul alone, like a neglected harp,
Grows out of tune, and needs Thy hand divine;
Dwell Thou within it, tune and touch its chords,
Till every note and string shall answer Thine.
—Harriet Beecher Stowe ("Abide in Me").

Prayer.—O Lord, we adore Thee as the Author of our being. Thou hast made us in Thine own image, and our lives gain dignity from this divine relationship. Yet it is for us to determine how much this privilege shall mean to us. We know that it must depend on our deliberate choice whether or not we shall reveal to the world the harmony and fragrance of God's life in our own. Save us, we beseech Thee, from the defeat of failure in this high purpose. Enfold us in Thy love, and make our way plain to the city of God.—Amen.

THURSDAY, APRIL 27.

Theme for the Day.—The Heavenly Harmony.

Scripture.—And they sing a new song saying, worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people and nation. Rev. 5:9.

All time, all bounds, the limitless expanse,
As one vast mystic instrument are touched
By an unseen, living hand: the conscious chords
Quiver with joy in this great jubilee;
The dying hear it and as sounds of earth
Grow dull and distant, wake their passing souls
To mingle in this heavenly harmony.
—Richard Henry Dana ("Immortality").

Prayer.—Dear Father, Thou art daily teaching us the secret of our truer, deeper life. We are grateful for home and family, for friends and food and raiment. But we are richest in the possessions that are invisible, and that cannot be lost. Prepare us to make our best belongings permanent, to count our lives as only capable of beginning here, and to look forward for the consummations of life in the Father's presence. Hear us in love for Thy name's sake. Amen.

FRIDAY, April 28.

Theme for the Day.—The Coming Era of Peace and Unity.

Scripture.—Having abolished in his flesh the enmity, even the law of commandment contained in ordinances; that he might create in himself of the two one new man, so making peace. Epr. 2:15

And he that sitteth on the throne, said, Behold, I make all things new. Rev. 215.

Come clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran
Make way for Brotherhood—make way for Man.
—Edwin Markham ("Brotherhood").

Prayer.—Our Divine Guide and Teacher, we put ourselves as little children into Thy hands. We are yet unformed and immature. Thou alone canst shape us to the great ends of being, for Thou art making us in Thine image. We are grateful for the good and holy men who have wrought at the task of bringing in the new and better day. We would share, to the limit of our strength, in this high enterprise. And thus we shall be joined to the great brotherhood of faith. Amen.

SATURDAY, APRIL 29.

Theme for the Day.—The Unsearchable God.

Scripture.—Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol: what canst thou know? Job 11:7, 8.

We think, we feel, we are;
And light, as of a star,
Gropes through the midst—a little light is given;
And aye from life and death
We strive, with indrawn breath,
To somehow wrest the truth, and long have striven,
Nor pause, though book and star and clod
Reply, *canst thou by searching find out God?*
—Edmund Clarence Stedman ("Quest").

Prayer.—In our own wisdom, Good Father, we seem to know not anything. All our searchings cannot find Thee in nature, and all our phrases cannot give Thee such description as to satisfy the soul. But in the life of our Lord Jesus Christ we have found Thee revealed, and our hearts have grown glad with a deep and holy joy. Trusting to his guidance we can discern Thee in all the works of Thy hands, and our faith grows to strength and joy. Amen.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XVIII. Hosea's Message to Israel

April 30. Text for Special Study, Hosea, 11, 12.

QUESTIONS.

1. In what period did Hosea live?
2. What was the character of the closing days of Samaria?
3. What were the policies of the two rival parties in the kingdom of Israel?
4. How did Hosea feel regarding the political conduct of his people?
5. What kind of leaders were in power?
6. What was the effect of the shrines upon the religious life of Israel?
7. What events at the court are commented upon by the prophet?
8. What was the attitude of the priest and the other prophets toward Hosea?
9. What did Hosea regard as his mission?
10. What caused the prophet to display so much emotion in his preaching?
11. What different moods does he show in his words?
12. Point out the chief features of chapters 11 and 12 which form the special study of this week.
13. What use does the gospel of Matthew make of Hosea's reference to the childhood of Israel (Matt. 2:15)?
14. What threat concerning the future did Hosea constantly repeat?
15. What references does Hosea make to the patriarchs of the nation?
16. What do you imagine was the success of Hosea's work?
17. Why are there so many references to Judah in the Book?
18. Why is the book of Hosea of so much importance?

1. THE DECLINE OF SAMARIA.

Hosea was the prophet of the decline and fall of northern Israel, which came to an end as a political power in 721 B. C., when its capital, Samaria, was captured and destroyed by Sargon of Assyria.

Its recent history had been wavering and uncertain. The brilliant reign of Jereboam II. (781-740 B. C.) was followed by changes so rapid and so disastrous as to portend an early and certain destruction. Within twenty years seven kings reigned in Samaria. Assassinations were frequent. A monarch would be dethroned by one of his courtiers or generals, and the nation was plunged afresh into civil war. There was no settled political program. Two parties contended fiercely in the city, the one advocating submission to Assyria, and the other incited by Egyptian promises contending for independence. Some of the kings, like Menehem and Pekah, were men of character and ability, but for the most part the rulers were the puppets of court intrigue. Hosea points out the scenes of debauchery and blood which took place in the palaces of Samaria (7:3-10; 8:4-10).

The prophet was strongly impressed with the futility of these wavering and vacillating policies. Ephraim, he said, was like a silly dove that turned now to Assyria and now to Egypt for help. Ephraim was a cake not baked, because there was no thorough going plan of action (5:13; 7:8-11; 8:9).

The leadership of the nation was untrustworthy and vicious. Princes, priests and prophets all used their power for selfish and unholy ends. Not only were the ordinary forms of graft practiced, but these spoilers of the people did not hesitate to rob even on the public highway (4:4-9; 5:10; 6:9).

The sanctuaries like Bethel, Gilgal and Dan were supported with costly gifts from all classes, and there was a general feeling that everything was safe so long as the ritual was duly performed. Yet to the prophet these shrines were the very centers of iniquity. He warned the people away from them as from places of moral pollution (4:15; 9:15; 12:11). Unlike Amos, who seemed unconcerned and contemptuous in reference to the images and other symbols of the popular worship, Hosea was deeply moved with anger and alarm at this side of the religion. He knew by sad experience what the idol worship meant, with its origin of sensualism and its disregard of moral integrity. He therefore charged the use of images in the worship with much of the degeneracy of the time.

2. THE MISSION OF HOSEA.

Conscious of the fact that he represented the higher religion of Israel in a day when it stood in deadly danger of decline and extinction, the prophet proclaimed his unalterable antagonism to the popular tendencies in church and state. The predictions of Amos, his great predecessor, were already coming true. During the successful reign of Jeroboam II. the people might well insist that Amos had falsely warned them of impending danger, for what could be greater than the strength and success of the nation? Now, however, all was changing. Hosea's active ministry lay in the period of decline when the nation was sliding rapidly downward to the abyss.

The intrigues and assassinations at the court were the tokens of an incurable weakness in the state (4:1, 2; 7:1, 2). With figures taken from the work of a baker, near whose shop the prophet may have lived, he refers again and again to the constant revels of the court and the scenes of debauchery which only tarried while jaded human nature was revived to plunge into fresh excesses (7:4-7).

The terrible experience through which Hosea had gone gave him sufficient awareness regarding the deadly character of the religion of the shrines. It was not only unfaithfulness to God which he described by the new word adultery, for the first time employed in the vocabulary of religion, but the actual tendencies of such practices as those of the cultus was to loosen the bonds of domestic fidelity, and to encourage an immorality that to Hosea's stern and sensitive mind was nothing less than an image of horror. Words fail him as he attempts to show how the lax principles of his day issued logically in the terrible profligacy that had degraded and ruined so much of Israel's manhood and womanhood (4:10-14; 5:3, 4; 9:1, 10).

To maintain this attitude of protest was a dangerous and unhappy duty. Like Jeremiah in later times he found that the people were inclined to follow the popular and smooth-spoken preachers of the day rather than one who denounced their sin and attempted to stir their consciences. He complained of their attitude of opposition toward his work (9:7, 8). To them he seemed like a pessimistic misanthrope, a half mad fanatic who labored incessantly to destroy the happier side of life. They claimed to be on easy terms with God and were confident of his favor (8:2). But the prophet knew that they were only building on unsubstantial foundations. It was his mission to enlighten the people by showing them what God really wanted, and how they were being misled by the men who pretended to speak in his name.

Even common honesty in business dealings was outraged by the eager and avaricious traffickers. They did not hesitate to cheat in weights and measures (12:17), and the darker crimes of the day, taking their inspiration from the court itself, filtered down to the common classes of the population (4:1, 2; 7:1, 2).

In opposition to all this it was the insistent purpose of Hosea to proclaim the divine will and to show that God had no interest in the mere externals of religious observance, but only in right conduct and good will. An utterance of Hosea's which Jesus loved to quote sets forth this great truth, "I desire mercy and not sacrifice" (6:6). There was no virtue, the prophet taught, in any formal expression of religion, unless it was informed by genuine piety and the spirit of honest citizenship (8:13).

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

3. THE PROPHET'S EMOTION.

One of the singular features of Hosea's message is its rapid changes of tone. He was so deeply sensitive to his own tragic experience and to the similar abandonment of Jehovah by Israel that his preaching tended always to take the direction of this relationship. His own passionate love of the woman who had dishonored him seems never to have ceased. Yet as he watched the waywardness of the people in their tendency to forsake Jehovah for the other gods he was unable to control his emotion.

At one moment he would speak in the tender words of forgiveness and entreaty, even as he must often have spoken to the woman whom he had loved and whom he sought to win from her unfaithfulness (6:1-3). Then there would come a mood of despair as he detected in the popular conduct some fresh sign of hostility or some indication that they preferred their evil way to the good life he interpreted (6:4, 5). In such moments he was filled with a desperate anger, and felt as if he could tear them in pieces even as he had been furious in the old days when the conduct of his wife was so exasperating and insolent (5:14; 9:13).

Sometimes this denunciation reaches an intensity which seems to leave no possible hope of pardon. In one terrific utterance Hosea cries, speaking for God, "Shall I ransom them from the power of the grave? Shall I redeem them from death? Oh death, where are thy plagues? Oh grave, where is thy destruction? Repentance shall be hid from my eyes" (13:14). At a moment like this the prophet felt that death was the only possible sequel to such conduct as he was witnessing, and with bitter anger he called aloud for the stroke of death and the plagues of the grave, affirming that never again would the divine and retributive purpose be changed.

Yet the book closes with a loving and winsome appeal, to which apparently the prophet believes there will be a glad response, and thus with the outlook upon a brighter future Hosea ends his message to Israel.

4. THE FOLLY OF EPHRAIM. Chapters 11, 12.

Perhaps no section of this deeply interesting book is more admirably illustrative of Hosea's style and message than the two short chapters which have been chosen as the special study of this week. All the qualities which have been pointed out in the preaching of this great prophet will be discovered in these sections.

Hosea first refers to Israel's experience as a youth when Jehovah calls his out of Egypt, but even in that early time the nation was never true to its God. It sacrificed and burned incense to the gods around and did not understand that Jehovah was its only source of strength and its only provider of blessing (1-3).

Because of this disobedience devastation and exile must fall upon the nation. Yet they shall never go back toward Egypt, but rather the Assyrian shall be their master in the days of trouble ahead. All this is because of their refusal to listen to the instructions of God through his prophet. They call upon God but do not really attend to his wishes (5-7).

Then there is a note of tenderness and compassion, as the prophet cries out in grief, "How shall I give thee up, O Ephraim?" It seems impossible that the people he loves so truly shall be given over to the merciless cruelties of a foreign race. He cannot bear to think of Bethel and Samaria becoming like those cities of the plain long since blotted out and even as he thinks of it his mood changes and he returns to something of his warmer and more sympathetic feeling in the assurance that he will not destroy Ephraim. Rather does he believe that they will follow after Jehovah whose voice they can so clearly hear and with humility and confession of sin they will return to their true God (8-11).

But what an unsteady and deceitful people it is. Israel pretends one thing and performs another. Judah is as yet faithful, but Israel is filled with conceit and tries to follow out vain and impossible policies of government. The nation was always untrustworthy, even from birth, in spite of those wonderful opportunities which had come to it for culture and wisdom. Only by accepting the higher ideals which Jacob had seen afar in his dream at Bethel and his wrestling at Penuel could the nation achieve its true estate (11:12; 12:6).

But what was the actual condition? The nation had forgotten these loftier purposes and had plunged madly into the quest of money. The people had forgotten all moral restraint in their desire to become wealthy.

God could not look with tolerance upon such conduct. They would either have to repent in the humility of a solemn feast or go back to the desert in its rude and primitive life (7-9).

What could God do for such a people that he had not already done? He had given them prophets, visions and parables, yet look at the sanctuaries like Gileod and Gilgal. Upon places where only the externals of religion were practiced destruction must surely come (10, 11).

The lesson of their patriarch Jacob they had never laid to heart, and Moses, the prophet by whom God led Israel out of Egypt, was not longer revered or followed save in pious platitudes of worship. The sins of Ephraim had provoked God to anger and the only future was one of darkness and disaster (12-14).

5. RESULTS OF HOSEA'S MINISTRY.

It is always of interest to conjecture what the results of Hosea's preaching must have been. That no considerable body of the people turned to better things is shown by the fact that the nation soon came to its end. Perhaps the visible fruit of Hosea's preaching was dishearteningly small. That he gathered about him a group of discerning and sympathetic minds is probable. The fact that the book in which Hosea's experience and messages were enshrined took form and was preserved would point to such a group of believers.

More than this, the frequent references of Judah in this book seem to be less the comments of Hosea himself upon the neighboring nation than the utterances of some prophet of Judah who used Hosea's words at a later time to bring home to the southern kingdom a message of warning and encouragement adding his own references to current events to make his preaching more applicable to his audience. Such passages as 1:7, 1:10-2:1, 4:15-17, 6:11 and 8:14, would seem to be of this character. Particularly interesting are those which warn Judah away from the companionship of Ephraim, "Ephraim is joined to his idols. Let him alone." There was hope still for the southern people, although the day of grace for the northern kingdom was passed.

The book of Hosea is a tract for the times. The times of Hosea and the times in which we live. If religion has reached a far higher plane it is still in danger of formalism and legalism and the sins of society, while not so gross, are not less alarming than those that wasted the life of Samaria. Still must the prophet's voice be lifted against the things that war against the soul, still must he insist upon domestic fidelity and moral uprightness. The book is the first and largest of the minor prophets, and as such, in spite of its forbidding picture of the prophet's own experience and its constant portrayal of the degenerate life of Israel, it is one of the most illuminating of all the Old Testament writings. One can rise from a careful study of this book with the feeling that now he knows something of the mystery of sadness which looks out from that hooded face of Hosea's in Sargent's panel of the prophets. It is the sufferer who brings this urgent and persuasive message, and if his words did not avail to save the city he loved, even as Jesus could not save Jerusalem, yet they are words which may well be laid to heart by the generation to which we belong.

FOLLOWING STUDIES.

The next section will deal with Isaiah of Jerusalem, and then will follow with the story of his work as a public leader in the days of Ahaz and Hezekiah.

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The last days of the kingdom of Israel.
2. The chief sanctuaries of Israel and their effect upon the public life.
3. The contrast between Amos' attitude toward the religious use of images and that of Hosea.
4. The permanent results of Hosea's work.
5. The relation of Hosea to the popular prophets of his day.
6. The literary features of the book of Hosea.

LITERATURE.

Addis, "Hebrew Religion;" Cornill, "The Prophets of Israel"; pp. 47-55; Kirkpatrick, "The Doctrines of the Prophets," pp. 109-142; George Adam Smith, "Book of the Twelve Prophets," 1, pp. 211-354; W. R. Harper, "Amos."

Christian Endeavor Lesson

BY W. D. ENDRES.

A Missionary Journey Around the World. IV. Missions in Hawaii and the Philippine Is. 60:1-2. Topic April 30.

In our former lessons in this world-wide journey we had to explain why we should call the United States a field for missionary work. It now perhaps is in order to say that Hawaii is a Christian nation. These islands present one of the most remarkable examples of missionary conquest in Christian history. Soon after Henry Obookiah was found on the steps of Yale College weeping for an education for himself, and for the conversion of his native people, attention was turned to his people, and in October, 1817, the first missionary party of seventeen people, led by Hiram Bingham and Asa Thurston, set sail for the islands, and in 1863, forty-four years after that date, they were formally declared a Christian nation. The work was handed over to the Hawaaian Evangelical Association. But the large number coming to the islands from China and Japan has made the resumption of missionary work necessary. This work will doubtless have to be continued for some time.

Conditions are widely different in the Philippines. Here is a group of islands, rich in natural resources. The climate is tropical and soil is fertile. They have been known to civilization for a number of centuries and many immigrants with a knowledge of European civilization have gone to the islands. For three centuries they were a colony of Spain, but despite all this when they came into the possession of the United States in 1898, the vast majority of the inhabitants were a primitive people. That is, people who live for the most part without any settled habitation and regular industry. They subsist upon what the land and streams spontaneously produce, dwell unclothed in the forests and caves, and war upon their neighboring tribes. From a present-day Christian point of view their vice and moral depravity is unspeakable.

With American occupation of the islands, religious freedom was established, and simultaneously Protestant missions entered. The Friars who conducted the only form of Christian work up to the time of the Spanish-American war, were unable "to evangelize, educate, and civilize the backward portions of the community." Unoccupied territory, dissemination of a knowledge of the Bible, the rescue of those who had grown skeptical under the immoralities and injustices of the priests, and the salutary effect that the work of Protestants will have upon the Roman church itself, are among the big reasons for Protestants in Philippines. Their success in the past has been phenomenal, and their work of the future promising indeed. Says one author, "Here are millions of people eager for education, thrilling with half-formed and immature, but beautiful aspirations toward nationality, dissatisfied with the narrowness and torpor of their past, not yet ready to cope with the problem of the future. The present is to them like the period of adolescence—ardent, aspiring, with the boy's will which is the wind's will, but open to influences of good as never again."

Notes From the Foreign Missionary Society

The Foreign Society has recently received a $2,000 gift on the annuity plan from a good brother in Ohio and another gift of $1,000 from a friend in Pennsylvania. One thousand has also been received in bequest from the estate of Mrs. Nancy J. Mecham, of Springfield, Mo.

Orders for Children's day supplies have been received from Cuba, Jamaica, Mexico, Japan and Australia. The day will be observed around the world. A great many schools have already ordered supplies and are at work. The greatest Children's day in the history of the work is assured.

F. M. Rains writes: "All told we have 700 pupils under instruction in Nankin, China, and a teaching staff of more than thirty, counting native teachers. This includes one-third of the attendance in Nankin University, but does not include the large number in Bible classes."

Dr. Zenas Loftis, who died two years ago at Batang on the Tibetan border, left a very complete and fascinating diary of his long journey from America to Tibet. The Fleming H. Revell Company of New York are publishing this book. The title is "From Far Batang." The book will be of thrilling interest and we predict for it a large sale.

The adult Bible classes have been asked to support the hospital work of the Foreign Society as their special Children's day work. Twenty-five thousand dollars is the annual expense of this great work aside from the salary of the missionaries. Ten dollars will provide medicines and bandages for 100 patients; $25 will support a hospital bed for a year; $50 a hospital evangelist for a year, and $100 will provide the entire support of a branch dispensary for a year. Nearly 200,000 patients are treated annually in these hospitals. These patients are all taught concerning Christ and many become Christians.

Miss Mary Kelly, of Nankin, China, is now in Pasadena, Cal. She has come home on furlough earlier in the year than usual because she was thrown from a donkey and injured so that she could not carry on any work.

Dr. John Sergis has been in Persia for the past eight years. He has been healing the sick and preaching the gospel. He has built up quite a work in that land. He is preparing to return to Persia under the auspices of the Foreign Society. His work will be the same as heretofore, but his connection with the society will keep him in closer touch with the brotherhood everywhere.

STEPHEN J. COREY, Sec'y.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

A unanimous call to the church at Erie has been extended Paul M. Mundey and the same has been accepted.

Lynnville Church is to be ministered to by S. Wesley Johnson, who has been pastor at North Crystal Lake.

Albert E. Smith held a meeting at Glover College, resulting in 6 confessions, with splendid congregations.

D. E. Hughes, for many years pastor of Monmouth Church, is being assisted in a meeting, by Allen Wilson and his singer, Mr. Lewis.

St. Elmo Church recently burned a mortgage of long standing on its building. The congregation is happy over the result. S F. Farner is pastor.

Andrew Scott, of Danville, district evangelist for the Sixth District of Illinois is planning to spend the summer in Scotland, his native home.

J. E. Story in his meeting at Keysport is preaching to large congregations of people and has succeeded in securing 10 additions up to last report, all being by baptism.

Central Church at Streator will be assisted in a meeting by C. R. L. Vawter and C. E. Marty. The pastor at Streator is C. M. Smithson.

At Ancona, where Guy L. Zerby is pastor, a meeting is being conducted by C. R. L. Vawter. This is the second meeting which Mr. Vawter has conducted for this church.

W. W. Weedon is pastor at Assumption. The fine fellowship existing among the churches here is manifest by a Union Service held the first Sunday evening in each month.

The meeting at Pittsfield where W. H. Cannon is pastor and which is being conducted by John R. Golden of West Side, Springfield, resulted in 43 additions to the church.

The new church, at Cairo is nearing completion. The congregation has secured F. H. De Vol of Missouri, who begins his pastorate there at once with conditions favorable to a successful ministry.

Under protest of the church, George Woodman has resigned, and will leave the Polo congregation May 1. This pastorate has been successful. Some church should call Mr. Woodman to its pastorate at once.

At Palestine where D. W. Conner recently became pastor there are frequent additions. There were nine baptisms at a Wednesday evening service a few weeks ago and the work is in a prosperous condition.

At Johnston City where W. E. Moore is minister, a meeting is being conducted by George P. Bramel of Kentucky. Beside stimulating the membership of the church there are indications of an excellent increase in the membership.

Following the Biederwolf meeting at Streator there were 27 additions on a recent Lord's day. The minister, C. M. Smithson, will be assisted in a meeting by C. R. L. Vawter, and indications are that a meeting of considerable proportions will be held.

Evangelist H. M. Barnett is in a meeting at Creal Springs. The church has had no pastor for some time, but the prospects for the meeting are good. Mr. Barnett will hold a meeting in a tent at Lewis Chapel next month. E. E. Hartley is the pastor.

Tallula Church, where C. E. French is minister, will build an addition to its edifice. This is made necessary by the enlarged Sunday-school, and in order to provide proper conveniences and accommodations for the advance work being accomplished.

Robinson church where G. S. McGaughey is pastor has closed a chautauqua for boys with A. W. Conner, of Indiana, as leader. This was held in co-operation with all the churches of the town and was considered of great value in creating intelligence regarding the boy problem and its solution.

Granite City meeting conducted by C. E. Booth of St. Louis assisted by Miss Vera Morris, was concluded with 18 additions, 12 of these being baptized. The minister Oliver W. Jennings is enjoying the co-operation of his people and succeeding in the pastorate.

Galesburg Church where J. A. Barnett is pastor, will have a meeting in May with Charles Reign Scoville and his company. For the meeting a large tabernacle will be erected and a number of congregations in that vicinity will co-operate. There is great expectation.

The evangelistic meeting at Augusta, conducted by Mr. Sword and lasting for four weeks, resulted in 108 additions. The meeting thoroughly stirred the church and town and plans are being considered for enlargement and improvement of the church edifice. The pastor is E. T. Cornelius.

Washington Church will be pastorless after the middle of June. Ernest Reed has been pastor here for three years and is highly recommended by the officials of the congregation. The pastorate relation is being dissolved with the kindliest feeling existing between pastor and the entire church membership.

The Beardstown meeting with Secretary J. Fred Jones preaching and Elmer E. Rice of Dixon leading the music, is progressing. The last report indicated 13 additions. This is a new congregation and the corporation papers are just being taken out. It is anticipated that sufficient money will be raised to buy a property before the close of the meeting.

W. B. Clemmer, of Rockford Church, exchanged pulpits last Sunday with O. F. Jordan, of Evanston (Chicago) Church. Rockford was formerly Mr. Jordan's pastor-

ate. Mr. Clemmer reports that a building enterprise for Rockford has gone past the stage of revolution by the official board and will quite certainly become an accomplished fact in time.

W. H. Waggoner has recently concluded institutes at Arrowsmith, Lincoln, Antioch, Mason City, Lovington, Moweaqua, Roodhouse and Hartsburg. These institutes are spoken of in a very complimentary way by pastors and congregations, and succeed in accomplishing a quickened conscience in the churches as well as increasing Christian intelligence.

O. C. Bolman, pastor at Pekin, preached a strong sermon recently on the Lord's Prayer which was printed in the Peoria Journal. Mr. Bolman urged vigorously that in praying for daily bread it is "honest bread" only that we have a right to pray for. The bread, the livelihood, that is gotten unjustly either by a business that is in itself nefarious or by questionable industrial methods was condemned in a forthright manner.

J. H. Wright is minister at Harristown where last month the 50th anniversary of the organization of this church was celebrated. All but four of the 20 charter members are dead. The remaining four were present at the anniversary service. Of these the youngest is now 78 years of age and the oldest 82. G. M. Goode, the oldest former pastor, O. W. Lawrence, of Central Church, Decatur, W. H. Harding, of Maroa, A. P. Cobb and Judge W. E. Nelson, of Decatur, and the pastor, J. H. Wright, were among the speakers of the day. After the morning service the Ladies' Aid Society served a dinner in the town hall. Following this dinner was a devotional service and presentation of the four charter members, an address by A. P. Cobb, and a fellowship hour with greetings from former pastors and friends of the congregation. The congregation is encouraged over its beginning of a new semi-centennial of history.

Pekin church, where O. C. Bolman preaches, gave $33.25 for foreign missions. This is a large improvement over the offerings of previous years. The two preceding years the offering amounted to only a little over $300. The pastor is not, however, satisfied with the amount given, and in making an investigation relative to the number of people who gave, he found that a relatively small proportion of the congregation had fellowship in the service. It is an encouraging sign when pastors and official boards will begin to take serious account of the fact that the current expense offering and missionary contributions are made by a few rather than by a large majority of the congregation. A signal success in giving is not one where a large amount is raised from a few people. The individuals who give such an offering will be blessed, but the congregation will not. A revival meeting for the re-enlistment of retired Disciples would prove of momentous consequence in many churches.

News Editorials

Men's Class to Study Immigration.

The Sunday-school, as a foremost specialist insists it shall be called, is flexible enough to admit of any study which deals with the individual's salvation or social betterment. Robert H. Newton, of Atlanta, recognizes this fact and is leading his Brotherhood class into profitable fields of study. Several months ago the Christian Century gave extended notice to the class beginning a study of "The Gospel of the Kingdom," by Josiah Strong. A report of this three months' study says, "It has broadened our views of Christianity and the mission of the church, and deepened the conviction that Christianity means service." This class will now take up, very appropriately, as a sequel to this, a study of the immigration problem. The announcement in the local bulletin is worthy of reprinting:

"If the news should be flashed over the wires that a foreign foe a million strong had landed on our Eastern shore all would be deeply concerned and every able bodied citizen would be ready to respond to a call to arms to repel the invaders and we would call it patriotism.

"A million immigrants, 80 per cent of them from southern and eastern Europe, the vast majority unable to read or write, utterly unfit for self government, come to the United States every year, but how few give it any serious thought. But it is true that unless they are properly dealt with they become a greater menace to American institutions than an invading army of a million men.

"There is a call for a patriotism of peace that will lead the citizens of this country to look this problem in the face. Will we Americanize them or will they Foreignize us? Will America go the way of Rome? It is time to throw off our false and unfounded sense of security and study conditions. Much depends upon the attitude of the church.

"Religion and education alone can transform this motley horde into safe, self governing American citizens. The nation's hope rests in an enlightened Christian citizenship.

"Our Men's Brotherhood Bible class invite all men to join with them this quarter in the study of the problem of immigration that we may be better prepared for the service of our country and our Lord."

A Masculine Church.

The Fourth Christian Church of Danville is according to reports a masculine church. It is the youngest of our congregations in that city and is carrying on an enterprise of building a new house of worship, which will be completed in a few weeks at an expense of $10,000. The dedicatory sermon will be preached by Evangelist Charles Reign Scoville. At nearly every Sunday service, there are more men than women. At the prayer-meeting, the women are usually out-numbered by the men two to one, and two-thirds of the Sunday-school teachers are men. The congregation is situated in a workingmen's district and is composed mostly of laboring men—miners, brick-makers and mechanics. The pastor is H. D. Williams, a minister who has had a fine experience and who has done work of a very strong and successful nature in a number of churches. He has a message for men. While the location may be partially responsible for the masculine element in the church, it is certain that the pulpit and pastoral ministrations are in no small degree responsible for this unusual result.

Appealing to Morbid Expectancy.

An Illinois secular newspaper prints a leading editorial entitled, "How to Go to Hell," taking the subject from a sermon theme announced by an evangelist preaching in the city. The newspaper takes the evangelist to task vigorously for indulging in sensational preaching. "This subject," says the editorial, "is in a dead level with sermons 'for men only' when every reprobate in town crowds into the church expecting to hear language unfit for decent ears. Preachers and public speakers, and newspapers, too, are familiar with this morbid curiosity of many and they too frequently appeal to it for purposes that are not always the highest. No minister need use deceit or subterfuge to get men to listen to the teaching of Christianity. Heaven and how to get there should be the theme for every sermon." The core of the argument of the editorial is that ministers should not use topics that even stir up morbid or merely curious expectation, no matter what use is made of the occasion when the people are gathered together. This thesis is indisputable.

Illinois Secretarys' Letter

Girard is pulling together fine—they always do—and the work prospers accordingly. Sheeler Campbell is beloved by all. A husband and wife recently united with the church, one 80 and the other 78 years old.

Pres. A. C. Gray, of Eureka College, has a splendid lecture on "How We Got Our Bible." It is instructive and entertaining. Young People's societies or other organizations of the church would do well to have this lecture delivered under their auspices.

It is a pleasure to note the dedication of the new church at Chicago Heights, April 2, Geo. L. Snively, master of ceremonies, and E. D. Salkeld, pastor. Twelve thousand one hundred and ten dollars was raised during the day, clearing all indebtedness, and they now have a modern plant valued at $30,000. The congregation is united and happy and prepared to enter upon a larger work.

When this is read the world will know whether Illinois is to have County Local Option or will lose Township Local Option The issue is momentous. May the God of battles win the victory!

T. J. Buck will close his work at Cheneyville May 7 and will be open for another field. He has done a successful work there, 35 added, all adults but two; five will be baptized Easter morning. Call him.

J. M. Francis, of Athens, has taken the work at Newton three-fourths time.

Johnston City is in a meeting, Geo. P. Bramel, evangelist. The church wants to employ a minister at once. Write G. E. Ellis.

W. W. Weedon, of Assumption, had six additions at regular services last Sunday, making ten during the last two weeks.

The revival meeting at the First Church, Bloomington, Edgar D. Jones, pastor, and W. F. Richardson, of Kansas City, Mo., evangelist, closed last Sunday night with 71 additions. It was a most helpful meeting in every way, and though short in duration its good effects will be felt in years to come. On Monday evening following the close of the meeting there was held a great union men's banquet of the three Christian churches of Bloomington at the Centennial Church. About 160 men sat down together and with music and speech-making a most delightful evening was spent. Mr. Richardson delivered the principal address on "Disciples in the City," dealing with city problems and methods and laying out a great program of activity for the enlargement of our cause in Bloomington. It is expected that a City Missionary Board will soon be organized following closely the Kansas City plan for local enlargement.

J. H. Gilliland and family returned this week from their winter sojourn in Florida to their home in Bloomington. He has time for one or two spring meetings if called at once.

That state offering, brethren, what about it? It is hard for us to believe that this great cause has been "turned down" by all the churches that have not yet made an offering this missionary year. In the four central districts there are 237 churches that have not yet helped state missions, distributed as follows: Third district, 63; Fourth district, 29; Fifth district, 66; Sixth district. 79. Let us hear from you as soon as possible that your offering may be reported in the printed list on your district convention program.

Just received word that Roley Nay has taken the work at the Second Church, Cairo, for half time.

W. D. Deweese, Office Sec'y-Treas.
J. Fred Jones, Field Secretary,
Bloomington, Ill.

Eureka College

The Illinois Christian Educational Association recently held its regular quarterly meeting in Eureka. Mrs. Ella S. Stewart of Chicago, president of the board, president.

Eureka Alumni will hold a reunion at Portland, Ore., during the National Convention. J. F. Chormley '82, Portland, W. F. Shaw, '94, Chicago, and Mrs. Ella S. Stewart, '90, Chicago, are the committee in Charge. Definite plans will be announced as soon as possible.

The Eureka College male quartette filled a date on the Canton, Mo., lecture course most acceptably.

A room at Lida's Wood has just been beautifully furnished by the generosity of Mr. and Mrs. Edward Litchfield of Flanagan, Ill., who gave $134 for this purpose.

Chicago

The address of Dr. H. L. Willett at the Y. M. C. A. auditorium on Monday, April 10, was the first of the series given during Holy Week.

The annual rally of the Cook County Christian Endeavor was held in the Central Y. M. C. A. Tuesday evening, April 18. Though a leading element in the Endeavor work at large, the Disciples were poorly represented at this meeting.

Upon request of the Christian Business Men's Association, the Chicago Christian Missionary Society presented the city work to an interested group from the various churches Monday evening, April 17, after a dinner had been served. Those present report a helpful meeting.

Several Chicago churches fittingly observed Holy Week with services of prayer and praise. The Irving Park Church engaged in a week of prayer. Services were held every night at the church. S. G. Buckner, of Ashtabula, Ohio, brother of C. C. Buckner, conducted the services. Hyde Park Church had special meetings. On Wednesday evening Miss Breyfogle, assistant pastor, spoke on "Suffering." On Thursday night at a special communion service, C. C. Morrison spoke. An hour of prayer was observed Friday afternoon. O. F. Jordan, of Evanston, preached nightly in his church during Holy Week. These sermons related themselves in a special way to the events of the last week in Jesus' life and were given, not only for the strengthening of Christian people but for the purpose of bringing outsiders into the circle of discipleship. Holy Week services also were held in Memorial Church. These meetings were well advertised, well attended and proved an uplift to the congregations. The Central Y. M. C. A. calls attention to the following important dates and announced list of speakers. Sunday, April 23, 3:30 p. m., Rev. J. Campbell White, of New York, will be the chief speaker. On Monday, April 24, 12:15 p. m., an illustrated address will be delivered by Dr. Wilfred T. Grenfell, of Labrador. On Sunday, April 30, 3:30 p. m., Harry A. Wheeler, president Chicago Association of Commerce, will make the address. The public is cordially invited to these meetings held in the Y. M. C. A. auditorium.

Dedication

The Antioch Church, N. S. Haynes, minister, honored me with an invitation to assist at the dedication of their new building and the day, April 9, was perfect for the occasion. A large body assembled, the committee worked well, the money came without trouble, and church and minister were pleased with the results of their labor and sacrifice.

This church is in the country about five miles east of Decatur and the building is beautiful and convenient, having besides the main room, side rooms and good entrances and a basement under it all. The windows and decorations are beautiful and the general effect delightful. About forty active members form the congregation and the building, costing $5,000, is a monument of their faith and sacrifice.

At the afternoon service, Brother Haynes presided at the communion, and he pronounced the dedication service. Visiting ministers present were E. M. Smith and O. W. Lawrence, of Decatur, Brother Clark, of the M. E. church, and C. A. Heckel, a resident minister, who led in the erection of the house and did it well.

The church is delighted to have so strong a minister as Mr. Haynes.

The congregation was organized by John Tyler, father of B. B. and J. Z. Tyler, and Mrs. Sue Oder, who was present in company with Mrs. Haynes. J. Z. Tyler sent the church a pulpit Bible and many tender words were spoken in love of the Tyler family by their friends.

The ladies of the church furnished delicious meals to all at the noon and evening hour.

Bloomington. J. Fred Jones, Sec'y.

On Sunday, April 9, the Jackson Boulevard Sunday-school had 658 present which is the largest attendance in its history. There were ninety-seven women in Mrs. Hunter's Bible class which was started a year ago. Eight additions by confession and baptism that day. Austin Hunter is pastor.

AN ILLINOIS UNION CHURCH

BY W. H. STORM.

The following sketch of the Union Church at Cisna Park, Ill., is submitted to those interested in promoting Christian Union in villages and rural communities, as one solution of the problem.

This village of five hundred people is located in the southwestern part of Iroquois County. More than half the population of this section is either German Lutheran or New Amish (German). Of the English-speaking people, there are many "faiths," but only two congregations—the Methodist Episcopal and the Union.

Motive of Union.

This work of union was begun in the hope of giving to a number of isolated believers of different views an opportunity for public worship, that they might be able to do better Christian work. The United Brethren had tried the work alone, as had the Presbyterians and later the Methodists, without being able to unite the community in their support. In view of these facts about twenty-five brethren, among whom were Quakers, Methodists, Lutherans, Presbyterians, and Disciples, decided to unite and work together. L. I. Mercer, then of Hoopeston, aided these brethren in organizing the union, and helped to secure C. L. Lyon, of Eureka, to preach for them half-time. They had, at first, only a verbal agreement, but later they drew a writing of agreement, the main clauses of which read as follows:

"We, the undersigned, in order to do more efficient work for our Lord and Master, do hereby pledge our support to this congregation in every way consistent with our several views of faith and practice."

"This organization shall be known as the Union Church, and it shall be non-criticising, acknowledging one Master and Lord, Jesus Christ."

Congregational in Government.

The government is congregational, and six brethren, elected annually, are the executive board. At each annual meeting of the congregation the opportunity is given every member to express his views concerning the work. If it is so desired, a minister of different faith may be secured. When missionary or charity offerings are taken, if the giver wishes the offering to go through a different organization than that represented by the minister in charge, it is sent through the channel designated by the giver. The Lord's Supper is served quarterly. Those coming into the church, upon confessing their faith in Christ, are baptized as they desire to be; but the minister in charge of the church at that time is not bound to administer the ordinance in violation of his faith,—and I may add that up to the present time it has been necessary only once to call in a minister in such case, all except one coming into the church, upon confession of faith in Christ, having been immersed. Every member coming into the church signs himself, according to his views, by the name which he desires to hold, so there is no room for a work of absorption to be carried on in favor of a majority. The members of the board are chosen from the different bodies. The congregation meets in a good building which was dedicated several years ago to the use of any evangelical people. They are on record as the Union Church of Cisna Park, Ill., and a cordial standing invitation is extended to all people of whatsoever faith to unite with them, holding Jesus Christ as Lord and Master, and faith in Him as a basis of fellowship.

Union Maintained for Seven Years.

The congregation is just entering upon its seventh year's work. During these years the membership has grown from twenty-five to seventy. At present about half this number are Disciples. Among those coming in by letter or statement, some have been United Brethren and some Baptists. Many of the best and most influential citizens of the community hold membership in the church. (A report of the year's work just closed appears in another place.) No word of dissatisfaction has come to me concerning the union work from any member. Instead of discord has come a larger union, and a growing confidence in each other. At present an effort is being made—initiated by this congregation—to interest all the people of the community in a union revival to be held next September. The outlook for the work is brighter now than it has been at any previous time.

Present Pastor Beginning Fourth Year.

The following brethren—all Disciples—have served as pastors: C. L. Lyon, A. A. Burr, R. Goodacre, and the writer. Revivals have been conducted by John W. Street, H. Goodacre, and two by O. E. Kelley. I have been with these brethren since June, 1908, and remain with them another year. When first I visited them I was informed that they wanted nothing preached but the Bible. Upon that basis I have enjoyed my work there. The superintendent of the Sunday-school is of the United Brethren faith, while the president of the Christian Endeavor Society is a Disciple. All departments of the church co-operate in every good work, and I find it a pleasure to work at practical Christian union with an open Bible and a zealous people. And I believe the Gospel, if preached in love, and lived in word and deed, is God's power for uniting the scattered forces of the King's army and bringing the answer to the Master's prayer, "that they may all be one that the world may believe that thou hast sent me."

Church Life

—Let every Sunday-school worker give attention to Superintendent Hopkins' suggestion elsewhere entitled, "Four Great Lessons." He has sent no more important communication to the schools than this.

—The writer of the "San Francisco Letter" on page 22 of last week's issue is awarded the prize for best news item. He will pleace accept this statement as due notification and indicate at once by postal card which of the following books he prefers:

1. New Testament Theology, by Henry C. Sheldon, Macmillan, $1.50 net.
2. The Truth of Christianity, by W. H. Turton, Putnam, $1.25 net.
3. Christian Unity in Effort, by Frank J. Firth, Lippincott, $1.50 net.
4. Unitarian Thought, by Ephraim Emerton. Macmillan, $1.50 net.

—One of the officers of the general organized work writes the Christian Century as follows: "I have wanted to tell you how much I appreciate the good editorial work of The Century. You have been very happy in the selection of matter. You have gone a long way toward answering the demand for a Christian Union Journal voiced at the Topeka Convention." We appreciate that. While the talk was going on at Topeka, we wondered in what respect such a journal would differ from the Christian Century except in its not printing church news. The ideal of this paper is to carry out just the purpose outlined at Topeka for a journal of Christian unity.

William Oeschger, chancellor of Cotner University, is in a meeting at Palmer, Neb.

W. A. Tate, pastor at Bloomingdale, Mich., has resigned his pastorate there, to take effect in June.

Tolbert F. Weaver of Austin, Texas, is preaching at Bertram, where he organized a fine C. E. Society of 40 members.

Robert M. Hopkins, National Sunday-school Superintendent, reports over 900 Front Rank schools among the Disciples.

Dr. and Mrs. J. W. Lowber of Austin, Texas, are leading a good meeting at Paris, Texas. There have been over 500 accessions.

W. F. Shearer is in a meeting with Wm. E. Payne, pastor at Sheridan, Ind. At last reports there had been twenty-six additions.

Revival services are in progress at Fourth Church, Indianapolis, Ind., under the leadership of the pastor, William Verner Nelson.

A. T. Shaw, pastor at Spencer, Ind., was invited to address the men's brotherhood of the Presbyterian church at Brazil, Ind., recently.

Fullerton, Calif., church dedicates its beautiful new building, April 23. F. M. Dowling preaches in the morning and Bruce Brown, the new pastor, in the evening.

C. M. Kreidler, pastor at Elmira, N. Y., is leading his congregation in a good meeting. Mrs. J. E. Powell is assisting in the singing.

Seattle has secured the services of J. E. Denton for city evangelist. One of his first efforts will be to make the Findlay Avenue Mission self-supporting.

A B. Markle, for a number of years pastor at Anaheim, Cal., resigned, after building up a good work here. He will be succeeded by E. J. Harlow of Corona, Cal.

J. Walter Reynolds of Lyons, Kan. has accepted the unanimous call of First Church, Macon, Ga., and will begin work there May 1.

A. H. Roadhouse has resigned from the pastorate of First Church, Santa Ana, Calif. He will be succeeded by Paul E. Wright of Columbia, Mo.

Evangelists Breeden, Lintt and Travis are in a union evangelistic meeting at San Benardino, Cal. Eight churches are co-operating and two hundred have responded in seven days of invitation.

Under the leadership of Henry Ritz, the church at Boone, Iowa, expects to cancel an indebtedness of $1,600 by July 1. Both pastor and congregation are much encouraged by this evidence of activity.

John Ray Ewers, minister of East End Church, Pittsburgh, Pa., has been elected president of the Pittsburgh ministerial union, comprising all the Protestant ministers of the city.

During a meeting of eight weeks at Walters, Okla. under the leadership of H. Gordon Bennett, fifty-two were added to the membership, and much was accomplished in reorganizing the financial department of the church.

Joseph C. Todd, pastor of Kirkwood Avenue Church, Bloomington, Ind., addressed the congregation at Rushville, Ind., recently on religious education and received a good offering for the Bible chair of the State University at Bloomington.

A new church has been organized at Ontario, Ore. T. L. Read, formerly of Phoenix, Ariz., is in charge of the work here and at Vale, Ore., where a $6,000 building is being erected. It is hoped that a church may soon be built at Ontario.

J. B. Baker of Tacoma, Wash., began his itinerary for home missions at Beatrice, Neb. on April 9, with splendid addresses both morning and evening. The congregation pledged to support Mr. Baker in West Washington, this being their fifth missionary. J. E. Davis is pastor of this church.

Walter S. Rounds has begun his work as University pastor under the Bible chair at Bloomington, Ind. Mr. Rounds will conduct a class at Kirkwood Avenue Church on "Social Problems in the Light of the Gospel of Jesus," taking up child labor, intemperance and women in industry.

In the first two weeks of Charles Reign Scoville's meeting at Enid, Okla., there were 581 additions. W. J. Wright, pastor at Enid, is now acting president of the university, during the absence of E. V. Zollars, and with the faculty and students, is rendering great service in the meeting.

There have been eight additions to the church at Aberdeen, Miss., recently. L. H. Stine, the pastor, there, says, "Contributions to Protestantism" is receiving a good response from the other ministers of Aberdeen. At the request of the faculty of the high school, Mr. Stine will repeat his lecture on "John Calvin."

G. J. Chapman, minister of the First Church, Joplin, Mo., is lecturing Sunday evenings on the lives of great reformers, Martin Luther, John Calvin, John Wesley and Alexander Campbell, respectively. Mr. Chapman addressed the Twentieth Century Brotherhood of Men of the Carthage First Church, Monday evening, April 10.

W. J. Lhamon has been holding a meeting he reports as an especial delight to him. He says that the joint meeting of the official boards of the Baptist and Disciple churches of the town formed a resolution in favor of the union of the two bodies. It is to be hoped that this movement toward union will be consummated.

Palm Sunday at the Lenox Ave. Church, New York, was observed at the morning service April 9, the minister, Wm. Bayard Craig, speaking on the subject: "Hosanna to the Prince of Truth." In the evening the Carey E. Morgan, of Paris, Kentucky, spoke on topic: "The Work of Christ in America." The Sunday morning audiences are crowding the auditorium on recent Sundays.

Our good friend, Mr. Frank Coop, of Southport, Eng., sends us an English paper announcing the acceptance by Rev. T. E. Ruth of Liverpool of a call to a Baptist church in Southport. Mr. Ruth's messages have many times been quoted in The Christian Century and last summer we printed in full his London Conference address on "Christian Union and the World's Need," a masterly statement.

R. W. Abberley and J. Ross Miller closed their short meeting at Bethany, Neb., on Apr. 9, with sixty-five additions. H. O. Pritchard, who is in the first year of his ministry here, is leading the church into greater spiritual activity. The Sunday-school has an enrollment of fifty and is doing excellent work. R. W. Abberley and J. Ross Miller are in a meeting at Owosso, Mich.

Texas state convention will be held this year at Ft. Worth, May 6-9. A committee of thirty, under the leadership of Clinton Lockhart, president of Texas Christian University, has already commenced active arrangements, and it is expected that there will be at least 600 representatives from the churches over the state. The missionary and educational interests of the church will be the principal subjects dealt with.

E. L. Day, of Noblesville, Ind., has accepted the pastorate of North Park Church, Indianapolis, Ind., and will begin there Apr. 23. During his pastorate of fifteen months at Noblesville, eighty-five were added to the church, the Sunday-school graded and reorganized, and an enrolment of 150 reached in the men's class. The total membership of the church is now about 750. L. C. Howe of New Castle will take up the work at Noblesville.

A note from L. N. D. Wells, pastor at East Orange, N. J., tells of the death of Mrs. Jane Cowans, known at Bethany College by all graduating classes for many years as "Mother Cowans," April 3, at the home of her daughter, Mrs. E. T. Wells of Steubenville, O. Mrs. Cowans was related to Senator Oliver of Pittsburgh, and came to this country with that family from Ireland. Most of the years of her life were spent at Bloomington, Ill., and Bethany, W. Va. She had been an earnest Disciple for more than sixty years. Four children survive her.

Prof. H. T. Sutton, professor of oratory in the Texas Christian University, preached two most excellent missionary sermons in First Church, Joplin, Mo., Sunday, April 2. He remained during the week, giving Bible readings each evening. Prof. Sutton's readings were John the Baptist, Paul Before Agrippa and on Mars Hill, Eighteen Chapters of Job and Second Timothy. On one evening he read Ben Hur. G. J. Chapman, minister of the church, says that Mr. Sutton is "sincerely Christian and scholarly. His work is of the highest order and will do only good wherever he goes."

J. K. Ballou, pastor at Stockton, California, after a study of two or three years of the question of Christian union, is giving a series of sermons on the general theme, as follows: The Causes of Divisions; The

Spirit and Genius of the Reformation; The Age of Polemics, and the Period of Comity; Federation, and Degrees of Unity; The Gradual Development of Unity—the Constant Stagnation of Conformity; The Chief Hindrances to Union; The Religion of the Spirit (not of authority), the Approach to Union; The Question of Baptism and Church Fellowship as Related to Union; Who Among Disciples Can Practice Unity, and With Whom Can They Unite?

W. T. Brooks has concluded a nine-days' meeting at Ladoga, Ind., with sixty-two additions. Mr. Brooks is now in a meeting at Aberdeen, Miss.

The Christian Century is pretty much committed to Pentwater, Mich., as the ideal place for Disciples to spend the summer vacation, but it recognizes that there may perhaps be other interesting places in the world. This admission is drawn out by looking through a little booklet of pictures and description setting forth the attractions of Pinecliffe, Colorado. Dr. B. B. Tyler suggests that those who make their summer rendezvous at this interesting place would appreciate our calling attention to its inviting features. Dr. and Mrs. W. Bayard Craig of New York, and Prof. A. M. Haggard of Drake University, are among the residents there during vacation It is surely a delightful place to be—and in such company!

The annual dinner of the Disciples Missionary Union of New York will be given on Apr. 25 at the Hotel St. Denis. The addresses of the evening will be on the subject: "Christian Union." The guests who will speak are Dr. William T. Manning, of Trinity Parish, New York; Peter Ainslie, of Baltimore, and Herbert L. Willett, of Chicago. The addresses will be of wide-spread interest since Dr. Manning as Chairman of the Episcopal Unity Commission, and Mr. Ainslie as chairman of the Disciples' Christian Union Commission are both qualified to speak with commanding interest. Doctor Willett will also speak at the noon chapel service at St. Paul's at Columbia University on April 25. The Disciples Club of Columbia, will attend the dinner in a body, escorting him from the University.

Bruce Brown, lately of Spokane, Wash., now pastor at Fullerton, Calif., sends the following interesting note:

"L. W. Klinker is holding a meeting in Cypress Park, Los Angeles, that deserves more than a passing mention. When I was with him in the South Main St. meeting last January, we selected Cypress Park as offering great promise. The Presbyterians had made an effort there without success. Bro. Klinker has succeeded in enlisting the interest of the entire community. This will be the only Protestant Church in Cypress Park. There are now seventy-five fine people enrolled as charter members. A large number of these have been baptized. Bro. Klinker went into debt for a tent and began with no promise of support. I have spoken for him twice."

How a State Secretary Writes To His Churches

Dear Brother:—The time approaches for our annual offering for American Missions. I do not know how you view it, but I look upon missions as missions, whether foreign, home or state, and a church cannot be doing its full duty to missions that is not in touch with all these fields. I am glad to note that your church was one of the few that made a good offering last year to American work. We, in South Idaho, are placed under very great obligations to the American Christian Missionary Society for their help in this field. Without the $100 given us this year we would simply have to abandon our missionary efforts, and the churches that are dependent upon us for support. Shall we not show our appreciation and gratitude to this board by giving as much to American missions as we do to foreign? One other consideration. Every dollar given to home missions means many dollars for foreign missions. The problem is a simple one. More and larger churches in America means more and larger offerings for the foreign work; and a church once organized and established by the American Christian Missionary Society will go on contributing to the foreign field for years to come. Money cannot be placed where it will do the cause of world-wide missions more good than in America. May we not count on your church for a large offering for American missions the first Lord's day in May? Will you please fill out the enclosed card saying we may?

Yours for America for Christ,
FRANK E. JONES,
Caldwell, Idaho. Cor. Sec'y. So. Idaho.

The World in Boston

Every department of "The World in Boston" is humming with the activity of the last two weeks of preparation for the opening of the missionary exposition, to be held in the Mechanics Buildding, April 22 to May 20. The building will be turned over to the Exposition management on the morning of April 17 and installation of the scenery and exhibits will be rushed day and night so as to be ready for the opening hour on April 22.

Regretting that he could not accept the invitation to be present and open the Exposition in person, President Taft has agreed to send from the White House a message of greeting and to press a telegraph key, sending a signal to the Mechanics Building, and in that way declare the Exposition open. Bishop Lawrence of the Episcopal Diocese of Eastern Massachusetts, Mrs. Helen Barrett Montgomery, and Dr. Booker T. Washington, will be speakers at the opening ceremonies.

The thousands of Stewards have finished the study of their text-books and are prepared to people the Exposition, impersonating the natives of all lands they represent. Hundreds are putting the finishing touches on their costumes. The time tables have been made up for the service of the Stewards so that the Exposition will be manned at all hours by regiments of the great army of workers. One thousand children have been trained to take part in little plays and tableaux and to play the games which children of other countries play.

The rehearsals of the great choir for the Pageant of Darkness and Light are drawing near the end and the musical director, Mr. Ephriam Cutter, Jr., is greatly pleased with the efficiency which has been developed. Rehearsals of the participants, who are to be on the platform are being held every evening. Each episode of the Pageant is being rehearsed on successive nights.

Four Great Lessons

Every Sunday-school in the world that is following the uniform lessons of the International Sunday-school Association has in store four tremendously big lessons for this quarter. These days should be made mountain peaks in instruction and might with profit be preceded with the same amount of energy in preparation that on other occasions is expended in working up a record attendance or special contribution, with the emphasis for these days laid upon well prepared and well taught lessons.

These days are as follows:

On April 30 the lesson is a special Foreign Mission Lesson with the story of Jonah as the text.

Sixty Years the Standard
DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

On May 14 the call of Isaiah for consecration is made the basis for a like lesson in Home Missions.

On May 21 the quarterly Temperance Lesson is to be studied and it is an especially well chosen one.

On May 28 there appears for the first time a lesson devoted to the great theme of International Peace.

The Scripture passages and golden texts for this remarkable quartet of lessons are of vital importance, they should be well presented and the golden texts should be memorized by the entire school. Every pupil in the senior and adult departments of our eight thousand Sunday Schools is urged to make careful preparation for these four great lessons. ROBT. M. HOPKINS,
American Sunday-school Supt.

Ohio Secretary's Letter

Preparations for a great State Convention are nearing completion. The convention meets in Portsmouth, May 22-25. The C. W. B. M. and the Brotherhood of Disciples are arranging strong programs for their sessions. The O. C. M. S. convention begins Tuesday evening and closes Thursday afternoon. The watchword of the convention is "Go Forward." The president's address by Geo. Darsie will have the watchword for its subject. A unique and attractive feature will be the business men's session which comes on Wednesday morning. Addresses will be made by three business men and two ministers. Another feature will be the Preacher's Hour Wednesday morning and afternoon and Thursday morning. At this time Harry D. Smith, president of the A. C. M. S., will give a series of addresses for the special benefit of the preachers. It is hoped every preacher in the state may be present

THE DIVINITY SCHOOL
OF
The University of Chicago
Summer Quarter, 1911.
First Term begins June 19. Second Term Begins July 27.
COURSES will be offered in the Old Testament by Professors Jewett, Willett, Smith, L. B. Paton, of Hartford Theological Seminary, and G. A. Barton, of Bryn Mawr College; New Testament, by Professors Burton, Votaw, and Goodspeed; Systematic Theology, by Professors Smith and H. A. Youtz, of Auburn Theological Seminary; Church History, by Professors Parker, Moncrief, Gates, and George Cross, of Newton Theological Institution; Practical Theology, by Professors Hoben, Greene, and G. E. Dawson, of the Hartford School of Religious Pedagogy; Ecclesiastical Sociology, by Professor T. J. Riley, of Washington University; Public Speaking, by Professors Blanchard and Nelson; Music, by Mr. Lash. Courses in other departments of the University are open to students in the Divinity School.
Address the Dean for further information.

at this feast of good things. Many preachers are absolutely unable to pay their own expenses. A church ought to send its minister. It will refresh his spirit. It will gladden his heart. It will enlarge his vision. It will enrich his ministry. It will bless the church. Send your minister to Portsmouth with a "God bless you" and a full purse. Wednesday night there will be two masterly addresses, "Back to Christ" by I. J. Spencer and "Filled with His Spirit," by J. H. Goldner. The Sunday-school Session Thursday afternoon will be in charge of State Bible School Evangelist, L. I. Mercer. There will be messages from R. M. Hopkins, National Bible School Superintendent, H. H. Moninger and R. P. Shepherd. Thus the program throughout is of National convention caliber and attractiveness. Delegates will be present from Kentucky and West Virginia to swell the numbers and enjoy the feast and the fellowship.

Z. E. Bates has returned to Ohio and taken up the work at Bowling Green. Ohio will give him a cordial welcome back home.

John Hoag of Orwell has located at Stowe and Steeles Corners.

A. P. Johnson of Chickasha, Okla., captivated the people of the Dunham Avenue Church, Cleveland, on a recent visit there and they are looking forward eagerly to his coming to be their permanent minister May 1st.

Charles Darsie has resigned after a fruitful pastorate of nearly six years at Uhrichsville, to become the minister of the Crawford Road Church, Cleveland.

A. J. Sever for eight years minister at Mentor where he did a most substantial and permanent work, has tendered his resignation to that congregation.

J. B. Pickel has closed his work at Centerburg. He will continue to give half time to the church at Martinsburg.

March was a good month in the Ohio office. Receipts show an increase over last year. The missions all report prosperous condition. April is the closing month of our fiscal year and the secretary is anxious that every church be lined up for enlarged work in our state before the books close the first of May. Some churches postpone their remittance until the end of the year. This is a dangerous practice. See to it that your offering is not overlooked. The outlook at present gives strong reason to hope that the year will show a very encouraging increase over last year, but the battle is not won and we need every dollar sent in promptly.

Cleveland, O. I. J. CAHILL.

District Conventions in Kentucky

The convention season in Kentucky has now begun. Beginning at Murray in the twenty-third district, nineteen district conventions are in progress of being held, covering the entire state and continuing until the middle of June. Immediately following, come the series of county conventions, which will continue through July, August and up to the Frankfort convention in September. About sixty county conventions have been scheduled. All of these are in organized counties. The district schedule is as follows:

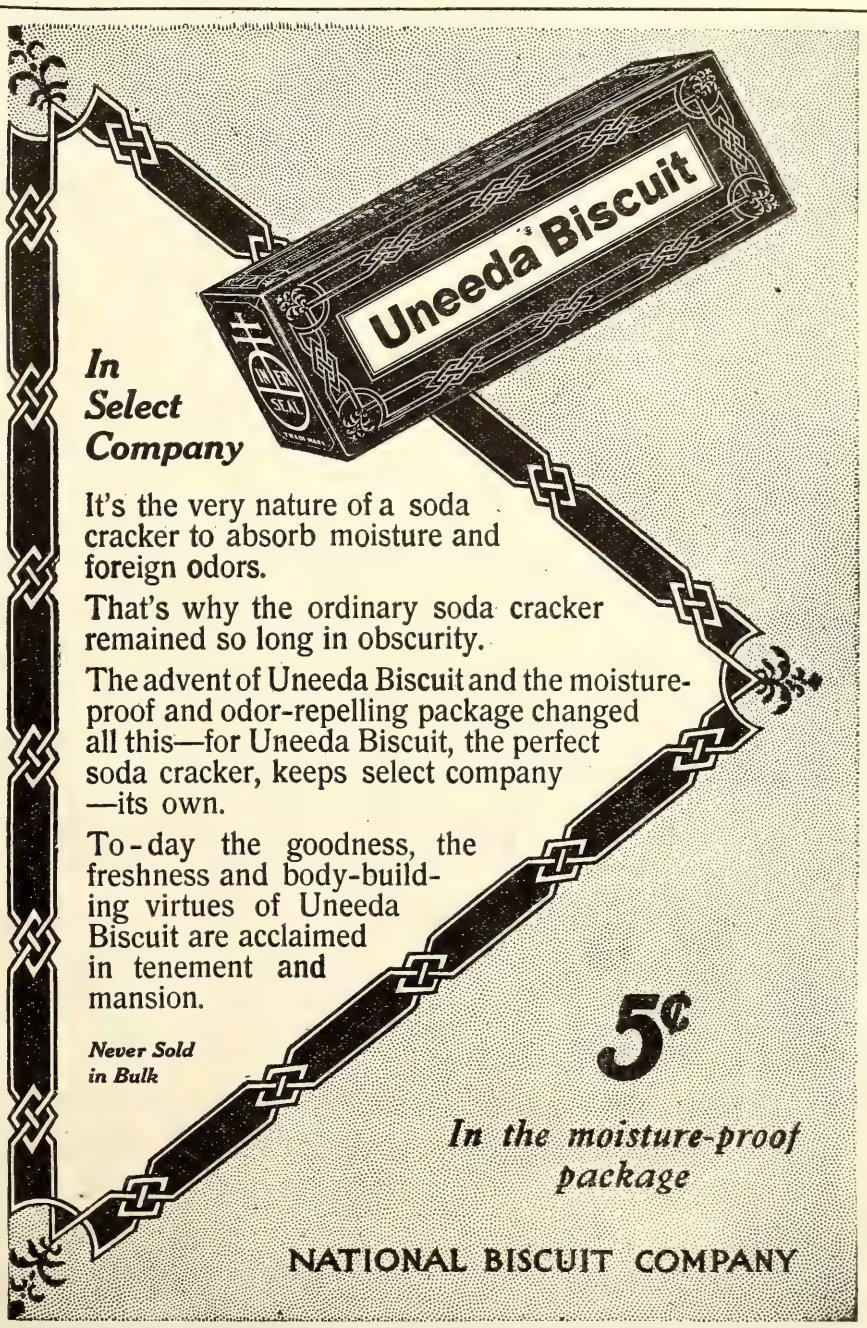
District.	Place.	Date.
Twenty-three	Murray	April 11-12
Twenty-one	Sebree	April 13-14
Eighteen	Hartford	April 18-19
Twenty-two	Crofton	April 20-21
Twenty	Trenton	April 25-26
Two	Hodgenville	April 27-28
One	Lebanon	May 2-3
Ten	Houstonville	May 4-5
Five	Lawrenceburg	May 9-10
Nine	Versailles	May 11-12
Twelve	Dover	May 16-17
Eight	Carlisle	May 18-19
Seven	Erlanger	May 23-24
Six	Campbellsburg	May 25-26
Eleven	London	May 30-31
Sixteen	Olive Hill	June 2-4
Thirteen	Jackson	June 9-11
Four	Russell Springs	June 16-18
Three	Albany	June 23-25

The first day of each convention is C. W. B. M. day, the first night, State Missions; the second day, Bible-school; the second night, Educational. The programs for Bible-school day this year are strong and practical. The district officers seem to have made an unusual effort, as one expressed it, to make their programs "the pride of the district." The secretaries are gathering the reports and say they are coming in fine. After all, it is not the addresses delivered that make a convention great, but good reports.

The new district standard adopted at Owensboro is now in operation. The standard is as follows: (1) Every county represented in the district convention by one of its officers. (2) Every county with as many as five co-operating Christian Bible-school organized. (3) Every county secretary making a written report to the district statistician. Districts complying with these requirements will be known as "Banner Districts." Many districts are striving to reach this standard. WALTER E. FRAZEE.

Summer School of Sunday-school Methods

The second annual Summer School of Methods for Sunday-school and Missionary workers will be held at Bethany Park, Indiana, August 9-18. The school is under the direction of state superintendent, Garry L. Cook, Dean, and Mrs. Frank Wells, state president C. W B. M. The faculty and courses are as follows: Bible study, Prof. W. B. Taylor, Bethany College; "Psychology in Religious culture," R. P. Shepherd, St. Louis; Pedagogy, Prof. W. F. Smith, Bible College, Lexington, Ky.; two courses in Missions by Miss Hazel A. Lewis, Elementary Superintendent Indiana Sunday-school Association, Indianapolis; History, Methods and Management, Garry L. Cook and others to be an-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nounced later.

The evenings will be given over to popular lectures and entertainments. The last evening (the 18th) will be commencement, and Peter Ainslie, Baltimore, will deliver the address. All schools in Indiana that reach the Front Rank standard by that date will be awarded pennants during the program of the evening. The regular certificate issued by the International Sunday-school Association for Summer school work will be given to all those completing prescribed courses to the satisfaction of the faculty.

The Bethany Assembly Board have granted a special rate of $10 for ten days for this school. This includes room, meals and gate fee. There will also be a matriculation fee of one dollar charged for the school work.

Complete programs will be out about the 15th of April. All requests for information regarding the school should be sent to Garry L. Cook, Dean, 6060 East Washington St., Indianapolis, Indiana.

A Day of Good Things at Cotner University

June eight is to be made a great day at Cotner University. It will be Commencement Day for the present college year and also the day on which the installation services are to be held. The regular commencement exercises are to be held in the morning. At that time nineteen young people are to be given the degree of A. B. Nine persons will receive from the Normal School of the University State Life Teacher's Certificates. In addition to these there are many that are to be graduated out of the departmental schools—music, elocution, medicine, commerce. The commencement address is to be delivered by Geo. B. Van Arsdal, pastor of the Central Church, Denver, Colorado. All are very happy over the fact that we are to have this brilliant speaker with us.

In the afternoon of the same day the writer is to be formally installed as Chancellor of the University. On that occasion Hon. C. H. Aldrich, Governor of Nebraska, is to be present and deliver the address. In the evening a reception is to be given. We are planning to make the day one that will long be remembered in the annals of the University. All of the old students and friends of the University are urged to be present. To all that can possibly come we extend a most hearty welcome. It is to be made a season of great rejoicing. Everything at Cotner is full of promise. Everything is moving forward. We are full of hope for the future and of thanksgiving for the present prosperity. Come to Bethany for this great day.

WILLIAM OESCHGER.

Pomona, California

One of the most satisfactory meetings I have ever conducted was held recently at Pomona, Calif., with M. D. Clubb. The fellowship with pastor and people, the number of additions to the church, the royal devotion of the membership, and the sympathetic interest of the churches of the city combined to make the task of the evangelist a labor of love, and to give real significance to the results. Mr. Clubb has been with the Pomona church for a little over three years, and has not only erected an enduring monument in the new church building, which is one of the best appointed plants of the brotherhood, but has both numerically and spiritually enlarged the membership. In a quiet but statesmanlike manner he has brought to pass great things for the congregation. One hundred and five came forward during the meeting, a hundred of whom have united with this congregation. The personal work of the members was largely responsible for the large audiences and for the additions. Of course, all of this was done under the direction of the pastor. Rarely, if ever, have I seen greater efficiency displayed by the members of a congregation.

The music was led by G. H. Waters, an elder of the congregation. He has conducted the music for twenty-five revivals, and gives every indication that he will be equal to the task for many more. Mr. Waters, gives not only his time and abilities to the cause, but devotes all his income to the gospel, Waters Station on the Congo was founded by him. He is truly a prince in Israel. The Pomona church has the second largest Sunday-school on the Coast, and is doing satisfactory work under the direction of Supt. Orr. The C. W. B. M. has more than 140 members, and all other organizations are equally strong and efficient.

Began a union meeting with ten of the leading Los Angeles churches last Sunday, after which I shall be with A. C. Smither.

R. H. CROSSFIELD.

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The CHRISTIAN CENTURY

Volume XXVIII. April 27, 1911 Number 17

The Disciples' Congress

Report of Annual Gathering

A Time of Testing

Editorial

The Convict

By J. S. Kirtley

CHICAGO

Blazing the Trail

An Appeal for Historical Interest and Activity.

The promotion of historical interest, among the Disciples of Christ, is hardly yet begun. It is true that some good histories have been written of the Disciples at large. But local activity and productiveness still remain an almost unknown thing in a body which has had a hundred years of history in some respects remarkable.

It all goes back to the fundamental question whether one values past events very highly and especially those events which made and gave to the world the Disciples of Christ. Upon this question all shades of opinion may be found among the Disciples themselves. The Disciple historian is, of course, deeply interested in the history of his brotherhood, and as all of us are prone to do with our special fields, may possibly overemphasize its importance for the present. The average layman of the church has a normal and healthy interest in past events relating to his religious group, as is evinced by the numerous historical sketches in our current journals. Finally, there is the strange person who says, "There was a time when people would delve in such matters, and doubtless some are interested now; but I do not see how any value could come from it."

But no doubt the time is now ripe, and the interest broad enough for many individuals to begin the promotion of local historical interest among the Disciples of Christ. For a hundred years we have been ardently busy making history, or at least our share of it. In the heat and strain of a polemic situation, necessarily induced by our relationship to the other religious bodies, little time and energy remained for more quiet pursuits such as historical research. But now that the Disciples have won their place in the middle West, being a numerical, and let us hope, a spiritual, power, in the states of Missouri, Kentucky and Illinois, the time seems at hand, and the machinery developed, for the preservation of our local history and our literature.

The sense of responsibility is all the more deepened when one investigates some of the other Protestant groups and learns that here the Disciples are behind. In the state of Missouri, for example, the Baptists have had their "Baptist Historical Society of Missouri" for more than twenty-five years, and the fruits of it have been great. I had the pleasure of visiting William Jewell College and going through their handsome new Carnegie Library. There, in one of its spacious rooms, was gathered the research material on Missouri Baptists, papers, books, tracts, a growing accumulation of treasure as the years go by.

In contrast with this the Disciples of Missouri have done practically nothing, although this is the state whose seventh district alone contains more Disciples than the state of Kansas, and whose history is rendering noble by such personalities as that of Alexander Procter.

The hand that writes these lines is a hand stretched out for co-operation. Here and there, in Texas, in Louisiana, in Illinois, in Missouri, are individuals deeply interested in Disciple history. Why should they not constitute a little fraternity within a greater one? Let them join hands through correspondence, let them gather at conventions, let them begin to agitate for the organization of historical societies in their respective states. The people, who are proud of the best things in their past, will folow the lead.

On behalf of three persons deeply interested, these lines are closed with an earnest appeal for aid in discovering the following records, or any parts of them:

1. "The Christian Pioneer," published at Lindley and Chillicothe, Mo., about the time of the Civil War.

2. The old "Christian-Evangelist," published at Fort Madison, Iowa, in the decades preceding and during the war.

3. Scott's "Evangelist" for 1841-43.

I speak for various persons among the Disciples who are anxious for access to

Rev. R. W. Gentry.

the above material, and would be willing to pay a good price for it, or make a journey to get access. The day when all such material is gathered in central or state libraries of the Disciples will be a glad day for the Disciple historian. Information as to the whereabouts of the above, and similar material, will be highly appreciated by myself and other individuals over the country, for whom I write. R. W. GENTRY.

Columbia Missouri.

College Men and Dry Goods

Harry Gordon Selfridge, formerly of Chicago, has caused a stir in London by introducing university men in his department store. The innovation is discussed in society, in commercial circles and in the press. The majority of the merchants appear to be skeptical as to its success. "It is just what has been done in Chicago, Boston, and other American cities," said Mr. Selfridge. "The only question as to whether a university man will or will not succeed in business is whether he has the grit to begin at the bottom of the ladder and climb up round by round. If he has, he is certain to beat the comparatively uneducated man." College men who have secured places in Field's and Carson Pirie's and other big dry goods houses in Chicago have been generally of the opinion for some time that a man can hardly afford to go through college and then start life over again in the dirty shipping room (at one time in the filthy basement of one of these houses) with the idea of working slowly up to perhaps a fairly good position. Of course Mr. Selfridge would rather have college men working for him at nine dollars a week than some boy "off the patch," who only knew how to read and write with a little figuring. His idea is one that has always pervaded the biggest store in Chicago, which made its owner the city's richest man (the highest type of clerks for the lowest wages). The idea expressed in London is not new or nice or particularly taking; it is the old idea of grab off the best man you can for the money. The majority of college fellows will hardly fall in with it. The higher institutions of learning are supposed to fit men for something else besides the lowest rounds of the commercial ladder. Cornell University at Ithaca, N. Y., Armour Institute in Chicago, Massachusetts Institute of Technology, University of Illinois and other big schools are doing this.

Do not desert your work, but pierce into its heart, exalt it to its loftiest conception, if you would be more holy.—Phillips Brooks.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

A Plea for Ignorance

There is no wisdom in the old saw, "Where ignorance is bliss, 'tis folly to be wise," for bliss is not the aim of existence. Besides, the bliss of today may be the blister of tomorrow, and the folly of abandoning ignorance may lead to the felicity of being wise. Nor was Pope wholly right when he said, "A little learning is a dangerous thing; drink deep, or taste not of the Pierian spring." It depends on the one who has the learning; for even a little knowledge is what the most "knowledgeous" had to start with, and it usually excites the thirst for more.

Broken Down Bounds of Knowledge.

We are living in a day when there is more knowledge about more things in possession of more people than at any other time in the history of man. The things known locally have become universalized. The provincial is passing. No community can keep its secrets from another community. There are no more hermit nations; nor is there any hermit knowledge. Not only the unknown, but much that was considered unknowable, has become well known. When it comes to general information about unusual things, not only is "the gray barbarian younger than the Christian child," but the gray Christian, of a few generations ago, is outclassed by the wide-awake lad in a good, modern school today. What the artisan knows today, about such recondite matters as chemistry, electricity, economics, mechanics and all kinds of applied physics, would have put him in the class of the learned, when Tennyson wrote his Locksley Hall. The boundaries of knowledge have been pushed back till one may feel, like the old man who looked down the opening mouth of the river, out into the ocean, and said, "That's the widest river I ever saw; I can see clean out of sight."

Inquiring thought has been turned in three most promising and perilous directions, toward God, toward human relationships and toward the inner self of the inquirer. We call these the fields of theology, sociology and psychology. We are conducting our study of God from the point of view of his works in nature and in man. But no theologian of the old, *a priori* school ever mapped out the attributes of God, in a speculative way, with more dogmatic and intolerant finality. We can tell exactly what God is and what he is bound to do, from what we know of the workings of the human mind, and we can tell others all about it. The assumption of infallibility is not the exclusive prerogative of any age or class of thinkers. God must be greatly pleased that we are trying to learn of him in those ways but he must also be displeased when the knowledge we have puffs up and does not always build up.

Can Children Learn Too Much?

Our knowledge of the inner-self life and of the outer social life is growing every day. Experts are leading in the study. The x-ray is a fit symbol of that form of investigation. Children are acquiring dangerous knowledge in those two fields. And there are people who urge their complete enlightenment on many of the delicate matters of life. Eugenics, the new science of being well born and brought up, seems to transfer to the family the principles of the farm and to make stirpiculture and stock raising sister industries. The spirit in which we study God recognizes no ability on his part to do anything beyond our comprehension.

Our rapid acquisition of knowledge is attended by more than imaginary perils. There is the peril of inflation. When once we say, with one of Shakespeare's characters, "Ignorance is the curse of God, knowledge is the wing wherewith we fly to Heaven," we have mistaken knowledge for wisdom. Knowledge is the material with which wisdom works, but when men and children acquire what cannot be utilized, they are in danger of turning it into evil. There is such a thing as turning truth into falsehood, which is the peculiar madness of every neurotic. There is such a thing as turning knowledge into ignorance, which is the failure of those who are "forever learning and never coming to the knowledge of the truth." It is the vice which Josh Billings satirized when he said, "It's better not to know so many things than to know so many things that are not so."

There is the peril of disaster to the unprepared. The proposition to teach children the mysteries of life and acquaint them with all the functions of their own bodies is one of the greatest delicacy and the reason is that they are not sufficiently in command of their own ideals to be entrusted with too intimate knowledge. Even when all possible information must be given, it is to be imparted, only as it may be needed, at critical epochs of life. Many a young life has been spoiled with the loss of all its romance, and even its purity, from too great frankness about facts which require reserve and restraint. Before we carry the matter too far we must stop and ask, not whether what we want to teach them is true, for it is, nor whether it is right for them to know sometime, but whether they are ready for that knowledge now. That last Thursday evening, in the upper room, the Master had "many things" he was very anxious to say, but he said, "Ye cannot bear them now." Every teacher of the young must always hold "many things" in reserve for the time when they can bear them and I must know when to impart them.

God's Big Place.

There is the peril of irreverence and therefore of spiritual poverty. Caryle said, in his rugged way, that irreverent knowledge was no knowledge, even worse than no knowledge. We analyze every thing, in order to let daylight shine through it. We pull the petals from the flowers, dissect the human body, discern the forces working in history, lay open the very nature of God. It is right that we should follow the gleam and know what we can; but better for us that we be reverent than learned. Ignorance of what it is not best for us to know is the door of opportunity. It is the opportunity of faith, not credulity. Faith sees; credulity is blindness. Faith fills the unknown with God and is content to leave some things to him, while looking forward to the time "when we shall know, even as we are known."

It is of the highest importance that we concede God a place to work and plans with which to work, which we are incapable of knowing, or even knowing about. That turns our present knowledge into wisdom and creates expectation of more. Our peace of mind depends on knowing our place. Willingness to let God work his magisterial and merciful will is the way to profit by it. Ignorance is an asset just at that point.

When we are told that God's providences over us are such that he is controlling far off forces and distant events in our interest, so as to make "all things work together for good to them that love God," we can easily believe it. We have to receive constant instruction, such as God gave, through Isaiah, that his ways are not as our ways, nor his thoughts as our thoughts, but, as the heavens are higher than the earth, so are his ways higher than our ways, his thoughts than our thoughts. That limitation on our knowledge wakens reverence which turns our real knowledge into wisdom, and, better still, stimulates that power, which some one has called our sixth sense, the eye of faith. God is greater than our hearts. Our limitations give us outlook. Our confidence in him fills all the unknown with him.

J. S. K.

Social Survey

Official Report on Awful Fire

The board of fire underwriters has made public its report on the Triangle Waist factory fire, New York city. The number of dead is put at 145 and the number of operatives who escaped at 360. The report shows that owing to the arrangement of the ninth floor of the building, its crowded and inflammable condition, and the panic among the operators, packed back to back with tables ranged against them, not more than half of those at work there had a chance for their lives. They were doomed from the start, it is indicated, because of the difficulty of reaching the stair exits, the doors of which opened inward. The underwriters recommend fire drills and private fire departments in all factories; stairways in fireproof shafts reached by outside balconies; inside stairs in masonry shafts with fire doors at every floor; automatic sprinklers in every building over sixty feet high; wire, glass and metal frames for all outside windows. Recommendations will not bring back these unfortunate victims of greedy, money-mad employers and incompetent city officials. Neither will they prevent other disasters unlesss they are carried out in an effective manner. The two men whose criminal negligence in not seeing that the safety of their employes was better provided for in case of fire resulted in the loss of life have been indicted by the Grand Jury. The indictments charge each man with manslaughter in the first and second degrees the maximum penalty for which is twenty and ten years' imprisonment, respectively. The indictments charge that the defendants are responsible for the deaths of Rosie Grasso and Margaret Schwartz, whose charred bodies were found on the ninth floor of the burned building. The district attorney hopes to prove that the girls tried the door on the ninth floor in an effort to escape, but found it locked. About ten years each at Sing Sing is what these two men should fall heir to at the trial and would probably convince them that money saved at an expense of life, even though the poor ignorant humans of the East side, is hardly money gained. New York jurymen have a chance to administer well deserved punishment to two serious offenders.

The Cost of Living

A report on the cost of living in American cities, the result of investigations made in twenty-eight towns in the country by officials of the British board of trade has been circulated in Parliament. The report of 533 pages covers the questions of working class housing, retail prices of commodities, and rates of wages in the United States, compiled for purposes of comparison with the conditions of workers in Great Britain and other countries. The conclusions reached are: "The cost of food and rent combined is 52 per cent greater in the United States than in England and Wales, but these heavier relative charges on working class income have been accomplished with weekly wages which are as 230 to 100." The report adds that this ratio of money earnings is more than two and one-fourth times as great as in England and Wales, and "makes possible a command of necessaries, conveniences, and minor luxuries of life that is both nominally and really greater than that enjoyed by the corresponding class in that country. The report notes that although the habit of spending is greater in American than in England, and although the American is naturally more extravagant and great wastefulness often results, it is a fact that those who desire to exercise a strength of will and foresight can save more easily in the United States than in England because of the larger income. In the matter of hours the skilled workers in the building trades in America have the advantage of about six hours weekly compared to the English, and the unskilled have an advantage of about 3¾ hours.

A Trade School Which Suits All

A trade-school which has the commendation of employers, trade unionists, and educational experts is worth more than ordinary attention, for it is a phenomenon all too rare.

When David Ranken, Jr., deeded over to the David Ranken, Jr., School of Mechanical Trades the whole of his large fortune, exceeding $3,000,000, he then and there endowed it with the freedom which characterizes it, for ideas can always be carried out if there is no concern as to where the money is to come from—a hampering, even crippling consideration which confronts nearly every institution and individual. Many of the trade-schools opposed by trade-unionists are not efficient; they profess to turn out a good plumber in three months. The Ranken School, however, trains boys long and carefully and raises rather than lowers any standard of trade workmanship. But these "three months schools" have not freedom of action; they must be self-supporting on a low tuition rate. At the Ranken School the per capita cost in the day school during 1909-10 was $226.40, and the tuition receipts were but thirty dollars per day. Lewis Gustafson, the superintendent, seems to have no idea that the per capita cost of the school will decrease. It is likely that the self-supporting or money-making trade school will pass, and that the growing general belief in the value of trade education will manifest itself by further endowments from philanthropists and in the establishment and maintenance of trade schools as a part of public education.

Shall Parenthood be Revived?

Parental authority seems almost a thing of the past. That kind of authority which was stern, repressive and cruel in its exactions, we may well relegate to the past while we regret that any of it has come down to the present. But there is a divine prerogative invested in parenthood, a right to headship and control in the sphere of the family life that belongs to all times and is essential to the perpetuity of family, social and national life. In the atmosphere of our modern age this invested right is quite overlooked or has been transfered to the children. That there is need for a wholesome return to some adequate parental control in the home is becoming more and more apparent. Such a setting forth of conditions as is presented in the report of the vice commission is enough to create, not alone surprise and alarm, but to compel a new regime of authority from the source where properly it has been placed. Many of the present-day evils are being treated from a remedial standpoint rather than from a preventive one. It is safe to say that the great majority of wrong-doers have become habituated to evil from a lack of proper guidance and control at the proper time. A child cannot be allowed to have its own way, ignore the rules and wishes of the household, and do as it pleases during the formative period of growth, without being a candidate for every sort of evil later on. To come out of a respectable home will be of little advantage to a boy or girl, if in that home they have never learned obedience to right and worthy conduct. The rules of the school-room, the influences of the Sunday-school and the church, or the recognized standards of social proprieties, will have little meaning or force to impetuous childhood which has been trained at home to trample upon that authority which is closest allied to the laws of God. The result of attempting to correct, by legal restraint or reform efforts, the lawless tendencies of young men and women who have been nursed into disobedience is both disappointing and sad enough to be heart breaking. It would be supremely better for our modern home discipline to become even puritanical and severe than to have, as we do today, such a vast throng of splendid youths going the highways of vice and shame, with no moral or legal restraint strong enough to turn them back because their divinely appointed guardians and teachers have failed in their duty. The only safeguard for sturdy character for the young people of another generation lies with the fathers and mothers of the present.

Shall the Day's Work Afford a Living?

"The family as a social unit takes us back into shadows beyond where history begins; the town carries with it a thousand written memories of walled boroughs, county markets and communes, where self-government had its beginnings. But the mill," writes Paul U. Kellogg in The Survey, "with its acres of tracks and sheds, its continuous operation, its intricate plan of discipline, of interlocking processes, of insistent demands upon human nature, is a newer institution. Factory production is less than two centuries old. The power transmission through which the modern plant with its thousands of workmen has expanded and developed, is scarcely as many generations old. Electrically charged wires have become the binding nervous cords of industrial mechanism well within the memory of living men.

"Has the development and equipment of the family and the town, the two older social institutions, kept pace with mechanical invention? Have they held their own against the mill? Is the balance of life and work preserved? Or have we, in the industrial town of twentieth century America, not a 'deserted village' such as Goldsmith lamented in eighteenth century England, but a more serious, antithetical problem in an overcrowded, overwrought aggregate of households. The query is not, shall 'every rood of ground maintain its man,' but, shall the day's work afford an adequate basis for American livelihood?"

The Christian World

A Page for Interdenominational Acquaintance.

United Brethren

The Country Church and Its Minister.

The country church and the country preacher have been weighed and found wanting by not a few who think they understand the needs of the present generation of farmers. No institution that lives in the hearts of the people will be destroyed by criticism. Those who point out its faults will only add to its strength. But of course the improvement of the country church and the increase of the country ministry in efficiency will come through the efforts of those who have ideals for both and who expect both to realize these ideals. A writer in *The Religious Telescope* gives utterance to this prophecy:

The country church must be conserved. Shall a man-made metropolis thrive upon the dying embers of a God-made habitation? Never! The country community of the future will so far surpass the city, as a place in which to live, that the inhabitants of the metropolis will crave the fresh air of the country, the flowers of the field, the music of the feathered orchestra, the virtue of the country citizen, the sociability of the rural districts, and the spirituality of God's people. All this will come to pass—but how? By working toward the ideal. Where there is no vision the people perish. The ideal country community will be composed of the ideal church, the ideal school, ideal homes, ideal social conditions, and ideal citizens. Such a community will live in the hearts of its countrymen, and will die only when the nation ceases to be.

The ideal country church will have a complete organization, looking after every interest of its territory, socially, financially, and spiritually. The organization will have as its pastor an ideal man. He will be spiritual, intelligent, God-fearing, man-loving, and an ardent lover of nature. He will be interested in the physical, mental, financial and spiritual welfare of his people. He will receive a salary large enough to make a respectable living, to buy the best of books, and to attend the conferences and conventions where he should be present. The church-building will be strictly modern, affording every convenience necessary for the best development of the people under its care. The parsonage will have a world-wide influence.

The country church of the future will be the strong church of the nation. With all the modern conveniences, such as the telephone, rural delivery, interurban lines, electric and gas lights, consolidated schools, modern churches, strong preachers, and ideal social conditions, the country community will wield a power of which the world will take notice and God will abundantly bless.

Farmers will no longer move to the city after they have amassed a fortune, when such a community exists, but will reside on their farms, build tenant-houses and, if need be, take a short visit during the year to the city, as the landlords do in England. They will invest their money in their home church, and in other organizations for the purpose of developing the boys and girls into strong men and women for the glory of God and the world at large.

Unitarian

The Deeper Need.

In these days of programs for reform it may be worth while to be reminded that the preacher has something to do after he has set the world right with respect to child labor, the saloon, woman's rights, and the race question. There are longings of the human heart that temporal expedients will not satisfy. These longings must call for strong, clear words of hope. How this fact was brought home to one minister is related by the Rev. Robert C. Douthit in *The Christian Register*:

My soul was stirred within me by the tales of social injustice which I heard. I, too, would become, if need be, a martyr to the cause. Conditions must be changed, and that without delay! I should do my part to change them at whatever hazard. I should take down my dust-covered Karl Marx and Mill and Ely and Hillquitt and Henry George, and should proclaim the acceptable year of social regeneration. Economics should be my daily food and sociology my daily drink. I would preach sermons filled to the brim with vitriolic messages for the oppressors of the poor and healing balm for the oppressed.

My heart aflame with this social gospel, I went to the home of one of the factory workers. He would, perhaps, give me some pointers. But he had no complaint. He was saving money out of his slender pay and doing well. "Our boss," said he, pointing to the dining table,—"our boss has a heart as big as that table." But the light had gone out of the home with the death of his little boy. He wanted to know if I really believed that he would meet the lad again. Tears came unbidden as he said, "I would give anything if I could feel so sure of it as you are!"

A woman, farther on, a lifelong toiler with the needle, was thankful that the asthma did not keep her from sitting up to work. But she did want to know if it was really necessary to be baptized, as some of her neighbors sought to convince her. What an expression of relief passed over her face when I told her that baptism, in her case, would have no more to do with salvation than washing her face.

I found many places where the heart was sore, but my sociological message did not seem to be the one to heal the wound; rather it was faith in God and his loving purposes for all his children.

While I have not lost my desire to see social justice prevail, and shall continue to do my small part to that end, yet I find that in my own experience, at least, Henry George and Karl Marx are becoming dusty again as I try to meet the deeper needs of the village people with whom I come in daily contact.

Methodist

The Value of Public Worship.

Churches of every name call men together to worship God. There are millions of people who attend church regularly because their conscience would not allow them to be at ease if they remained away from the services of the church. Does it pay to use so much time for religious meetings? On the worth of social worship the *Northern Christian Advocate* (Chicago) has this to say:

Well, what about church-going? Have we a duty in the premises? Ought we to have a conscience in the matter?

Let us see. The church is organized religion. But should religion be organized? Is it not better, since religion is a thing of the spirit, to have our worship free and spontaneous without intervention of times and seasons and forms? Why can't a boy pray quite as well in bed as on his knees at the side of the bed? Why can't a man sing psalms in the woods or by the brook as well as in church or prayer-meeting? To be quite frank, a boy *could* pray as well one way as the other, but does he? A man *can* worship in one place as well as another, but does he? It is ever and always a question of results.

The church service is an evolution. If there were no church, men would organize one. Social worship, like social life generally, is a necessity of our nature. Man is just built that way. He would no more worship by himself than live by himself. And the duty of church-going arises from that fact.

No man liveth unto himself. For his own enrichment in all spiritual grace and power a man needs social worship; for the enrichment and increasing power of the church he must contribute to social worship. Where and when and how often he shall go are matters of detail. But go he must if we would vindicate his discipleship in a matter which is not at all personal to himself but which is bound up in the very fact of his discipleship.

A good citizen is not free to debate whether he will go to the polls where the life of the state is involved; because he is a citizen he must go or be blameworthy. The disciple neglects church-going at his peril. It might be a small matter that grace should die in him; but it is a matter of infinite moment that the life and power of the church should not be hindered and impaired by any fault of his.

Can Authority Change the facts of History?

Prince Max, younger brother of the King of Saxony, has recently made a trip to Rome. He went there by special invitation. The reason for the invitation was that he had written an article in which he declared that "the claim of infallibility was a modern invention which would have to be given up," that belief in purgatory, the immaculate conception of Mary, and the theory of the single bishop for all the church could not be traced back to the early church, and that the Crusades were expeditions of robbers, and that the popes had often been eaten up with lust of power rather than the passion for feeding the flock of Christ. The fathers of the church at Rome were alarmed by this attack on their cherished theories. Did they proceed to show that Prince Max was ignorant of the facts and needed instruction? One who is accustomed to study history would expect to correct errors by presenting the facts. What was actually done at Rome is told for us by *The Central Christian Advocate* (Kansas City):

Not a moment was lost. The journal was suppressed. Copies were bought up at any price and destroyed. Scarcely one is now in existence. As for Prince Max, he was sent for in hot haste. He reached Rome. He was prostrated before the pope's toe. He retracted all he had said. A great deal of advertising has been given the incident by Catholic organs. Our exchanges from Rome give much space to it. And now after a fanfare of trumpets that Prince Max the scholar did not know what he was talking about, albeit he was not convinced by referring him to historical authorities, but to the major anathema and excommunication, he is sent back to his college a sadder and wiser (?), a humbler man. He has recanted.

Does any one for one moment think that he has recanted in earnest? If he has discovered that two and two make four, can a sweeping condemnation and bit of terrorizing make him really believe that two and two do not made four, that they make five or three?

We would like one of those priceless articles. But they have disappeared from off the face of the earth. Not the man but his opinions, his historical discoveries, have been, as it were, burned at the stake.

Thus goes it with Rome in this twentieth century.

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The Church and the Drunkard

Jesus lived with and for those who needed help. The drunkard is one of those who need help. No intelligent disciple doubts that if the Master were with us today he would go to the drunkard and bid the manhood in him assert its superiority to appetite. There are differences of opinion as to how the drunkard should be treated, and it is well that we do not all think the same things. Men who drink are not alike in physical and social heredity. They cannot, therefore, all be benefited by the same kind of treatment.

It is the business of the church to learn what science has to say of the effect of alcohol and to teach it to young and old. Superstitions die slowly. There are still living many who believe intoxicating drinks keep one cool in the summer and warm in the winter. There are those who cannot see how a man can have a good time unless he is drunk. We read every few weeks of an octogenarian, a nonagenarian, or a centenarian whose great age and unimpaired mental faculties are attributed to the use of whiskey or beer. Because vigorous races use intoxicating liquors it is illogically argued that it is drink that makes them vigorous. The church can aid the world to think clearly.

The power of custom can be used in behalf of the drunkard as well as against him. Abraham Lincoln gave this answer to those who said men will live and act for themselves: "Let me ask the man who could maintain this position most stiffly, what compensation he will accept to go to church some Sunday and sit during the sermon with his wife's bonnet upon his head? Not a trifle, I'll venture. And why not? There would be nothing irreligious in it, nothing immoral, nothing uncomfortable—then why not? Is it not because there would be something egregiously unfashionable in it? Then it is the influence of fashion; and what is fashion but the influence that other people's actions have on our actions—the strong inclination each of us feels to do as we see all our neighbors do? Nor is the influence of fashion confined to any particular thing or class of things; it is just as strong on one subject as another. Let us make it as unfashionable to withhold our names from the temperance cause as for husbands to wear their wives' bonnets to church, and instances will be just as rare in one case as the other."

The church has the privilege of teaching its members the value of law in promoting the welfare of the drunkard. The brewers of England are cursing Lloyd George for their loss of trade. And what has Mr. George done to make them lose trade? He has been the leader in making laws restricting the liquor business. The Rev. Joseph H. Croker, writing in *The Christian Register* says, "The ancient fallacy is constantly making the rounds of the press and platform: Man cannot be made good by law! But is not this the object of all legislation, to make people good in a large and general way? They are made good by statute just as they are made wise by law. In the one case government provides the means of education, and in the other it imposes restraints upon vice and creates incentives and opportunities of virtue. The state would be a pitiful failure could it not help people to be good, not by fiat, but by providing favorable conditions. And this is all that advocates of temperance laws have in mind. Both law and sentiment are needed. Law without public sentiment is like a machine without motive power; while mere public sentiment without some definite legal agency for its enforcement is as ineffective as powder burned in the open air."

But favorable conditions and scientific teaching on the effect of alcohol are not enough. Appetite drives men to get liquor at any cost of labor and social disapproval. They may know exactly what drinking is doing for them and that knowledge may have no power of restraint. What can be done for those whose appetite for strong drink is their distinguishing characteristic? Such men can be saved only by motives powerful enough to overcome appetite and it is the business of the church to give them right motives, to strengthen right impulses. One who reads "Twice-Born Men" is made aware that the gospel is the power of God unto salvation. The Salvation Army is able to point with pride to the sobriety of many whom its preaching of the Gospel of Hope has saved from drunkenness. A few churches are able to arouse the nobler ambitions of the victims of drink. Unfortunately, many churches have no word of power to speak to the weak-willed drunkard. If a church cannot impress its message powerfully upon the drunkard, is it not time to ask whether it is really preaching it to any one? [Midweek Service, May 3. Luke 4:16-19; 7:36-50; I Cor. 6:9-11.] S. J.

A Time of Testing

It is becoming plain that the Disciples of Christ are today confronting the most favorable opportunity to make a constructive contribution to Christian union that has been theirs in a hundred years.

And this opportunity puts to the test in a most searching and revealing way the principles, the temper, the motives and the sincerity of our people.

So long as the ideal of Christian unity was indifferently regarded by the denominations there was left to the Disciples no course except to pursue an aggressive evangelistic method in building up churches simply Christian, which though appearing to others as constituting another denomination, would nevertheless be potent forces for unity in the day of opportunity.

Whether during the long period of unresponsiveness to the plea for unity the Disciples have so habituated themselves to their denominational status that they cannot now bear an effective testimony to their ideal is the question which, it is believed, will be answered in the next decade.

In very practical and very candid terms the test is being applied to us in such searching questions as the following:

Are the Disciples more ready for Christian union than other religious bodies?

Are the Disciples bound down to denominational practices and traditions, to a human creed—albeit unwritten—, to their own private interpretation of the Scripture, in such a way as to render them a further complication of the union problem instead of a potent factor in the solution of it?

Have the Disciples developed an institutional life which stimulates the same sectarian prejudices as flourish in all denominations, reënforced by a not undeserved pride in the marvelous growth of their body?

Do the men of light and leading, the officials of the various societies, for example, feel more sensitive in the matter of their adjustment to the "denominational" consciousness of the Disciples than to the great ideals of unity which the Disciples were born to promote?

And, finally, has there grown up within our borders a press with established interests dependent upon the continuance of the Disciples as a denomination, a press which, lacking the world-view, feels—subconsciously, perhaps—that its very life is threatened by any movement on the part of Disciple churches to actually practice Christian union?

These are some of the questions which are pushing their way to the front of the most discerning and sensitive minds among us, and not among ourselves alone, but among other communions many of whose leaders have been watching the Disciples' growth and studying their temper for many years.

What the final issue of such questions as these will be The Christian Century has no doubt. It is unthinkable that the main body of our people will fall back into the sectarian pit from which they have been digged. Our ultimate testimony to Christendom will be in harmony with Thomas Campbell's declaration and address and with the ideal which has inspired us since 1809.

* * *

However, it may be expected that before these issues are defin-

itively determined, there will be contradictory and confused voices in the presence of the open door of opportunity which the Disciples confront.

The chance to actually practice Christian union will strike panic to the souls of some who have adjusted themselves to the Disciples as a strong, growing, respectable member of the family of denominations, with a denominational integrity of their own to maintain—like all the others. Such persons will do all in their power to hinder the realization of our ideal.

We may refer to two outstanding instances of this obstructionist attitude toward the practice of unity. They are found in two well-known newspapers of the brotherhood.

The Christian Standard, hearing that there were strong sentiments among Disciple missionaries on the foreign field favorable to the actual practice of Christian union within the Church of Christ, and hearing also that at a certain conference in India in which Disciple representatives participated a tentative plan for the partial realization of our ideal of unity was adopted, to be submitted to the churches and missions interested, wrote an ingenious editorial calculated to embarrass the two leading foreign missionary societies of the brotherhood.

This editorial called upon these missionary agencies to arise and explain that their missionaries held no such sentiment and could be relied upon not to practice Christian union on the foreign field, however imperative the occasion might seem to be. The Standard left no doubt in the minds of its readers that failure on the part of these two societies to speak out, giving satisfactory explanations, would result in the use of its influence to inhibit the sending of funds to the treasuries of these societies.

On another page will be found the response of these two societies. To readers of The Christian Century there is no occasion to discuss the contents of this statement. It does but make more clear the situation described in these columns in several recent issues.

Our concern at this moment is with the sorry fact that these societies felt compelled to make any statement at all, unless it should have been a glad announcement that at last the day had dawned for which the Disciples long had prayed.

The incident is cited here as an illustration of the paradoxical situation in which the Disciples find themselves: having pleaded for Christian union a full hundred years, and now standing at an open door of opportunity for practicing it, they feel the surly hand of a vested interest laid upon their shoulder and holding them back.

* * *

The other instance illustrating the same paradox is found in the attitude of The Christian Evangelist toward a concrete case of proposed union between a church of Disciples and a neighboring Congregational church.

An inquiry concerning methods of procedure addressed to The Christian Century by the Disciple pastor had drawn from this paper two articles of encouragement and counsel.

This counsel was based on no first hand knowledge of the facts, but on the statements made by the inquiring pastor in his letter. It is not impossible that in his enthusiasm for unity he did not fully estimate the forces that would oppose any such action, both in his own congregation and that of the Congregationalists. But we had no right to assume the conditions other than as described, namely, that two congregations in the same community desired to unite and had good and sufficient reasons therefor.

How now could they unite?

The Christian Century pointed out that union between Disciples and Congregationalists was desirable, feasable and would be highly significant. We did not believe that any vital thing stood in the way of union provided both bodies—or, in this case, both congregations—really desired it. A way was pointed out by which union might be consummated without trespassing upon the consciences of either group.

That this is the true way for Disciples of Christ to talk, The Christian Century believes. That Thomas Campbell believed there was absolutely no good or vital reason why even the churches of his day should be divided, is a fact of history. That the apparent excuses for division have greatly diminished since his day nobody will dispute.

Therefore this paper minimized differences and encouraged action.

The Christian Evangelist, apparently fearing lest some attempt at practicing Christian union between the two churches would actually be made, printed an editorial unique in the literature of the Disciples. It was entitled "Christian Unity in Fairyland."

The whole matter was treated as a joke. Disciples and Congregationalists, it said, have deep-set prejudices and convictions making union impossible until these hindrances are removed. The counsel of The Christian Century was characterized as a fairy dream, "formulated in the upper air."

But if any one should attempt to bring this theory of union down out of the air and treat it as a practicable thing, he would find himself running against some very stubborn facts and certain old-fashioned consciences, which somehow cannot be manipulated by finespun theories.

The Christian Evangelist then proceeded to mention six or seven "snags" that stand in the way of the union of these two congregations and asked The Christian Century to try its hand at removing them out of the way. These questions—"snags"— it is our purpose to consider in another issue. We are interested now not in defending our counsel given to the inquirer but in calling attention to the startling difference between the tone of voice in which the Christian Evangelist speaks of unity when confronted by a concrete chance to practice it and that in which, let us say, Thomas Campbell spoke of it.

Directly after the editorial appeared in The Evangelist the inquiring pastor sent a note to its editors, asking them to give their advice as The Christian Century had done, showing him "how to deal with the situation so as to make our plea for union effective."

Here now was a chance for The Christian Evangelist to grapple the union problem close to the ground. We should hear no fairy story now, but good, hard, practicable counsel opening the way to speedy and enduring union.

Much to the surprise of every one who had read the criticism of The Christian Century's treatment of the matter, The Christian Evangelist sets the union of these two congregations farther away than fairy land. It magnifies obstacles and discourages action. It assumes that both Disciples and Congregationalists have a wide assortment of "conscientious convictions" which stand in the way of union. "Chief among them is baptism, both as respects its form and symbolical significance, and its proper subjects."

"We cannot sacrifice conscience for union," it says.

No one would dream that he was reading a paper published by the Disciples of Christ whose passion is for union, who declare division a sin, who believe the supreme desire of Christ is that his followers may be one, and whose essential message has ever been that the things that divide the church are not matters of conscience at all.

One cannot help asking the questions at the beginning of this article as he reads The Christian Evangelist's counsel to a pastor face to face with what is persumably a typical case for the application of the Disciple principles.

The Christian Evangelist's answer wholly lacks the Disciples' insight.

It is just such an answer as any good sectarian paper might give today. Indeed we know of some papers not published by Disciples that would speak a bigger word than our contemporary of St. Louis uttered in this case.

The essential sectarian implication of the proposal for a union Bible class to study *for a year!* the questions: (1) What is the New Testament confession of faith which should in all cases precede baptism? (2) How does faith in Christ express itself in relation to membership in Christ's church? (3) By what names should Christ's church be called? is apparent to anyone.

Is this all the Disciples have to say? Are such questions the big questions that underlie unity? Must serious-minded Christians stay apart until they have spent a year threshing out old straw like this?

Does The Christian Evangelist want union? Is it ready for union? Is it not, rather, surprised and confused—and judged, too,—when it stands face to face with an opportunity to practice the thing for which it has so long and eloquently pleaded?

These questions would not be allowed to leave our pen were it not for the cautionary, inhibitive words with which it closes its article, advising this pastor and his church not to practice Christian union with the Congregationalists until their course could be approved by the whole brotherhood!

Are these the dimensions of the sectarian pocket into which the Disciples' movement for unity has been put away in the very day of its opportunity?

Teaching Nuggets

Prejudice blinds us to our highest privileges.

Following Him is finding him in all his fulness.

All great leaders have had to learn to be followers.

"Come and you will see" is the best pedagogy known.

The best way to pray, "Abide with me," is to stay in his ways.

No sincere disciple was ever willing to be a solitary disciple.

A Card Relating to Union in Mission Work in India.

[See Editorial on Page 6]

Two years ago a conference in the interest of Christian union was held in Jubbulpore, India. Seven or eight religious bodies were represented in that conference. It was believed by most of the delegates that in order to effect a union of all the Christian forces in India the converts of the different Missions must be freely accepted by all. The delegates representing religious bodies practicing affusion urged that the Missions practicing immersion should consent to accept their converts without any question as to baptism. This our missionaries in India (or in any other field) have not done.

The basis of union proposed at the Jubbulpore Conference was not satisfactory to our missionaries and was referred back to its authors for modification. The whole matter will be considered again at a conference to be held in August of the current year. Meanwhile, all the Missions continue to observe the ordinances as they have been doing from the beginning. Mr. Rains has been in India recently and has discussed the situation with our missionaries and approves their action in not accepting the basis of union proposed by the Conference.

The brethren should know that the situation in India is very different from what it is in America. Here, if members of immersionist or non-immersionist churches move from one part of the country to another, they can easily find church homes of their own kind; but in India where there is only one Mission in one town or district this is not the case. It often happens that those who conscientiously believe that they have been scripturally baptized and are refused admittance into immersionist churches lose their interest in Christianity and go back to heathenism and are lost. It is affirmed that in some mission centers more have been lost to Christianity from this cause than have been won by the missionaries there from paganism. It is the loss of so many, who are only babes in Christ, that troubles the missionaries and makes them wish that some solution for the problem could be found. They have to deal with a very difficult situation. This being the fact, it is not strange that they have been discussing it from all sides and in all its bearings.

The basis of union has been discussed by our missionaries but they have not entered into any agreement with the missionaries of other societies to receive the unimmersed. No unimmersed person has been received into any one of our mission churches in India, or elsewhere, and no agreement to do so has been made. No change will be made in the present practice of the Mission in India or elsewhere in foreign fields without the knowledge and approval of the Executive Committees.

MRS. ANNA R. ATWATER,
President.
MRS. M. E. HARLAN,
Secretary.
For the executive committee of the Christian Woman's Board of Missions.

A. MCLEAN,
President.
STEPHEN J. COREY,
Secretary.
For the executive committee of the Foreign Christian Missionary Society.

A Social Faith

In *The Student World* of April, 1911, there is an article on "Indian Nationalism and the Student Movement." The writer is Principal A. G. Fraser, Trinity College, Kandy, Ceylon. He tells the student volunteers what he thinks they ought to bring to India in order to prove their right to be missionaries. They must reckon with Indian nationalism. The people of India are discovering themselves. They have grasped firmly the idea of nationality and their enthusiasm for it is passionate. What can the missionary do for India at this time? Principal Fraser says:

Strive to get a social faith. In the words of Mazzini, "not that individual faith which creates martyrs but that social faith which is the parent of victory; the faith that arouses multitudes; faith in their own destiny, in their own mission and in the mission of the epoch; faith that combats and prays; faith that enlightens and bids men advance fearlessly in the ways of God and Humanity."

Do you believe in the honor and glory of India and China? Do you believe they will rise to the height that God has planned for them and that they will stand forth some day in the glory of their Saviour? If not, there is little use in your working with and for them. They believe in their future, and they are right. But if with them you can see a little of that coming glory, then study those masters of the social faith, the prophets of Israel. Take if you like as an introduction the Commentaries of Principal George Adam Smith; but study the prophets of Israel. They lived in just such times as we now live in, in the East, and their message is essentially part of ours.

"Loose Them and Let Them Go!"

[The statement from the Foreign Society and the Christian Woman's Board of Missions found on this page was called forth by a peremptory demand of the Christian Standard for an explanation of the sentiments of many missionaries with reference to the practice of Christian unity on the foreign field. In the Standard of April 15, Claris Yeuell contributes a startlingly frank and penetrating stricture on the Standard's own editorial. It should be read in connection with the Societies' statement and so is reproduced here.—The Editors.]

"A PLACE FOR EXPLANATION."

CLARIS YEUELL.

The editorial of March 25, headed as above, deals with a live theme. To me it seems, though, to be treated in a dead spirit. Lively it may be, but not alive. A queer combination of backwoods belligerency and high church hauteur. It deals with a large problem in a small spirit. It lacks even the metropolitan mind in handling a question of broad bearings. It is provincial, if not pharisaical. Its spirit is not Christian, in any but the narrowest sense. It needs feeling, sympathy and soul.

Dr. Johann Warneck, of Sumatra, during a discussion at the Edinburgh World's Missionary Conference, declared that heathenism is materialistic.

It has lost God; it is without God; it is far from God. The animistic heathen are slaves of fear. We missionaries observe in missionary work at the present time the greatest wonder that exists in the world, except the incarnation of God in the person of his Son. It is the conversion of men hitherto seeking only the lowest things of the earthly life, men to whom the first message of the gospel sounds ridiculous and absurd, men who, though they are cannibals and wicked, do not admit that they have done any sin or wrong. This is what makes the missionary task so dear, so great—to see how the gospel of Christ brings absolutely new forces to bear upon these earthly minded people. I saw in Sumatra, among the wild Battak tribes, that the preaching of the gospel really delivered these poor slaves from their fear; that they became free, joyful, thankful men. Then I saw that they experienced in their sinful life the presence of the living, almighty, loving God; that they came into a real, deep communion with our Father in heaven. The reality of this communion is proved by their living faith, which often makes us ashamed, and likewise by the sincerity of their prayers. In connection with this communion they learn to fight against their sins and the national vices.

Surely it is not the purpose of the plea of the disciples to refuse Christian recognition to such transformed heathenism as is here portrayed. These Sumatrans are certainly Christians. They have the divine nature, and, in a sense that we know nothing of in Christendom, they have been born of the Spirit. In all truth outside of technical considerations, they are regenerated. They have submitted in all good faith, and with an intensity of devotion altogether foreign to us, to what they have been taught is baptism—they are not unbaptized, only in the most literalistic and legalistic sense. In God's sight I have no hesitation in averring they are baptized, and who will dare deny? And yet, virtually we are to treat them as though they are the veriest heathen, if there is any logic to the contentions of this article.

Let me say regarding the questions submitted to our various interests, that, if any of our brethren think that any of our missionaries are teaching and practicing the plea among the heathen in any formal or proscriptive sense, as it is sometimes, and too frequently, done at home, they are grievously deluded, and might as well, without any more ado, withdraw all support from the societies or other agencies through which they work. There may be some visionaries (and they are men without vision in any true sense), representing mainly our non-coöperating brethren, who try to because they do not know any better, and their work, at its best, as is well known, amounts to very little. But among the heathen, whatever may have been their attitude at home and no matter what body they represent, missionaries soon forget their isms, even their "our-plea" isms, and all are Christians to them who name the name of Christ and depart from iniquity. The heathen field is more a place for expansion and application than for explanation. Conditions rather than theories guide the misisonaries, and I, for one, say, "Loose them and let them go."

Paulding, Ohio.

Lose not the sense of wonder as you go through life, for wonder is a token of the Christ-commended childlike heart. Under the surface is much wealth that God has hidden for your seeking. There is ever a deeper meaning in common things, had you but eyes to see and hearts to understand.—Hilton Jones.

Prohibition in a College Town

BY MARY H. KROUT.

For more than sixty years the town of Crawfordsville, Ind., has never been without its saloons. In the early days these places had their regular customers—perfectly respectable people, many of them, both amongst the town residents and the farming class. As time passed, public sentiment began to condemn the licensed sale of spirits. The saloons still had a profitable patronage, but it was no longer respectable to be seen entering them. The customers narrowed down to the reckless and hardened, or to those who came and went by the back door.

From a rural hamlet the town became a small railroad centre and manufactories sprang up. These two sources recruited the saloons, which still flourished, and to these patrons were added the more unsuccessful of the farmers.

The town has been the seat of Wabash College for some seventy years. Several successful and well-known authors have given it some degree of celebrity as a literary centre. But notwithstanding this the saloon held its own in spite of the long continued efforts of the more intelligent and moral element to abolish it.

In 1909 the temperance people, irrespective of politics secured the enactment of a law that made it possible for the majority in each county to decide whether the saloon should continue or go.

Voted Dry.

To the surprise of everybody almost every county in the state voted "dry," Montgomery county, of which Crawfordsville was the seat, amongst them. The proprietors of the saloons were allowed to continue until their license expired, and it narrowed the trade until but one remained, where could be studied all the salient features of the traffic. Finally this, too, ceased to exist, and Crawfordsville became a prohibition town.

The beneficial effects made themselves felt almost immediately. For one thing, the crowds of drunken loafers that lounged about the saloons which have always been on the best streets, melted away; there were fewer arrests for disorderly conduct, fewer prisoners in the county jail. The dry-goods stores, groceries and hardware stores got the money that had gone into the till of the saloon-keeper. Children in the public schools that had come poorly clad, in patched and ragged shoes and clothing, began to be well-dressed, to hold up their heads for their fathers were no longer drunken.

Beneficial Effects.

The manufacturers, without an exception have testified that the effects of shutting up the saloons have been beneficial beyond anything they could have expected. Among their employes, as always happens, were those who frequently spent Saturday night and Sunday drinking. Monday morning found them practically disabled. Often it was the middle of the week before they were in normal physical condition.

In their families the children were half-starved and the mothers and daughters eked out the income, which would have given them a good living had the father been sober, by sewing and washing, and working in the factories. When the saloons went these men ceased to drink. They supported their families in comfort and even saved money. Men who had never been able to get ahead had a balance in the bank.

One dealer in hardware and agricultural implements said that in the past year he had sold $8,000 worth of farming implements, more than he had ever sold in any one year during all the time he had been in business in Crawfordsville. The money, formerly squandered in the saloon had been thus spent by farmers who, up to that time, had always been too poor to buy the implements needed to cultivate their land. This, of course, meant better farming, larger crops and larger profits, the farmer's family sharing in his prosperity.

A Reformed Expressman.

There is in the town a young man engaged in the transfer and express business. Energetic, reliable and prompt, he built up a good business. But at times he drank heavily. At such crises he became almost a raving maniac, and was finally sent to the Hospital for the Insane in Indianapolis. Again and again he pulled himself together, and after losing all he had, built up his business, but only to have it swept away. While he was in the Insane Hospital the local option law went into effect and when he was sent home cured, there were no saloons to tempt him. He went to work again, got a little money, bought a poor half-starved horse and a ram-shackle wagon. Within a year he has been able to get a good wagon, and now owns two horses.

There have been, as goes without saying, violations of the law against selling liquor without license,—"blind tigers" and "bootlegging." But these have not been numerous. The risk has been too great. The mere inconvenience in getting liquor secretly has been a great factor in keeping men sober who never hesitated when the saloon doors stood open on every thoroughfare.

Few had the time or the money to go to the towns where the saloons were still running wide open—Indianapolis, Lafayette, Terre Haute and elsewhere.

What a Resident Says.

One of the most tireless, fearless and indefatigable workers in the temperance crusade has been Dr. George L. Mackintosh, president of Wabash College. He says that college discipline has never been so easy to maintain as within the past year; with a marked advance in studiousness and good conduct amongst the students. While they have come from the better families, it would have been impossible not to find some few in an attendance of nearly four hundred, disposed to patronize the saloon if it could be made safe and easy, and these, in their influence and example have been a menace to others. The saloon abolished, this serious difficulty has been abolished with it.

It is not to be supposed that the whiskey interests of the state have watched these tremendous inroads upon their profits without an effort to recover the ground they have lost. They have helped the illegal traffic in all ways that they could, but this has been a petty business compared to the enormous revenue from thousands of saloons. An individual struggle was hopeless. But last autumn a legislature was to be elected with power to abrogate or amend the law that has been so disastrous to their prosperity. There is no doubt that every man on every ticket was known to the brewers and distillers, with the price of those who could be bought, and they poured thousands of dollars into the state and elected their tools. The Democratic party in its platform pledged itself specially to revise the law that had been enacted with such labor, and which had been indorsed throughout nearly the whole of the state by a majority of the voters. The liquor men kept a strong lobby at the capital during the entire session—limited, fortunately, in Indiana to six weeks, and they worked with insolent boldness, their agents going in upon the very floor and whipping their creatures into obedience. The point at issue was that, instead of an entire county constituting the electoral unit, the units should be decreased in size and increased as to numbers. In other words, there should be an election in every township, instead of a single decisive election for the county. This entailed upon the tax payers a heavy cost, and in the elections just held, while the "Drys" are still in the ascendancy in some places where they succeeded a year ago; in others the saloon has been restored with all its attendant evils.

A Warm Campaign.

The campaign in Crawfordsville, which emphasized its "No" of a year ago, has been typical of the struggle that has gone on everywhere. The forces of the "Drys" were thoroughly organized. They had the facts and figures of one year's experiment in prohibition at their command as an unanswerable argument in favor of keeping the saloons shut. It was an immense advantage.

The lines have been sharply drawn. On one side lined up the schools, the churches, and better class of people. On the other, were the saloon men, their patrons and a few politicians who suppressed their names.

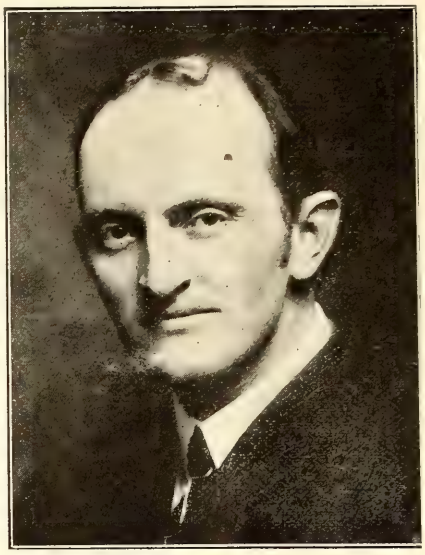
The last-mentioned secretiveness was characteristic of the "Wets." A suspicious "Business Men's League" floated the town with circulars, false and misleading in every statement, endeavoring to prove that the closing of the saloon had increased the tax through the prosecution of men illegally engaged in the liquor traffic. Not a name was signed to the document, and had they been they would have carried no weight. Every law-abiding citizen would have been ready to testify that the good achieved would have been cheap at the price. The fight was short and sharp, lasting only two weeks.

Meetings were held daily and were largely attended. The day before the election several thousand children from the public schools marched through the principal streets, each carrying a flag with drums beating, and such telling mottoes in evidence as "Vote for us until we can vote for ourselves." The children were formed into line and sent on their way, unaccompanied by their teachers. Thousands of people looked on from the curb-stones, and the moral effect was tremendous.

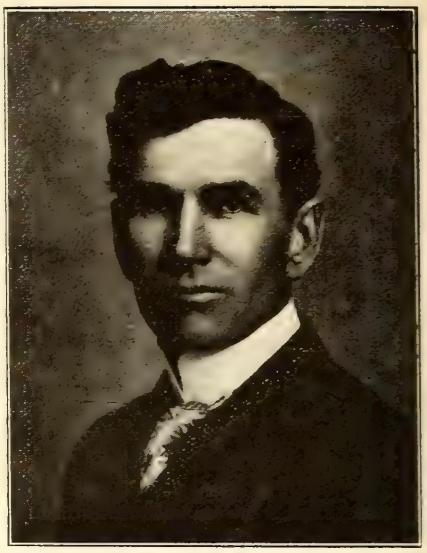
On election day women, young and old, served coffee and sandwiches in the neighborhood of the polling places. When the votes were counted—in spite of some mysterious difficulty with the voting machines in two precincts—the "Drys" once more were in the majority, and in Montgomery county, at least, the saloon is barred out for another two years.

To be calm when others about us are troubled; to dream dreams and yet not to be mastered by them; to think and yet not make thoughts an end; to meet triumph without pride and disaster without being embittered; to walk with the many and keep virtuous; to hold converse with the mighty and yet not lose the common touch; to be influenced neither by the criticism of foes nor the flattery of friends; to endeavor to be of service and helpfulness to others; to keep in mind the transitions of life's experiences; to love humanity and to trust in God—these are guideposts on the highway to happiness. A. T. FOWLER.

Rev. H. A. Denton.



Rev. E. F. Daugherty.



Rev. David H. Shields.

Disciples in Congress Assembled

Account of the Stimulating Program at Springfield, Ill.

Another Congress of the Disciples has come and gone, leaving behind it the same four deep impressions made by all previous congresses: that of great inspiration and broadening to those who attended, that of regret that so relatively few of the ministers and thoughtful laymen of the brotherhood were present, that of the immeasurable possibilities of progress involved in the Congress idea, and that of a firm resolve on the part of those who were in attendance to strive to make the next one more nearly representative of the great communion the Congress is designed to serve.

The attendance was, as usual, mostly from the state in which the sessions were held. Illinois ministers made up perhaps three-fourths of those present. Missouri, Indiana, Ohio and Kentucky were represented in the registration, while one delegate, Rev. H. A. Denton, came all the way from Troy, N. Y., to Springfield to participate in the giving and receiving of this annual feast.

Program's High Character.

No more stimulating program has ever been offered our Congress goers. Looked at in advance, there seemed to be a certain sameness of subject matter throughout the program—psychology and liberal Christianity were the dominant words—and many no doubt felt that these themes were rather remote and academic, discussed, as they were for the most part announced to be, by representatives of the academic world, professors in colleges and universities. The program would have drawn a larger attendance had it exhibited a wider variety of theme and dealt with some of the questions now burning in the souls of all Disciples of Christ.

But as actually rendered the program was full of variety and vitality. It dealt with live issues in the liveliest way and stimulated the best kind of discussion.

Papers on Education.

The opening papers of Tuesday evening by President Miner Lee Bates of Hiram College on "Schools of the Disciples of Christ" and Dean Charles M. Sharpe of the Missouri Bible College on "The Religious Need of Our State Universities" the present writer did not hear, but arriving next morning he did hear that both were splendidly conceived and heartily received. Mr. Bates started an analysis of educational conditions among the Disciples which, while yielding much valuable data, suggested also a method of approach to this vital problem of our people.

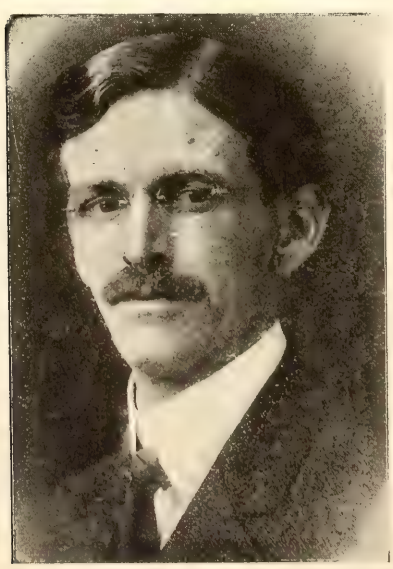
On Wednesday morning the "psychological" sessions began. Rev. E. F. Daugherty of Vincennes, Ind., read a paper on "Psychology and Biblical Interpretation." Mr. Daugherty began a long way back of his subject, tracing out his relation to the Congress in general and depreciating his fitness for the particular task assigned him. At first the hearers felt a bit resentful that so much time was taken in the "approach" to the subject, but afterward, in looking back over the complete address, one could see how the logical treatment was illuminated by the personal disclosures of the preface.

Biblical Phenomena Discussed.

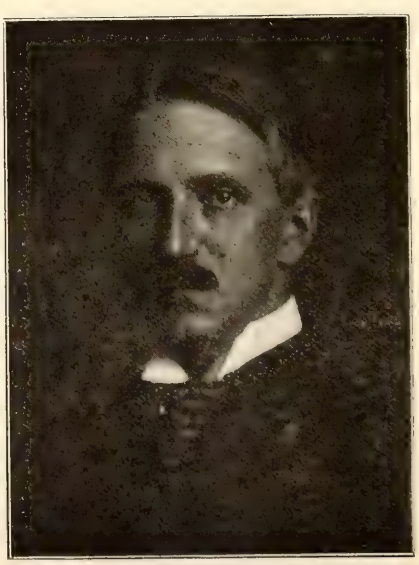
Various biblical phenomena belonging in the field of psychological interpretation were discussed helpfully by Mr. Daugherty and Mr. Denton, whose paper dealt with the same subject. Inspiration, vision, prophecy, the Holy Spirit, conversion, the gift of "tongues," miracles and the Christian character were considered by the papers. An interesting and typical paragraph showing the spirit and method of treatment is this quotation from Mr. Daugherty's paper in its treatment of the phenomenon of "tongues" in the early church:

"The Pentecostal manifestation [of tongues] may have had a psychological value in the merely sympathetic attitude of mind the auditors had for the messengers and the thing of which they testify on the occasion. Just as one today without an understanding of the French may be sympathetic toward the genius of Sarah Bernhardt. My interest in the 'divine Sarah' was psychological rather than philological, and though grasping only an occasional word in her lines I was not without appreciation of the pantomime. Why should it not have been so with tongues? As a phenomenon it passed, being of low value: its appeal today is entirely to those of mystical turn and ignorant condition. Psychological study may attain in time, is attaining, a better scientific appreciation of the things which have had supernatural explanation heretofore. I raise the simple query—whether a thing be natural or supernatural in popular acceptance—is its divineness invalidated by the point of view? I see God in the growth of the flowers. The wonder of Him and His work is no greater in a miracle, so-called, than in any natural phenomenon which is, in the last analysis, inexplicable."

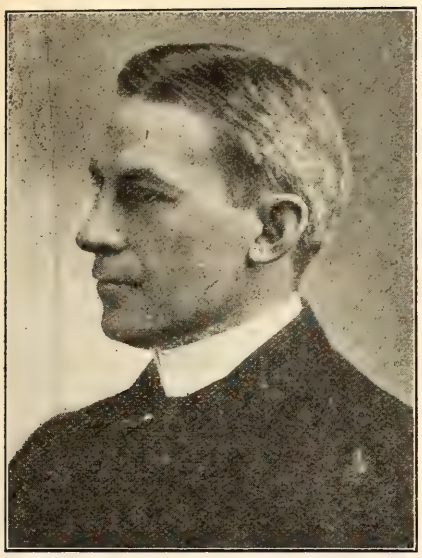
Mr. Denton's paper disavowed any affinity



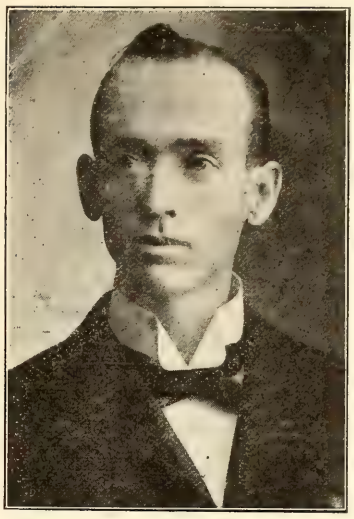
Professor Ernest H. Lindley.



Professor Edward C. Moore.



Professor Edward S. Ames.



Professor Charles M. Sharpe.

Rev. Truman E. Winter.

with any particular school of thought and asked to be judged as an original contribution. The author, however, as did also Mr. Daugherty, showed considerable sympathy for the pragmatic point of view.

The morning session prepared the mind of everybody for the highly interesting interpretation of the personality and teaching of Professor William James, which was given by Professor E. H. Lindley of Indiana University at the afternoon session. For an hour and three-quarters Dr. Lindley sketched the picturesque career of this most distinguished modern psychologist. When four o'clock came it was only because the special cars furnished by the Chamber of Commerce to take the visitors to Lincoln's tomb were announced as waiting, that the Congress consented to adjourn.

Popularizing a Technical Concept.

That evening Professor E. S. Ames of the University of Chicago read a paper on "Religion and the Social Consciousness." Except to those who have been trained in the processes and concepts by which modern psychology does its work, the statement in Professor Ames' recent book on religious psychology that "religion is a phase of the social consciousness" is likely to seem very thin and pale and totally inadequate. It was evidently Dr. Ames' purpose in writing his paper to clear up the meaning of the term and to show the thorough-going social character of religion. His paper was able and well received, though not wholly convincing to all his hearers. Rev. George A. Campbell, of Hannibal, Mo., voiced the feeling that a considerable portion of the religious life had not been brought into the purview of the paper. Others took part in an informing and appreciative discussion.

Thursday was liberal Christianity day. Professor Edward C. Moore of Harvard University presented an address in the forenoon on "Modern Thought and Religious Belief." He defined modern thought as originating in the philosophical revolution of Emmanuel Kant something over one hundred years ago. Kant's great discovery was that of the constructive activity of the mind in knowledge. That is to say, the mind does not simply receive truth from without; it constructs it. This discovery together with the insight into the evolutionary character of the world have given the modern man a universe vastly different from that of those who lived before Kant. Modern thought brings into a unitary system the three great magnitudes upon which we may reflect: God, Nature and man. The bearings of this fundamental thesis were brought out with matchless skill, vivacity and frankness. The evolutionary conception of the world was characterized as being far more thrillingly religious than the old-time static conception. At the close the questions showered themselves upon the speaker. Past the noon hour's call for dinner the entire gathering stayed, eager for the lucid replies with which he answered all inquiries. Miracles, inspiration, Christian union, the church and its ordinances, all were discussed in their relation to modern thought.

Liberal Christianity and Missions.

That evening Professor Moore related modern thought to Christian missions. He is chairman of the executive committee of the American Board of Commissioners and a member of the Continuation Committee of the Edinburgh Conference, so he spoke with deep insight into mission work and ideals as well as into the academic aspect of modern thought. It was a great message that he brought, contrasting the old and the new way of conceiving Christian missions and interpreting the equally if not more potent sanctions for missionary enterprise in liberal Christianity than in the older forms.

The visit of these two men—Professors Lindley and Moore—to the Congress brought great inspiration and blessing to all who heard them. Again and again the sentiment was heard that next year's Congress should procure them and set in motion such agencies of publicity as would bring out an attendance of five hundred or a thousand men.

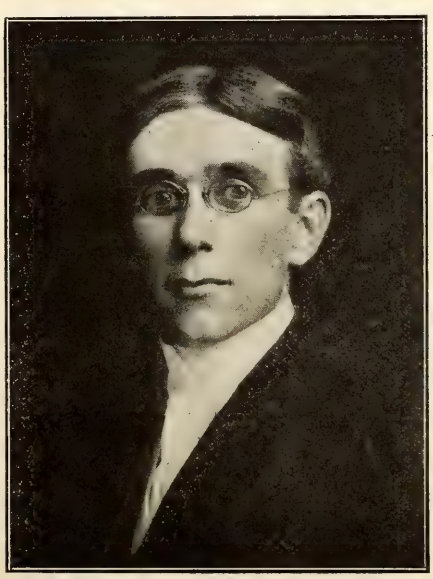
The papers by Rev. David H. Shields of Eureka, Ill., and Rev. T. E. Winter of Fulton, Mo., given on Thursday afternoon, were not heard by so large a company as they deserved. Perhaps the long concentration of attention given Professor Moore in the morning together with the great deposit of material for further thought left in the minds of the Congress by his address caused the attendants to go apart and talk in groups about the things they had heard. Both papers emphasized the importance of the church relating itself vitally to the changing order of the modern world.

Joint Congress With Baptists.

Two matters of action by the Congress must be mentioned. One of these was the acceptance of the invitation to participate with Baptists and Free Baptists triennially in a joint Congress, particularly in the gathering to be held in Atlantic City in November of this year. The Disciples will share equally with the two other bodies in the number of speakers on the program and bear their share of expense by providing for the transportation of their speakers to and from the place of meeting.

The other action taken was in selecting Kansas City as the place of meeting a year hence with Dean C. M. Sharpe, Columbia, Rev. C. M. Chilton, St. Joseph, and Rev. L. J. Marshall, Kansas City, as executive committee, charged with the responsibility of providing the program and making all arrangements for the Congress.

Springfield's hospitality was just perfect—that's all. The pastors—Golden, Burnham and Jenner—and their people enhanced their city's reputation as a delightful place in which to hold a Christian convocation of any sort.



Rev. J. C. Todd, Secretary.

Rev. C. H. Winders, President

The Convict

BY JAMES S. KIRTLEY.

"If you expect to get forgiveness from heaven you've got to do some forgiving yourself and there's no use to ask it of him, unless you ask it of everybody you have ever wronged."

Deacon Plant was putting it straight to the men in his Sunday-school class, at the Joliet penitentiary.

"The two things go together," continued the grand old man. "What do you say, men? Are these straight and fair propositions?"

Heads nodded approval and "yes" and "that's right" came, again and again, from that class of fifty men.

"A-a-a-amen," spoke out an unctious old fellow who claimed to have "got religion" when Evangelist Tucker held his three days' meetings at the penitentiary, five years before.

"What's the matter with that theory?" asked the deacon again.

"It's all right," thundered twenty or more men's voices.

Joe Webb's face had lost its usual sunny look and was fairly black with rage, as he sat directly in front of Plant.

"Then, am I to understand that you are ready to act on these principles?" Again nods and a multitudinous "yes" were the reply.

"I will never forgive that black-hearted devil who swore to a lie and sent me here," and Joe said it in a way that was conclusive.

"But you have to, Joe," said his teacher.

"Can't help it. Guess I'm a goner, then," and, by this time, the most popular convict, the most bright and witty man in those walls, was almost beside himself.

"Hold on, Joe, don't make a definite decision on that matter today. Think it over and let me know next Sunday."

Joe's face relaxed into a semblance of his genial, jolly, joking self, as he said. "All right; I'll see if I can improve my rhetoric by that time."

Next Sunday the deacon asked, "how is it Joe? Can you forgive, now?"

"Just the same. I'd like to boil Dan Nugent and make soap out of him. He has plenty of grease and we wouldn't need any lye" and his tongue lingered fondly on the word "lye."

After the class, Mr. Plant asked Joe for a talk and they were joined by George Vann, who also taught a class. The talk drew out all the facts of Joe's sad and singular case—his early life at Scranton, Pa., where he graduated at the high school, his four years at Rock City, where he won a good position as bookkeeper and assistant cashier in the bank, his marriage to Agnes Lyle, the accusation of stealing $3,000 and his conviction on the testimony of the cashier whom everybody called "honest Dan Nugent." The books had been tampered with and the handwriting was so much like his the case went against him. He felt confident Dan himself had stolen the money as he was cashier over Joe, but he could not prove it. It was a federal case and no mercy was shown.

Both Plant and Vann were convinced, by his straightforward manner, that Joe was telling the truth. Mr. Plant simply said, "I would hate to have such a task, Joe, but I don't see that there is anything else but to forgive him."

"Why?"

"Because you can't be forgiven yourself unless you forgive him."

"If he gets off free, while I suffer, it's more like the burglar prosecuting the man whose house he robbed."

"No, he's going to be punished."

"Who'll do it?"

"The one who says 'Vengeance belongs to me; I will recompense.'"

"I think I can do it more to my own satisfaction than he will."

"But, Joe, He knows exactly how to do it and you might not hand out just what is coming to him. Your heart might fail you and you would stop before you got through, or you might not stop at all."

"I'll promise to give him enough. Besides, if Dan should ask Him to forgive him, He might let the rascal off entirely."

"In that case," said Plant, he will compel Dan to make it right with you and besides He will make Dan punish himself more than you can punish him."

"Well I guess I can let it go at that. But Dan is going to be sore for a million years with the beating he will get. Suppose he won't repent?"

"Then," said the deacon, "he will catch it, good and plenty."

The two men were well pleased when Joe "gave Dan over," as he said, and was very happy. The logic of it seemed rational to Joe.

"Now, Joe," asked the deacon, in the class, next Sunday morning, "are you ready to forgive him?" And all were pleased with the positive way he answered, "I am."

From that time Joe was one of the happy converts. He even substituted as teacher, one Sunday when the deacon was sick. He specialized on the doctrine of forgiveness, made that a sort of hobby. It surprised a good many, for they knew Joe thought Dan had sent him there on false testimony and they knew he had been studying law, expecting to practice it, when he was free, and to send Dan there. He was only twenty-six.

Old Tim Sullivan said, "Joe you 'pear to think you and Godlemighty can clean up creation with yer fergivin' business. Guess you're lettin' 'em know at home, so as to git Dan off his guard, fer I've hyeard you say, many a time, 'at you's jes' keepin' your place in the pen warm fer Dan an' at you's studyin' law so's to be able to p'int out the road this way to Dan, when you git home."

But, the day Joe was released, he left with all the good will they had on hand for anybody. He took dinner with Mr. Plant and started for Rock City in time to reach home about dark, that beautiful October day. He had been gone four years, having made one year of credits for good behavior.

All kinds of emotions mingled in his bosom as he came in sight of the old place, joy at being free once more, shame at being considered a criminal, anger at the man who was the cause of the disgrace, gratitude that the superb little woman, whom he called wife, still believed in him, as did all her people and his people. It was with the greatest self-restraint that he could keep from going to Nugent and killing him.

His wife received him with as much pride and pleasure as if he were the hero of a hunting expedition to Africa. Mr. Magee, the pastor of the church, had been put in possession of all the facts by Plant and Vann, as well as by Joe's wife, and he was out the next morning to give him welcome home. He had his suspicions of Nugent, anyhow, in spite of his aggressive prominence in the church, and assured Joe of his confidence, as well as that of a lot of people. At once he was offered the position of head bookkeeper in the leading dry goods house of the town, whose owner was a special friend of Mr. Vann. While doing that work, he still lived in the suburbs at the home of Mr. Lyle and studied law at night with Henry Black, an old college friend of John Plant, son of the deacon.

Joe anticipated great embarrassment in going to church, but after the first Sunday, it was almost all gone, in spite of the staring looks of an occasional pair of eyes. The occasion of its disappearance rather distressed Joe. Dan was on hand and seemed to be well satisfied with himself till he caught sight of Joe, for it had never occurred to him that the ex-convict would face the people at church, any time, much less the first Sunday he was out.

Dan did not see Joe till he was by his side passing the collection basket. The effect upon him was like a shock of electricity. He looked as if the police were after him. Joe did not exactly pity him but he said to himself, "the work of vengeance is surely beginning." And then Joe smiled a real smile. "All I'll have to do will be to come to church and Dan will convict himself by being too scared to come at all, or to walk straight, if he gets up courage enogh to face me. This is pretty good. Something's doing, sure."

From that day, Joe never staid away from church, but he missed his guess on Dan, who rallied, faced him, with a forced smile, and said, "we are glad to see you, Joe."

Then came the fight. He could always make Dan wince by giving him a fixed stare and he got to enjoying it. "Yes, you lying hyprocrite," said Joe to him one Sunday morning, "you know, as well as I do, you are guilty and will some day be found out,"—no, Joe did not say it, but he came very near saying it.

Then he got disgusted with himself, for enjoying the diversion of torturing Dan. "This is not square, to take revenge out of the proper hands, when I've turned it over to Him. If I keep on fooling with it and interfering with His prerogative, He may give me some personal attentions I may not enjoy. He's got it in for Dan, all right. Guess I'll let up on him for a while."

It was just before he was to take his state examination to practice law and Mr. Black said to him, one day, "Joe, I have a letter from my old friend, John Plant, son of your Deacon Plant, who is assistant cashier in a Chicago bank. He heard from his father the story of Dan's rascality and was surprised and elated to find a deposit slip of his made out January 4, 1902, for $2,500.00. He thinks that may be part of the money he took from the bank, for it was about that time. Later it was checked out on a board of trade deal. I've suspected him for some time of crookedness in settling up the estate of Frank Watson."

Joe's heart jumped. He felt confident Black was on the right trail. "I'd give all my hopes to see him punished; but I forgot. I've turned that over to the One who said, 'Vengeance belongs to me: I will recompense.' But I hope it is only my sense of justice that that makes me anxious to do him good, by giving him inducements to stop that habit permanently. Still I don't want to interfere with the good work; so I'll try to keep out."

Mr. Black didn't tell Joe why he was gone to Chicago three days, but he was something of a detective, as well as a lawyer, a good combination, and he was pretty busy those three days. The evening of his return he phoned to Joe to come to the office the next morning at 10:30, instead of waiting till the afternoon, as usual.

"I think I've got the dots on Dannie," was Black's greeting as Joe entered. "He turned

as heartless a trick on Frank Watson's widow as he did for you. He'll be here in a few minutes. Keep still and watch me."

The way the blood rushed out of Dan's face and left it as white as a sheet at the sight of Black and Joe was tragical, but he regained his self control at once and tried to be very cordial with Joe. He knew Black suspected his honesty, in the case he had settled for his client, and never liked to be in his presence.

Joe knew that Black meant business, though he had not been taken into his plans. He watched. Developments came fast enough to suit the wishes of the most hasty. The sense of victory and of a consequent vindication tingled through every nerve of Joe's body. Yet at that moment, he had enough command of himself to remember his committment of the case to the One who said, "vengeance is mine." The old vindictiveness was on hand in sufficient force, but he actually began to pity the man who was taken in charge by the One who ultimately settles things right and gives each one what he is entitled to. If Joe had said those two passages to himself once, he had said them forty times a day—"If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses; vengeance belongeth unto me and I will repay." And, after quoting them to himself, he would say, "That's square talk. I'll keep still."

"Dan," said Black, "I've asked you to come in, in order to give you some information I have recently obtained, which confirms two things I have known for a long time. One is that you made away with four thousand dollars of the estate of Frank Watson, and the other is that you stole the money of the bank and had Joe convicted on false testimony. I have just come from Chicago with all the evidence I need to send you to the penitentiary. Friends and detectives have been working on the case and I have the evidence here in this pigeon hole. Joe knows nothing of what I have done and he has not seen this testimony. Before I go any further I want to ask him how many people know about your guilt."

"There is one Person," said Joe, "who saw him take the money and tamper with the books. I've turned the whole case, as far as I am concerned, over to Him. He has charge of it, with promise to recompense him."

"Well, is there no escape for Dan?"

"Yes, if he will confess and make reparation."

"To whom?"

"To every one wronged by him."

"Will you prosecute him?"

"No, it can be kept quiet, if he takes the right course."

"I want to tell you what that means," continued Black. "He must exonerate you, and pay back the money to the bank and to Frank's estate."

"Do you mean to say you won't prosecute him?"

"I will not."

Didn't you study law in the penitentiary in order to send him there?"

"I did."

"Why do you decline to prosecute him?"

"I promised that Person I wouldn't take the case out of His hands."

Dan had sat there thinking. He turned toward Joe, with a sudden flush of his face. "Do you say you don't want to send me to the penitentiary?"

"I do."

"Why not?"

"I've forgiven you and turned you over to that Person. Perhaps you can guess who He is."

The storm of remorse within Dan burst and he fell on the floor in agony of soul. "I'm going to the penitentiary. It would be heaven to be there and feel that I am being punished."

"No," said Joe, "not if I can help it."

That afternoon at the hastily-called meeting of the directors, Dan stated the case and asked to be prosecuted and sent up. Joe was called and he requested them to leave him alone. But Dan said it would be extreme cruelty to allow him to stay out of the penitentiary. It was a case for the federal court.

When he went to Joliet to serve his term, he bore a letter of introduction from Joe to his old teacher, Deacon Plant. The letter said, among other things, "honest, I did my best to keep him out, but he thought he never could be happy till he got just what I got. I commend him to your helpful kindness. Tell him not to be too hard with himself. I think you can fully trust him."

The first Sunday in the class, he asked the privilege of speaking. He said, "I am the man who sent Joe Webb here and now Joe has sent me here. I sent him by false testimony. He sent me by forgiving me and breaking my heart, till I felt it would be a relief to my conscience to come. All wanted to secure my pardon, but I want to live here long enough to show that I appreciate the heroic man, who brought me to myself, and Deacon Plant, who made that kind of a man of him."

A Little Catechism for Christians

By Amos R. Wells.

Question: How many denominations are there in the United States?

Answer: 186, according to latest census.

Ques. How many denominations were there in 1890?

Ans. 145, according to the census of that year.

Ques. How many denominations were disbanded in the interval?

Ans. Twelve.

Ques. How many were merged with other denominations?

Ans. Four.

Ques. How many wholly new denominations were added to the list?

Ans. Forty-eight.

Ques. Were there other additions to the denominations?

Ans. Yes; some denominations split in two.

Ques. How many Baptist denominations exist in the United States?

Ans. Sixteen.

Ques. How many Lutheran?

Ans. Thirty-four.

Ques. How many Methodist?

Ans. Fifteen.

Ques. How many Presbyterians?

Ans. Twelve.

Ques. What reason is given for the existence of these 186 denominations?

Ans. That each perpetuates a valuable principal and struggles for its acceptance.

Ques. Then each denomination at present lacks 185 valuable principles possessed respectively by the 185 other denominations?

Ans. M-a-y-b-e.

Ques. Any other reason?

Ans. That varying types of human minds naturally require different types of creed and forms of church government and worship.

Ques. Then there are 186 different types of human minds?

Ans. It would seem so.

Ques. Is this division of our Christian forces into 186 sundered camps a good thing?

Ans. Yes—for the devil.

MEANS TO AN END—Doctor: "Well, John, how are you today?" John: "Verra bad. I wish Providence 'ud 'ave mussy on me an' take me!" Wife: "'Ow can you expec' it to if you won't take the doctor's physic?"—The Continent.

Spring Twilight

Singing in the rain, robin?
Rippling out so fast
All thy flute-like notes, as if
This singing were thy last!

After sundown, too, robin?
Though the fields are dim,
And the trees grow dark and still,
Dripping from leaf and limb.

'Tis heart-broken music—
That sweet, faltering strain,—
Like a mingled memory,
Half ecstasy, half pain.

Surely thus to sing, robin,
Thou must have in sight
Beautiful skies behind the shower,
And dawn beyond the night.

Would thy faith were mine, robin!
Then, though night were long,
And its silent hours would melt
Their sorrow into song.

—Edward Rowland Sill.

A Little Nonsense

Strickland W. Gilliland, the humorist, goes about the country entertaining audiences. In one town Gilliland was met by the lyceum committee and asked what further arrangements he desired.

"Nothing, but a glass of water on the table," said the humorist.

"To drink?" asked one of the committee.

"Oh, no," said the funny man, "I do a high dive in the second act."—Human Life.

Now and then a childish slip of the tongue reveals to startled adults the true relative positions occupied by "grown-ups" and "growing-ups" in the child's mental world. Two women not in the same social set came together at a kindergarten party, and the richer woman rather patronizingly remarked:

"Perhaps you will permit me to say good-morning without a formal introduction. I do not know by what name to address you, but I have heard so often and so much of you as 'Annie's mamma.'"

"That's nothing," spoke up little Annie, recognizing and reasoning if not thoroughly understanding the speaker's tone. "You needn't feel so stuck-up about it. You're only Mary's aunt!"

"I can't stay long," said the chairman of the committee from the colored church. "I just came to see if yo' wouldn't join de mission band."

"Fo' de lan' sakes, honey," replied the old mammy, "doan' come to me! I can't even play a mouf organ."—Lippincott's.

A Kansas teacher struggling to indict a reluctant class into the mysteries of correct composition, wrote two test sentences on the blackboard, one wrong in syntax, the other containing a misstatement of fact. The sentences were: "The hen has three legs," and "Who done it?" No connection, of course, was supposed to exist between the two.

"Willie," said the teacher, calling upon an especially inattentive but bright scholar, "go to the blackboard and show where the fault lies in the sentences that I have just written."

Willie, evidently puzzled and studying hard upon the tangle, approached the board very deliberately, looked at it in steady silence for some moments, then seized the crayon and fell to work. To the teacher's blank consternation he wrote:

"The hen never done it. God done it."

The teacher sat down to catch her breath.

Indian Cradle Song

Swing thee low in thy cradle soft,
Deep in the dusky wood;
Swing thee low and swing aloft—
Sleep, as a papoose should;
For safe in your little birchen nest,
Quiet will come, and peace and rest,
If the little papoose is good.

The coyote howls on the prairie wild,
And the owlet hoots in the tree;
And the big moon shines on the little child
As it slumbers peacefully.
So swing thee high in thy little nest,
And swing thee low and take the rest
That the night wind brings to thee.

The father lies on the fragrant ground,
Dreaming of hunt and fight;
And the pine leaves rustle with mournful sound
All through the solemn night.
But the little papoose in his birchen nest
Is swinging low as he takes his rest,
Till the sun brings the morning light.

—Chicago Tribune.

We Go A'journeying.

BY GERTRUDE W. FIELDER.

It was a cold, blustering morning in March and as we gathered around the breakfast table, we children seemed to be as squally as the day.

"Dearie me," said mamma, "if we cannot have sunshine out of doors, all the more reason why we should have it indoors. Come now, let's go a'journeying. Ah! I spy a sunbeam in Margey's eyes. Margey, you may start first." (It is a game we all like.)

"I will go down our street and around the corner on to Main street," said Margey. "First, I come to the butcher-man's but I pass him by and go a'journeying on, next, I come to the baker-man's, I go in and buy something—it commences with B, everybody guess."

"Bread, of course," cried Richard, "now it's my turn."

"Not so fast, Richard, my boy," said papa. "Of what is bread made, Margey?"

"Flour," answered Margey.

"And of what is flour made?"

"Wheat."

"Correct. And in the western part of the United States are immense fields of wheat. When it is ripe it is cut down and threshed, taken to the mill and comes out white flour just as you have seen it when Jane makes bread. Now, Richard, you may start on your trip."

"I will go a'journeying to Mrs. Perkin's farm," said Richard, "and when I get there I will take a hoe and dig and dig and dig and then I'll fill up a basket with round, hard things all covered with dirt——and they commence with a P."

"Potatoes," said papa. "The potato, children, is purely an American vegetable and was first taken into Europe by Sir Walter Raleigh. When he left Virginia for England he took some potatoes with him and as they were something entirely new, he sent a sample to the Emperor of Germany, who ordered his gardener to plant them in the royal garden. When the little seed-balls formed, the gardener, supposing that was the part to be eaten, picked them, had them cooked and served to the Emperor. The Emperor was disgusted, as were his courtiers whom he had invited to taste the new and strange dish and the potatoes were ordered to be dug up and thrown away. The gardener obeyed and in so doing, disclosed the real potatoes. I guessed Richard's problem, it is my turn to go a'journeying. I will take a long trip, a sea voyage in fact and when I reach my journey's end, I find myself in Rio Janeiro, a seaport of Brazil. Who can tell me where Brazil is?"

"South America," cried Richard.

"But I do not stop in Rio Janeiro," went on papa, "I go outside the city where there are large plantations and here I see hundreds of negroes at work. What I am going to tell you about grows on bushes as tall as plum trees. The bark is of a grayish color, the leaves are glossy green, the flowers white and the berries dark red, very much resembling a cherry. The kernel is in two parts, each having a flat side. It is the work of the negroes to gather the kernels in deep baskets and lay them on large stones, where the grains are spread out to dry, after the red, juicy part is rubbed off. When it is dried it is put into large bags and sent to Rio to be shipped to all parts of the world."

"It's coffee, I knew it all the time," I said. "I 'spose I should have given the others a chance, but I was in a hurry 'cause I wanted to go on the same boat with you, papa, but I shall get off at Louisiana. I am going to visit a plantation too and watch the negroes at work. First, they cut down something, you'd guess right off if I told you what, and then strip off the top and the leaves. Then they cut this something into small pieces, tie it up in bundles and take it to the mill where it is crushed all up and the juice is boiled until it is white. Time to guess."

"Sugar!" exclaimed mamma. "And now I am going a'journeying away up in the northern part of the state of Vermont, and when I reach an old weather-beaten farm-house I am going straight to the shed to get out the ox-sled, then to the barn for the two brown-eyed oxen. Then I shall pile the sled with wooden pails and long wooden troughs. I drive slowly out of the farm-yard gate—pretty soon I come to another farm-house, here a merry group of girls and boys come running out and climb into the sled. Bye and bye we reach the woods and we drive in over the crisp snow which goes crunch, crunch, crunch under the wide, smooth runners of the sled.

"The sun has already begun to make his power felt, he has kissed the rugged trunks of the maple trees and has set the sweet sap mounting through every vein and tissue. Now we set the troughs in order at the foot of the trees, while the boys bore the holes in the tree trunks for the little spouts through which the juice must run. Very soon we hear the drip, drip, of the oozing sap as it trickles over the spout into the trough.

"While the troughs are slowly filling, the boys collect twigs and branches and make a fire, then a great iron kettle is slung over the fire on three poles and into this kettle goes a quantity of the sap which is boiled and comes out——" But just then the door opened and in walked Jane with a plateful of buckwheat cakes and a big pitcher of—— "Maple syrup, goody, goody," we all cried, even papa.

"I didn't know the syrup had arrived," said papa.

"It was a surprise kept for just such a morning as this," returned mamma.

"Your journey was the very bestest one of all, mamma," said Margey. "More syrup, papa, please."

The Junior Pulpit

BY "MARK WAYNE."

THE KEYS.

I have here three keys: a flat key to a Yale lock, an ordinary door key, and a clock key. These are not just bits of metal, but are really magicians, and they can do very wonderful things. This Yale key fits the door to my office down town. See, the door opens, not only into my office, but into the opportunities of the day's work, into association with my fellow workers, into the questions of business and the expectations of gain. Shall I not call this key, this magician that opens all the doors of usefulness, shall I not rightly call him Hope?

This larger rounded key comforts my weary homeward evening way. He cheers me when I am discouraged; when lonely, whispers of sweet companionship awaiting; when I fail, tells me of affection that fails not; when the sky is overcast and pavement wet, pictures a pleasant gratefire and spread supper table. And when I reach my day's and journey's end the key springs out to open all the wards of home, and welcome to the peace of the family circle. Shall I not call the name of this magician Love?

Last comes this rounded key with wide flat handle; used not to open doors but to wind the old clock on the stairs. Every night this genii winds the great main spring. I sleep, but the clock keeps guard through the long hours, never misses a second, and summons me at dawn to a day's new endeavor. Why, what would happen if also the clocks stopped? Home disarranged, business disorganized, traffic blocked. No man has a right to let his clock run down. For the magician of the clock I name Faith.

Look! My three keys are fastened to a key-ring, that I may not lose them. Christ is life's key-ring, holding in himself the keys of faith and hope and love. Lose him and you lose them; have him and you have them: to open the doors of opportunity; to bring to the fireside of affection; to wind the main springs of all life.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, APRIL 30.

Theme for the Day.—The True Communion.

Scripture.—The cup of blessing which we bless, is it not a communion of the body of Christ? seeing that we who are many are one loaf, one body.—I. Cor. 10:16, 17.

But a certain Samaritan, as he journeyed came where he was; and when he saw him he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine.—Luke 10:33, 34.

The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,—
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungering neighbor, and me.
—J. R. Lowell ("The Vision of Sir Launfal.")

Prayer.—Our Father who art in heaven, on this the day made sacred by so many inspiring events in the history of the faith, and most of all by the resurrection of our Saviour from the dead, we come to Thee with joy and confidence, for Thou hearest us always. Accept the offering of gratitude which we make to Thee. Fill our souls with love and purity, of kindness and Thyself. Restrain us from every wish and way, and direct our feet into the pathway of holiness and peace. For we ask in the name of our Lord. Amen.

MONDAY, MAY 1.

Theme for the Day.—The Pure in Heart.

Scripture.—Blessed are the pure in heart, for they shall see God.—Matt. 5:89.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is there happiness like theirs?
—Tennyson ("In Memoriam.")

Prayer.—Holy and righteous Father, Giver of life, and the Author of all our well-being, in the multitude of Thy tender mercies we find ourselves amazed and overwhelmed, for we have not merited the abundance of Thy favor. Yet in the life and work of our Lord we have seen Thy grace and mercy made manifest to all men, and we are brought very low in our sense of ill-desert before Thee. Yet we ask, most merciful Father, that Thou wilt pardon our offenses, and give to us in fuller measure the blessing of the pure heart, which brings us near to Thee. And may we see the shining of Thy face in our daily lives, and hereafter in the everlasting life. Amen.

TUESDAY, MAY 2.

Theme for the Day.—Sea Glimpses.

Scripture.—And I saw as it were a glassy sea mingled with fire; and them that came off victorious from the beast and from his image and from the number of his name, standing by the glassy sea, having harps of God.—Rev. 15:2.

Hence in seasons of calm weather,
Though inland far we be,
Our souls catch sight of that immortal sea,
Which brought us hither,
Can in a moment travel thither,
And see the children sport upon the shore,
And hear the mighty waters rolling evermore.
—Wordsworth ("Ode on Immortality.")

Prayer.—O Lord, our God, we wait for Thy blessing, without which all our lives are famished and unsatisfied. Thou hast loved us with an everlasting love, and called us into the covenants of Thy grace through faith in Jesus Christ our Lord. In his name, therefore, we beseech the favor of food and raiment, of health and happiness, and the privilege of working with Thee at the great tasks of the kingdom of God. Grant us this day the vision of the King in his beauty, and the sea of divine grace that rolls onward to the throne of God. We pray in the Saviour's name. Amen.

WEDNESDAY, MAY 3.

Theme for the Day.—A Message from Heaven.

Scripture.—The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jer. 31:3.

Give me some word to say for Thee,
I prayed. The world needs charity;
Its sorrows are so great to bear,
And men bow down 'neath loads of care.
Fain would I bring them some relief
And comfort for their hours of grief.
May I not tell them something? Go,
A voice replied, and let them know
Their Father loves them.
—Marianne Farningham ("Our Father Cares.")

Prayer.—Holy and righteous God, the Giver of good and the Preserver of our souls, we have hardly dared to trust the blessed news brought to us in Thy holy Word, for it seems far beyond the reach of thought that we should be called the sons of God. Yet so convincing is that message made to us in the life and teachings of our Saviour that we dare not doubt its truth. And when we look with fuller care into the volumes of divine record and of human experience, we are left in no uncertainty, for Thy love to us is everywhere made clear. Keep us ever in that love, we pray in Jesus' name. Amen.

THURSDAY, MAY 4.

Theme for the Day.—Conscience.

Scripture.—And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.—Acts 24:16.

Pray for us, for we trust we have a good conscience, in all things willing to live honestly.—Heb. 13:18.

These thoughts may startle well, but not astound
The virtuous mind, that ever walks attended
By a strong siding champion, conscience.
O welcome, pure-eyed Faith, white-handed Hope,
Thou hovering angel gilt with golden wings,
And thou, unblemished form of Chastity!
—John Milton ("Comus.")

Prayer.—We praise Thee, O God. We acknowledge Thee to be the Lord. To Thee all angels cry aloud in ceaseless adoration. To Thee cherubim and seraphim continually do cry, Holy, holy, holy. The goodly fellowship of the prophets praise Thee. The holy company of the apostles praise Thee. The martyrs of all the years lift up their voices to Thee. We would unite our praise with that of this vast throng, and confess Thy glory. Do Thou aid us to be worthy of such companionship, by the uplifting of our hearts to Thee, and by the right ordering of our lives in Thy sight. Give us minds that are set on the noblest things, and consciences void of offense toward God and man. We ask in Jesus' name. Amen.

FRIDAY, MAY 5.

Theme for the Day.—The Sufficiency of Christ.

Scripture.—And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly, therefore, I will rather glory in my infirmities, that the power of Christ may rest upon me.—II Cor. 12:9.

Christ! I am Christ's, and let the name suffice you,
Ay, for me, too, He greatly hath sufficed.
Lo, with no winning words I would entice you;
Paul has no honor and no friend but Christ.

Yes, through life, death, through sorrow and through sinning
He shall suffice me, for He hath sufficed;
Christ is the end, for Christ was the beginning,
Christ the beginning, for the end is Christ.
—F. W. H. Myers ("St. Paul.")

Prayer.—Our Father, we give Thee humble and hearty thanks for Thine infinite favor to us, for our daily comforts and well-being, for the means of grace and for the hope of glory. In the fulness of Thy provision for us we find every want supplied. But beyond all the daily blessings we receive, we praice Thee for our Saviour, Jesus Christ the Lord. In his name we ever come to Thee, and coming find Thee ready to receive. Accept our praise for the mercies of this day, and go with us in the days to come, until we see Thee face to face. For Christ's sake. Amen.

SATURDAY, MAY 6.

Theme for the Day.—God's Many Voices.

Scripture.—The voice of the Lord is upon the waters; the God of glory thundereth; the Lord is upon many waters.—Psa. 29:3.

And behold the glory of Israel came from the way of the east; and his voice was like a noise of many waters; and the earth shined with his glory.—Ezek. 43:2.

Not by one portal or one path alone
God's holy messages to men are known;
Waiting the glances of His awful eye,
Silver-winged seraphs do Him embassy,
And stars, interpreting His high behest,
Guide the lone foot, and glad the falling breast.
The rolling thunder and the raging sea
Speak the stern purpose of the Deity,
And storms beneath and rainbow hues above
Herald His anger and proclaim His love.

Prayer.—Our heavenly Father, the whole of creation speaks of Thy power and Thy goodness. There is no voice in all the universe, save that of the unthankful of the human race, that does not proclaim Thy praise. We would join in this great chorus of thanksgiving, and count ourselves among those grateful beings to whom the glory of God is an ever-present theme. Help us to learn more fully the happy secret of the world, and be able to tell it to all whose lives we can direct for good. Make this day worthy of us and of Thee, and may the week which comes to its close bear some good record of our lives to Thy presence. For Jesus' sake. Amen.

Avoid all anxious care, vexation, murmuring and melancholy, which darken thy soul and render thee unfit for the friendship of God. If thou dost perceive such feelings arising, turn gently away from them.—G. Tersteegen.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XIX. Isaiah of Jerusalem

May 7. Text for Special Study, Isa. 6.

QUESTIONS.

1. In what part of the nation did the earlier prophets perform their work?
2. What transfer of prophetic activity came in Isaiah's day?
3. Were there any prophets in northern Israel contemporary with Isaiah?
4. What reign formed the background of Isaiah's youth?
5. What two kings were contemporary at this time?
6. In what books is the reign of Uzziah described?
7. Which account, that of kings or that of Chronicles, is probably the more reliable? Why?
8. What calamity befell the king in his later years?
9. How was this explained by the Chronicles?
10. What is known of Isaiah's position in the social life of his age?
11. How long did the public work of Isaiah last?
12. What relation does the book of Isaiah bear to the work of the prophet?
13. Is it probable that the book contains some of the writings of other prophets than Isaiah?
14. Why is the sixth chapter to be regarded as the earliest?
15. What were the successive steps of Isaiah's summons to prophetic work?
16. How did Isaiah come to offer himself for the work of preaching?
17. How was he warned of the difficulty of his task?
18. What did Isaiah undertake in his work of prophet?
19. What four ideas did he emphasize?
20. How did he illustrate his messages?

1. THE DAYS OF ISAIAH.

With Hosea the prophetic voices of the Northern Kingdom ceased. Hitherto all the great prophets had belonged either to the nation as a whole, or to its northern part. Moses, Samuel and Nathan were national leaders in the broader sense. Ahijah, Elijah, Elisha, Amos and Hosea were all men of northern Israel.

But with Isaiah there came a transfer of prophetic activity from Israel to Judah. The northern preachers ceased for the kingdom of Israel came to its close in 721 B. C. and only Judah remained. Isaiah began his service as a messenger of God in 739 B. C. and was therefore a contemporary of Hosea. It may be that as a youth he heard some echoes of the preaching of Amos in Bethel. But the most important part of his work fell in the period following the fall of Samaria.

The long and prosperous reign of Uzziah (or Azariah) formed the background of Isaiah's youth. Both kingdoms, Israel and Judah, were prosperous. Jeroboam II in the north widened the bounderies of his rule from Hamath on the north to the Dead Sea on the south. Almost equally successful was Uzziah. He was the son of Amaziah and grandson of Joash. He found Judah at a low level of strength, and brought it up to the position of a great power, almost equal, for a brilliant moment to the neighboring and usually superior kingdom of Israel.

The account of Uzziah's reign given in the book of Second Kings is brief (2 Kings 15: 1-7), but the narrative of the Chronicler is much more elaborate (2 Chron. 26). The historical value of Chronicles is much below that of Kings, being written centuries later, and more likely to be influenced by tradition, especially of the priestly sort. But not unfrequently it adds features which are not improbable and which throw new light on the times.

Thus in reference to Uzziah the Chronicler tell us that he restored the part of Elath, on the Gulf of Akaba, to the possession of Judah; that he was successful in his raids of Philistine territory; that he beat back the Arabs and other tribes of the south; that he was a famous builder, adding much to the fortifications of Jerusalem, and erecting towers in other parts of his kingdom; that he was devoted to farming and stock rearing; and that he greatly increased the numbers, equipment and effectiveness of the army.

The event which clouded all his later years was his leprosy. This dreaded disease was regarded as the stroke of God, a punishment for sin. In Kings no effort is made to give a reason for this affliction. But the Chronicler, with his strong priestly trainings, gaves the reader to understand that the malady was due to the king's presumptious attempt to burn incense in the temple. By the days of the Chronicles the priestly law had so far developed as to forbid any performance of the rites by another than the priests. No recital was more likely to increase the reverence in which the priests were held than one of this sort, which made clear the fact that even a king could not intrude into the sacred domain of the priests.

That the king was a leper and as such was compelled to live in solitude, while his son, Jotham exercised the functions of government, was the chief item of political significance in the years when Isaiah was growing to manhood.

2. THE MAN ISAIAH.

The position of Isaiah in the social life of Jerusalem is not seated. It is merely recorded that he was the son of a certain Amoz. An effort has been made to relate him to the royal family of Judah, and all the circumstances point to a high and influential social position in the city. That he had no intention of devoting himself to prophetic activity seems clear. He was perhaps expecting to live the life of a courtier or diplomat. That he was a man of some wealth seems not unlikely. He was dowered with great natural gifts and was in possession of such educational advantages as the times afforded.

Isaiah was married and at the time he began his ministry as a prophet he had a son. Later another son was born to him. His wife is referred to as the prophetess (8:3). The children in this family received names which Isaiah later turned to good advantage in his preaching. (7:3; 8:3).

The advantages which Isaiah enjoyed in his natural gifts, his educational and his social position gave him great influence in the city and the court. He was a notable figure wherever he went. His counsel was prized in affairs of state. He was a speaker of wonderful power. His personality must have been commanding and impressive. It is difficult to imagine a commonplace man wielding the influence which this prophet exerted for the forty years and more of his public work.

For his ministry began in the year of King Uzziah's death (739 B. C.) and continued to the day of Jerusalem's deliverance from the Assyrian forces under Sennacherib (701 B. C.). How much longer he lived and preached is not known. Jewish tradition asserted that he survived to the days of Manasseh (686-641 B. C.) and was put to death in cruel fashion by that king.

3. THE BOOK OF ISAIAH.

The most casual reading of the book which bears the name of this prophet reveals the fact that all of its earlier utterances at least are the record of Isaiah's public addresses. The book is not biography nor essays, but sermons. All the characteristics of spoken messages are found in these utterances.

Yet it is clear that the book does not contain all the sermons of the prophet. It is much too small to include the messages of forty years. Nor are any of these sermons given in their complete form. Like the report of the sermon of Peter on the day of Pentecost (Acts. 2) or of Paul at Antioch of Pisidia Acts 13), it is probable that there were outlines, notes or briefs preserved. Yet enough is given to furnish a fairly clear idea of the prophet's thought.

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

Again, the sermons in the book do not appear to come in regular order. Even a casual reading will convince the reader that they have been assembled with little regard to chronological sequence. This probably was thought to be of small moment. It is not difficult, however, to rearrange them in a more satisfactory order, by the help of their references. Such a reconstruction has now been accomplished by most biblical students, and with a fair degree of unanimity, and its details are to be found in almost any modern introduction or commentary.

But another feature requires attention as well. Who wrote the book? Did Isaiah write down in brief from the things he had uttered? If so, for what purpose? It could not have been his aim to reach future generations with his words, for his purpose lay in the effort to reach and inspire the people of his own day. Did his disciples write down the words of their Master, even as the Apostles wrote memoirs of the Lord? We know that Isaiah had such an inner group of hearers and helpers to whom he spoke when the multitude would not listen (8: 16, 17). Did these men preserve the messages of the prophet and perhaps later an gather them into the volumne as we have it?

If so, and the different sermons of the long ministry of Isaiah were recorded at different times, and at length gathered into a collection, how can we be sure that the utterances are all those of Isaiah, and that the messages and writings of other prophets have not been mingled to some extent with the original Isaian material? The answer is, of course, that we cannot be sure. In fact it is highly probable that some sections of the book as we have it are not the work of this prophet at all. Such portions of the book as 13, 14, 24-27, 34, 35 and 40-66 have come to be regarded as the work of other hands. And this decision is reached upon the same ground as those by which the genuine messages of the prophet are vindicated. Some of these fragments, especially chapters 40-66 will be considered in a later section of these studies.

4. THE CALL OF ISAIAH (CHAP. 6).

It is clear that the experience recorded in the sixth chapter is the earliest phophetic message of the book. It may not have been recorded, or even told, for years after this active work began. But it reveals the manner in which he first came to embrace the prophetic work. Perhaps Isaiah's reason for telling this experience was the popular demand for his credentials as a teacher sent from God and his authority to proclaim to the men of his time their duty and danger. We know that Jesus and the apostles were challenged to show by what right they spoke as they did.

The entire chapter needs to be studied with care. Was it a dream of the night, or a waking vision, or a parable constructed by the prophet to make clear to others the steps in his spiritual awakening? Whatever be its basis, it is one of the most impressive sections in the story of prophetic work. More than this, it makes clear the process of prophetic preparation in that age and every age.

In some mysterious and sacred place, perhaps the temple itself, into which Isaiah had never before looked, he saw a lofty throne on which was seated the divine form. Above and on either side a chorus of seraphim chanted the holiness of God. The building trembled at the sound and smoke of incense went upward. Filled with terror at this august sight, the young man cried out in despair, conscious of sins of which he had never thought before. But one of the seraphim brought him assurance of pardon by touching his lips with a burning stone from the altar.

The vision of holiness melted into the vision of sin and this into the thrilling joy of pardon. At that moment Isaiah became awake of the divine inquiry for one to go to Judah with a message from God. The nation needed warning and exhortation. "Whom shall I send, and who will go for us?" was the question. And, though there was no angelic response, for no one coveted the ungracious task, and no one trained in the schools of the prophets made answer. Isaiah wakened by the sense of the divine holiness his own sin and the pardoninng grace of God, cried, "Here am I, send me!" Never before had he thought of such a work. All his training and prospects had pointed elsewhere. But the vision of the holy weal and the sinful reality fired him to consecrate himself to a ministry of life long labor for the faith of his people.

He was not left to imagine that this task would be easy. From the first he was warned that the effect of his preaching would seem to be the hardening of hearts and the deafening of ears against the truth. And when he wondered how long that condition would continue, he was told that only calamity could avail to bring the nation to repentance. Assyrian invassion, the hand of war, the devastation of the land, and the tragedy of captivity would all work their part as agents in the discipline of the nation. Only a remnant should remain. But that remnant should be the root of the true nation, the uncleus from which the glorious future might be expected.

Thus Isaiah was called to his prophetic task. It became the absorbing passion of his life. To court and to people he proclaimed the lessons of sin and righteousness and judgment as one who had spoken with God and was prepared to speak for God.

5. THE MESSAGE OF ISAIAH.

For forty years this great prophet proclaimed the truths made clear in the vision. In all that time he ceased not to bear witness to the four great truths which formed the basis of his message. The first of these was the sin of Judah. That sin he pointed out and denounced, as will be seen in other studies. The second was the impending punishment, the result of Assyrian invasion. The third was the assurance that the nation should not perish, but a remnant should remain to bring in the better time. And the fourth was that glorious future, the Messianic time of prosperity and peace, after chastisement had done its work.

In all of Isaiah's sermons these four ideas emerge. With varying emphasis, but with unfailing insistence they are kept in view. Nor did he hesitate to give vivid illustration of his meaning. His children were given names which bore direct relations to his great ideas. The oldest, "Shear Jashub," ("the remnant shall return") stood for the third of his thesis, and the younger for the destruction so soon to fall upon the land. With symbolic acts Isaiah set forth the meaning of his message. At every moment and with every device he gave emphasis to the will of God for his generation.

Thus in an age when Judah was in danger of losing its religious life through the influence of foreign luxuries and heathen vanities, the prophet was the living conscience of the nation, keeping alive such antagonism to the lower ideals of the time as stirred some in Israel, at least, to better things. It is not strange that he became the most notable figure in the prophetic ranks, and that the shadow of his life and influence fell far across the later years.

FOLLOWING STUDIES.

The next section will deal with "Isaiah and Ahaz" and the one following with "Isaiah and Hezekiah."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The course and culmination of prophecy in northern Israel.
2. The leading features of the reign of Uzziah.
3. The Bible view of the leprosy.
4. The relation of Isaiah to the life of his age.
5. The library features of the book of Isaiah.
6. The relation of the call of Isaiah to his ministry and message.

LITERATURE.

Cornill, "The Prophets of Israel;" Kirkpatrick, "The Doctrine of the Prophets;" George Adam Smith, "The Book of Isaiah," (Expositors Bible, vol. 1); S. R. Driver, "Isaiah, His Life and Times;" McFadyen, "Isaiah" (Bible for Home and School); Willett, "Prophets of Israel." Articles on Isaiah in encyclopedias and Bible dictionaries.

CHRISTIAN ENDEAVOR LESSON

BY W. D. ENDRES.

Lessons From Great Lives. V. Ruth. Ruth 1:14-22. Topic for May 7.

We would needs search many pages of holy writ to find a better example of whole hearted consecration than that of the young woman whose life we study in this lesson. Naomi and her widowed daughters-in-law had not proceeded far on their journey to the land of Judah until they encountered the race prejudice and social barrier which any persons had to encounter when she sought a home among the Jews. When it was made clear by Naomi to them that they could not hope for social recognition outside of her own family and that there were no more sons in her family with whom a home might be made Orpha kissed her mother-in-law in sad fare well and turned back to her people, the Moabites and to their gods, but Ruth in dramatic words declared, "Whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." Thus in the fact of social ostracism, yes, indeed, of slavery—a condition where every hope that was dear to a woman's heart was renewed she, in pleadings and tears, made her choice and demonstrated her ability to be a true friend and worshiper of Jehovah. Here is an exhibition of real courage and true heroism which has ever been the means of moral and spiritual progress.

The thing we should remember is that the world has as much need today for loyal friends and true worshipers of the Almighty as it has had in any previous age. Perhaps it may not arise in the same form. We may not need to face social ostracism, it may, and perhaps will come in a less obvious form but it will come. Perhaps it may be to resist the temptation to yield to some form of dishonesty in trade or to sacrifice a principle of conscience to avoid the ridicule and scene of acquaintances and associates or to gratify an appetite of the body beyond the proper bounds or to omit some important task because many others who make a like profession do. We can all think of an endless number of examples of these things.

None but the courageous are true in such a struggle. It calls not for a courage to face glistening bayonets and hissing bullets but pointed shafts of criticism, of merciless ridicule, of cutting sarcasm, of bitter irony. Few indeed are the Christian Endeavorers who have been consistently true to their moral and spiritual ideals but who can look

(Continued on page 22.)

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

At Bridgeport where George W. Schroeder is pastor there were 5 additions on April 9th.

Chicago Heights where E. D. Salkeld preaches, had 4 additions, all of whom were by confession, April 9.

Assumption Church reports 6 additions on the second Sunday in April. The pastor is W. W. Weedon.

J. E. Pritchett is holding a short meeting for a country church near Carterville, where he is pastor.

C. R. Piety, pastor at Hillsboro is conducting a meeting for his home church with encouraging prospects and several additions.

It is reported that B. H. Sealock who recently resigned the Petersburg church is to become pastor at Edinburg to succeed G. W. Thomas who resigned.

Pontiac Church with its pastor, B. W. Tate, is rejoicing in an offering for missions of $125 which is 25 per cent more than was called for or expected.

Howett Street Church, Peoria, observed Easter Sunday. There were 261 in the Sunday-school, excellent congregations and ? additions. William Price is minister.

The Vawter meeting at Streator has resulted in 49 additions, during the first week. Fourty-seven of these are adults. The congregations are larger than can be accommodated in the edifice.

The revival at Sumner, being conducted by Lew D. Hill, has resulted in 12 additions, 7 being by baptism. The meeting will continue a few days longer and will be concluded with a lecture on "Shall we shoot the Boys?"

The choirs of the Presbyterian and Disciple Churches of Gibson City, where L. O. Lehman is minister, gave an Easter concert in the Presbyterian Church, to the delight of both congregations and a large company of people of the community.

The pastor of Ipava Church, Chester R. Gains, was united in marriage to Miss Mabyn McLaren, April 11. Mr. and Mrs Gains, after a short visit in St. Louis and Illinois cities, will be at home at Ipava. The Christian Century offers congratulations.

University Place Church, Champaign, will dedicate its reconstructed church soon. Assurances have been received from Charles Reign Scoville that he will be present and conduct the dedicatory exercises. This church is in a Sunday-school campaign lead by Miss Lemert, who is assisted by Wendel Coler, of Michigan.

Centralia Church where J. F. Rosborough is pastor has one of the most prosperous Sunday-schools in the state. An attendance of 1,000 was looked for on Easter Sunday. For many weeks the attendance has averaged between 600 and 700. Dr. I. N. McCash, of Cincinnati, is to address the congregation on April 26.

L. B. Appleton is pastor at Christopher where Rufus A. Finnell is holding a very successful meeting. The meeting is only well started. There have been nearly 50 additions, 30 of whom came in one day. The congregations are large and great enthusiasm is being manifested for the meeting.

At Camp Point the Brotherhood had charge of the services Easter Sunday night, and rendered a very creditable program to a large congregation. The men of the church are looking forward soon to the presence of J. K. Shellenberger, who is to deliver an address on "The Brotherhood Idea." The minister is H. J. Reynolds.

B. H. Cleaver will begin a revival meeting in his home church at Lewistown. On the initial nights of the meeting the sermons will be preached by Mr. Ashby, of the First Christian Church, and Mr. Barrett of the Free Methodist, and Mr. Bartle, of the First Episcopal Church, after which Mr. Cleaver will preach every night.

Charleston Church where George H. Brown is minister is reported in a prosperous condition. At the Easter services there were 7 additions. The attendance at Sunday-school was 375 with an offering of more than $20. It is reported that Mr. Brown has been called to succeed George A. Campbell at Austin Church, Chicago, and that the call has been accepted.

Latham Church where C. S. Weaver is minister, had an interesting prayer-meeting the first Wednesday in April. On this evening the subject was "Our Debt to the Baptists.—An Appreciation." The Baptist Prayer-meeting was adjourned and all came over to the Christian Church and enjoyed greatly the hour of fellowship. This church observed Passion Week, during which time ministers from nearby churches were in attendance and preached.

William E. Adams, pastor of First Church, Danville, is speaking at the railroad shops every Thursday at the noon hour. He is being assisted by a number of workers in his church, who preside at the portable organ and conduct the singing. This church has recently voted to try the combination preaching and Sunday-school service for Sunday mornings. The experiment will be conducted for three months. The Sunday-school hour for the little ones is at 9:30 and for the adults 10 o'clock. No intermission will be had between this part of the service and the preaching later, and the whole service will be adjourned a quarter of an hour earlier than has been the custom.

News Editorials

Observes Passion Week.

H. H. Jenner, pastor of Stuart Street Church, Springfield, observed Passion Week and invited several of his neighbor ministers to preach. It is encouraging to note the increased number of our churches taking advantage of this week to impress the great facts of our Lord's suffering upon their congregations. These were the great days of our Lord's life. They have pressed into them redemptive suffering which the Christian world cannot afford to know in a superficial way. Certain religious bodies have profited immeasurably by a serious annual portrayal of the facts relative to the experience of Jesus in the last days of his earthly ministry. There is intelligence among these people about these great outstanding facts, which it is very doubtful the Disciples can approach. We shall be the more intelligent and consequently stronger in our Christian life from a prayerful following day by day of the impressive scenes of Passion Week. It is not needful that the minister shall seek eloquence or that illustrations shall be advanced. The most impressive message to be brought by a minister to his congregation is the simple relating of the story itself. Illustrative material in connection with this story must prove so inferior compared with the story itself, as to seem irrelevant. The Scripture reveals the facts in their simplest and most convincing form.

A Union Country Church.

Every union movement is of interest to Disciples, if it is only a federation or a temporary truce. There is encouragement and material for reflection in it. That the Methodists and Presbyterians and Disciples and Congregationalists can fraternize at all, indicates an advance over conditions existing a few years ago. And that a co-operative movement can be carried forward without friction shows that a considerable oiling of our ecclesiastical machinery has been effected. A small union church in these days is likely to be of more vital value than a large denominational church in a city; yet, the emphasis and notice is usually accorded the latter. The men who are leaders or pastors in union churches are pioneers in a great movement. They ought to be thrilled with the importance and far-reaching possibilities of their task. The preacher is a discredit to the profession, if he covets a great task when he is ministering in such a situation. These humble demonstrations are the examples which prove the logic of a plea for union, more than any oratory or editorial discussion can prove it. What the cause of union needs today, and halts for, is a sufficint number of these demonstrations to afford conclusive evidence of the feasibility of the plan of union. Once these demonstrations are numerous enough, a tidal wave of co-operative interest may be expected. If the Disciples want to preach Christian union, let them practice it everywhere possible by organizing union churches. Near Lewistown is a union church composed of members of various denominational churches. The minister is M. N. Beeman, who is also superintendent of schools in Lewistown. The congregation is known as Isabel Union Church. The present pastorate has continued for a year. There is perfect harmony. If you were to inquire of the minister, he would speak humbly of his work. The congregations have never been large. He preaches on alternate Sundays. At New Year's time the minister went over and preached six sermons resulting in sixteen baptisms. Some of these to be baptized were Methodists and Presbyterians who came asking for the form of baptism which is the most natural expression of the conversion process and unquestionably follows closely the example of Jesus in addition to being a unifying element. This report is brief but it is significant. We will accomplish more Christian union by working at it than by talking about it. We will accomplish a completer following of Jesus for our neighbors by close co-operation and fellowship, if we ourselves are really devout,

than if our work is undertaken in separate folds and we call across denominational lines for our example to be followed. If the doctrine we preach is true it will prove irresistible if other Christians have full and free fellowship with us who profess to embody this doctrine.

Secretary's Letter

W. T. Carley, of Stewardson, preaches half time at Mode in Fayette County. He can be secured by some church for the other half time. Mr. Carley reports the church at Stewardson in a very much better condition than formerly. J. E. Story's meeting there last summer was the turning point for larger things. They are planning for a great meeting this summer.

S. R. Lewis, of Harvel, is recovering from at attack of appendicitis. He says the work there is prospering; the Ladies' Aid gave an entertainment that netted them about $45; the parsonage will soon be remodeled; they are planning for a revival to begin Oct. 1 with Mr. and Mrs. A. W. Crabb; the Bible-school is growing and lacks but two points of being a "Front Rank School."

Wm. G. McColley, Normal, is available for a meeting in May. Mr. McColley was recently commissioned as a state evangelist under our society and he always holds a good sane meeting.

Geo. W. Schroeder is still having additions at Bridgeport, another confession last Sunday.

A good brother is not satisfied with their offering for Illinois missions and orders supplies for another offering. Glad of it, and we will be glad to fill other orders, and we will print more if we run short.

We kindly urge again that churches write our office concerning men whom they are thinking of employing, unless they are absolutely certain that the records of the men under consideration are clear and straight. It is not our desire to "butt in" and cause trouble, but to save the churches from having trouble with unworthy men. We only have a comparative few of the questionable kind, but each of them can tear up about two churches a year on an average. Be free to write us.

J. W. Kilborn, of Mt. Carmel, has accepted a call to Sullivan and will move about June 1.

J. F. Rosborough, of Centralia, is doing things in building up a great Bible-school. There was 680 in attendance April 2, and 68 in the men's class.

This is truly a Bible-school decade and great advance is being made in developing this part of the work. But may it not be possible that the Bible-school is sometimes exhalted and boosted and "rallied" until it overtops and over shadows the church of our Lord, the only divine institution for the salvation of men? Push the Bible-school work with all possible zeal, but keep the idea uppermost in the minds of all the people that the church of Christ is the biggest and best institution in the world and nothing can ever outshine it.

Harry M. Barnett is in a meeting at Creal Springs with prospects for a good work. In May he will hold a tent meeting with E. E. Hartley at Lewis' Chapel in Vermilion County. He is open for June. Harry is alright and delivers the goods. Address him at 703 W. Clay St., Clinton, Ill.

Jesse E. Story is in a meeting at Keyesport assisted by J. E. Stout, with large audiences and a number of additions. Stout is Story's assistant pastor at Mulberry Grove.

Nineteen have been added in the short time W. H. Kern has been at Cisne and the work is greatly revived.

C. B. Dabney has been employed for another year at Boston Chapel for half time. Mr. Dabney has part time not taken. He is a most worthy man and ought to be kept busy. Address him at Barry.

The country and village churches should identify themselves more closely with the interests and progress of the rural communities where they are. The church at Mackinaw and the Bell Ridge Church in Edgar County have both recently allowed their church buildings to be used for farmers' institutes, with exhibits of corn, poultry, sheep, etc., making the church a real and practical factor in the upbuilding of rural life. A church building should be dedicated to be used in the interest of the whole community in various ways, not for sermons and Bible-school only. The country church problem would be greatly simplefied if the village and country preachers and members would get hold of this broader view and make a practical effort to identify the church with all the interests of the community in social, intellectual, industrial and domestic life, as well as being a strong religious influence.

Do not fail to attend the Village and Country Church Conference to be held at Stanford, April 24 and 25. The program was published in all the papers last week and is an excellent one. This is one of the livest questions before us today and one of the most worth while. It has been said many times that our country churches are dying, and that is too true. The Stanford conference aims to help get at the cause and let those who have made a special study of the problem tell us how to apply the proper remedy Lodging will be furnished free and meals can be had at the usual prices. Write Bro. N. H. Robertson that you are coming, and take with you a small offering from your church to help defray the advertising expenses. Also take a few of your wide-awake laymen with you and let them see and study the situation, and when you return home they will help you apply the good suggestions.

Geo. J. Bramel's meeting at Johnston City had resulted in 15 additions at last report. They want a minister at once.

On Easter F. W. Burnham, Prelate of the Knights Templar of Springfield, delivered the Easter address to an assembly of 1,000 Knights of the city and surrounding towns.

The Field Secretary will dedicate the church at Minier on May 14, and on the 21st he will dedicate the $14,000 church called the Antioch Church, near Rossville.

The church and Bible-school at Hudson gave a splendid Easter entertainment, "Resurrection Rays," Sunday night to an overflowing house. There was a good collection for the N. B. A.

Just have word that H. J. Hostetler has accepted a call to Newman, and begins at once.

Bloomington, Ill.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.

Beardstown

Our meeting of four weeks at this place closed with ten conversions and nine other additions. The attendance was good through it all and the interest fine. The church was incorporated and money raised to buy the German M. E. Church building or rather to make the first payment on it, the amount raised being $1,240.

C. W. Ross, fifth district evangelist, organized the church last fall and G. W. Morton was called to serve it, the Morgan County Bible-schools furnishing the money to support. Brother Morton is a steady, careful minister, doing his work well and with good judgment, and it was wise that he and his good wife were brought to the city.

Ministers A. M. Hale, Macomb, and Fred Nichols, Table Grove, came over to cheer us on and Wm. Hipsley, also of Table Grove came to beam on us.

Elmer E. Rice, Dixon, led the singing and he did it well. He is a modest, manly young man, kind in manner and of good judgment, and he is a fine leader and soloist.

Bloomington, Ill.

J. Fred Jones, Secretary.

Chicago

By Vaughan Dabney.

At the morning service of the Sheffield Ave. Church, Dr. I. N. McCash will be the chief speaker.

On Easter Sunday there were 17 additions at Jackson Boulevard Church, 16 of them by confession.

J. DeWitt Hull, pastor of the Metropolitan, reports the work there as progressing. He recently closed a short meeting assisted by his brother.

At the regular Wednesday evening service at the Hyde Park Church the 19th, Prof. W. D. McClintock gave an interesting review at Maeterlinck's "Blue Bird" to an appreciative group.

Basil Keusseff, our Russian missionary, reports that already he has trained up a helper. This young Russian is able to teach the classes and even to conduct a short religious service in the absence of Mr. Keusseff.

The executive committee of the Laymen's Missionary Movement held the First Anniversary Supper Saturday p. m., April 22, at the Auditorium Hotel to receive the report of the work accomplished and to discuss a plan of work for the coming year.

On Sunday afternoon, Apr. 30, at 3:30 p. m. the regular quarterly convention of the Chicago Disciples will be held at the First Methodist Church, Washington and Clark. Dr. I. N. McCash, of the Home Society will speak; also several of our Chicago laymen. Churches are urged to bring an unusually large delegation and group themselves around the church standards.

At the open meeting of the Chicago Christian Business Men's Association on Apr. 17, a motion was passed relative to offerings for city missions. The substance of the motion was that the association should set a higher goal to reach. Some proposed an aim of $4,000 this next year for city missions; others $10,000. The matter was referred to a committee consisting of representatives from the association, the C. C. M. S. and the ministerial association. The report of the committee will be given the next quarterly rally.

One cannot but notice the number of special Sundays that are being observed among the Chicago churches. First there was Arbitration Day, then comes in rapid succession Tuberculosis Sunday, Laymen's Missionary Movement Sunday, and special observance by Sunday services of the Tercentenary of the King James Version. The observance of these many and varied special Sundays instead of weakening the local work, because of their enlarging influence are beneficial in the highest sense to the welfare of the local church.

In the Inter-denominational section of the April Messenger, the monthly church magazine of the churches in Chicago, O. F. Jordan interprets in an interesting manner the religious movements in Chicago. Mr. Jordan calls attention to the following movements of interest in this city: "The Suburban Church conference at Morgan Park." "The Revival of Missionary Interest as a result of the Laymen's Conference." "The proposed half-million dollar church building of the Fourth Presbyterian Church where John Timothy Stone is pastor." "The moral issues in the city election;" "The Sunday evening club; and "The great missionary church of the Disciples at Hyde Park."

ORGANIZED SUNDAY-SCHOOL WORK

BY L. O. LEHMAN.

The year following my graduation from Eureka College I was sent as a delegate to the Illinois State Sunday-school Convention. The gathering was to me a spiritual feast, but all the time I was as a stranger in a strange land. I was able to locate just two other disciple preachers and they were unknowns like myself. Conditions have changed materially in the last nine years and yet I have never ceased to wonder that a people whose one great plea is for Christian union have given so little attention to the opportunities afforded for the advancement of their cause in organized Sunday-school work. During the present year I have been acting as Home Visitation Superintendent of the Ford County Sunday-school Association and in that capacity have organized and conducted a house-to-house visitation of the homes of the county. This work has impressed me more than ever with the opportunities for advancing the unity of God's people through the medium of Interdenominational Sunday-school organizations. Following are some of the items that seem to me worthy of consideration:

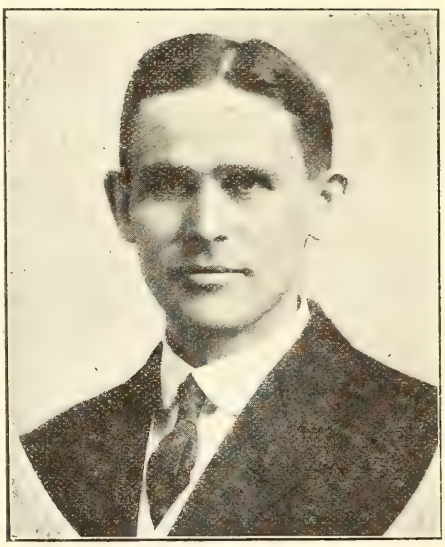
An Already-existing Unity.

I. Organized Sunday-school work presents an already-existing unity which ought to be cultivated for the sake of greater unity. Christian union will never be brought about by arguments or discussions. These are the very things that have been dividing us. Christian people must become acquainted, learn to know each other intimately, and come to love each other before there can be any real hope for further unity. Any opportunity for the promotion of these things ought therefore to be embraced by those who are interested in unity. This is just the opportunity afforded by the organized Sunday-school work. It is a union of Christian people for the ministry of teaching the Word of God. Note the words, "a union of Christian people." I use them advisedly as against the idea of a federation of denominations. In the inner circles of the organization care is taken to see that the various religious bodies are fairly represented, but aside from this the thought of denominationalism does not enter the work of the organization. The question is never asked, What church do you represent? It is sufficient that all are citizens of the Kingdom. I have known of W. B. Jacobs for ten or fifteen years and thought I knew what his church affiliations were until a few days ago when, upon inquiry, I discovered I was entirely wrong. The unit in the organized Sunday-school work is the individual disciple who is interested in the ministry of teaching the Word. This is the divine unit (John 15) and therefore I contend that we have here a practical, present case of Christian union. Moreover, the spirit of union is here, for only men of the broadest spiritual vision are given any place in the management of its affairs.

A Present Practicability.

It should also be remembered that this is the only union that seems at present practicable. Union Sunday-schools are far simpler propositions than union churches. People who have scruples against uniting with a different church have no such scruples against uniting with the Sunday-school of that church. Our recent church census in Ford County reveals that there are many people living in the county who are not in touch with active church life because the church of their choice is not present in their community. Yet many of these are enrolled in the Bible schools of their communities. So that our proposition resolves itself into this: Our Lord left to his church two ministries, preaching and teaching. We want to see his disciples united in both these ministries. At present we seem unable to unite them in the ministry of preaching, but they will unite in the ministry of teaching. Surely the way to the larger unity is through the cultivation of the present unity. People who study the Word of God together will eventually be ready for a closer fellowship.

The success of any plan of Christian union will probably depend much on local conditions. The people of the same community will be the ones who must live and work together and make or mar the union. It is, therefore, vital that the spirit of unity should be nurtured locally. The organized Sunday-school work is practically the only agency that brings the Christian people of a community together for a divine ministry. It



Rev. L. O. Lehman.

is a splendid opportunity, therefore, for all believers in union.

The Proper Objective.

II. Organized Sunday-school work furnishes the proper objective for unity—"The Kingdom of God," rather than "Our Church." Christian union must be a dream until the people become more interested in the salvation of the community or the race than in the upbuilding of one individual church. The tendency of all organized Sunday-school work is in this direction. Its conventions bring together members of all religious bodies so that each speaker reveals the secrets of his success not to his own people alone but to competing religious neighbors as well. Some phases of the organized work compel people to work for the religious interest of the whole community. As for instance our house-to-house visitation. Such a work is not possible to people of sectarian spirit. Those who go out to visit the homes must forget their religious affiliations and work as sincerely for the neighboring school or church as for their own. Otherwise the plan defeats itself. Any work that commands such a broad interest in God's Kingdom ought to attract the people who are interested in union.

Scope Enhances Its Value.

III. The very scope of the organized work makes practical the objective mentioned above, and enhances its value for unity. It has pushed out the walls of the school until there is a place for all human beings from the cradle to the grave, irrespective of age, duties, or physical condition. By its house-to-house visitation work it unites all the people to spy out the whole community for the sake of reaching the last man and woman and bringing them to the place provided for them. By its graded lessons and organized classes it makes its work so effective and efficient as to draw all classes under its influence. For what better instrumentality for the promotion of Christian union can we hope than is found in an organization that proposes the salvation of the whole community by the united efforts of all the Christian people of the community through the teaching of the divine Word?

Facts of Division Revealed.

IV. Unintentionally, perhaps, the methods of the organized work furnish the opportunity to reveal the actual facts of division and so create a conscience for unity. For instance in our home visitation in Ford County it has been shown that one township has six churches, but seventeen churches are represented in the preferences of the people: another has five churches, with thirteen represented in the preferences: another six, with fourteen represented in the preferences: etc. 9.3 per cent of all the families connected with the churches in the townships whose statistics have been tabulated are divided in church relationship. The publication of such facts will surely create a desire for greater unity in the minds of the people and hasten the day when it can be brought about.

But what of all this? Are not our people supporting the organized Sunday-school work? They are doing very well, but there are larger opportunities in this service. I suggest two things:

A New Motive.

I. We need a new motive for our relation to this work. We need to give ourselves enthusiastically to it for the sake of our plea and help to work all these plans. Many of the above suggestions are based upon the ideals of the organization. Not all have been realized. Not all counties have made a house-to-house visitation, not every school has graded lessons or organized classes, not every Sunday-school worker has any conscious relation to this organized work. We ought to work intelligently for the realization of all these plans, accept responsibilities where given us, work faithfully in the ranks where that is our lot and by our sweet Christian spirit and broad Christian sympathies convince the skeptical that it is possible for Christian people to have interests outside their own church or school. And we ought to do it to help answer our Master's prayer for the unity of His disciples.

What Is Our Duty?

II. I put my second suggestion in the form of a question. Has not the time come when we ought to recognize the "union" significance of this work by discontinuing our own State Sunday-school Conventions in vor of the Interdenominational organizations We cannot hope to present a program that will compare with theirs. Our people will be gainers, not losers, in the practical value of the convention to them. And it might be that such a recognition of the State Sunday-school Association as an instrumentality for the promotion of union by a people committed to a plea for union would have a significance that would mean much to the cause we love. When full Christian union comes, will we still have our conventions of what were formerly our churches? Why, then, continue our Sunday-school conventions in the face of so real a unity in the ministry of teaching?

Gibson City, Ill.

If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hands in friendliness:
Our thoughts would pleasantly agree
If I knew you and you knew me.

—Nixon Waterman.

Church Life

—Every attendant at the Congress will make himself a missionary of the Congress idea. Next spring should find at least five hundred at the Kansas City meeting.

—The May offering is the next thing on the program. 1911 should be a great year for American missions.

—Take the offering on the first Sunday. If it rains that day take it again the following Sunday. If any member is absent give him a chance, personally, to have a part in bringing America to Christ.

—The writer of the Ohio Secretary's Letter on page 21 of last week's issue is awarded the prize for best news item. He will please accept this statement as due notification and indicate at once by postal card which of the following books he prefers:

1. New Testament Theology, by Henry C. Sheldon, Macmillian, $1.50 net.
2. The Truth of Christianity, by W. H. Turton, Putman, $1.25 net.
3. Christian Unity in Effort, by Frank J. Firth, Lippincott, $1.50 net.
4. The Right to Believe, by Eleanor Rowland, Houghton Mifflin, $1.50net.

* * *

H. J. Loken is holding a meeting at San Jose, California.

A men's club has been organized at the Central Church, Salt Lake City, Utah.

Charles E. McVay, of Hardy, Neb., will sing in a meeting at Tonkawa, Okla., beginning April 30.

W. H. Bagby reports a daily increase in the interest of the work at West Side Church, San Francisco, Calif. Four united with the church on April 9.

Richard and Elbert Martin began a meeting at Smithville, Texas, Apr. 17. They report good progress in the work at Sweetwater, Texas.

Wm. Dunn Ryan, pastor at Youngstown, Ohio reports a triumphant Easter Sunday with twenty-two confessions and a Sunday-school attendance of 805.

The Men's Brotherhood of Central Church, Marshalltown, Ia., were entertained recently by a similar organization of the Methodist Church of that place.

The annual district convention of the churches of northern Ohio was held Apr. 12 in Franklin Circle Church, Cleveland, Ohio. R. H. Miller, of Buffalo, N. Y., was the principal speaker.

The ministerial institute of the Kansas churches was held this year at Central Church, Wichita, Kan., April 11-13. E. L. Powell, pastor of First Church, Louisville, Ky., gave the principal address.

More than $3,500 has been subscribed in excess of the required $150,000 to redeem the pledge of R. A. Long towards the hospital endowment. The site for the hospital has not yet been selected.

Claris Yeuell, who is serving the church at Paulding, Ohio, for the second year, has accepted a unanimous call to continue his services. Mr. Yeuell has recently organized a boy's brigade with thirty-five members.

During the first three weeks of Charles Reign Scoville's meeting at Enid, Okla., 714 were added. Mr. and Mrs. Scoville spent one evening at El Reno, Okla. during the meeting, resulting in thirty-four accessions.

L. C. Brink of Hamilton, Ind., has resigned his pastorate there to accept the work at Garrett, Ind. This church at Garrett was organized with twenty-seven members, and in three years grew to 257 under the leadership of O. L. Hull.

R. H. Crossfield, who recently concluded a meeting with nine of the churches at Los Angeles, Calif., has begun a meeting with A. C. Smither, at the First Church in that city. Large audiences are attending and there have been a number of additions.

A site has been purchased by the congregation of Grandview Church, Kansas City, Kan., and a church to cost $30,000 will be built, with special facilities for Sunday-school and institutional work. B. E. Stover is pastor of this church which began a year ago as a mission.

A union prayer-meeting service was held on Friday, Apr. 14, at the First Church, Hannibal, Mo., the pastor, G. A. Campbell, presiding. Talks were given by the pastors of the Baptist Presbyterian and Congregational churches, the subject being "The Last Seven Words of Jesus on the Cross."

About one hundred and fifty delegates from out of the city were registered at the union Sunday-school convention recently held at Manila, P. I. This was the first union convention ever assembled there, and a permanent organization was effected, which will hold annual conventions.

The services at Newton, Ia., were given over to a C. W. B. M. jubilee rally on April 13. Miss Annette Newcomer, state secretary, and Mrs. Anna B. Atwater were among the speakers. The local organization will support Miss Minnie Johnson as a living-link in the foreign field.

W. H. Allen, for five years pastor of Jackson Street Church, Muncie, Ind., has accepted the pastorate of one of our churches at Melbourne, Australia, and will preach his farewell sermon the last Sunday in June. Mr. Allen has had a very successful pastorate at Muncie, and his resignation is the cause of much regret to his congregation.

As a result of the recent evangelistic services at the First Church, Fresno, Calif., thirty-four have united with the church. The goodly sun of $673.45 has been given to foreign missions. Ray O. Miller is minister of this congregation which supports Mrs. Wilson at Bolenge and the Clovis Church at home.

The Sunday-school at Pickering, Mo., gave a good program on Easter and reached the high water mark in attendance, 240 being present. A splendid offering of $45 was received for the Benevolent Association. In the evening the pastor, Fred M. Lindenmeyer, delivered the baccalaureate sermon to the high school students.

Passion Week was celebrated at the First Church, Fresno, Calif., with services each evening. The pastor, Ray O. Miller, spoke on the following subjects: "The Triumphal Entry;" "The Book of Life;" "And the Door Was Shut;" "The Incarnation;" "Serenity;" "The Blood Covenant;" "What is Death?;" "Decision" and "Hope Born Anew."

Aetna Street Church, Cleveland, Ohio, is making excellent progress under the leadership of J. W. Leonard. During the past month there were twenty-five additions to the church. On Easter Sunday the Sunday-school had an enrollment of 330, with a collection of $25.50. An Easter bazaar held the previous week cleared $150.

On a recent Sunday evening the brotherhood of the church at Manhattan, Kan. took charge of the service. Members of the brotherhood gave addresses on the following subjects: "How May the Church Appeal to Strong Men?" "The Right of a Boy to the Example and Counsel of a Christian Father;" "Christianity an Appeal to Heroism".

A fellowship meeting of the various Disciple churches of Washington, D. C., was held recently at Vermont Avenue Church. The meeting was held to promote the general welfare of the churches and to give the members an opportunity to become acquainted and exchange greetings. The affair was a success in every way and it was decided to hold three meetings during the year.

Although seven years since excavations were begun, Temple Church, Kansas City, Kan., has just been finished. The building of brick and concrete has cost $25,000 and contains an auditorium seating five hundred persons, besides reading, reception and dining rooms. At the dedicatory services, April 30, the pastor, J. M. Crutcher will be assisted by Geo. H. Combs, pastor of the Independence Boulevard Church, Kansas City, Mo.

Jay Elwood Lynn, who has been upon a leave of absence from the Central Christian Church at Pueblo, Colo., for the past five months, upon a recent visit to the church presented again his resignation, which the church refused to accept last fall. It is his decision to remain in country life environment for two or three years to completely rebuild his nervous strength. He has accepted a call to the S. L. W. Ranch Church near Greelye, Colo. This is an ideal country church with some fine souls in it. The church contemplates at once building a country home for its minister upon a good sized plot of land in a beautiful location. A. L. Ward for several years pastor at Boulder was given the unanimous call of the church at Pueblo, without the usual trial visit, and will begin work about June 1st. J. E. Findley's work as supply during the winter was most efficient and was heartily appreciated by the Central Church.

The week preceding Easter was observed at Richmond, Va., by the observance of an inter-brotherhood week of prayer, services being held daily from 12:30 to 1:00 and from 6:30 to 7:00 p. m. One of the leaders was O. A. Hawkins, a prominent layman of the Seventh Street Church, who took for his topic the great intercessory prayer of Jesus for the unity of his followers and said in part: "The Christian world has been engaged for more than a century in trying to carry the gospel to the heathen. To many lands and much people it has been as a 'great light,' but the heathen of the East has been busy doing some thinking for himself, and has discovered our inconsistencies. The heathen are yet babes in the Christian religiou, but they are teaching us the lesson we so sadly need to learn, that the coming of the kindom is being delayed by divisions among the followers of Christ. Yet in reality, there are not any fundamental differences in the evangelical denominations. The time has come when it must be said, if we mean to do anything about it at all, that no man or body of men has the right to say that any one set form of baptism or the acceptance of apostolic succession, or the historic episcopate, or certain detailed ecclesiastical expressions and rights, that all or any one of these is essential to the fundamental idea of the Christian religion. Let us remember the words of the great apostle to the Gentiles: 'For I determined not to know anything among you save Jesus Christ and Him crucified.' "

Claire L. Waite, formerly pastor of First Church, Milwaukee, Wis., has been called to the pulpit at Green Bay, Wis.

J. J. Tisdall, pastor of Wilson Avenue Church, Columbus, Ohio, has closed a three weeks meeting with home forces, with forty-six additions.

Work is soon to be begun on the new edifice of West Walnut Street Church, Portland, Ind. A brick and stone structure is planned, to cost about $15,000.

Howard G. Connelly has begun his pastorate at Grand Avenue Church, Minneapolis, Minn. Mr. Connelly was recently called to this congregation from Ardmore, Okla., to succeed T. J. Dow, who resigned recently.

James W. Brown was ordained recently to the Christian ministry at Sterling Place Church, Brooklyn, N. Y. Mr. Brown came from the Methodist communion. Easter audiences large and great offering, and one young man was baptized.

Lowell S. McPherson has concluded his meeting with W. S. Lowe, pastor of Central Church, Kansas City, Kan. Large audiences, taxing the capacity of the auditorium, attended the meetings, and the whole church was greatly blessed and uplifted by the spirituality of his message.

George B. Evans has just accepted a call for a fourth year of service with the Christian Church of Chagrin Falls, Ohio. DeLoss Smith gave a recital in the Chagrin Falls Church, April 11. The Sunday-school raised over seventeen dollars at their exercises Easter Sunday. The Sunday-school is now in a contest with Chardon, Ohio.

Harry G. Hill began his fifth year with the Third Church, Indianapolis, the first Sunday in April. The occasion was celebrated by the entire congregation adopting resolutions of praise and pledges of renewed loyalty to the pastor. A handsome floral tribute was given him by the Business Men's Bible Class. The audiences in the new building are the largest in the history of the church.

First Church, Hutchinson, Kan., with a membership of 1,200 has divided its territory into forty-five districts, so that the problem of pastoral work may be simplified. Each district will be in charge of a superintendent who will report cases of sickness, changes of address and visit new families moving into their district, thus enabling the church to keep in touch with the members in every section of the city.

We have the following good report from Jefferson City, Mo.: Yesterday was our third Lord's day with this congregation. Had a fine day throughout. In the Bible-school were 200 present with an offering of $157.12. The services were well attended. We have one of the best choruses in Missouri of its size about twenty voices and as loyal to the church as people can be. We are delighted with the prospects of this new field and hope for great things. May we have an interest in your prayers as we labor in this most strategic field. A. R. LIVERETT, Minister.

Easter was a joyful day with the First Church of Joplin, Mo. The Philharmonic orchestra, consisting of thirty pieces furnished the music with a large chorus. The pastor, G. J. Chapman, preached a sermon on the "Glorious Resurrection." At the evening hour J. W. Baker, of Tacoma, Washington, formerly of Joplin gave an address on American missions under the auspices of the A. C. M. S. The First Church justly loves Mr. Baker and wishes him every success in his important work as superintendent of missions in western Washington.

Charles C. Wilson and the First Church, Milwaukee, have just concluded a series of meetings in which they were assisted by Mr. and Mrs. P. M. Kendall as leaders of song. The conception of the services as set forth by the advertising indicates that the social note, so lacking in popular evangelism, was prominent without any aluring of the evangelical note. Many strangers came to the services from night to night, drawn by the special advertising put out. "The dominant idea," says Mr. Wilson, "was not to get the people to help the church, but to get the church to help the people by ministering sunshine and sympathy and the grace of Christ." Mark Wayne Williams, pastor of the Second Church and the "Mark Wayne" of The Christian Century's Junior Pulpit, spoke to children each evening for three minutes. About fifty persons were added to the church and much seed sown.

DR. PRICE'S
Cream Baking Powder

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

The annual business meeting held recently at the Union Church in Monroe, Wis., shows its affairs to be in a flourishing condition. The membership is now 140, and since the beginning of the pastorate of Cecil J. Armstrong the audiences have steadily increased. There is no outstanding indebtedness and the treasurer's report shows a good balance. The need of a new edifice is recognized by the members, and when the matter was brought up at the business meeting, much enthusiasm was manifested, and it is hoped that the building project may soon be under way. The congregation feels much encouraged by the commendation received from a number of persons who are not members of the church, but who have promised their support and co-operation along the lines of progress and improvement laid out.

Wm. J. Lockhart, who recently dedicated the new church at North English, Iowa, speaks enthusiastically of the pastor, Frank W. Sutton, and his congregation, and gives the following report of the service: "This is a rural community, the church drawing its strength largely from the country. The people are progressive and have built a church that rivals anything I know of in a town of 1,000 people. The building cost $13,000 and there was yet needed on the day of dedication $6,400. Amid great enthusiasm the people contributed over $7,000 and would have given more had I not told them we had enough. The afternoon was given over to a fellowship meeting and at the evening service nineteen more people responded to the gospel invitation, making over one hundred during the meeting. The new converts pledged over $480 to the current expense fund for the coming year."

G. I. Hoover, pastor of West Street Church, Tipton, Ind., sends the following annual report: Money raised: Through general fund of the church, $3,054.80; through auxiliary societies of the congregation, $1,508.25; through building fund, $2,489.50; for missions, $261.72. Total amount of money raised by the church and its auxiliary societies, less duplications, $6,338.17. Added to the church during the year, 286 persons—24 at regular services and 261 at special evangelistic services. Of this number 181 were added upon confession of faith, 80 by letter and statement from the fellowship of our own churches and 24 as immersed believers from the fellowship of other religious communions. The present enrolled resident membership of the church is 831, of whom 769 live in Tipton county; 351 persons have been added to the church during the two years of the present ministry. During the past year the minister preached 85 sermons, made 5 special addresses, conducted 30 funerals, and officiated at 13 weddings.

Joplin, Missouri

The annual convention of the Missouri Christian Missionary Society, Third District, is soon here. This annual gathering including 31 counties and representing 2,500 disciples in southwest Missouri, meets in the First Church, Joplin, Mo., May 1, 2 and 3. Prominent preachers, educators and workers of Missouri and also several of our international workers will be present and appear on the program. Lodging and breakfast will be free and dinner and supper served for 25 cents per meal. If expecting to attend this convention you would send me your name in advance it would be of great assistance to me in providing entertainment. Let every church with its various departments of the district be well represented at this convention. On the evening of May 3, the men will enjoy a banquet together and be addressed by specialists. We feel that no one can well afford to miss this great spiritual feast. Hasten all your preparations and come. The convention is, "at hand."

G. J. CHAPMAN, MINISTER, FIRST CHURCH.
301 Connor St.

Christian Endeavor Lesson

(Continued from page 17.)

back, to not only one, but many times when he was made to feel the sting of contempt of his fellows in the store, in the office or in the shop because he dared defend the right and oppose perhaps only silently the wrong. But we do well to remember that such was the experience of our Lord and of his apostles. Yea, it has been the experience of righteous souls in every age and it will be ours. But such is the price which all true spirits must pay. Indeed. "Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely for his sake."

Notes From the Foreign Society

Miss Kate Gault Miller will be associated with Miss Emma Lyon in the Women's College, Nankin, China, until some one else is sent out to take that position.

M. B. Madden and family are preparing to return to Japan. They have some thought of going by way of Europe. They are leaving the eldest son in the Wharton Home in Hiram.

There is great need of a fund of $250 to provide books for the Bible College in Japan. It may be that some one whom the Lord has blessed will furnish this fund for this purpose. This amount will buy three or four times as many books in Japan as in America.

The church in Southampton, England, needs a man for its pulpit. That church has a fine building and it needs a strong man as its minister.

The society has bought a home for Miss Alma Favors, of Lu Cheo Fu, at a cost of $1,500. Miss Favors is doing a remarkable work among the women of that city. She has never had a home of her own. From this time forth she will have a place to which she can invite the women in large numbers to visit her. She will have a place in which special meetings for women can be held.

Dr. E. I. Osgood reports five days Bible Institute held at Chu Chow, China. A. E. Cory, of Nankin, was present and assisted. Two or three from each of the outstations were present and made use of pencils and paper. The evening mass meetings were of an evangelistic nature. The speakers discussed such questions as "Gambling and Its Cure," "Street Morals" and "Street Cleaning." The evangelist Shi spoke on gambling. It was a great address. Shi and Chen later went up to a couple of outstations and held short meetings at two places and baptized three. Shi came home with an attack of pleurisy, but is nearly well now. He is a marvellous man and it is wonderful how the Christians sit at his feet and obey his orders.

The hospital at Chu Chow is growing slowly. O. G. Hertzog is helping with the plans and giving much counsel. It will accommodate about forty-five patients.

W. R. Hunt is going from Wuhu to Chu Chow. Chu Chow was his former home. He knows all the people in that part of China.

Alfred W. Place writes: "I think Japan has the greatest appeal of any mission field in the world and if properly presented would win the support of men of business who have real Christian vision. Right now is the crisis in Japan. There is a ferment on here that makes it a Christian opportunity. There never has been such an opportunity in Christian history. There has been a laymen's union movement inaugurated in Japan that means much for Christian union here."

H. C. Saum writes: "I baptized a low caste man last night. He is the first of his caste to come out here. He is opposed by his relations and by his wife. He has been a learner for some time. We attended a mela or camp meeting for a week. This was the third year for this one. It was participated in by the five missions in this district. Two days were for conferences with the converts and the missionaries. These free discussions are very helpful. There were between twelve and fifteen hundred present, most of whom are Christians."

Dr. C. C. Drummond, of Harda, India, reports that the plague still prevails there, but is confined almost entirely to the southeastern part of the town. In the western part people are returning to their homes. We are hoping that conditions will be normal soon.

Dr. Drummond reports the birth of a daughter on the 20th of March. Two of the older children are in school at Landur.

C. E. Benlehr, of Damoh, India, writes: "We are well and busy. The hot season is just beginning, and the boys are having their school examinations. Four of them go to High school this year, and a number will teach. They have been a great help in the Damoh work the past year. Seven have taught regularly. STEPHEN J. COREY,
Cincinnati, O. Sec'y.

FORTIFICATIONS.

I like the program of the American Christian Missionary Society. It is clear, definite and practical—$1,000,000 by the opening of the Panama Canal in 1915, 1,000 new churches and 1,000 missionaries and evangelists. Splendid!

Roosevelt thinks the canal should be fortified. The religion of Jesus Christ erects the best fortifications. The new South will need the same old Gospel. The opening up of new territory in the West is opening up new opportunities. Denominationalism is demanding a basis of Christian union to supply the call that is coming from every quarter. It is time to show our goods.

If we are to evangelize the 25,000,000 apportioned to us by the Layman's Missionary Movement and do it within the next five years, we must increase our base of supplies.

Sincerely, C. R. Hudson.
Frankfort, Ky.

COMMODORE PEARY AND THE NORTH POLE.

Robert E. Peary was made an admiral and given $6,000 a year for life by the Congress which has just adjourned. The country applauds this well-earned recognition of our great explorer. The secret of his success is to be found in his establishment of adequate supply stations; without these he never could have reached "the uttermost part of the earth" and have returned to tell the story. So we will never preach our Gospel to "the uttermost parts of the earth" until we have established and adequately equipped our base of supplies. This is the great work of the American Missionary Society. Every dollar for American missions means dollars for the conversion of the world. Therefore, let us bring America to Christ as the speediest method of bringing Christ to the entire world. L. N. D. Wells.
E. Orange, N. J.

"CAST THY BREAD UPON THE WATER."

Albuquerque, N. M., March 20, 1911.

One phase of home missionary work impresses itself on the mind if you live in Albuquerque. It is this: You are cheering and saving your very own. They come out here from Eastern churches to help reclaim the desert. With mission churches established for spiritual rallying points, these pioneers are kept to the old faith and built into the foundations of a better and more prosperous day. They come out from Eastern churches seeking health. Albuquerque is near the center of the great dry district approved for tubercular afflictions. As our work grows and the ministry of our congregations becomes more efficient we are better able to make these victims of the great white plague feel that God has followed their ways, and is with them though they are far from home and friends. None of the donors to Home Missions can tell how soon they may be impelled to thank God for direct benefits received therefrom by themselves or their loved ones. "Cast thy bread upon the waters: for thou shalt find it after many days." Then remember, that as you and yours are strengthened by the faith in times of poverty or distress, so there are thousands of other here whose needs are just as great, in prosperity as well as in adversity. And still we have said nothing of our 100,000 Mexican population in this territory and our several Indian tribes, all of whom are men such as we, among whom it is designed by our Lord that the Gospel should be preached.

Hermon P. Williams.

THE POPULOUS EAST.

The expression, "populous East," is not a figure of speech. Here is where we find the great bulk of our population. The enormous stream of immigrants that flows across the Atlantic yearly is absorbed almost entirely before it reaches the Mississippi valley. Among the special conditions that make the East a ripe field for our work are the following: The millions to be reached, the half-Christian foreigners, the numerous new centers of population constantly developing and the rapidly growing sentiment for Christian union. Henry F. Lutz.
Millersville, Pa.

BEHOLD WISCONSIN.

Behold a commonwealth of over 2,300,000 people, in most part splendid, sturdy representatives of the race. See the resources for sustaining a much larger population. See the wonderful progress being made in material and educational interests. But, alas, see the little progress in spiritual affairs! See the failure of sectism to longer meet the needs of the heart. But again see the splendid results of preaching Jesus, yes, and you will rejoice to see how eagerly He is accepted. The Disciples have only twenty-five centers in which their work is planted. Let us see a great May offering roll in.

Frank L. Van Voorhis,
Green Bay, Wis. Supt. of Missions.

THE NEED OF THE HOUR.

A person genuinely interested in missions hesitates to place any one society or its appeal above that of another. Be it far from this article to make any comparisons that would reflect on any other work. But

FOR SUNDAY EVENING TEA.

One need never be at a loss for a dainty bite for Sunday evening tea if Graham Crackers baked by the National Biscuit Company are kept on hand. They can be served either with or without milk, and have such a pleasing taste that they are always a delight. They contain nourishment in abundance, too, since they are made of the best of the wheat.

One particularly good feature about these Graham Crackers is that the National Biscuit Company packs them in moisture and dust-proof packages, so that they are always fresh when opened, retaining their original flavor and crispness. Each package always has the well-known In-er-Seal Trade-Mark on either end.

Subscribers Wants

Readers of the Christian Century find its columns valuable for advertising their wants or wares. The charge is one cent for each word, with a minimum of thirty cents for each insertion. Cash must accompany the order to save bookkeeping.

DO YOU NEED HYMN BOOKS for Church or Sunday-school? Write for prices, care of M, New Christian Century Co.

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WANTED.—Ministers and teachers for organizers. Pleasant, profitable work. We teach you. Men are making $50 weekly. **UNIVERSITY RESEARCH EXTENSION COMPANY,** Milwaukee, Wis.

the fact remains that such is the strategic position of the United States to the whole world that the salvation of all distant lands seems to depend in a special sense upon the redemption of our own home land. When we think of the part the Disciples of Christ are to play in the evangelization of America we look at once to the American Christian Missionary Society as our most efficient agency. To this organization we pin our faith for a large measure of our future success.

The writer speaks out of a most intimate acquaintance with the A. C. M. S., covering thirty years. Six years of that time he was one of the acting board of managers. The whole history of this missionary society has been good, but there never was a day when we could give it such absolute confidence as we can today.

The May offering for Home Missions *ought and no doubt will be* a record-breaker.

Detroit, Mich. C. J. TANNER.

The Great Book

Views of the Bible As Expressed By Men of Note.

Huxley Calls It the National Epic.

"Consider this great historical fact, that, for three centuries, this book has been woven into all that is noblest and best in English history; consider that it has become the national epic of Great Britain, and that it is as familiar to noble and simple, from John o' Groat's to Land's End, as Tasso and Dante once were to the Italians; consider that it is written in the noblest and purest English, and that it abounds in exquisite beauties of literary form; and, finally, consider that it forbids the veriest hind, who never left his native village, to be ignorant of the existence of other countries and other civilizations, and of a great past stretching back to the furthest limits of the oldest nations in the world."

Hand in Hand With Civilization.

"For more than a thousand years our Bible has gone hand in hand with civilization," said Coleridge, "science, and law: in short, with the moral and intellectual cul[illegible] vation of our people; always supporting, a[illegible] often leading, the way. . . . Good and ho[illegible] men, the best and the wisest of men, the royal spirits of all our history, have borne witness to the universal influence of the Bible, and have declared it to be, beyond compare, the most perfect instrument, and the only adequate organ, of the best mind and the best heart of mankind."

Like Music That Never Can Be Forgotten.

"The English Bible lives on in the ear, like a music that can never be forgotten," says Father Faber. "It is part of the national mind: it is the anchor of the national seriousness. The memory of the dead passes into it. The most potent traditions of childhood are perpetuated in its most powerful passages. All the griefs and trials of a man are hidden for him beneath its solemn words. All that is soft, and gentle, and pure, and penitent and good, speaks to him forever out of his English Bible."

Ruskin Tells of His Debt to It.

"My mother forced me, by steady daily toil, to learn long chapters of the Bible by heart. And to that discipline—patient, accurate, and resolute—I owe, not only a knowledge of the Bible, but much of the best part of my taste in literature. I have, this moment, opened my oldest copy of the Bible, and my mother's list of chapters, with which she established my soul in life, has just come into my hand. And, truly, this maternal installation of my mind in the Bible I count, very confidently, to have been the most precious and, on the whole, the one essential part of my whole education."

A Christian Atmosphere

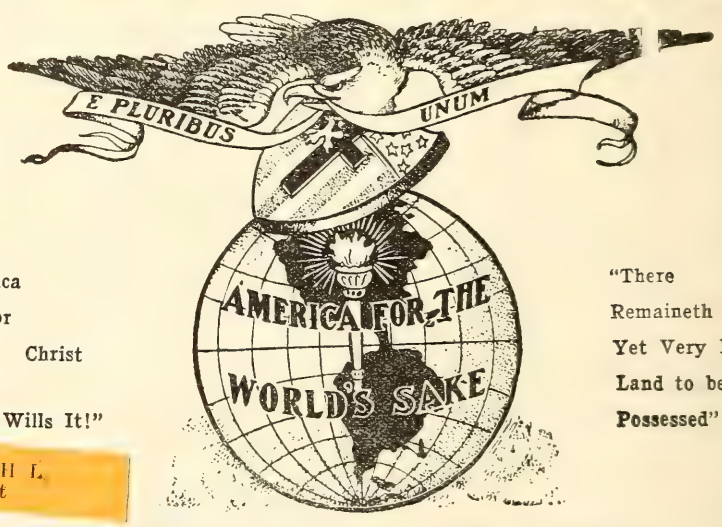
A friend writing a letter on board an Atlantic steamship as it reached port on the other side said to her correspondent at home, "The voyage has been without a flaw, delightful from first to last, because on board we have had a Christian atmosphere." The phrase lingered in the thought of the one who read it, lingered like music with many little variations and now and then a rest. What is, in the best sense, a Christian atmosphere?

Naturally, it is an atmosphere vitalized by the presence of Christ. It is not so much unworldly as other-worldly. Living in a Christian atmosphere there is no unkind friction, no foolish irritation and no spirit of contradiction. The household in which the atmosphere is Christian is a household controlled by principle and permeated by love. Parents and children alike share the sweetness and grace, the serenity and strength that belong as of right in a home where Christ reigns. In a neighborhood settlement in New York city a framed motto in the dining room reads: "Christ is the Master of this house. We try to say no word that would be displeasing to Him." A boy who grew up in a home where this atmosphere was always felt, wrote above his desk in large letters, "What would Jesus do?" and tried to shape his life as an answer to the question.

In a Christian atmosphere there is good fellowship, and there are sure to be good times. Fun is not ruled out, but, on the contrary, is spontaneous and effervescent. It should go without saying that it is never malicious, that jests are at the expense of no one's feelings, and that no shade of impurity or hint of profanity mars the sweetness of the hour of pleasure.

In the Christian atmosphere flourish plants of faith and impulses of love and intentions of helpfulness to all who need help. Not only to those who want help, but to those who need it they who dwell in the Christian atmosphere extend sympathy and aid. Of the Master it was said when he was here on the earth that he went about doing good. Of those who follow him, who are divinely led by him along the highways and by-ways of life, this too should be said as a matter of course.

"A SQUARE DEAL" FOR AMERICAN MISSIONS



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Volume XXVIII. May 4, 1911 Number 18

A Layman's Prayer

COMPOSED BY EDWARD SCRIBNER AMES.

O Lord, send unto us living prophets of thy truth—prophets who know the world of men and women and are willing and able to help them. We desire true prophets; men who have heard the voice of great love and great hope calling them; men who have meditated upon thy handiwork and upon the word Thou hast given of old and dost yet give to those who seek and listen. We pray for the coming of these thy chosen ones, who will show us our sins and thy pardoning love; who will uncover the hidden habits of our unconscious selves and give us courage and power to break them; who will take the measure of our narrowed, unshapely souls and teach us how to grow to a full spiritual stature.

O Lord, we believe we might do better things than any we have done, if strong prophets would speak to us. There are stirrings within us. We need human help, guided by Thee, to bring them into fruitfulness. We need companionable teachers, like ourselves, but closer to Thee, to win us away from our cares, to lead us into the quiet paths of thoughtfulness and consecration. Sometimes such messengers from Thee do find us. They quicken us. They revive our spirits. They fill us with power to be faithful in our tasks. They soften our hearts toward our neighbors and teach us how to forgive. They make us tender and thoughtful of our homes, of our friends, of our companions and our little ones. They fill us with courage for thy battles against wickedness and folly. They move us to empty ourselves of pride, of riches, and to use all our energy to toil mightily for justice and mercy and truth.

O Lord, help us to encourage these thy servants to do thy work in us more completely. They too are but men. They weary of their labor because we are impatient or indifferent or unwilling. Grant that we may bear our part. Make our deeds equal to their words. Help us, with them, to serve and minister in loving comradeship with Jesus Christ. Amen.

CHICAGO

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For Foreign Missions
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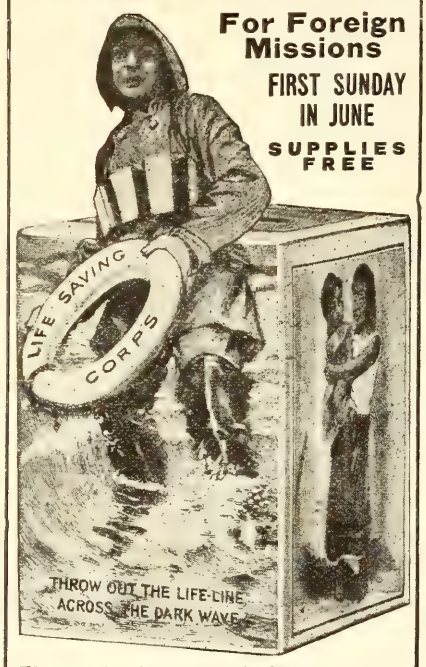

The Foreign Christian Missionary Society will furnish CHILDREN'S DAY SUPPLIES for the first Sunday in June FREE to those Sunday Schools observing the day in the interests of HEATHEN MISSIONS.

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Minister's Work Appreciated

At a reception given recently in honor of the new members added to First Church, Milwaukee, Wis., the congregation expressed its appreciation of the work of their minister in a most substantial way. Although C. C. Wilson, the minister, has been in Milwaukee but six months, the success which he has already achieved, is quite noteworthy. During this time the Sunday-school has practically doubled its attendance; a Men's Brotherhood has been organized; the attendance at the services has been greatly increased, especially at the popular evening people's service when Mr. Wilson usually lectures upon some live theme; and in addition to this, there have been sixty-five people added to the membership of the church. It was in appreciation of this valuable service that J. O. Klapp, the superintendent of the Sunday-school, presented on behalf of the whole church, a splendid gold time-piece and a bag of gold containing $65. The church is facing the future with bright prospects. A Boy Scout organization is being started by Mr. Wilson for the boys of the neighborhood, and in the Sunday-school a contest is being arranged with the Trinity M. E. Church of Bay View, which is expected to provoke an unusual amount of interest.

The First Church of Rochester, N. Y., Robert Stewart, pastor, has recently held a good meeting with home forces which strengthened the church in various ways and roused the membership to greater activity.

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Send today for prospectus.

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A TRUMPET CALL TO DUTY

The American Christian Missionary Society was organized in 1849. It is the pioneer promoter of our co-operative work. In these sixty-one years it has planted one-third (3,803) of all the churches in our widening fellowship. Its evangelists have baptised 172,025 persons, and added as many more otherwise to the churches. Its treasurer has handled $1,985,599.69, each one of which upon reaching the mission field called into service five other dollars.

This Society is the supply for men and means for world evangelization. Scores of "Living Links" and thousands of liberal contributors to our foreign and benevolent work were once wards of the American Board. To withhold offerings from American Missions is to starve "the hen that lays the golden egg."

The work of the American Society is convicting the Church of the sin of sectarianism and making popular the plea for Christian Union. The churches it has planted are in their local communities leading factors, making for the union of the people of God. In America forty-eight millions of people are churchless. A divided, devitalized, denominationalized church will never win these to Christ. The loyalty of these millions lingers for the liberality of the Disciples. The regular receipts are already in excess of last year by $8,566.44. This is an earnest of our largest offering—a testimony of the awakening conscience of the churches.

Let the May offering for American Missions be made unanimous. Let no church be satisfied with a "hat collection." Everywhere let competent committees canvass the membership and secure an offering worth the good name of the Church, the needs of the work and the cause of Christ.

Send all offerings promptly to

THE AMERICAN CHRISTIAN MISSIONARY SOCIETY.
108-12 Carew Bldg., Cincinnati, Ohio.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Getting the Most Out of the Preacher

IT IS NOT ONLY LEGITIMATE BUT VITALLY IMPORTANT FOR A CHURCH TO CONSIDER WELL HOW IT CAN GET THE BEST WORK OUT OF ITS PASTOR AND MAKE THAT WORK YIELD THE MAXIMUM OF RESULT.

It may seem to some sensitive readers that this way of saying it is too secular, too commercial; that when a congregation begins to talk of getting the maximum of work out of its pastor it is degrading the pastoral relation to the "hired man" level, making him merely an employe and not a spiritual leader.

The danger of so conceiving the minister must not be ignored. There are churches which treat a minister as a mere hireling. He must do the church's work—and in such a way as it has always been done. He must preach the church's doctrines as they have ever been preached.

But a church that treats its minister as a hireling gets little more than a hireling's service. A preacher who does work mapped out for him and preaches certain doctrines because they are set down as acceptable to the church is not a true preacher, not a prophet of God, but a time-server.

It cannot be too strongly emphasized that the pastoral relation is fundamentally a spiritual, not a commercial or contractual, relation. But it is not on that account any the less a practical relation. And it is important for its practical aspect to be squarely faced and thought through, both by the preacher and the congregation.

It is the lack of this thinking through of the practical implications of a pastorate that explains many a failure. The congregation did not know how to get the most out of its pastor.

* * *

The thing of primary importance for the congregation, and especially its office-bearers, is to discern just what sort of work a pastor is intended to do.

There has been a deterioration of the pastoral function in modern times. Churches have fallen into the habit of allowing the pastor to do "the church's work." What becomes of the pastor's own work is not taken into serious account. If he can raise money, if he is a good organizer, if he is a "hustler," if he gets along nicely with people, if he has the knack of putting attractive "features" into the services, such as music or moving pictures,—many a church thinks it is getting its money's worth out of its pastor.

But if his main contribution to them can be stated in such terms as these they may be getting their money's worth but they are not getting the man's worth out of him. He was not especially trained to raise money. It was not the desire to administer a church enterprise that burned in his soul when he obeyed the call to become a minister.

He became a preacher because he had a message in his heart he wanted other people to hear; because he wanted to communicate his own experience of Christ through word and life, and to enrich and strengthen the souls of the congregation over which the Holy Spirit might make him an overseer.

The church should help him to keep this desire uppermost in his ministry by refusing to allow him to become entangled with small administrations.

It is poor economy for a church to pay a preacher to do what its office-bearers should do without pay—and could do much more effectively than the preacher untrained in such work.

Let a church board settle in its own mind that it wants its preacher to be a moral leader of the church and community, a creator of religious passion, an interpreter of God to the souls of men, and let this self-same board set to work consciously to provide the conditions within which its minister may do his best work and it will be astonishing how much more that church gets out of him than before.

For the truth of the matter is that a preacher is not just an individual: he is a situation.

Many a preacher is succeeding today because he is surrounded by church officers who know how to get the most out of him. Put him in another church and he might seem mediocre.

Contrariwise, many a ten talent man is doing the chores of his church while prophetic fire burns in his soul. His church doesn't know how to get the most out of him. They have low conceptions of the preacher's work and no conception of their own responsibility to provide the conditions under which their leader may rise to his full height.

* * *

There are certain very practical and obvious things a church must do to stimulate its preacher to his highest efficiency.

It must pay him a comfortable living salary.

It must pay this salary promptly, every week, or every month, as he prefers.

It must provide leaders for the departments of the church.

These are elemental. They are not to be attended to just for the preacher's comfort but for the church's economy. A church gains nothing by paying a minister $800 when he cannot live properly on less than $1,000—even though he is willing to accept it, or $3,000 when he cannot live properly on less than $5,000. In its own interest it should pay a comfortable salary.

And it should pay it promptly. The preacher holds business relations with the outside world—the grocer, the landlord, the bookseller. He makes purchases that must be paid for. He makes promises that become due like any other body's promises.

The church that is behind with its preacher's salary not only embarrasses him but robs itself. It cannot get the most out of him. He cannot work with a free hand and heart. Time and wit that ought to be spent in their service he is compelled to spend in manipulating his affairs so as to make ends meet.

It is hard on the preacher: but it is harder on the church.

And he ought not to be the head of any of the departments of the church. A pastor as Sunday-school superintendent is the poorest economy. The question asked is usually, "Will he do it?" It should be, "Can the church afford to have the pastor act as superintendent?"

No church in which the pastor is active head of its main departments is getting the full worth of him. It may be getting its money's worth. But he has something worth infinitely more to give them if they only knew how to get it out of him.

* * *

There are certain other things, less obvious, perhaps, that a church may do for its own sake as well as for the minister's sake.

It can express its appreciation of his work, its gratitude for his sermon, its hopefulness for the future of the church.

It can give him a reputation in the community by personal loyalty and praise that is worth far more than newspaper publicity.

It can pray for him in the closet and in the prayer-meeting. How sweet to his ears is the petition, God bless our pastor!

It can give him a fair chance to study—remembering what a vast thing it is, after all, to prepare one hundred and four messages a year that will truly feed and hearten the soul and make the service of worship rich and satisfying.

It can treat him as a true man in personal intercourse—neither as a hired man nor an autocrat. It can defer to his judgment as that of a specialist, a leader—but it can meet him with such intelligence as will silently challenge him to make good his ideas.

Above everything else the church can strive earnestly to practice the great gospel he praches, taking him seriously—not as a performer to be congratulated if he has done his stunt well, but as an earnest leader up the path of holiness. Let the church study the Book that he expounds, practice the presence of God in a deep and thorough-going prayer-life, and show forth in deeds of unself-regarding love the fruits of the faith that he interprets, and they will marvel how much they are getting out of their pastor.

And when he falls down—he must not, but he will—and scolds, or sulks, or threatens to resign, or makes an imprudent statement in the pulpit or takes an indiscreet step in his daily life—then it is the church's chance to be a pastor to its pastor.

And this is the biggest chance a church ever gets.

Social Survey

Infamous Relief Refusal

Recently The Christian Century devoted a paragraph to the curse of the opium traffic in China. Mention was made of the heroic struggle of this "father of nations" to throw off that frightful burden. The government has about stamped out the growth of the poppy in China. This has been done only at a tremendous outlay of money and determination, and yet it has been done in the face of an increase in the use of the drug. With every decrease in home production came a corresponding increase in its importation. To check this foreign supply, China is helpless because of a treaty with England which makes it impossible for the Chinese to interfere with the traffic for ten years. Although that treaty was practically forced upon China, she rues the day on which she reluctantly accepted it. Petitions with many thousands of names were presented to the British people praying that the provisions of this infamous treaty be abrogated, that the lives and souls of thousands of Chinese might be saved from the opium den. They elicited only the reply that China had not officially asked for such release. In response the Chinese parliament petitioned England as a Christian nation for release. Driven, at last, into a corner and forced to face the issue, the British government refused to heed that cry from suffering China. India has grown and thrived mightily on the production of opium for China. Many districts are devoted almost entirely to the production of it. To it they owe their prosperity. Vested rights is the ground of the refusal. The long story of the opium crime tells in scarlet letters the iniquitousness of that business. The Public well says: "Whether its profits are moral, or secured by laws that foster vice, that sanction slavery, that grind the poor, that exploit workers nominally free, and that honeycomb the land with working children's graves, is all one under the doctrine of 'vested rights.' Such vice must continue to be fostered, those slaves must continue slaves, the poor must be content to be plundered, workers nominally free must submit to exploitation and think of God as having made them for it, and their babes must be slaghtered—all this, generation after generation in perpetuity, unless at some utopian period human sympathy animates the prosperous strongly and widely enough to win their consent to buying off the aggressors. Such is the doctrine of 'vested rights.' Could a more infamous theory of human relationships be invented anywhere outside of hell?"

Development in the Mexican Situation

The number of combatants, it has been conclusively demonstrated, is not a reliable criterion by which to estimate the seriousness of the situation in Mexico. Probably in no battle have there been 10,000 men engaged upon the two sides combined. It seems strange that, in a country of aproximately 15,000,000 people an army of perhaps 5,000 men could keep the government at bay. Yet while but few have actually taken up arms against the government, the entire country is in such a state of unrest and dissatisfaction with the administration that the government is nearly paralyzed. Moreover, the insurgents have almost adopted the tactics of marauders and have confined their operations to the hill country, hugging the advantage which the mountain fastnesses afford. The fear that the rebellion might become more general and endanger the capital has forced Diaz to retain a strong force near Mexico City in idleness, so far as putting down the insurrection is concerned. With no prospect of being able to crush the rebellion for many months, perhaps for several years, President Diaz is at last yielding to some of the demands of the revolutionists. He hoped to restore peace by the reorganization of his cabinet with younger and more liberal men. This was a good measure, but it did not satisfy the revolutionists. Then other demands were conceded. One of these which will appeal most strongly to the insurrectos is the proposed law making it impossible for any man to be elected to the office of president of the republic more than once. In fact, President Diaz is anxious to adopt almost any measure which will induce the revolutionists to return to their homes satisfied that the government at Mexico City is their own. From an attitude of aloofness in the early days of the insurrection, when he refused to recognize the rebels or to arbitrate with them, Diaz has changed completely. An armistice of five days, beginning Sunday, Apr. 23, was signed in order that the matter might be negotiated. During this armistice neither army will move its troops, or engage in the building or strengthening of fortifications. The Mexican government has not made its proposals public, but great pressure, undoubtedly, will be brought to bear on both parties by the United States to reach some kind of a satisfactory agreement. This effort will demand that both sides shall make concessions, and may end in a deadlock unless the insurgents recede somewhat from their ultimatum that Diaz resign the presidency before the expiration of his present term.

A Comment on the Chicago Elections

The attitude of Republican progressives in Illinois may well be inspiration to the country and especially to the city of Chicago. Weary with months of struggle, and thus far beaten at practically every point they still are able to "come back" and are already preparing for the next fray. Not the least courageous of this growing, courageous army is its leader in the recent mayoralty election of Chicago. When it was known that Professor Merriam had lost the mayoralty race, he intimated dryly that the fight had only begun, and though this skirmish had been unsuccessful, it represented merely the beginning of a fight to the death upon corruption. Quite rightly the late Chicago election has been called but a single battle in a war for righteousness, and though it went against the forces which are seeking the best interests of the people, its losses are but temporary. The strength developed by the progressives was surprising even to the leaders of that movement. As Harrison was almost defeated at the primaries by the progressives of his own party, so he was the winner only by a comparatively small plurality in the election. His success in the primaries is said to be due to the aid of the "Hinky Dink" and slum vote, and at the election to the support of the Hearst faction. This does not mean that these agencies gave large followings. The strength of each is relatively small. Mr. Harrison already had the powerful support of the liquor ring, of the big "interests." But it was the addition of those two other forces which held the balance of power that brought about his victory. Mr. Harrison made claim to entire freedom to obligations to any one, but already he has begun to pay his election debts by filling the offices with the men whose efforts secured him his nomination and subsequent election.

Reciprocity in Hands of Senate

For the second time the national house of representatives has passed the President's reciprocity bill in the exact form in which it came from his hands. The vote on the question stood 265 for and 89 against. A majority of the Republicans cast their vote against it, but were completely "snowed under" by the heavy Democratic support given the measure. The bill did not pass congress without a lively skirmish, however. Democratic indecision in the early days of the extra session, as to whether to pass the bill without tariff reduction riders, was eagerly seized upon by the Republicans to create confusion. They proposed amendments to the tariff bill which would have made sure its death, but the ruse failed. Now the bill faces a more serious situation. In the lower house the Democrats, who favor the measure, are in a comfortable majority. In the senate they are in the minority. But President Taft does not despair. He is not appealing to party loyalty. The Republicans failed to take advantage of their opportunity to get the credit for the measure and Mr. Taft is now appealing to all who are the friends of the people and the people's interests. According to report, the administration is looking for the measure to pass the senate by a vote of fifty-seven to thirty-five. If this estimate is anywhere near correct the fight will be like that in the lower house, i. e., whether it will pass with or without amendments. If it is amended and the house of representatives should refuse to accept the amendments, there would be a deadlock which would be hard to break up. Recently the president declared that he would force action upon reciprocity of some kind by keeping congress at it until a final vote was secured.

American Railroads in French Politics

The superiority of American railroads is likely to become an issue in French politics. The disgraceful condition of the French roads, notably the Chemins de Fer de l'Ouest (Western Railways), owned by the government, has occasioned several interpellations both in the senate and the chamber of deputies. The obstructionists, claiming it is impossible to better conditions, have always carried the day. Senator d'Estournelle de Constant, writing from the United States, where he is traveling, flays the obstructionist policy. In a letter published in the Temps he cites the American roads as models for the world.

The Christian World

A Page for Interdenominational Acquaintance.

Presbyterian

The Everlasting Expectation.

The church of Jesus Christ exhorts us to live the eternal life. It comforts the sorrowing with the hope of blessedness in the city of God. It says there is no old age for the soul. At Easter time the pulpit and the religious press lay special stress upon this aspect of our faith. We take from *The Continent* some short paragraphs which point out the usefulness of this hope:

The young man who now thinks that the promise of immortality in the Gospel of God's Christ answers to no call of his own soul will confess his mistake if he lives to the hour when the hopes of the present have passed their springtime, and these can be no springtime for him except in the calendar of a heavenly year.

Then if he must resign his faith in immortality—which God forbid!—he will resign it not jauntily, still less boastfully, but with the grief of a bankrupt soul robbed (perhaps by its own conceit) of the very treasures which alone have made life worth the trouble of living—the treasures of perennial hope.

And the youngest of us are growing old—coming on apace to the hour when the want of an eternal expectation will come home to our hearts in all the bitterness of its colossal tragedy.

It, therefore, behooves us all to include among our hopes betimes that hope to which there can be no day without promise, no epoch of life whereunto a greater epoch does not succeed—that hope which is able, as the lives and deaths of a myriad Christian saints have proved, to watch the sun descend in perfect confidence of its rising, to see the winter come on in fearless assurance that a better and eternal spring will follow.

On a spring day rose from the dead the resurrection and the life. And yearly in each spring that returns to restore the bloom and the beauty of the earth, the Easter, which commemorates that day, repeats to mankind its great tidings of hope.

There is no endless winter. But there comes an endless spring.

Baptist

A Baptist Idea of Unity.

Dr. L. D. Crandall of Minneapolis, Minn., recently delivered an address in a Congregational church in Minneapolis on the subject of unity. He did not hestitate to predict that within the next quarter of a century the Protestant world will be doing its foreign work under a joint board composed of representatives of the different denominations. "This board will have under its observation the entire foreign mission field; and it will be considered disgraceful for any sect to enter upon new work, occupy a new field, except as such a step may be approved by this advisory committee." The time is also coming when the work in the cities at home will be under the direction of boards representing the Protestant bodies. *The Journal and Messenger* has no such views as these. It quotes from the address of Dr. Crandall, and adds:

All of which seems to signify that Baptists, as a religious denomination, have no missions in the world. It was a mistake that they broke away from the other denominations in the seventeenth century; a mistake that they organized independent churches in America in the same century; a mistake that they organized an independent missionary society in 1814; a mistake that they have maintained such a society during these ninety-seven years, and it will be a mistake and "disgraceful" if they do not half-mast their flag, allowing another of a mongrel hue to be placed above it. Six millions of baptized Christians unable to carry on mission work in foreign lands without the consent and approval and superintendence of some organization, a majority of whose members have no sympathy with the Baptist position and which propose to tell these Baptists where they may and where they may not labor for the conversion of the world to Christ!

The World Alliance.

Dr. E. Y. Mullins contributed an article to the Baptist papers on the significance to Baptists of the meeting of the Baptist World Alliance. This alliance is a new thing under the sun. "The World Alliance, then, means first of all the ripening of the highest known principle of human coöperation for divine ends, the free and voluntary association of believers, under the Lordship of Jesus Christ, for bringing in God's kingdom." The alliance ought to aid in curing the half-truth of individualism. It ought to deepen, says Dr. Mullins, loyalty to the principles of universal validity for which Baptists stand. Yet self-glorification is not the object of the meeting. "Are Baptists really doing their part in the social service of the world? Have we the social idea adequately developed among us? Are there ways in which we may more positively and really affect for good the commercial, civic and industrial life of the world? Questions of this sort ought to receive answers at the Philadelphia meeting in a way which will greatly increase our Baptist efficiency." The service that may be rendered to missions and education is thus set forth:

Again, the meeting of the alliance ought to give us a fresh grasp and appreciation of our missionary task. The missionary crisis of the time in which we live has become a commonplace in our thinking, so completely so, in fact, that it has lost its power of appeal in large measure. Nevertheless we need constantly to be brought to a fresh realization of it. The missionary enterprise is the best antidote to our materialism, and is the sovereign corrective agency for a thousand ills in the spiritual life. Baptists share with all other bodies the great missionary obligation. But in Europe today, especially in Russia, there are opportunities which are of supreme significance to the Baptists. Our principles are the antitheses to European despotism in all forms, and the rise of a powerful Baptist movement is most logical, as being a new example of the law that action and reaction are equal. Shall we seize the opportunity and hear the call of this new man of Macedonia? Shall a school be provided for the education of European preachers? The alliance meeting ought to answer this and other related questions. In fact, the meeting of the alliance must surely bring home to us as never before the vital and fundamental place held by education in our whole conception of Christianity. There is not a principle held by us which does not carry at its heart the educational ideal, and most of all the principle of a regenerated church membership.

"The music and splendor
Survive not the lamp and lute.
The heart's echoes render
No sound when the spirit is mute."

Our witness to truth can not survive in power if the lamp of learning grows dim among us.

Congregational

Nearing the End of Church Competition.

The Congregationalist and Christian World promises us something interesting in its studies of overchurched towns and cities. The first article deals with Ayer, Mass. This is a town of 2,797 inhabitants. 1,000 are Roman Catholics. There are about 1,700 Protestants. The Protestant churches are five in number. The value of church property is $59,000. The five ministers are paid $4,400. The total running expenses of the five churches are $5,775. The total morning attendance on a fair Sunday is 286. The gifts to work outside of Ayer are negligible. It takes all the energy of the minister to keep the churches from disintegration. The one Catholic church has as many in attendance at its services as the five Protestant churches. The condition of this town, which does not differ from hundreds of others in its religious impotence, moves *The Congregationalist and Christian World* to say:

We believe we are nearing the end of the era of competitive church extension. Said a prominent and broad-minded Methodist official in our office only a short time ago: "Our point of view is changing. Formerly when our mission board contemplated a city like Chicago, or a state like Minnesota, the ruling thought was, how can we strengthen Methodism there? Today we are beginning to ask, what can we as Methodists do to build up and apply the Christian religion in Chicago or Minnesota?" We hope and expect that this will come to be the dominant policy of all missionary boards. Indeed our investigations show that as a rule state and national denominational officials are more cordial toward local coöperation than are the people on the ground. We welcome this new era. It means when fully established that the old and often partisan slogan, "Every town needs a Methodist church," "Every town needs an Episcopal church," "Every town needs a Congregational church," will yield to the nobler rallying cry, "Every town needs Christ and such churches as can best represent him and do his work.

The question for earnest Christian men and women in their personal relation to this problem of unity is not, what do I personally like best? not, what am I used to? but, what is best for this community of which I am a part and for the kingdom of Heaven for which I pray daily? Nothing would electrify many communities more or prove a more potent means of increasing public respect for the churches than a striking demonstration of the reality and depth of Christian unity underneath denominational divisions.

In some cases fewer churches will ultimately mean more religion, more of the power of Christ brought to bear upon young life and those now outside the fold, more of the power of Christ made to operate in behalf of the weak, the unprotected and the overlooked members of the community. To bring this about calls for wise, resolute and unselfish action, but the sacrifice and heroism involved may be the means God would use to save his church from two great perils that have threatened it, apathy and selfcenteredness.

It is a great thing to see God in the manna. It is a greater thing to see him in the fields. It is a great thing to see God in the miracle. It is a greater thing to see him in the usual. To waken in the dull morning and feel that God is there; to go to our drudgery and have his presence; to live in the faith that the hairs of our head are numbered, and that not one sparrow can fall without our Father, *that* is the mark of growing trust in God.—*G. H. Morrison.*

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The Unchanging Gospel

We have this week the first of eight studies in the Epistle to the Galatians. These studies ought to give us a clearer grasp of the fundamental principles of Protestantism. "The Epistle to the Galatians is my epistle: I have betrothed myself to it. It is my wife." These words of Luther reveal the relation of the Epistle to the Galatians to the Reformation. The errors which Paul and Luther combated are common to no particular time or place; they are the errors of narrowness and bigotry against which all men must guard themselves.

It was Paul who first preached the gospel to the Galatians. They received him and his message gladly and manifested toward him unusual affection and loyalty. Their progress in the early years of their faith was gratifying to the apostle. They seemed to understand what it meant to follow Christ and they were willing to make sacrifices for the furtherance of the truth. Then came to them men who were personally hostile to Paul and who thought he was untrue to the faith of his fathers. These men believed that all Gentiles should be required to submit to the ordinances of the Mosaic law. The Galatians lent their ears to the new teachers and they were on the point of apostatizing when news of the situation reached Paul. His response was immediate. The Epistle to the Galatians is a war document. It has been called a sword thrust. It meets a definite need in the most direct manner.

The Judaizers were trying to persuade the Galatians to substitute a provincial for a universal gospel, a national religion for one that could be preached to every tribe and nation on the face of the earth. They were unable to see how anybody could have faith in God and be acceptable to him unless the faith was expressed in the forms which were dear to them. Their reasoning ran thus: The Jews are the chosen people of God through whom the commandments and promises have been made. All those who would enjoy the blessings of God must become a part of the Jewish people. Gentiles therefore must be circumcised and keep the law if they are to receive the favor of God, or, at least, if they are to inherit the promises in full. The Judaizers had not, apparently, told all their story to the Galatians, but Paul saw the drift of their teachings and he knew that he had to fight for the freedom and universality of the gospel.

As Lightfoot says, Paul here asserts "the oneness, the integrity of his gospel. It will not brook any rival. It will not suffer any foreign admixture." Let us see what this means. A Jew could be a Christian and still retain Jewish customs and ceremonies. Paul knew the pride of the Jew in his race and he shared that pride. The Greek might become a Christian without ceasing to be a philosopher. The Roman was no less a citizen because he believed in Christ. But when the Jew exalted his peculiarities into a test of fellowship, when the Greek wrought out a metaphysical creed whose acceptance, he insisted, was necessary to salvation, and when the Roman created an institution which, he asserted, had a monopoly of the grace of God, the gospel preached by Paul was abandoned and there came in bigotry, dogmatism, and tyranny. As Paul contended in his day in behalf of free faith against the bondage of law, so have true believers in all the generations since his day expressed their loyalty by protesting against the narrowing influences of race, occupation, social status, and culture.

The unchanging gospel is the basis of democracy. Paul was a man of universal sympathy. He felt the woes of all mankind. The salvation he preached was for all men. The church of his vision was composed of men of every race and condition. Nothing was excluded from that church except what was evil. Hence many things were matters of indifference to him which other men regarded as supremely important. He allowed men to be themselves. We are not ready to appreciate the gospel of Paul. When the Chinese, the Japanese, the Turks, the Hindus, and the rest of the non-Christian races have made sufficient progress in Christianity to influence powerfully the thought of Christendom, we shall feel as we cannot now the greatness of Paul's message. We have race pride that keeps us from doing justice to men of other races. We patronize the yellow man and the black man. Paul patronized no man. He had too much sense and too much religion for that sort of thing. [Midweek service, May 10. Gal. 1:1-12. Other references: Mark 1:14, 15; Acts 20:24-27; Rom. 1:14-16; I Cor. 9:12; II Cor. 4:3-7; 11:14.]

The Christian Evangelist's "Snags"

On this page last week it was pointed out that the Disciples of Christ stand in a strategic position in relation to the Christendom-wide movement for the practice of Christian union.

The largeness of our opportunity is equalled only by the seriousness of the test to which it subjects us.

For one hundred years the Disciples have been forced against their protests to take a position in all outward appearance like that of the denominations. Have they now become so habituated to their denominational status as to be incapable of practicing Christian union—this is the searching question which they face in these crucial days.

Attention was directed to various aspects of this question. Our main concern in that article, however, was to interpret the inhibitive attitude of two Disciple newspapers toward any actual endeavor by our people to practice the unity for which we have so long pleaded.

The impertinent and threatening attitude of the Christian Standard toward our missionary societies in view of the possibility of Disciple missionaries practicing Christian union on the foreign field was passed by with a mere remark. The opposition of that paper to anything that looks like the practice of union was regarded as too well known to need any interpretation.

The Christian Evangelist, however, occupies a somewhat different place in the minds of the Disciples of Christ and of the general Christian public. It has long been a pleader for Christian union. Against the unrelenting opposition of its Cincinnati contemporary, its former administration under Dr. Garrison championed the Federation movement with a frankness and courage not surpassed even by The Christian Century. Its voice has ever been eloquent in pleading for the union of God's people as an abstract duty.

It was a painful task, therefore, to which our article addressed itself, namely, that of pointing out the utter absence of the Disciples' spirit in The Christian Evangelist's treatment of a concrete opportunity for the practice of Christian union. Our contemporary was timid, cautionary, inhibitiv and, in the last analysis, sectarian in its attitude.

The case referred to was that of a proposed union of a Congregational and a Disciple church, the paster of the latter having appealed to The Christian Century and later to The Christian Evangelist for counsel.

The Christian Evangelist magnified differences and discouraged action. What positive counsel it gave had in it implications that would postpone union to an indefinite future. It poked fun at The Christian Century for cherishing a dream of unity that could not be realized this side of fairy land. But when asked for a program of unity that could be realized this side of fairy land it formulated a creed of three ambiguous articles and called for a joint Bible class of the two congregations to study these straw questions *for a year* in the hope that they might come to an agreement upon them as a basis of union!

The "baptism question," while not included as an article of this creed, was called the "chief" of a considerable number of points of difference between the two congregations, none of which could be "waived" because "they have to do with the terms of church membership, and good people on both sides have conscientious scruples about waiving them."

It is a sorry admission, in the light of the Disciples origin and

historic purpose that we now have certain "conscientious scruples" which make it impossible for us to practice Christian union with any body of Christ's people that is disposed to unite with us! It makes pertinent the question whether the Disciples are a solution of the problem of a divided church or a further complication of the problem.

The Christian Century is compelled to say, with a frankness that is only equaled by our utter lack of unkindness, that The Christian Evangelist's attitude toward this concrete chance to practice Christian union is utterly devoid of the Disciples' insight. There is no prophetic word in its two editorials. There is no note of exultation and rejoicing. There is no note of hope—except to say that what is impossible today may be possible tomorrow, and we must not give up our plea!

Every paragraph in its editorials betrays its super-consciousness of "our" doctrinal position and "our" institutional interests which must be safe-guarded no matter at what cost to our Christian union ideals. The obstacles to unity are magnified, baptism is erected into an awful bugaboo, the Congregationalists are treated as if they had everything to gain by union with the Disciples, and the most impossible "snags" are pointed out which The Christian Century or any one who believes in the practice of union is challenged to remove.

What is the effect of this uncatholic temper in a Disciple newspaper? The answer is obvious. It tends to sectarianize the brotherhood. It makes us conscious of the wrong things. It turns our minds in a direction where unity is impossible. It is only a guess, but it is safe to say that the ardent spirit of the young minister who appealed to The Christian Evangelist for guidance, was completely discouraged by the reply he received and he has, no doubt, given up his hope of practicing Christian union with this body of Christian neighbors.

We promised last week to consider the "snags," as The Christian Evangelist calls them, which obstruct the way to the practice of Christian union by Disciples and Congregationalists. These "snags" take the form of two sets of questions—one set conceived as being asked by "conscientious" Disciples and the other by "conscientious" Congregationalists as they contemplate the proposal to unite. They will be considered here in the order set down.

* * *

And first the questions likely to be asked by the Disciples:

1. Since our churches have always claimed that they had nothing to do in (a) fixing the terms of membership in Christ's church, but that they accept the conditions as laid down in the New Testament, when would we find a precedent, or other authority, for (b) waiving the question of Christian baptism for the sake of union?

(a) It is a most vital consideration to which the query calls us. Pleading for Christian union, the Disciples have taken the strongest theoretical position possible in insisting that the Church of Christ is a divine institution, that its terms of membership are not arranged by man but by God, that it is impious to tamper with the terms of admission so as either to admit those whom God rejects or reject those whom God admits.

The tap-root of the whole sectarian iniquity is the assumption that a group of Christian people have the right to divide Christ's Church by withdrawing themselves into a sect apart and admitting into their fellowship only those Christians whom they choose. The fact that they mean to use the sectarian principle to enforce what they conscientiously understand the word of God to teach—whether in respect to doctrine or polity or ordinance—lessens, in no degree, the mischief wrought by their dividing the Church of God.

The essential sin of sectarianism is the taking out of the hands of God the prerogative that belongs to Him alone, that, namely, of fixing the terms of fellowship in His church.

The essential principle of unity—without which no scheme whatsoever is a scheme of unity—is that every Christian, every member of Christ's church, is full brother to every other Christian, and entitled to all the rights of membership in the Church of Christ.

Any so-called program of unity which does not make this basic principle clear or which declines to accept the full consequences of it in practice is not a program of unity at all, but just another sectarian enterprise added to the scandal of Christendom.

The Disciples, we repeat, have seized upon this essential principle of unity and have succeeded in applying it in many directions. With respect to creeds, the communion, the name, and the practice of baptism, their procedure and position are set squarely against the sectarian principle.

But with respect to church membership the Disciples' practice does not generally conform to their principle of unity. Their churches, as a rule, decline to receive those whom God has received into His Church. They stand on the sectarian principle when they stand at the door of the church and refuse admittance to those whom God has accepted. In doing so they transcend the authority of the New Testament which bids them call not that unclean which God hath cleansed, or treat those as aliens whom God himself hath received.

(b) It is not necessary to "find a precedent for waiving the question of Christian baptism for the sake of union." The question of baptism cannot be "waived" by those to whom it is a question of conscience, a matter of duty. No question of conscience must be "waived" by the Christian. Two conflicting duties might, of course, confront a Christian, but his solution of such a conflict is rarely, if ever, made by "waiving" one for the sake of the other. As a rule he finds his way to a larger view of his duty in which the conflict of duties is reconciled.

But, fortunately, in the question of practicing Christian union, no such problems of ethical casuistry are involved. It is possible, even for one who looks upon immersion as a command of Christ, to practice Christian union straight out, in obedience to Christ's supreme desire, and at the same time obediently to practice immersion only, in the fulfilment of his understanding of the terms of Christ's will.

The practice of Christian union with Congregationalists involves absolutely no question of conscience concerning baptism except on the part of those who deny that Congregationalists are Christians, members of the Church of Christ.

We do not believe the Christian Evangelist will deny that Congregationalists are Christians, members of the Church of Christ. Nor will our contemporary affirm that Congregationalists are without baptism.

As such Christians, members of the Church of Christ, baptized,—albeit in a manner that both The Christian Evangelist and we regard as irregular—there is no sense in talking of "waiving the baptism" question in uniting with a congregation of Congregationalists to practice Christian union. It is equally without sense to talk of "waiving baptism" in receiving them as individuals into the fellowship of a local church of Christ. They are already baptized, already IN the church, just as truly IN as are any who presume to sit in judgment upon their Christian status.

2. As quite a number of our members personally would be compelled, conscientiously, to withdraw their membership from the congregation in case of such action, would we not be promoting division rather than union by such a step?

It would be a sufficient response to this question simply to cite the cases of Thomas Campbell and his co-workers for unity whose endeavor at practicing union resulted in division from the Presbyterian church, and of Alexander Campbell who, unable to practice Christian unity in the Baptist church, withdrew with about thirty thousand of his followers.

To these instances, however, might be added the still more weighty precedent of Paul who promoted considerable division in the apostolic church by his determination to practice union with Gentile Christians.

3. How would our relation with the great body of churches with which we have been associated, [Disciples' churches, we assume. —Editors C. C.] be affected by such action.

This, of course, would be mainly a matter for those churches to decide. That the Disciples of Christ would give anything but the heartiest fellowship and the highest honor to a congregation that takes its Christian union ideal seriously enough to actually practice it is unthinkable.

* * *

Questions 2 and 3 cannot be passed by without calling attention to the subtle sectarian threat hardly concealed in them. It is this threat which keeps up the sectarian order. Considerations of the kingdom of God are subordinated to the advantages of denominational regularity. The party lash is used by the sectarian organizations with no less effectiveness than by political organizations. It is not a point we care to dwell on just now, but the naive suggestion of such considerations betrays the essential sectarian point of view from which the enterprise of Christian union is being regarded by The Christian Evangelist's editorial writer.

* * *

The Congregationalists also will ask certain questions. They are as follows:

1. If you Disciples believe immersion to be the New Testament form of baptism, and the only form that has New Testament authority, how can you yield it to unite with uus?

To which the Disciples who believe that way as to immersion will make the obvious reply that they do not yield their conviction in

uniting with Congregationalists to practice Christian union. Our convictions concerning immersion are no more involved in the practice of union with Congregationalists than in the practice of division. In the case of our union as in the case of our separation we are ourselves immersed and are not involved in responsibility for the church to which we belong practicing any other form except immersion.

2. But since you do agree to yield it in the case of our reception, [Our answer above denies this construction.—Editors C. C.] (a) thereby recognizing our affusion as baptism, (b) why do you insist that the united church shall henceforth practice only immersion?

(a) The Disciples do not recognize the baptism of the Congregationalists *because* they unite with them to practice Christian unity. They recognize their baptism as valid whether the two congregations unite or not. Congregationalists are members of the one and only Church of Christ—just as truly members of it as are Disciples. As we say above in answer to the first question of the first set, they are baptized already, and to treat with them in a program of unity as if they were not baptized is to adopt a sectarian attitude of patronage and bigotry which blights the fine flower of unity in the bud.

(b) We, the Disciples, do not insist at all upon immersion only, as the practice of the united church. The ideal of Christian union "insists" upon it as the only ceremony of initiation and consecration upon which a united church can be maintained. Congregationalists believe in it and already pratice it as an optional form with affusion. With them so far as conscience is concerned the form is a matter of indifference. Baptists practice immersion only, as a matter of conscience.

The Disciples, a Christian union people, whose membership is composed of those holding with Congregationalists to an optionist view and those holding with Baptists to the immersionist view have long since discerned that the two sets of minds could be held in unity at this point only by the exclusive practice of immersion. They, therefore, have no hope of a union proposal that undertakes to solve the baptism question in any other way.

The Disciples are open-minded about the subject, however, and if a Congregationalist or another Disciple will suggest how the high demands of Christ's ideal of unity may be met by any other procedure they will be found ready to consider it.

3. Moreover, if we admit, (a) as you require us to do, that immersion was the baptism of Jesus and his apostles, and the only form of baptism consistent with the plea for unity, (b) why should not we ourselves submit to that baptism which we are henceforth to recommend to others?

(a) The Disciples do not "require" the Congregationists "to admit that immersion was the baptism of Jesus and his apostles." As a matter of fact, most Congregationalists do already admit this, though denying the mandatory character of such a precedent.

(b) There is no reason in the wide world why a Congregationalist member of the united church should not be immersed at any time that he came to regard it as his duty to be rebaptized. So long as he was satisfied with his baptism, however, there is no principle of consistency to impel him to be rebaptized.

4. Besides, what about infant baptism, which is an integral part of the Congregational system, concerning which nothing is said in the proposed basis [The Christian Century's suggested basis] of union.

To say that infant baptism is an integral part of the Congregational system is to write carelessly. As an answer to this question we refer our readers to an editorial published in *The Congregationalist*, the leading paper of its denomination.

In reply to a Baptist writer who argues as follows: "No enlightened Congregationalist attaches any sacerdotal significance to infant baptism. Then why not abandon the *baptismal* part of the ceremony and retain only that dedicatory service which is today precious alike to Congregationalists and Baptists?" the editor of *The Congregationalist* says:

> Congregationalists as a body do not regard baptized infants as members of their churches. Historically they hold that in such baptism the parents and the church enter into covenant to work together to prepare the child for membership in the church, and that a promise of our Father to coöperate in that work may be assumed. For many and we think for most Congregationalists the dedication of the child by all those sharing in the service is the principal meaning attached to it.

Some such solution of the controversy is practicable for both Congregationalists and Disciples and by it the spiritual life of the Disciples homes would be appreciably enriched. In some Baptist churches and some churches of the Disciples this ceremony of dedicating young children to God has become a beautiful custom. It conserves all those perfectly real values which Congregationalists find in infant baptism and at the same time it does not infringe on the most sensitive Baptist or Disciple conscience.

Playing Hamlet With Hamlet Left Out—An Instructive Possibility

AN EDITORIAL IN THE PACIFIC CHRISTIAN.

The old saying about playing Hamlet with Hamlet left out contains a suggestion every member of the Church of Christ should seriously ponder in connection with the present movement towards Christian union.

For a century we have made the most eloquent and effective plea for the oneness of God's people heard since the days of the apostles. However much we may have severally differed on other matters, we have been a consistent and vital unit here. And, partly at least, because of our persistent and unfaltering advocacy union is today the uppermost thought in the Christian world.

Baptists, Congregationalists, Episcopalians, Methodists and Presbyterians are actively interested in it; and the form it is assuming on the great world-stage is suggestive of Shakespeare's famous play with its chief character omitted.

There are unmistakable signs of union in the not distant future with the most pronounced unionists of the century left out. The movement has assumed a momentum today which appears to depend upon no one particular people. And what is vastly more significant to us is, it seems to be moving on toward a glorious realization along lines which very largely converge outside our own brotherhood.

The superficial critic will probably conclude this is due to some real or fancied defect in our doctrinal position. In our judgment there is very little, if anything, wrong at this point. We wear the divine family name, administer the apostolic order with painstaking precision and regularity, and submit all questions of faith and practice to the adjudication of the plain and accepted teachings of the inspired Word of God. Such a position would seem to be absolutely unassailable.

If, as many of our wisest leaders believe, there is ground for the apprehension that union may be consummated with its recognized champions left out, we have no one to blame but ourselves. The plain unvarnished truth is, in our present state of Christian development we are as unprepared as our religious neighbors to offer a proper ethical and spiritual basis for union. It is a painful but illuminating reflection on the progress we have made that at the end of a century our plea for the restoration of the pure, simple Christianity of Christ seems to have wrought no great corresponding refinement of the life and character of our people. It is an open question today whether we are one whit better from a moral and spiritual point of view than the churches whose heresies we have denounced as sins and against whose divisions we have recorded such an emphatic protest.

Sooner or later we must come to see that the only enduring basis of union is ethical and spiritual. The nucleus around which the wandering stars of a divided Christendom shall eventually gather will be the one most thoroughly charged with the spirit, passion and purpose of Christ. Unless we seriously set ourselves to the task of bringing the life and character of our people into actual conformity to the simple, undefiled Christianity we have so long sought to restore, we need dream no more dreams of leadership in the consummation of union.

Our course for the future is absolutely plain. We are in sore need of a great renaissance of individual and collective righteousness, so that we may be in fact what for a century we have been in theory—the true exponents of New Testament Christianity. The olive branch must be substituted for the bayonet. Kindliness must supplant coercion, and our barbed polemics must give way to a manly piety and a manly peace. We must beat our swords into ploughshares and our spears into pruning hooks, and against those who sincerely differ from us, but who just as sincerely honor our Christ, we must learn war no more.

We record it as our solemn judgment that the very day we make our practice correspond to our theory, so that we shall be Christian in fact as well as in doctrine, we shall be invincible in the earth—in union and in everything else. But woe unto us if we rely upon a sound doctrinal position to enable us to weather the open seas of the world! Men of Israel, beware! for there are dangerous breakers ahead.

"God will be with us tomorrow as He was yesterday. There is no misfortune that can befall us but by His permission, and if He permits it surely He will give us strength to bear it."

Shawlands Church, Glasgow.

Roxburgh Church, Edinburgh.

Bryson Road Church, Edinburgh.

Churches of Disciples in Scotland

Modest Congregations, Devout and Loyal, but Ineffective

BY ERRETT GATES.

It was my surprise when I arrived in Edinburgh to find that there were churches here sprung from the influence of the Campbells. I was invited, the first Sunday I spent in the city, to preach for one of the two churches holding meetings.

I was informed that these churches repudiated the settled ministry, opposed the use of the organ in public worship and met Sunday mornings solely for the purpose of mutual exhortation and the breaking of bread. It was, thus, with fear and trembling that I ventured to accept an invitation to meet with one of these churches Sunday morning with the ostensible purpose of speaking to them. I was afraid, since I had had no experience in their meetings, that I would violate their order and usages and wound their feelings in everything I should attempt to do. I was afraid to go with too formal an address, lest I should outrage the spontaneity and freedom of their service; and I was afraid to go into the pulpit lest I should seem to be monopolizing the service which belonged to all. But I went in spite of all these scruples and misgivings, and this is what took place.

Order of Service.

Three brethren took their places on the platform behind the covered communion table; one acted as leader for the service and the others as helpers. A hymn was announced and every stanza read before the singing, which took place without the use of an organ, though one stood closed up in the front of the room. Then the leader led in prayer. Then a hymn was called for from the audience and brother arose, announced the number of a hymn and read it through. After singing, the leader called upon a brother from the audience to come to the reading desk at the side of the platform and read the Old Testament lesson for the morning. After several voluntary prayers from the congregation another brother was called from the audience to the reading desk to read the New Testament lesson for the day. Then a hymn was called for and sung, and the leader made a short talk appropriate to the communion service. Then prayer for the bread and its distribution and prayer for the cup and its distribution, after which they took an offering only from the immersed believers present. It should be said that the bread and cup were offered only to those present known to be immersed. This order of service had consumed just an hour. After the singing of another hymn, and the "intimation" of notices the leader said: "Our Brother Gates from America is here and we should be glad to have a word of teaching or of exhortation from him."

I arose in front of the seat where I was sitting as if I would speak there, but the leader insisted that I go to the platform. I spoke about fifteen minutes on the parable of the Good Shepherd and sat down. After singing another hymn the audience was lead in a closing prayer, and went out, not hastily, but only after first sitting down in a reverent manner and waiting quietly a moment.

Striking Democracy of Worship.

I have attended at least one of these services, more often two of them, every Sunday that I have been in Scotland, and this is the order always followed in the morning. I was doubtful of being asked again to speak for them, but the very next Sunday I was invited to spend with one of these churches in Glasgow where I spoke three times; and every Sunday that I have been in Edinburgh I have been asked to speak at both services and have done so with one or two exceptions. I am impressed with the studied democracy and mutuality of their services. They are a standing rebuke to the clericalism that flaunts its authority and millinery in the face of the people in this land of established churches. The difference between them and the American churches is largely created by religious conditions; though to some extent also to the legalistic interpretation of the principle of primitive example and precept.

These churches adhere strictly to the principle of a "mutual ministry," though they have what they call "evangelists" who go about among the churches spending a few weeks or months in a place teaching, visiting and preaching. Along with their opposition to a settled ministry goes their opposition to a salaried ministry. The evangelist (for they do not tolerate the title minister) if he is paid by the church, serves a few weeks and takes the free-will offerings of the people; otherwise he is paid a stipulated sum by the "missionary committee," to whose work both at home and abroad, the churches send offerings.

Apt in Prayer.

These Scotch laymen who become the elders and deacons of these churches become wonderfully apt in prayer and in Scripture reading. This practice of mutual edification tends to raise up speakers out of the ranks of the laity who acquire a surprising fluency of speech. The elders are really the local ministers and are recognized as such by the state which gives them the right to perform the marriage ceremony. They are rather proud of the independence of the ministry they have cultivated, and boast, as a lady did to me in Glasgow, that none of their churches were ever without a service, as other churches were when no minister was to be had. Each of these churches, in proportion to their size, have from two or three to a score of men, capable of conducting a fairly edifying and orderly service on short notice. Of course they never get anything sensationally profound or brilliant, and what is more, they do not expect it. It is rather unbecoming, so they think, in the worship of the church, which holds its services for worship and not for amusement or entertainment.

Absence of Evangelistic Urgency.

One thing that struck me in contrast with the American churches is the absence of evangelistic urgency. These churches depend for their increase, for the bringing in of converts, upon the annual meetings that are held by the evangelists. But there is not the same practice in their evangelistic meetings as in America. They do not ask the convert to come forward to make a confession. That is too demonstrative for the Scotch character. They ask the penitent person to wait until the close and meet the elders privately. High pressure revivalism and quick responses to emotional appeals have no chance under these conditions.

No Fellowship with American Reactionaries.

One would suppose that these anti-organ, anti-society, and anti-clergy churches would be in close fellowship with the American churches of the same order. But they look with aversion upon such a journal as the "Octographic Review," and have suffered from its divisive spirit among their churches. While they oppose the use of the organ, yet they believe in the Sunday-school and its printed helps and have young people's societies and other local organizations. These churches are not entirely agreed among themselves. The two churches here in Edinburgh are not in the most cordial fellowship. A few of the members of the old congregation did not sympathize with some of its methods and withdrew and formed a new church in another part of the city. The new church introduced the use of the organ in the Sunday-school and at the evening service, which is regarded as the more open service, and began to take money from the unimmersed. These new practices have set this church apart from the others in Scotland, so that it is

looked upon as mildly apostate.

Curiosities of Arrested Development.

I have heard complaints from younger members of these churches, and from the more progressive against their outgrown usages. They are looked upon by the outside world as curiosities of arrested development and are avoided as ecclesiastical Ismaelites. The young people suffer from the ostracism in their social life. It is inevitable that some sort of adjustment should be made by these churches with the conditions of the time for the sake of continued existence.

The churches of Christ are quite evenly distributed over England and Scotland and Wales. There are only three churches in Ireland—two in Belfast and one in Londonderry. In England there are 118 churches, in Wales 19, in Scotland 45; total for Great Britain, 185, with a membership of 14,482. They have 19 evangelists and 9 missionaries.

"American" Churches.

The progressive churches, sometimes called the "American brethren" because they are supplied very largely with American preachers and were started by American missionary effort, number 2,235 communicants. Thus the "Old Brethren" as the anti-churches are spoken of, have 10 churches to one of the progressive. Between these two groups there have been neither fellowship nor coöperation for many years. An effort was made at a conference in London in July to bring them closer together.

The first convention of these churches was held in 1842; the second in 1847, where Alexander Campbell was present and was

Coplaw Church, Glasgow.

elected chairman. From that year to the present time there have been annual conventions without a break. In 1847, they reported 80 churches with a membership of 2,300, their growth has been steady but very slow.

The two churches in Edinburgh—the Roxburgh and Bryson Road— meet in audience rooms constructed out of the ground floor flats of three and four story apartment buildings, in very poor sections of the city. The second church is in a somewhat better residence section while the first church is located on the very border of the slum district. There were 170 scholars present at the first session of the autumn opening. Most Sunday-schools are closed in Edinburgh during the summer.

In both of these churches there is a group of intelligent, and in a few instances, of influential business men, who are foremost in their management and in the conduct of services. And surprisingly enough, there is a large group of young men in each, growing up to take the places of the older ones as they drop out.

Membership and management in these churches seem to pass from father to son; domestic relationship is a large factor in preserving them from dissolution.

There are five churches in Glasgow, two

(Continued on page 15)

WATCHING THE PEWS

The Kind of Worshipers Seen by the Preacher.

BY ROBERT J. BURDETTE.

The Sleeper.

It may be that he resteth his chin upon the head of his cane, and when the moment of deep sleep cometh upon him, his chin slippeth and the bang of his head against the back of the other pew awaketh him and startleth the congregation. Or, peradventure he sleepeth with his head bolt upright, and noddeth the same in time with his deep breathing, each nod more violent and far-reaching than the one that went before it, and at last as he smiteth his breast with his chin he awakeneth right suddenly and fixes a reproachful gaze upon you from half-opened eyes, as though he would say, "Don't you push me that way again."

Or, if it be so that he letteth his head decline backwards twenty-five degrees, seeking rest that is not there, until the lid of his head seemeth about to fall off, and his mouth is open like unto the bill of a young robin when it crieth for food, he playeth fantastic tunes with his nose, whereat the boys in the gallery make merry, and the congregation is much scandalized. And when it shall be that the wife of his bosom shall smite him under the fifth rib with her two-edged elbow that he lifteth up his head and openeth his eyes wide and glareth around upon the congregation as one who shall say, "He that sayeth I was asleep the same is a weather prophet and the truth dwelleth not in him." But if he foldeth his handkerchief upon the back of his brother's pew, and devoutly boweth his head upon the same as you pronounce the words of the text, then will that sleeper disturb no one, but will slumber calmly on until the time of the benediction is come; and he will awaken refreshed and smiling, and he will clasp hands with the brethren and greatly extol the preacher, and with a loud voice magnify the sermon.

The Lounger.

He falls into the pew and slides into a comfortable, but not graceful position. At least he calls it comfortable. He sits on the small of his back on the edge of the pew. His legs are extended and his feet are hidden away out of sight somewhere under another pew. He carries one hand in his pocket. The pliant hinge of one elbow rests on the arm of the pew, and in the fearful hollow of his hand he drops his face, whereof one cheek is pushed clear up into his eyes, giving him a weird, inhuman expression. Every time you look at him you have a nervous fear that he will slide away clear out of sight. And although you are a good man, you sometimes half wish that he would, and never come up again.

The Fidget.

When he sits down he assumes an attitude as bolt upright as though he had swallowed a hoehandle. He hooks his shoulder-blades over the back of the pew, and there is a look of grim determination on his face that assures you he is going to sit still that Sunday if it kills him. Then he immediately kicks over the hassock. He unhooks his shoulder-blades and puts a hymn-book behind his back to lean against. Then he bends forward and lets the book go thumping down during the long prayer. He turns halfway around, and, planting his elbow on the high back of the pew, tries to lift his disappointed chin up into the palm of his inaccessible hand. Then he faces around and extends both arms out along the back of the pew as though they were wings and he was getting ready to fly away and keep still ten minutes. Then he reaches for the hassock with his feet, picks it up with them, drops it, and in a frantic effort to recover it, sends it crashing against the pew in front. By this time everybody in his neighborhood is as nervous as himself, and as he beats a rapid but muffled tattoo on the floor with his heels, making the pew quiver from end to end, he wishes he were dead. So do you.

The Watcher.

His head is set on a ball socket and can turn three ways at once. If the door opens, he turns around; if the window moves noiselessly, he looks up. He watches the fidget with one eye, and the parson and congregation with both. He sees you lose a page of your manuscript. He sees that Deacon Slowboy has put on only one cuff. He sees in the basket the quarter with a hole in it, and he saw young Mr. Slyboots drop it in, too. He sees Brother Lightpay feel in every one of his pockets for something smaller than a nickel. In vain in the choir does the tenor attempt to smuggle a little note to the soprano. Between the leaves of the hymn-book the Watcher sees that note, nor would it be a great wonder if he also sees what is in it. All things that somebody, and some things that nobody wants him to see he sees. He sees so much he has no time to listen to anything.

The Timekeeper.

As you announce your text this brother pulls his watch upon you—and I do believe, when I am punishing an audience, I would rather see a man draw a revolver than a watch. He gets the time to a second, and shuts his watch with a snap that sounds like the "go" from the judge's stand at the agricultural horse-trot; something, young gentlemen, of which you are profoundly ignorant. And with that brother sitting before you, his eye on you and his hand on his watch, as though he feared you might steal it, you preach like an express engine; you feel that you are running on schedule time, you have just so far to go and just so many minutes to get there in, and you must haul that entire congregation with you. Oft as the Timekeeper looks at his watch, you give yourself a little more steam, and rush along regardless of signals, orders, flag-stops, or crossings. By and by, when you have been preaching only a short twenty-five minutes, the Timekeeper suddenly looks at his watch, starts, looks at you with an expression of voiceless amazement: you can see his eyes saying, "Man, alive, do you know what time it is?" If the Timekeeper, when he is feeling usually accurate, cannot utterly destroy the closing passages of the best sermon you will ever preach, you are proof against human annoyance. And you will be, you must be superior to annoyance else you cannot preach.

The Squeaker.

He comes a little late, and he weareth the shoes that are sacred to the sanctuary, the boots that remember the Sabbath day to keep it noisy. His pew is away down in front, close to the pulpit and "squee, squaw" he tramps discordantly down the long aisle. If he walks flat-footed the dismal thump of his heels mingles dejectedly with the shrill dissonance of the squeaking sole. And if he endeavors to improve matters by teetering along on his toes, the result is a stridulous horror of squeak and grumble that even frightens the most hardened squeaker. When he reaches his pew, there are strangers sitting there. The Squeaker is the soul of hospitality, and he would not disturb a stranger for a hat full of money, so modestly ignoring all the pew doors held open for him, he squeaks all the way back to a retired seat under the gallery. Then he remembers that he has a notice for the pastor to read. He

squeaks up to the pulpit, hands the minister the wrong notice and does not discover his mistake until he is half way down the aisle again, and back to the pulpit he goes. He is invariably a good man, too; one of the best men in your church; so good you cannot endure to reprove him on account of his boots, which are essentially pedobaptists in their economical use of water, and their loud protests against immersion as an ordinance of efficacy.

The Traveler.

This brother is also a Talker. Moreover, he is usually a sister. She comes to church early, and is careful and troubled about all the unfinished and projected missionary and sewing-circle business of the week. Save by accident or mistake, she never goes immediately to her own pew. She heads directly for a sister in some remote and lonely part of the room, and fills in the quiet that precedes the service, and all the time the congregation is assembling, with much sibilant buzzing. From the first sister she flits to a second and again to another and another. You will observe that she talks with her head turning this way and that, on the lookout for another committee. And buzz, buzz, buzz, she keeps it up. And then, espying on the other side of the church a sister whom she had been unable to include in her itinerant caucus, she says some noiseless words at her with a voiceless mouth, which she opens and shuts and expands and contracts a few times in such extravagant and frightful pantomime that you hold your breath and look to see the good sister fall down in a fit.

Hopeful, the Worshiper.

It rests your soul to turn toward this pleasant companion of a toilsome pilgrimage. His face shines up at you from the pew and his soul looks at you through his eyes. Now the kindly face kindles with your enthusiasm and now the eyes are misty when some touch of pathos in your words or manner plash the waters into them. Sometimes an assuring nod of the head carries to the pulpit the warm approval of the pew, and sometimes the knitted brow asks you to say that again and say it slowly, and by this you know how closely Hopeful is following you. You always look for him and always you find him, and looking down into his face as you open the Book, you forget the Timekeeper, you cannot see the Sleeper, the Traveler is still and the sound of the Squeaker blends into the closing strains of the hymn in sweet accord; and your heart is strong and light. Let us be of good cheer, there are more Hopeful than Bosses in the church, and one Hopeful is of more value than many Fidgets.

Glimpses Into Mission Homes

BY W. REMFREY HUNT.

Rev. W. Remfry Hunt, F. R. G. S.

The mission stations become a sort of home within a home. The missionaries live in the most intimate contact with heathenism and with each other. The homes are as little bits of sunlit beauty in the midst of the dark, cruel, lonesome heathenism around about them. The little children live their lives mostly within the compound walls. They are kept in strict and careful quarantine from the moral leprosy without. Any little bits of refinement in the homes in the way of ornaments, furniture, toys, pictures, or magazines are as gleams of sunshine. Critics who would deny them these things would never have the moral courage to stay one night outside of the protection of treaty ports, not to mention the nightmare they would have if told Dr. Macklin had been attending cholera pestilence and leper patients half an hour before he was serving at the head of the table and hastening to get through to meet a Chinese official in the guest room.

Visit of Professor Paul.

Some time since our beloved Professor C. T. Paul trekked the veldt of Anhwei province and visited Chu Chow. The Osgoods and the Hunts were dee-lighted. Visits as these are as a dream of heaven to the dear children. The wives search with two-candle-power the larder for the choicest viands. New stories are told and all are refreshed. But a trip had been planned into the far regions of the north. Never thought of putting off a well-planned trip before, but here was Professor Paul, and his genial wife, and the joys and felicities that such a visit would mean counted high. Next morning a caravansary was at the door, and, chocked at the thought of what we should miss at home, we waved them a farewell, and went off into the pagan fields to open strategic centres for evangelism. It was a great privilege, but it gave me an inexpressible feeling, and this is the first time it has been mentioned, and that only to "stir up your pure minds by way of remembrance" that the mission fields has its little Waterloos, no less than our fatherland its Gettysburgs and Missionary Ridges. Of the mission home and its experiences it may be said that the half has never been told. There are many unrecorded deeds of love done by the workers within and without the mission compounds that count for so much in the winning of China to Christ.

Missionaries Do Not Fear Searchlight.

The missionaries do not fear the searchlight of publicity. The more people come the more it is appreciated, especially if they come in the season of the year when the indigenous smells and the exogenous stinks are normal. The tourist who sees China from the deck of a luxuriously appointed steamer, or who is rushed through the narrow streets merely to purchase a few curios at a jewelers or a porcelain store, will not be able to expose his sensitive plate to the light. It will blur because it is undeveloped.

Types of Travelers.

Travelers of the type of men and women like Archibald McLean, Dr. Morrison of the Times, Mrs. Isabella Bird Bishop, F. R. G. S., Dr. John R. Mott, Colonel Denby, and Theodore Roosevelt, and William Jennings Bryan, are sane, sound, and salutary in their visits as in their judgment They leave impressions that do good. But when men of the uninformed classes like Sir Hiram Maxim, and Rudyard Kipling's "Pagett M. P.," snatch both first and second hand the astigmatic views of *those who do not know*, then it is that the situation is indeed pitiful. The recent explosions of the famous gunmaker were so very ill-timed; but it revealed the aim, the missive, and the miss. In the "Rationalist Press Association Annual" Mr. Maxim says, "the missionaries are and always have been the greatest liars on the face of the earth." He asks what the world would think of a sixteen-year-old girl coming to England to teach steam engineering to the yards when she had never seen a steam engine at work. The answer to our critic is plain, and it is that we should think exactly the same of such unthinkable folly as we do of Sir Hiram's cloudy excursion into the arena of missions and missionary affairs.

Kipling's Travelers.

Rudyard Kipling describes the traveler "Pagett M. P." in his own inimitable style. He says the "fluent liar" had said the heat of India was a "solar myth," and that missions were a farce. The missionaries invited the tourist to stay on till summer. The result was lovely. The missionaries smiled, the old man b'iled, his temper riled.

Mr. Hunt's Home at Chu Chow.

The prickly heat tried him, the mosquitoes bit him, the dust storms blinded him, dysentery laid him low, and cholera scared him so, till the crisis was reached in the last stage act, red heat 120 deg. in the courtyard at noon—he fled, and is yet to be discovered.

The mission field and the camping grounds of its home-life is the place where one is tested for service. Who knows the soul-longings and the heart-pantings of the homes where the dear children are away in the homelands being educated in more congenial surroundings and with better chances of realizing that they inherently belong to the lands of civilization? The Chinese letter-carrier who brings the mail from home is remembered by the children in their bedside prayers. The ragged Chinese peanut vendor, who sells his spicy morsels on Chinese streets, enjoys smiles of welcome from the missionary children such as would be valued at millions by the absent members of the missionary families at home. But the mission life is, nevertheless, one of unique joy. It is a sunlit life.

Bright Gleams in Mission Circles.

There are a lot of bright gleams in the mission circles just now. Dr. Macklin and family have returned, and the doctor is always as optimistic as a good morning. Dr. Paul Wakefield and family seemed the happiest little freight that every returned to China, and we wish for them the gladdest of service. The Osgood's are more than fortunate, for the visit of loved parents is as rare in the mission field as strawberries in March. The visit of Mr. and Mrs. Hertzog to Chu Chow and all our mission stations will give tone to the workers, and inspirational talks to these splendid parents of missionaries for long years to come. Mrs. and Abe Cory are in their new home in Nanking, and although "Abe" is too busy to know whether his porridge has sugar in it or to notice the pictures on the walls, he feels fine. Frank Garrett and his good wife are ever successfully at work, and the girls, I mean Miss Mary Kelly and Miss Eva May Raw, are living in their Chinese home down in the midst of Flowery Street touching the hearts and winning the women of that densely peopled mart. The same is true of Miss Rosa Tonkin in the factories at Shanghai. Miss Edna P. Dale is pressing her work among the women of Wuhu, and Miss Kate Gault Miller is getting the language with real credit and ability. The acquisition of the language alone is enough for any ordinary test of one's religion as well as its mental gymnastics. Miss Emma Lyon is building into the lives of those fine girls at her school the type of Christian character that will mould the homes of the new China that is coming so surely as the reclining shades of heathenism predicts the new era that is to be. President F. E. Meigs has done a splendid service in the Christian College in Nanking, and the mission waits to welcome them back with the sincerest love and admiration. Mrs. Meigs is the mother of the mission, and their home in Nanking is ever open to all. It is the popular rendezvous of the missionaries and shines in every corner with the love of Christ.

Missionaries Young and Hopeful.

Most of the missionaries keep young and are full of hope. In the face of clenched antagonisms in heathen Chow-Hsien, the home of Brother and Sister Titus is a challenge to the defiant and evil faiths that are arrayed against them in its wicked idolatries. Little Virginia is alone in her playtime as in her home-life in that city; and when it is possible for a convenient boat trip the family go out into the regions of paganism and preach Christ with no uncertain sound.

Mission life, albeit, is *not all preaching*. Its *practice* would make the physicians of America and Europe envious: weighing the logs for fuel, tending the cows for "pure" milk, watching to see if the docile "boy" does not wear for a night or so the underwear of the family when it is handed out for laundry work, reckoning accounts with the cook who "never squeeze mission money," patience with the Chinese callers who can stay all day, talk lots and say nothing, keeping back your disgust "lest offending" when the uninitiated guest remarks upon the fine house, compared with his mud hut, and forthwith forgets and spits on your floor, shuffling the children out of the way when the women callers are talking with you and boldly breaking all sense of refinement by some vulgar and indelicate reference to the sacred relations of family life—these and a thousand and one other little trivialities wear the Aryan down, and the evening prayer—utterances abound with thanks for the privileges of telling them of Jesus, and asks, too, for "grace sufficient" to do as Jesus would do if he were here right now.

A Group of Missionaries' Children.

No Better Homes Anywhere.

We were recently in all our mission homes and there are none better in the two hemispheres: the Butcharts in Lu Chow Fu, with the doctor so busy he hardly has time to spin Baird's top as a special privilege; with Mr. and Mrs. Brown sharing the laying of the foundations of the Christian Church in that city, and Miss Alma Favors doing the best women's work for tact, grace, and consecration that we have seen in any province in China; these workers are true gold indeed.

Two geniuses are at work, too, in Lu Chow Fu and they live at a place styled the "Roost." They are bachelors at this writing, and of course nobody knows what time the roost may evolute into something beautiful for situation and the joys of the whole prefecture. Baird's practical and sound philosophy, and Buck's genial and appreciated work in a fine grace of friendship with the young men of the city, links up these two workers in a fine team.

Pathos of Separation.

While we were at Tungchow visiting the Johnson's we had ample time to see the fine work these pioneers have done in that vast unevangelized center. It has told on these consecrated workers. At the table it was mentioned that Mrs. Johnson and the children were to go home on furlough in the coming spring; and Brother Johnson whispered to me that he would stay and stand by the stuff. Something happened that cannot be written; who can write sighs, feelings and—but we are hoping Brother Johnson will go with his family, for he is worthy and is faithful, and he needs the renewal a vision of the dear homeland gives.

Foster Poland said he wished we were going to live all the time in Tungchow so he could have some fun. These children missionaries seem to breathe in the language, and maybe if our missionaries could learn the lingua like the children do, it would get home quicker and do its work easier. Dr. and Mrs. Poland are acclimating, and diagnosing his own case he says, "it takes time."

A Missionary's Son.

We enjoyed a visit to the beautiful home of Mrs. Molland, and took Hal Molland over to Chu Chow on horse back. We told Hal of the rue and euphrasy of our pioneering work in Chu Chow, and he took fire; and if China wins him as one of her own missionary sons, it will be because Harold Molland has the rich inheritance of his sainted father, whose grave in Wuhu still articulates the prayer, "Thy Kingdom Come." Mrs. Molland rejoices in the companionship of Muriel and in the examination of the Chinese language we gave her in the summer; she showed how the very idiom and accent was as nearly native to her as in the girlish days when with Charlie and Kathleen she enjoyed one of the happiest of childhood's times.

We are fortunate in being the co-workers with Mr. and Mrs. Alexander Paul in Wuhu. They are fine people and their home stands for grace, culture and service. We found the Shaws in Shanghai rejoicing in setting in order the new "Institute" work. Brother and Sister James Ware, always full of service, were crushed under the news of the death of their eldest daughter in California. The Lord give them sustaining grace! Sunshine and shadows alternate here as in all spheres. Professor Charles Settlemeyer pushes the union schemes and is recommending to the boys at the "Roost" that marriage is no trifling thing, and that this new living link can make a "roost" hatch out the sweetest fruits and most gracious nucleus of a new social community.

Missionary Home a Real Home.

Twenty-one years of varied experience in China has instructed me that the mission house in the east should be more than a mere residence; it should be, and aims to be, a *real home*. While we do not "live on ambrosia" or "sleep on beds of rose leaves" we enjoy larger, roomier, more comfortable abodes than those natives around about us. The mission home is the truest exhibit of the civilization of the West. The children

must not be orientalized, nor must the parents stay too long in the moral malarial miasma of climates that enervate and in conditions that burn out life and dry up its tissues. *In a word, the missionaries' homes are little bits of the dear homeland set right down in the midst of a wilderness of sin and shades that are dusk with horrid shapes of evildom.*

Religion Must Begin in Home Life.

The new religion that comes to China begins as it did in Bethlehem, in the home life. It takes its level, however, from the achievements of the twentieth century; and any one who would have missionaries begin where aborigines eat with their fingers, sleep on mats, live in a mud hut, dress and act like the heathen, should receive this immediate invitation to come and test it, as we did; and then see which he likes best, and which is really best in utility, economy, and common sense.

Nor are the mission homes the manufactories of martyrs. Only at the crucial and sacrificial call do we face death and flinch not. We would rather live and serve. At the Boxer crisis we missionaries were sentenced to death; it felt uncanny, and we could, even at that critical moment, have restrained ourselves and said to our friendliest and readiest critics, "Gentlemen, the situation, with all its assets, is open to you."

The Influence of the Home.

Peeps into our mission homes would do up all good. As the representative of all that is best in our own homeland civilization, the men and women on the lonely outpost roads of the far-flung-battle-line of the new moral and intellectual creations in a thousand cities in Asia need the best equipment! Whether teaching Biblical, scientific, industrial or literary subjects, he or she communicates gifts, traits, habits, knowledge, and builds character with the material supplied from Christian civilization. "Thoughts that breathe and words that burn" surge up in our hearts as we are solemnized with the bigness of the Christ-commissioned and Spirit-empowered service in which we have proved is *the highest investment of influence* and the truest message of God's redeeming love to these "other sheep" who are embraced by the bleeding hands that still reach in travail to the uttermost parts of the earth.

God gave me a beautiful vision divine,
Its horizons opened new windows sublime:
O dream of the Homeland—rare glow for these eyes—
Reunions with loved ones; what wonders surprise.
White angel-robed escorts with Jesus attending,
All kindreds redeemed their glad anthems ascending.
Not pearl gates, or gold streets, or sunlit white throne
Makes Heaven. 'Tis Jesus at home.

Churchitis

So many people suffer
From this dread malady.
It comes on Sunday morning,
And lasts till after tea.

Its symptoms often vary;
It brings on prolonged sleep;
Induces shrinking nervousness;
Young patients often weep.

But one thing I have noticed
In cases roundabout;
The victims all seem anxious
To have their church cut out.

—Etta Anthony Baker in Lippincott's.

MYSTERIES OF EGYPT

Discoveries in the Land of the Nile.

PROF. JAMES H. BREASTED INTERVIEWED.

The remarkable discoveries of the Germans at Elephantine, Egypt, has renewed public interest in the work of the excavator among the buried treasures of the past centuries. That the readers of The Christian Century might have reliable and scholarly information regarding the significance of the papyri found at Elephantine, a representative of this paper interviewed Prof. J. H. Breasted, the renowned Egyptologist and orientalist. He is director of the Haskell Oriental Museum at the University of Chicago and professor of Egyptology and Lecturer on oriental history. He has made several extended trips to Egypt, the last time spending two years in that wonderful land. He was found in his office, surrounded with evidences of his interest in his chosen work and full of enthusiasm regarding Egyptian matters.

A Meager Year.

"Doctor Breasted, I have come to ask a few questions about Egypt. What is the latest word?"

"This has been a poor year for Egyptian news in my line," he replied, "the most meager year for several years. However, I have just now received a letter from Petrie, W. M. F. Petrie, who has just returned to London from Egypt. He writes that he is just back from Hawara with a lot of Roman portraits, the finest he has ever seen. These portraits," remarked the professor, "are made of wax and they must be pretty good to be the finest he has ever seen. Hawara is the happy hunting grounds for Roman portrait hunters."

"Did Doctor Petrie bring back anything else?"

"Yes, he got an eight-ton colossal granite shrine Monolith, with two carved figures of the great dynastic king, Amenemhet II. He also reports the discovery of two new pyramids at Marghouner."

"Will you not tell us something about the Elephantine papyri?"

"Elephantine is awfully interesting. I was out there when the papyri were found; I mean I was in the Soudan in the Upper Nile Valley."

"Did you see the papyri in Egypt?"

"No, they were packed for shipment. But I saw them in Berlin where they are now. They are most magnificent documents; written with black ink and in splendid condition."

"Why are they at Berlin?"

"Well, the best workman in the world for mounting them is in Berlin; and then they were found by Germans. They shipped the papyri out of Egypt without the knowledge of the Egyptian government; there was no intent to deceive. After they had safely arrived in Berlin, the Egyptian government was informed of the great discovery. Probably the papyri properly mounted will be placed in the Cairo Museum; perhaps the Germans hope to keep them in Berlin."

471-408 B. C.

"What is the date of the papyri found at Elephantine?"

"471-408 B. C. They are about 1,500 years older than the oldest Hebrew parchment of the Bible. The papyri relate facts much older than the date of their composition; events which occurred in the time of Cambyses in the sixth century B. C."

"What is the most important fact brought to light?"

"The existence of a great temple to Jehovah at Elephantine, which was attacked by the priests of Anubis; the Jews appealed to Bagoas, satrap of Jerusalem and to the sons of Sanballat, rulers of Samaria, for redress."

"Then Bagoas and Sanballat were real persons and not legendary characters, as Winckler declares?"

"They were not legendary characters."

"What light is thrown on the date of the Levitical code by the papyri? Wellhausen, you know, says it must have been of late date because it presupposes the existence of only one temple, all other high places and altars having disappeared."

"The payri prove the use of another temple at an earlier date and will have to be taken into consideration in determining the date of the Levitical code."

"How will it affect the Aramaic passages in Ezra, Nehemiah and Daniel?"

"The papyri prove the use of Aramaic words in the fifth century B. C., two or three centuries before the accepted date. However, I believe that they will confirm in general the position of the critics. But they will require careful study."

"What do the scholars think about the Aramaic passages—Ezra and Nehemiah, in view of these papyri, Doctor Breasted?"

"Torrey, of Yale, says that it discredits them, while Meyer, one of the greatest scholars, takes the opposite view and says it establishes their genuineness."

Epoch-Making Material.

"Where is Elephantine?"

"Opposite Assuan, 400 miles south of Cairo. It is uninhabited. It is rich in ancient treasures. There are household documents found there which go back to the 26th and 27th centuries B. C. The town is especially rich in Aramaic papyri."

"What else has been found, doctor?"

"There has been a second find—I dare not say anything about what it contains until they are out."

The professor thought a moment, and then said: "I will say this, however, about it: It is epoch-making material. It is about ready to be published. It contains the oldest tale in international literature. We have the tale in Greek but now we have discovered the Aramaic original and it is the oldest tale in such literature and the oldest manuscript of international literature in the world. More, I cannot say."

The Tables Turned.

"By the way," said the professor, "have you seen the newspaper reports of the identity of the sphinx having been discovered by Reisner?"

"Yes, what about it?" was the reply.

"Well, every sphinx is a portrait of some king," said the professor, "and we have believed for some time that the great sphinx was the portrait of Khefren—his name occurs in an inscription on the sphinx. Reisner found confirmatory evidence to prove that of which we were certain."

Nubia.

"Do you know what is being done in Nubia?" the doctor asked.

The scribe confessed ignorance. The doctor answered his own question.

"It is a most interesting condition of affairs," he said. "The Assuan dam is to be raised 22 feet, 9 inches and a great part of Nubia will be flooded. It is rich in hidden treasures. For three years the excavator has been busy there securing these treasures of the past before the waters prevent further exploration. The government has made an appropriation for the work. Relics dating back to 3600 B. C. and 4000 B. C. have been found. It has been proven that Nubia was once inhabited by the Egyptians, but Nubia was retarded in development and Egypt flourished."

Greatest Oriental Museum.

"Professor, where is the greatest collection of Egyptian antiquities?" "We haven't much here," he replied, "only a working museum. The Field Museum is good and also one in Philadelphia; on the whole, I think the Field is about the best. And there is one man who has done more than anybody else to make it what it is today, I refer to Mr. Edward Ayer, former president of Field Museum. He spent his own money and when that failed he compelled wealthy American tourists in Egypt to purchase for the museum. He got friends here to subscribe."

Railroad Mummy.

"Have you ever heard of the railroad mummy in the Field Museum?"

"No."

"Well, Mr. Ayer got a lot of his railroad friends to subscribe to a fund which he used in the purchase of this mummy which dates back to the 22nd dynasty and it is known as the 'railroad mummy.' He found a large boat in Egypt which floated on the Nile in the time of Abraham, and which is good yet, and persuaded a wealthy Chicago lady to buy it and it is in Jackson Park today. The latest thing he has secured is a chapel chamber tomb made 4600 B. C., before the time of the pyramids. It has not been unpacked yet. When it is set up you can walk in a tomb 65 centuries old. Do not forget to mention Mr. Ayer, for he has done great things for the oriental department in Field Museum."

Professor Breasted certainly can take a mighty dry and mighty old subject and talk entertainingly and instructively on it until it becomes fresh and new under his enthusiastic genius. In his own museum is a remarkable Egyptian relic of past centuries. It is a bar of gold about 4 inches long, worn by King Menes, of the first dynasty of the Abydos kings. It is not later than 3200 B. C. and is the earliest inscribed piece of royal jewelry in the world. It is of pure gold and its purpose is unknown. Professor Breasted himself secured this priceless jewel for Haskell Museum.

Charles Reign Scoville in Enid, Okla.

The labors of Evangelist Scoville and company came to a close in Enid, April 19. In many respects it was a most remarkable meeting. The gospel invitation was given for twenty days in Enid, and four days outside of Enid. A total of 757 people responded. We doubt if this has ever been equaled in the brotherhood, considering the brevity of the meeting. Could the company have remained a week longer the number of additions to the church would have been greatly increased. Of the 757, about 100 take membership in cities and towns within reach of Enid. The great majority are by confession of faith and baptism.

The meetings were held in the Loewen Theater, the largest and best auditorium in the city. This building seats about 1,700. Often 2,000 people crowded in to hear the gospel, and then hundreds were turned away for lack of room. I was unfortunate that a larger building was not available.

Mr. Scoville found a good atmosphere in Enid. The pastor, W. J. Wright, has been here nearly a year, and has won the name of being the "best preacher in the city." Oklahoma Christian University is here, and it gave the right-of-way to the meeting. The classes of the Bible College met only every other day, that the young ministers might identify themselves with the meeting. Faculty and students alike recognized the opportunity and endeavored to make the most of it.

Mr. Scoville brought to Enid his entire company. What an array of talent and consecration it is! The singing of Mrs. Scoville, the Rockwells, and Baird; and the personal work of Minges, the Leonards and Miss Brazelton, aided by the others all make the force a well nigh irresistible one. The entire city was shaken and filled with the spirit of the meetings. The University adopted the company, and has received untold benefit from the songs, and addresses given in chapel. The young ministers and the missionary class have been fired by the burning zeal of Scoville.

Letters come in inquiring about the "methods" of Scoville. First, I never heard the New Testament doctrine preached more earnestly. Christian Union, Faith, Repentance, Confession, etc., all received strong emphasis. Hundreds were baptized, and all during this ceremony one of the evangelists explained the Scriptures on the subject, aided by charts. A number of people in other churches requested and received the *one baptism*. Earnestness and hard work enforced by prayer and faith on the part of the company account for their great success. Personal work has become an art with them. Mr. Scoville did not say an unkind word about the denominations, although their pastors, with one exception, kept aloof. Not even a Jew, who attacked Scoville through a daily paper, could elicit an unkind remark. But sin, the saloon, the dance hall, and other breeders of vice were held up before torrents of invectives that came like blasts of brimstone. His command to repent was with the spirit of John the Baptist. His message of redemption was with the prayerful, tearful, pleading of the Master.

The meeting was eventful. Various evangelists of Oklahoma came to help and learn. On the last night an old church debt of years' standing, the skeleton of the closet, was dragged forth and covered with bankable notes. A great membership meeting on the last Sunday introduced the new members to the departments of church work. The pastor, the church, and the University are all stronger, and the entire city feels the great moral uplift. We must truly exclaim, "What hath God wrought!"

FRANK H. MARSHALL.

New York Secretary's Letter

Roy E. Deadman, of Buffalo, recently assisted Pastor Patterson at Gloversville in a short meeting which resulted in thirteen added to the church. This is a good meeting for the Gloversville Church.

Good reports come to the office concerning the work of I. L. Parvin of Auburn. New life is manifest in the various people and we have no doubt but that with this happy union of pastor and congregation the Auburn Church has some of its greatest years before it.

Prof. Philip Parsons, of Syracuse University, has been doing splendid work with the Brewerton Church during the last six months. He is enlisting a lot of good men of the community in the work of the church which will be of permanent value to the church.

D. H. Bradbury has recently received an unanimous call to remain with the Throopsville Church for another year. We are glad to know that Mr. Bradbury has decided to stay with them while he finishes his course at Auburn Theological Seminary.

The two pastors of the Syracuse Churches, Arthur Braden and C. R. Stauffer are at present conducting meetings at South Park, a settlement on a trolly line out of the city a couple miles in the direction of the most rapid growth of the city. There are about one hundred families on the field at present and we are the only people doing religious work there. For once we are in on the ground floor in this section of the country.

A committee representing the Baptists, Methodists, Presbyterians, Congregationalists, and the Disciples of Syracuse has been appointed to work out a plan to organize a Union Church among the Italians of the city, of which there are many thousands. The writer is secretary of the committee and has had some of the most interesting hours of his life in the sessions of the committee. Just what the outcome may be he is not yet able to report, but it is certain that only good can come from such efforts as this.

R. B. Matthews, formerly of Mayslick, Ky., has located with the Columbia Ave. Church of Rochester and has things well in hand. Good reports are coming in from the work there and we shall expect greater things from this church.

The Jubilee State Convention will be held at Buffalo, June 20-26, at the Richmond Ave. Church, of which R. H. Miller is pastor. This church has recently completed one of the greatest Bible-school plants in the East among any religious people and we will have the use of this for the sessions of the convention. We hope that every congregation will be well represented. The program committee is hard at work in their effort to prepare a program worthy of the occasion.

C. R. STAUFFER, Cor. Sec.

Syracuse N. Y.

The Junior Pulpit

BY "MARK WAYNE."

MY WATCH.

I have a splendid gold watch, set with jewels, and having Elgin works. But the other day it stopped, and do what I could it would not run right again. All the winding in the world did not help.

I might have taken the watch to pieces; maybe the mainspring had slipped, or a cog was broken, or the works needed repairing. I once took a watch to pieces, when I was a boy, but when I went to put it together again, there were such a lot of little wheels that couldn't possibly go back into that case! Like all the king's horses and all the king's men, I couldn't put my watch together again.

A splendid carpenter lives across the street. Could he repair it with hammer and saw and plane? The cobbler down town, could he stitch it together with awl and thread? Or Farmer Boaz, shall he plant it and let it grow up to be a better watch?

I know what I shall do. The watchmaker lives just around the corner; he made my watch and he can set it right.

Boys and girls, your soul is a precious jewelled watch made to keep the right time. It should run too slow to do evil, but be swift to do good. If the dust of sin has clogged, or trial has broken your life, do not risk your soul by trying to set it right yourself, nor by trusting it to people who know no more about setting souls right than carpenters and cobblers and farmers would expect to know about repairing watches. Surely, if God has made your soul, will he not make it right when it has gone wrong? He is not far from any one of you; bring your soul to Him and let Him put you right for time and for eternity.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, MAY 7.

Theme for the Day—The World-wide Empire of Christ.

Scripture—He shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. -Psa. 72: 8, 9.

Eternal Lord, from land to land
Shall echo Thine all-glorious name,
Till the kingdoms bow at Thy command,
And every lip thy praise proclaim.

Exalted high on every shore,
The banner of the cross unfurled,
Shall summon thousands to adore
The Saviour of a ransomed world.
—Anonymous.

Prayer—Our Father, Thou hast made plain to us Thine eternal purpose, that all the world shall know the Gospel of Jesus, and by it be brought to the new life. Today we join with Thy people in many places to promote by our offerings this great cause of world-wide evangelization. Save us from the sin of small and unbecoming gifts. Help us to give as we pray, as we love and honor Christ, and as we can with hearts unashamed lay our offerings in his precious hands. In this way we worthily join with all who pray, labor and contribute for the coming of the kingdom in all the world. Amen.

MONDAY, MAY 8.

Theme for the Day—Early Saints and Martyrs.

Scripture.—And they stoned Stephen, calling upon the Lord and saying, Lord Jesus, receive my spirit. And when he had said this, he fell asleep. And Saul was consenting unto his death. And there arose on that day a great persecution against the church.—Acts 7: 59, 60; 8:1.

Saint, did I say? with your remembered faces,
Dear men and women, whom I sought and slew!
Ah, when we mingle in the heavenly places
How will I weep to Stephen and to you.
—F. W. H. Meyers ("St. Paul").

Prayer.—Father of lights, and God of infinite grace, we draw near to Thee to ask Thy forgiveness and Thy mercy. Thou who givest hope and power to them that trust Thee, grant us the faithfulness of Thy martyrs and the portion of Thy chosen. May we in the hour of trial be able to see Thy glory, and Jesus our Saviour standing at Thy right hand. Perfect Thy strength in our weakness, and may Thy gentleness make us great. Enable us to be followers of those who through faith and patience inherit the promises. And receive us to Thy glory, through the atoning love of Christ Jesus our Lord. Amen.

TUESDAY, MAY 9.

Theme for the Day.—The Word of God.

Scripture.—How sweet are thy words unto my taste, yea sweeter than honey to my mouth. Through thy precepts I get understanding; therefore I hate every false way. —Psa. 119: 103, 104.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.
—Whittier ("Miriam").

Prayer.—Heavenly Father, Thy Word is a lamp unto our feet and a light to our faith. It has come to us like a precious legacy from the past. We do not understand all of its wonderful words, but we discover in it ever deeper springs of wisdom and of life. Through the ages it discloses new truth to each generation. It endures, while men and institutions pass. May we study it that we may catch its spirit, and see how the men who have written down for us their messages and experiences upon its pages have spoken for God, and that through them God ever speaks to us. Most of all, may we see that the heart of the Book is Christ, the Light of the World. Amen.

WEDNESDAY, MAY 10.

Theme for the Day.—The Far-off Divine Event.

Scripture.—He shall deliver up the kingdom to God, even the Father, when he shall have abolished all rule and all authority and power. For he must reign till he hath put all his enemies under his feet.—I Cor. 15: 24, 25.

My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That, after Last, returns the First,
Though a wide compass round be fetched;
That what began best, can't end worst,
Nor what God blessed once, prove accurst.
—Browning ("Apparent Failure").

Prayer.—O God, our Father, we thank Thee that in the life and purpose of our Lord we discern Thy own great plan of the ages. Our hearts would grow faint and discouraged if we could not see the goal toward which we are striving. We cannot obscure from our eyes the present evil world, nor ignore its sin and sorrow. But we can look to the future, and mark the slow but steady coming of Thy kingdom, for whose triumph we ever pray. Comfort our souls, we beseech Thee, with this vision of the better time to be, and grant us a share in its blessedness.—Amen.

THURSDAY, MAY 11.

Theme for the Day.—Perversions of Truth.

Scripture.—Woe unto them that call evil good and good evil: that put darkness for light and light for darkness: that put bitter for sweet and sweet for bitter.—Isa. 5:20.

O purblind race of miserable men!
How many among us at this very hour
Do forge a lifelong trouble for ourselves,
By taking true for false, or false for true;
Here, thro' the feeble twilight of this world
Groping—how many—until we pass and reach
That other, where we see as we are seen.
—Tennyson ("Geraint and Enid").

Prayer.—O God of our life, we would escape the dangers that lie about us in the world, and reach the safe and sheltered life of trust and love. Save us, we pray Thee, from vain and foolish thoughts, from dilusions, falsehoods, and self-deception. Knowing the power of untruth to ruin character, to blight happiness, and to bring discord into the world, may we arm ourselves against it, and search our hearts to banish it wherever found. And may we abide in Christ, who is the Truth. Amen.

FRIDAY, MAY 12.

Theme for the Day.—"The Wreck of Matter and the Crash of Worlds."

Scripture.—But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements dissolve with fervent heat, and the works therein shall be burned up.—II Peter 3:10.

The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind.
—Shakespeare ("The Tempest, 4:1").

Prayer.—Our Father, teach us that here we have no continuing city, but that we seek one which hath foundations, whose maker and builder is God. Help us to build on no foundation but Christ, that our house fall not in the day of testing. In the fires of trial may our work abide. Fortify all Thy servants against the sorrow of defeat, and the sense of failure. Bless our home and our household, the young and the old. Give to us, whether our years be few or many, the sense of permanence and confidence in Thee. And give us redemption through Christ Jesus our Lord. Amen.

SATURDAY, MAY 13.

Theme for the Day.—Gaining the Heights.

Scripture.—To them that by patience in well doing seek for glory and honor and in corruption, eternal life.—Romans 2:7.

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—Longfellow ("The Ladder of St. Augustine").

Prayer.—Refuge and strength of our souls, we offer Thee our daily adoration. Thou dost beset us behind and before with Thy blessings. Thou dost crown our lives with Thy mercies, so that we have no speech with which to thank Thee. But we know that our best expression of gratitude is a cheerful heart and a ready purpose to bring our lives into likeness to Thine. We thank Thee that salvation does not depend on works of merit, but on Thy pitying grace. Yet help us to be of some service in this our day of life, before we fall asleep. And then receive us to the nobler labors of a world without end. Amen.

Disciples in Scotland

(Continued from page 10.)

of them—the Shawlands and Coplaw churches—having very attractive and commodious chapels of their own, while the others meet in rented halls. The same conditions obtain among these as in the Edinburgh churches, with this exception that the two mentioned above are located in superior residence districts. The Coplaw church is numerically the strongest church in Scotland, having a membership of 260, while the Shawlands has 196. Mr. J. C. Drummond, a member of the Glasgow City Council, is an active member and elder of the Coplaw church; and Mr. H. L. Tickle, son of G. Y. Tickle, of Liverpool, one of the leaders of the early days and a member of the committee that welcomed Alexander Campbell on his arrival in England in 1847, is a leading member of the Shawlands church.

Edinburgh, Scotland.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XX. Isaiah and Ahaz

May 14. Text for Special Study, Isa. 7.

QUESTIONS.

1. Explain the circumstances of Jotham's joint and individual reign.
2. What was the verdict of the Biblical writers upon the reign of Jotham.
3. Are there any indications of Isaiah's influence in the reign of Jotham.
4. How did Ahaz differ from his father?
5. Is it probable that his conduct was influenced by the heathen party at the court?
6. What features of the heathen religion did Ahaz restore?
7. What is the general outline of the sermon on the "Exalted Mountain?"
8. What contrasts did it point out between the ideal and the reality in Judah?
9. What elements of foreign influence does it specify?
10. On what is destruction soon to fall?
11. What power did Isaiah have in mind as the instrument of these troubles?
12. In what regard did Isaiah continue and emphasize the work of former prophets?
13. What specific sins of the nation are mentioned and denounced in the sermon on "The Vineyard?"
14. What political crisis occurred in 734 B. C.?
15. What was Isaiah's view regarding a safe policy all this time?
16. What was the conduct of Ahaz?
17. How did Isaiah try to change the king's purpose?
18. What prediction did Isaiah make?
19. What was the value of Isaiah's reference to the birth of the child?
20. Does this refer to the birth of Jesus?

1. AHAZ OF JUDAH.

It will be remembered that Isaiah's call to the prophetic task came in the year that King Uzziah, or Azariah, died (739 B. C.). For several years Jotham, the prince and heir to the throne, had exercised the powers of the sovereign, because of Uzziah's leprosy. The Biblical statement that Jotham reigned sixteen years must cover the entire period of his own rule and his joint sovereignty with his father.

Of his reign little is said, but that little is favorable (2 Kings 15: 32-38). To be sure he did not remove the local sanctuaries, where the worship of Jehovah was mingled with heathen rites. But no king of Judah had yet felt it his duty to take so drastic a step. Not till the Deuteronomic reformation in the reign of Josiah, a century later, was such a program of purification carried out with any thoroughness. Jotham built the upper gate of the temple, and otherwise strengthened his capital. In his reign also began the efforts of the two northern kings, Pekah of Samaria, and Rezin of Damascus, to form a triple alliance against the growing power of Assyria. The fact that Jotham was unwilling to enter this confederacy was no doubt due in large measure to the influence of Isaiah, though of the prophet's active work in this period we have no record.

After a short reign as sole king, Jotham died leaving the throne to his son Ahaz. The Biblical narrative stated that this prince was twenty years old when he came to the throne and that he reigned sixteen years. However, the latter statement is probably somewhat general, as are many of the chronological data of the Old Testament.

Ahaz was a man of very different type. It maybe that the heathen leaders at the court had impressed the mind of the prince with their views. It was often the case that the opposition party shrewdly planned to make friends with the heir to the throne, and thus prepare the way for their subsequent return to power. At any rate Ahaz almost from the first displayed the spirit of a heathen reactionary. He revived the rites of Baalism, restored the high places to their full significance as local shrine, surrounded the temple itself with the images and altars of the obscene nature worship, and even introduced the terrible Phœnician custom of human sacrifice, in which he shared by offering up his own son as a fiery sacrifice. The reaction to heathenism thus seemed complete, and even Isaiah and his friends were powerless to stay the tide of idolatry and immorality which swept over the land. (2 Kings 16: 1-4).

2. ISAIAH'S WORDS OF REBUKE.

It is impossible to date the different utterances of the prophet with precision, but it seems highly probable that we have at least two of his most notable sermons from this period. The first is the one contained in chapters two to four. It takes as a text an oracle which is also employed by Micah (4: 1-3), and which may therefore have been first uttered by some earlier prophet. In it the ideal condition of Jerusalem is pictured, as the city which shall be exalted above all others, and to which the nations shall come for tidings of the true God. As a result of its world-wide influence, the races of mankind shall exchange the arts and implements of war for those of peace, and the glorious era of happiness shall arrive.

In contrast with this ideal the prophet now turns to the reality (2:5). What he sees about him is very different. The land is full of the signs of that heathenism which is most to be feared. Foreign customs prevail. Dependence is placed upon military strength rather than righteousness. From pleading and warning Isaiah turns to threats. He knew too well how rapidly the Assyrian power was growing in the East not to be certain that soon or late its heavy hand would fall on Judah. Already its western conquests were disturbing the politics of the Mediterranean coast-lands. At the close of Uzziah's reign, the very moment at which Isaiah began his preaching, the strong cities of Hamath and Arpad on the northern and eastern frontier of Syria had fallen into the grasping hands of the Assyrian king. What would be the next step? Isaiah felt free to use this menace with all his power, for he was certain of its import and he wished to awaken Judah to a sense of her peril.

But he knew that the evils of luxury, idolatry and forgetfulness of God were greater than any chastisement at Assyrian hands could be. It was the moral decay of the nation that he dreaded. He would even welcome political disaster if the vitality of the national faith could be preserved. In this he stood heart and soul with all the great prophets who had gone before him. His concern was not for material strength, but for religious conviction and obediance.

Se he warned the people that as the result of the present waywardness and disregard of the right, a time of disaster was at hand. Nature and the objects of national pride should suffer (2: 12-21). These men, the leaders who were weak and inefficient, should be cut off, so that no one would consent to take the tottering ruin of the state in charge (2: 22; 3: 15). And even the womanhood of the nation should be brought low in sorrow and humiliation because of pride and selfishness (3: 16; 4: 1). No finer picture of manners and morals could be desired than Isaiah has given in these graphic sections. But the ruin will not be complete. A remnant, purged by suffering, shall survive, and the future shall be glorious.

Similar is the tone of the "Sermon of the Vineyard" (5:1-25; 9:8-10:4; 5:26-30), of which a portion has been misplaced in the compilation of the book, as may be seen by reading it as indicated in the references. Here again the sins of the nation are drawn up as in an indictment and the disasters already suffered, which should have served as warnings, are followed by the catastrophe which is sure to come.

3. THE CRISIS OF 734 A. D.

But it is Isaiah's part in the great political emergency of the reign of Ahaz that is of chief interest. Already in the reign of his father Jotham, steps had been taken by Pekah of Israel and Rezin of Syria to induce Judah to join with them in a compact against their dreaded and threatening foe, Assyria.

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

This step was a wise one, and if left to his own political sagacity Jotham might well have joined his northern friends in such an alliance.

But Isaiah saw at once the significance of the crisis. It was impossible that these little states should be able to keep the eastern conqueror long at bay. History had proved that when the Euphrates Valley poured its legions out upon the westlands, there was little use in resisting. The best policy was submission. If Judah went into the triple alliance she would be preparing the way for her own undoing. It would only be a question of time, when all three of these little kingdoms would fall into the hands of the great king.

On the other hand, if Judah kept herself out of all entanglement, reserving alike her favors and her animosities, she might escape. There was little to tempt the conqueror into the rough and meager tracts of the south. Unless provoked by opposition, he might leave her unmolested. This was the counsel of the prophet to Jotham, and afterward to Ahaz. The former seems to have acted with wisdom in adopting it.

But when Ahaz saw the preparations made by Pekah and Rezin to compel him to come into the alliance, he was terrified. In the menace of a danger close at hand he forgot alike the greater foe at a distance and the advice of the prophet. He prepared for war with his two neighbors and he undertook what he must have regarded as a shrewd bit of diplomacy in dealing with the entire situation. He fortified Jerusalem, and sent a costly present to Tiglath-pilesar, the king of Assyria, asking him to come to assist him in facing his northern foes. This conduct, from the standpoint of any sound judgment, was an act of the greatest folly.

4. ISAIAH'S POLITICAL PROGRAM.

It was the feeling of the prophets that the nation was always safest when least concerned with the affairs of its neighbors. Israel had never been strong enough to resist the seductive influences of foreign customs, either social or religious. In the present instance these general considerations were reinforced by the particular circumstances, which increased the peril. Isaiah understood only too well the danger which Ahaz faced when, terrified that the two kings of Israel and Syria had leagued themselves against him, he committed a blunder worse than would have been an alliance with them, by putting himself into the power of the Assyrian.

For Isaiah knew that when Tiglath-pilesar had overthrown Syria and Israel, the very fact that Judah, which lay just beyond to the south, had been able to send him a rich bribe to assist her against her foes, would convince him that it was worth while to plunder this land as well. And no considerations of league or political friendship would stop him for a moment. His one object was the spoiling of the nations. And Judah, having attracted his notice by her foolish conduct, must now pay the penalty.

For the northern kings the prophet had only the feeling of indifference. Within his strong walls Ahaz might well have defied all that they could do. But with inexcusable errancy of judgment he had taken the wrong course. The only safe policy, as Isaiah and the earlier prophets had affirmed, was one of non-interference. Isaiah maintained this view until the action of Ahaz in seeking the help of Assyria compelled him to face a new situation—the Assyrian alliance. Henceforth he remained faithful to the new policy, mistaken as he deemed it, and tried to save his sovereigns from the error of revolt.

5. THE MESSAGE OF THE HOUR. (Chapter 7.)

Meantime, the scene of the present study is laid at the moment when the forces of Pekah and Rezin began to make serious inroads upon the realm of Ahaz. The king of Syria moved southward with his forces to strike the power of Judah through her territories on the Gulf of Elath, south of the Dead Sea, while Pekah invaded Judah from the north.

Ahaz was thoroughly terrified. He was unable to see what appeared so clear to Isaiah, that they could do no serious harm. He made urgent efforts to fortify the city and especially to divert its water supply from outside the walls to some point within, where it could be used in a seige, and be kept from aiding the enemy. One morning when the king was busy at the upper pool, from which in later days his son Hezekiah constructed the water tunnel through the rock under the city, Isaiah came out to speak with him, taking with him his son, Sheas-Jashub, whose very name was significant of God's deliverance in days to come.

Isaiah begged the king not to be troubled about his enemies. What were they more than expiring firebrands? They could not harm him now, if he would but trust in God and in his strong walls. And in a few years at most, less than the seventy years that was the usual measure of extended time, they would both be swept away by the advance of Assyria.

The king listened, but made no response. His conduct was suspicious. Did he have another plan which he was concealing from the prophet? After the interview was over Isaiah was more than ever suspicious. In fact Ahaz had already sent his present to Tiglath-pilesar with a request for help. The prophet was too deeply moved by his apprehension of just such a scheme to let the warning rest with the word he had spoken. Later on he sought Ahaz again and begged him to let him prove the truth of what he said by a sign. In the stress of the moment and with such danger involved in a mistake, the prophet felt that he could successfully invoke the power of God in any wonder that would convince the wavering monarch.

But Ahaz, already committed to his course, declined any such test, saying he did not wish to put the Lord to trial. Then Isaiah's anger broke out in full force. He charged the king with trifling with the divine warnings and then he uttered one of the most startling of his predictions. A young woman would conceive and bear a son, in times which allowed of but meagre fare. By the time that such a child should reach the age of discernment, the two kings, of whose destruction one prediction had already been made, would be forever removed from power. In fact, said the prophet, times would come, the equal of which in disaster had not been known since the ten tribes turned away from the house of David. Assyria was certain to bring ruin to Judah.

Then Isaiah, in four brief pictures, sketches the ruin that is to come. It will be like a bar-keeper calling his swarms, only Jehovah will call the swarms for chastisement. It will be like the shaving of the hair and beard, in token of disgrace. It will be a time when the land will have only the fewest of flocks and herds and its choicest vineyards will be waste land.

Thus in figurative words, which referred to the shortness of the time, Isaiah made his royal hearer comprehend something of that folly which was now beyond repair. Of course the reference to the young woman who should have a son, whose youthful years should see the fulfilment of all these predictions, is not to be understood as a personal reference to a particular woman, much less to a virgin birth. The word does not bear such a meaning. Rather the prophet affirms that within a time it would take for a young woman to have a son, who should grow to years of comprehension, the whole drama would be played. It is a time measure, signifying some six to ten years. Thus more definite and more imminent have the predictions of approaching disaster become.

Nor must the use of this passage in the Gospel of Matthew in attestation of the Virgin birth of Jesus mislead any reader regarding the real meaning of the passage. The use of Old Testament passages as bearing on the life of Jesus is often without the slightest reference to their original meaning, and by a principle who proved its propriety and value in the work of the evangelists.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic May 14—The Universal Duty of Making Pledges. Ps. 61:5-8.

(Led by the Lookout Committee.)

From the beginning many good and sincere and devout people have objected to the pledge feature of the Christian Endeavor movement. It is only fair to say that the objection was not altogether groundless. Certainly the original pledge was too Puritanical. To many it seemed unreasonably exacting. It has always been perfectly plain that in the exigencies of modern life the carrying out of some features were well nigh impossible. But we must not forget that a large part of that objection arises from our too legalistic and literal interpretation which we put upon the pledge. If it is read with a discernment of the spirit in which it was conceived and written, there can be little real objection. Moreover if it is signed and kept in spirit, it is a powerful aid and stimulus to active and vital Christian piety. And if we will read some of the modified forms of the Christian Endeavor pledge, it becomes perfectly evident that there can be no valid objection. Perhaps the chief reason for people not wanting to sign the pledge is one that is rarely expressed, though it is the father of nearly of all those objections which are expressed. It is that the individual does not wish to definitely and specifically commit himself to such a high standard of Christian activity and life. This is rarely expressed because most people are ashamed to admit it for the simple reason that it is indefensible. The fact is when one becomes a Christian he in reality by that very act commits himself to all the things contained in the pledge and much more. To reject the pledge he is virtually saying, "I have committed my life to the Christian ideal, but I do not want the inconvenience of living accordingly."

We ought to make pledges because they specify and make definite the duties we ought to perform. The danger is that we in a general way commit ourselves to the Christian ideal and then fail to apply the principles in any given situation. The result is our actual lives are full of contradictions to the Christian ideal which we say we stand for. It is not surprising then that the world says that the church is full of hypocrites. But if we, in the name and fear of God, attach our names to a pledge of habitual private devotions, and attendance upon the Sunday and midweek hours of worship, we feel in a more direct way that we have been untrue to God, that we have broken our pledge to Him, if we fail to do these things. This has kept alive the spirit of loyalty and faithfulness of thousands who otherwise would have been carried away by the importunities of friends and associates who themselves had no interest in things religious. Yes, it has given added influence to the personality of young Christians who from their sense of loyalty have matched their influence with those who had no religious interest and prevailed in their attendance upon public worship instead spending the time in idle loitering if not in questionable or vicious amusement. We ought, therefore, to make pledges for our own sake. They will help some more than others, but they are a profound benefit to all.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

A. C. Foster, of Decatur, is preaching every second Sunday in Pana.

W. A. Taylor is pastor at Golden where an offering of fifty dollars was received for the benevolent association on Easter Sunday.

H. L. Maltman spoke to the Knights Templar of Rushville on Easter Sunday. They attended his church service in a body.

The church edifice at Sandoval is being improved with repairs and otherwise. E. U. Smith is the pastor.

The church at Sidell where P. F. York preaches received an offering of twenty-three dollars for benevolence on Easter Sunday.

Johnston City is having a successful revival meeting conducted by George P. Bramel. At last report there were nine additions.

The benevolence offering at Pekin on Easter Sunday was more than forty dollars. The pastor, O. C. Bolman, and congregation are happy over the result.

Waverly congregation, where Guy B. Williamson ministers, made an offering from its Sunday-school, for benevolence, of more than eleven dollars.

Allen Wilson and Jack Lewis are in a meeting at Monmouth with D. E. Hughes, with nearly one hundred additions at the last report.

W. T. McConnell is pastor at Arcola where an offering for the benevolent association was received Easter Sunday evening, amounting to twenty-five dollars.

Jacksonville Church where R. F. Thrapp is pastor had an offering on Easter Sunday of $215.00 for the Benevolent Society. The Sunday-school gave $132.77, the largest offering from any school in the state.

Ivan W. Agee is doing a successful work at Greenville where he has been located for some time. The Sunday-school is the best in the history of the church, numbering almost two hundred and fifty on Easter Sunday.

Centralia Church reports a Sunday-school attendance of nearly nine hundred on Easter Sunday, with an offering of more than fifty-two dollars. This school is the largest in the state. The pastor is J. F. Rosborough.

Rufus A. Finnell is in a meeting with many additions at Christopher. At last report there had been seventy-nine additions in seven days, sixty-three of whom were by confession and sixty of these adults.

The C. R. L. Vawter and Marty meeting at Streator has resulted in seventy-three additions in less than two weeks' time, seventy of whom were adults. The whole congregation is stirred, the Sunday-school being largely increased in attendance.

A cash offering of nineteen dollars was made for the benevolent association by Latham Church, where C. S. Weaver preaches. In addition to this there was also sent a box of provisions to the Orphanage Home and seventy dozen fresh eggs.

R. Sheeler Campbell is prospering in his new work in Girard. On Easter Sunday there were large congregations and a large Sunday-school. Sixty dollars was raised for the benevolent society.

The Sunday-school at Stanford made an offering Easter Sunday of $65.25 for the benevolent association, in addition to sending one hundred and twenty dozen eggs to the St. Louis Orphanage. The work of Norman H. Robertson is prospering.

Litchfield Church had nearly eight hundred in the Sunday-school Easter Sunday. The congregation recently listened to a home missionary address by Nelson G. Trimble of Gary, Indiana, which was highly commended by the members and the pastor, Charles W. Ross.

W. E. Adams of First Church, Danville, Ill., is preaching a series of sermons that is bringing a responsive interest from his congregation. The following have been the subjects: The Progressing Glory of Man; The Origin and Nature of Man; The Three Births.

Shelbyville Church has made an offering this year of one hundred fifty dollars to the educational association of Eureka College. Miss Miner, representing the college, recently spoke there and received high praise for her address. R. H. Robertson, the pastor, is now living in a modern seven-room parsonage, recently purchased by the congregation.

Robert H. Newton, minister of Atlanta Church is engaging with the men of the Brotherhood Bible Class in a week of prayer and counsel for men and boys. Meetings are being held each evening in the library of the church, which are open to all men and boys over ten years of age. The movement is inspired by "The Men and Religion Forward Movement."

Keensburg Church made an offering of six dollars to the benevolent association, in addition to twenty-five dollars a year, which is being paid by five members of the congregation. The pastor, J. E. Moyer, preached at Antioch Easter Sunday afternoon and raised eleven dollars for benevolence in addition to twenty dollars which four members of this congregation pay annually.

The best offering for benevolence ever made by Marion Church was made on Easter Sunday and amounted to eighty-five dollars. There was also contributed, one hundred twenty dozen eggs for the St. Louis Orphanage. The eggs were received as the result of an appeal made in the public schools for contribution from the children. John I. Gunn has been pastor here for only a few months.

Literberry Church, of which C. G. Cantrell is minister, gave more than one hundred dollars on Easter Sunday for the benevolent work. This offering was the second largest in the state, and was made partially as a memorial to Mr. Liter, who for many years had been a faithful member of the church, and whose death occurred this year. It is the intention to have a room furnished in the orphanage at St. Louis in memory of the faith and service of this good man.

C. H. Hands, of Flanagan, completed a series of six Lenten sermons on three successive Sundays, including Easter Sunday, as follows: "Gethsemane," "Master, Is it I?" "Self vs. Christ." "Pilate Washing His Hands in Innocency," "The Reflective Power Of the Resurrection Life," "A Cluster of Easter Lilies." The latter sermon was for children, and was listened to by a large multitude of them. A large offering for the benevolent society was received.

First Church, Springfield, and a number of other congregations of the city celebrated the Second Anniversary of the Billy Sunday revival recently. A special service was held on Sunday evening at which testimonies and reminiscences were given. Over 5,000 persons were reported as converted in the revival and more than 2,500 united with the churches of the city. Those who attended the anniversary meetings in the churches were not impressed with the abiding character of either the numerical results or the enthusiasm which the revival had produced.

First Church, Springfield, will open bids from contractors for the new church edifice May 1st, and it is anticipated that work on excavation will be begun shortly thereafter. It was hoped that the foundation would be laid last fall, but the original plans demanded modifying, so that considerable delay was occasioned. The congregation has been meeting in the Masonic Temple for nearly a year, and will probably not be able to get into the new edifice for another twelve months or more. The church celebrated April 23, in an informal way, the second anniversary of the reception of the Sunday revival converts. Brief responses were received from several of those present. On Easter Sunday graduating exercises were held in the Sunday-school for the promotion of seven children from the cradle roll to the primary department. F. W. Burnham, the pastor, attended the conference in New York of the commission of the Disciples' Council of Christian Union with the Unity Foundation of the Episcopalian Church, April 25 and 26.

News Editorials

Not Sour Grapes But Ministerial Conscience.

A heartening message is the following received from J. H. Gilliland. After briefly recounting the incidents in his winter vacation, spent with his family in Florida, during which time he preached at Jacksonville, Daytona and Eustis, he relates his purpose relating to future work. His own words convey this in the best terms:

"I am now ready for special services or supply work during the summer. I shall begin meetings the first of September. I do not care to hold meetings with the prime purpose of making additions to the church. Others are doing this and succeeding far better than I can. I feel there are other phases of our great evangelistic movement which need emphasis at this time. Some men should sacrifice the ambition for numbers to these interests. I should like, if possible, to make a contribution of this kind. I shall be glad to correspond with pastors or churches desiring work of this character. My entire ministry has been spent in Illinois, it would please me to render this service to Illinois churches. However, I shall give due consideration to calls coming from other states."

Mr. Gilliland holds a place as one of the most successful pastors of the brotherhood. As a pastor-evangelist, also, there are few whose record surpasses his. During his

nearly twenty-five years' ministry in Bloomington, where two new churches were established under his leadership, there were frequent additions at regular services, and several revival meetings with accessions reaching in some instances beyond three hundred. It cannot be assumed, therefore, that there are sour grapes in his announcement. He has the gift and message for evangelism which wins numbers. It is a matter of conscience. The need of cultivation is apparent. We are a great people in numbers. The discipline which men equipped like J. H. Gilliland can give is of vital importance. Our cause will be richer and more powerful from the unpraised and often unappreciated work to be done by such men. This type of work will not elicit so many telegrams of commendation, but it must tell mightily in the reckoning of years to come. Mr. Gilliland's address is Bloomington.

Taking Christian Unity Talk in Earnest.

A. L. Cole, pastor at Mt. Sterling writes: "We have talked Christian union in this little city until we are actually believing one-another is in earnest." There are four protestant churches in the town with 2,000 inhabitants. Mr. Cole says it would be impossible to get up a denominational "fight" amongst the Christians of these churches because there is genuine oneness of spirit. He gives credit for this fine fraternal feeling to the pastors of all the churches during many years who have been singularly high-minded Christian men. Mr. Cole has been pastor of the Christian church nearly two years. He sends us the manuscript of an excellent address on Unity prepared by the Presbyterian pastor at Mt. Sterling, Rev. E. Hubert Broyles, of the broad spirit of which this concluding paragraph will afford a taste:

The Czar of Russia was once showing a visitor about the palace grounds. The visitor observed a guard standing by a small grass plot and asked why he was placed there. The Czar sent for the officers of the day, but no information could be secured from him; likewise was the general of the army ignorant of the reason. After a great deal of trouble it was found that eighty years before Catherine II looked out of the window and saw the first spring flower in this little grassy spot and ordered a sentinel placed there to keep it from being trodden down. No one thought to recall the order and for eighty years sentinels had been standing guard. It may be that these old divisions once had a *reason;* but is it not time that we cease to observe the old divisions which served whatever purpose they may have had in the remote years of long ago. Let us call in our sentinels; let us forget the things which divided, and let us prayerfully emphasize the unity of faith, and the oneness of the body of Christ which is not churches, but the church.

I am a thorough Presbyterian: not because my parents were, either; for I was not born to that faith. I thoughtfully chose the Presbyterian church because it stood for those doctrines, and that polity, which made the strongest appeal to my heart. Yet I am willing to abandon Presbyterian separateness and unite with the followers of Christ in making the organized church a real expression of the Master's ideal of the visible manifestation of His Kingdom on earth.

Champaign's New House Dedicated.

The new church house of University Place congregation, Champaign-Urbana, was dedicated April 23. Charles R. Scoville was in charge of the exercises and led in the raising of $28,000. There were forty-five additions to the congregation on dedication day.

The total cost of rebuilding was $35,000. The value of the present entire plant is $80,000. It is complete in its appointments for public worship, Sunday-school and the social and institutional needs.

There are two large auditoriums, situated side by side, and easily made one splendid room by the use of an electrically operated disappearing wall. The building then has a total auditorium capacity of about 2,200.

Beautiful New House of Worship at Champaign.

In addition to the auditorium equipment there are some thirty apartments for class work, each one fully equipped with black boards, etc., and each with electrical connection with the superintendent's office. Most of them are on the main and balcony floors and command a fine view of the speakers platform.

The new building is 96 feet wide and 110 feet long. It has four floors and its appointments include gymnasium provision for the smaller children on the basmeent floor, and for those of high school age on the fourth floor. The baptistry is of white Italian marble with beautiful dome and colonade effect and lined with white tile.

The Church of Christ in the University cities of Champaign and Urbana is a little more than twenty-five years of age. Eight years ago, about the time of the beginning of the present pastorate, the first University Place building was completed and two hundred members moved from their early home on White street to what seemed a veritable palace.

The work grew rapidly. During the interval J. H. Gilliland, John W. Marshall, Brooks Brothers, Chas. Bloom and the pastor, Stephen E. Fisher, have each lead in meetings. More than fifteen hundred have been added to the congregation in that time and the present membership is almost a thousand. The enlarging life of the church and the tremendous needs of the local and student community made better facilities imperative and one year ago rebuilding began and the capacity of the former building has been almost trebled.

Miss Eva Lemert, of Kansas City, is with the church, and as the congregation occupies the new building, she will lead in a ten weeks' Bible-school campaign. She will be assisted for one week by Wendel Coler, of the University of Michigan.

In the student work, which is necessarily a very large factor in the life and plans of the congregation, ample provision has been made in the building for the housing of such special Bible and religious and educational work as it is hoped may be inaugurated in the near future. The pastor has two student assistants, Carl Colvin and Mildred Seyster, juniors in the university, whose service is provided by the Illinois Christian Missionary Society, and who are doing a most effective work among the young people who go to the university from our church homes of Illinois.

The church has a well appointed business office, adjacent to the pastor's study and employs a competent stenographer, who cares for the business routine of the work, and enables the pastor to keep in close touch with all departments and workers, and relieves him of endless detail, that he may have time for study and pastoral duties in addition to administrative work.

The new era being inaugurated by the Disciples, at the Illinois State University, is of vast importance to the cause of Christ throughout the state and the middle west.

The congregation is not a rich one, it is comprised largely of salaried and working people. They have great faith in the future of the work in this important center. They invite all friends to attend the dedicatory service. The church has many friends among former students, and among the parents of Illinois, who are vitally interested in Christian education.

Eureka College

Several years ago a history of Eureka College was published by the Alumni Association. An unusually large edition was brought out, and we have about 400 copies on hand. It does not tell the story of recent years, of course: but it contains much valuable information that the friends of the college ought to know. We have decided to give these to friends of the college, who have enough interest in the matter to call for them and to pay the postage. The postage will be 13 cents. A movement is being inaugurated to write the history of the college in briefer manner, bringing it up to date. But there will be objections to this so long as we have so many volumes of the old history on hand. We are, therefore, very anxious to have these disposed of, and are perfectly willing to lose the money we have invested in them, provided the friends of the college will meet the necessary postage. Write me at once and I will see that you get a copy of the history of Eureka College.

Eureka College was represented at the recent Congress of Disciples held in Springfield, Ill. D. H. Shields, pastor of the Eureka Church, delivered one of the principal addresses. Prof. Silas Jones, of the department of Philosophy and Psychology, was in attendance, and the writer was present to absorb a little of the wisdom of the occasion. The congress did the cause in Illinois much good. The addresses were of a high order, and sanity prevailed throughout the entire congress. The attendance from Illinois was very good, due, I presume, to the fact that the congress was held in this state. The attendance from other states was very poor.

It does one good to receive a letter like this: "I have your note, and in reply will say that I am heartily in sympathy with Eureka College and sincerely hope you may achieve your ambition in raising $125,000 endowment. I enclose as it were my mite. While I am not in a position to do more and

justify myself, I must say that my stay of one year in Eureka gave me a very favorable impression of the college and its sphere of usefulness is much to be prized." This letter is from a man, who was here with his family for one year and lived across the street from the college during that time. He has a son, who is a member of the graduating class of this year. We appreciate an opinion of this kind from a man who knows the real purpose of Eureka College.

President A. C. Gray and Prof. S. G. Harrod, of the department of Greek and Latin, attended the Federation of Colleges at Kankakee, Illinois, Monday and Tuesday, April 24-25. Eureka College is always represented at functions of this character. We feel that we have a double mission to perform: one to the cause of education in general, and the other to our own people.

In closing up our endowment campaign we are trying a little experiment. We are asking 200 people to see five persons each during the month of May in the interest of our proposition. Already quite a number have promised to do this service and are at work on the proposition. They will, of course, visit people largely who have been seen. This will enable us to reach possibly 1,000 people during the last days of the campaign, that we might not be able to see otherwise. I am aware of the fact that most of our preachers are too busy to take up with special interests of this kind; but is is very gratifying to receive the encouragement that they expect to help us out at this time. "The Committee of 200" will, without a doubt, justify its appointment.

During the three years we have been working for the endowment of Eureka Collge we have talked with a great many men and women who have not given. Many of these are interested in the college, but for one reason and another have not been willing to make contributions. That we might give everybody an opportunity to help, even though the amount was not as large as it should be, about three weeks ago we began a special feature of the campaign, to get 100 people to give $100 each on the proposition. We will get many pledges less than this, and we will get quite a number considerably larger. If we can get 100 people at $100 each, I feel sure the balance can be taken care of without much trouble. During the past few days we have secured 16 of the 100, and have promise of quite a number more.

Mrs. R. E. Hieronymus, wife of our former president, Mrs. A. T. Ross, matron of Lida's Wood and Misses Idella Wilson and Bertha Lyon, two of the girls of Eureka College, attended the National Y. W. C. A. Convention in Indianapolis recently. They brought back encouraging reports and great enthusiasm for the cause. They reported a large convention.

President A. C. Gray delivered his stereopticon lecture in Eureka Sunday evening, April 23, on "How We Got Our Bible." Pres. Gray has made a careful study of the history of the English Bible, and by means of a fine collection of slides, is able to tell this story in an attractive and instructive manner. He has delivered the lecture in several places in Illinois and has several invitations for this spring. He gets out as much as he can in view of his many duties in the colleges. H. H. PETERS.

Chicago

C. C. Bunker reports frequent additions and large crowds at the Irving Park Church.

The West End Church recently paid $150 on the church extension loan. Two additions here recently.

C. A. Pearce, of West Pullman, spoke Apr. 30, at a union service held in the Congregational church.

E. S. Ames, C. C. Morrison and W. D. Enders, reported the Springfield congress at the last regular ministers' meeting.

J. D. Futcher reports progress at Ashland Ave. Frequent additions; strong adult class of over sixty.

George W. Brown of Charleston, Ill., preached last Sunday for the Austin Church, Chicago.

A note from Dr. Errett Gates says that he will leave Marburg, Germany, May 10, and sail from Rotterdam for home May 20.

The Ministerial Association on Monday, May 1, met with I. N. McCash, at the Memorial Church. The city work was discussed.

Geo. H. Brown, of Charleston, Ill., preached Sunday for the Austin Church. Mr. Brown has been called to the Austin Church but will not begin his work until the fall.

A social dinner for the members of the business men's and ministerial association is being planned for May 15. E. M. Bowman and C. G. Kindred are the program committee.

W. B. Clemmer of Rockford exchanged pulpits with O. F. Jordan of Evanston, Sunday, April 23. Mr. Jordan reports, "the greatest Easter in our history" at Evanston with congregations equal to the dedication day attendance and splendid offerings for home and benevolent work.

C. C. Morrison, of the Christian Century, spoke Sunday, April 23, at Tolleston, where the building was erected in less than a day. However, there is nothing spectacular about the work being done there. There seems to be a steady normal growth, which in a few years should result in a strong church.

The Jackson Blvd. Church is now in possession of the property just east of them. An eight room frame building and lot has been purchased. This will be used for young peoples social work. Sunday-school classes will be held there on Sunday. This month there have been thirty additions to the church at the regular services.

Representatives from the C. C. M. S., the Business Men's Association and the ministers have recommended to the city brotherhood the raising of $2,000 more for city work than was raised last year. The amount is necessary and used under the direction of our city society, will strengthen materially our city work.

Book Award for Best News Item or List of Items

In order to raise the quality of our news contributions and increase their quantity—The Christian Century proposes to give each week until further notice, a book worth from $1 to $2.50 for the best-told news item or list sent in. Copy must reach the office not later than Friday morning, and is to be furnished exclusively to The Christian Century. The points on which the award will be made are: (1) The importance of the subject matter (2) the interpretation of the subject matter, and (3) the interesting style in which it is reported. The length of the article will not count. It may run from 100 to 600 words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and at least three books given from which choice may be made, but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.

Church Life

—Heartening reports from the Easter offering are being received by the Benevolent Society and the Young People's department of the C. W. B. M.

—The writer of item concerning the Pueblo, Colo. Church, on page 21 of last week's issue is awarded the prize for best news item. He will please accept this statement as due notification and indicate at once by postal card which of the following books he prefers:

1. New Testament Theology, by Henry C. Sheldon. Macmillan. $1.50 net.
2. The Truth of Christianity, by W. H. Turton. Putman. $1.25 net.
3. Christian Unity in Effort, by Frank J. Firth, Lippincott, $1.50 net.
4. Americans All, by John Merritte Driver, Forbes & Co., $1.50.

—It is singular circumstance that the Disciples' Congress, of which The Christian Century gave a two page report last week, is not reported either in The Christian Standard or The Christian-Evangelist. The latter paper has an editorial word of appreciation for Doctors Moore and Lindley, the guest-speakers, but no mention of the Disciple participants. Which testifies again to the superiority of The Christian Century's news service, of course: but does it signify anything beyond that?

There were twelve additions at the Easter service at Lenox Avenue Church, New York.

D. W. Moore is leading an evangelistic meeting with his congregation at Carthage, Mo., assisted by V. E. Ridenour.

H. M. Hall, pastor at Athens, Ohio, reports an attendance of 618 on April 16, with a collection of $53.63.

Central Church, Dayton, Ohio, where John P. Sala ministers, has become a living link in the foreign work.

Work is progressing rapidly on the new edifice being erected by Central Church, Portland, Ore.

M. L. Buckley of Collinwood, Ohio, has accepted a call to Fifth Avenue Church, Grand Rapids, Mich., to take the place of Homer E. Sala, who recently resigned.

A union has been effected between the congregations of First and Central Churches, Marion, Ohio. L. I. Mercer represented the state board at the meeting.

Easter was a notable day at Jefferson Street Church, Buffalo, N. Y., with seventeen additions and over five hundred in the Sunday-school.

Since April 1, ten persons have been added to the church at Salina, Kan. The pastor, Ben L. Smith, has received a call for his third year with this congregation.

Jesse M. Bader has been called to the pastorate of First Church, Atchison, Kan. This church has a membership of 800 and during the next year a $25,000 structure will be built.

Everett Hollingworth, for three years pastor at Fitzgerald, Ga., has resigned. He will be available for a new work after June 28. Mr. Hollingworth will make an effective minister for any church that secures him.

First Church, Marion, Ind., is prospering greatly. There have been 212 additions to its membership since October 1, 38 the past two Sundays. J. P. Myers, the pastor, believes the growth is normal and substantial.

V. E. Ridenour recently assisted in meetings at Bristol and Portsmouth, Va., the latter resulting in 146 additions. Mr. Ridenour is now in a meeting at Carthage, Mo., with D. W. Moore.

Work will soon begin on the new church at Washington, Ind., to replace the one destroyed by fire several months ago. A joint meeting of the men's clubs, of ten churches of Des Moines, Ia., will be held in Central Church, May 12. President Bell of Drake University will be one of the speakers.

H. Gordon Bennett has closed a successful meeting at Binger, Okla., with twenty added. This field has been without a minister for a year, but the congregation will now call one for full time. Under the leadership of Mr. Bennett, the Sunday-school and other departments of the church were reorganized.

The church at Waldron, Ark., is taking on new life, many of those who have gone to this locality to secure homes being added to the congregation. At a recent evangelistic meeting, about thirty were added. This congregation will co-operate with Heavener and employ a pastor.

The work at Bowling Green, Ohio, starts out auspiciously under the leadership of Z. E. Bates, who has recently come to this field, from Atchison, Kans. There were nine accessions on April 23. A Christian Endeavor Society has been organized and good work is being done in the Sunday-school.

Professor Willett was University preacher at Yale Sunday, April 23. His address memorialized the King James translation of the Bible. Last week Dr. Willett preached at the chapel service of Columbia University in New York, and addressed the Disciples' Social Union in that city.

W. J. A. Smith, pioneer preacher and elder of Los Angeles, Calif., died April 15, at his home in this city. Funeral services were held April 18, from Naomi Avenue Church. He was one of the faithful men who fought the first battles for our church in Southern California.

F. M. Cummings, who has returned to his home in Winfield, Kans., after an absence of some months in Arkansas and Missouri, reports the work at Winfield in condition of under the leadership of Albert Nichols, who has been pastor there for the past six years. They have a fine new house of worship and progress is being made in all departments.

Budd Park Church, Kansas City, Mo., where B. L. Wray ministers, will at once begin a campaign to raise $12,500 toward building a superstructure over the basement in which the church is now holding services. A gift of $12,500 has been made to the church on the condition that the church raise a like amount.

L. W. Klinker, assisted by singing evangelist James A. Myers, closed a tent meeting, April 9, which resulted in the planting of a new church in Los Angeles, which will be known as the Cypress Park Church. They begin with 86 members, and a Sunday-school of 82, also a Y. P. S. C. E. of 42. Mr. Klinker is called as their pastor, The church is self-supporting.

At the Richmond Avenue Church, Buffalo, N. Y., a meeting was held recently of about one hundred representatives of the Disciples churches on the Niagara frontier. Plans were made for a campaign to raise money and build more churches and missions in this locality. A fund of $250 was subscribed at the meeting. On April 30, the pastors of the various churches of the city exchanged pulpits in order to stimulate the movement.

As beautiful and appropriate a program of celebration of Holy Week as came to our eye was that put out by F. M. Rogers and the church at Long Beach, Calif. Two "Meditations" were held daily at 10 a. m., and 7:30 p. m. The gospel narrative was used as the subject matter for each of the days of "His Last Week." Mrs. Princess Long greatly assisted in the musical part of the devotions.

Norman F. Johnson, pastor at Crafton, Pa., held a meeting at Homestead recently where Ross E. Wood is pastor. The meeting was successful. Mr. Johnston speaks in the highest praise of Mr. Wood's work at Homestead where against great obstacles he has settled discords, paid debts and added many to the church during the few months of his pastorate. Prospects are bright for a new church house before long.

The Southern California ministerial association formed resolutions recently regretting the illness of A. F. Roadhouse and J. R. Jolly which has compelled them to relinquish their active work, the former at Santa Ana and the latter at San Bernardino. Both men are commended for their faithful and unself-regarding services and their brethren present them with an expression of love and solicitude that is indeed Christian.

Preparations for the Home-coming Week, May 23-30, for the Alumnae of Christian College, Columbia, Mo., in honor of the 60th anniversary of the founding of the College are quite elaborate. The little College city of Columbia is much interested in the Jubilee Week and scores of the visiting Alumnae have already accepted invitations to be guests for this occasion in hospitable Columbia homes. Dr. H. L. Willett will deliver the Baccalaureate sermon on Sunday morning, May 28. The Commencement address will be delivered on the Tuesday following by Rev. T. P. Haley of Kansas City.

Central Church, Walla Walla, Wash., had twelve additions at the Easter services, eight by confession from among the young ladies of the Sunday-school. This gives twenty-eight additions to the church since the first of the year. Joseph D. Armistead, the minister, has been honored with an invitation to deliver the baccalaureate sermon for the graduates of Eugene Bible University, May 21. Herbert Yeuell has been engaged for an evangelistic meeting for the month of November. Walla Walla is rejoicing over the fact that it has been chosen as one of the ninety cities of America for the Men and Religion Forward Movement.

C. C. Morrison spent a recent Sunday with the Union Church, Waupun, Wis. This congregation is composed of Baptists, Free Baptists and Disciples. Their union was consummated twelve years ago. They worship in the most adequate and beautiful church house in the town, and should have a prosperous future under competent leadership. During recent years the work has not been flourishing and some of the members are somewhat depressed. The four pastors since the union was effected have been Baptists, among them some excellent leaders. A man of the true union spirit should be able to accomplish a highly significant work there. Waupun has about 3,000 people, and is a substantial community.

Notwithstanding the constant excitement due to the war activities over the border line in Mexico, the church at El Paso, Texas, reports encouraging progress. The Sunday-school average has been 250 for the past three months. Congregations of gratifying proportions have been hearing a series of sermons by the pastor, P. J. Rice, on Four Great Realities, "God," "Ourselves," "Others" and "The Future." The church is growing in numbers and in substantial strength. Mr. Rice expresses strong favor toward the Insurrectos who he says, have been very moderate and just in their demands. He believes President Diaz has been a good ruler, but has become too much the tool of men of wealth and the masses are suffering grievously under his administration.

In an interesting paper read before the Disciples' Ministerial Association of Cleveland, O., George B. Evans of Chagrin Falls, O., contended for "the closet versus the study and the gym," as a place of preparation for the minister. He held out high ideals for the preacher's own inner life. "Has our study usurped the place of the closet?" he asked. "Was Jesus a book-worm? See how meditation moulded the Master! Do we take hours each week to work out our sermons, and begrudge moments spent in preparation for prayer?' Is it right to be so careful about what we say to men and so careless about what we say to God?" Mr. Evans used concrete illustrations. "The lean, lank, ethereal-looking Peter Ainslie is no less powerful and persuasive as a preacher than the sturdy, sinewy 'Stuffy' Place, and I would just as soon hear the squeaky voice of Benj. L. Smith as the stentorian thunders of the leather-lunged S. M. Martin."

At the meeting of the Minister's Alliance of greater Kansas City, April 17, there were reports from seventeen churches and Bible schools as follows: the total number in attendance at the Bible-schools on the 16th 5,879; total amouunt of offerings, including some for the National Benevolent Association, $312.92; total number of accessions to the churches, 38; 15 of them by confession and baptism. On April 24, the reports for the Sunday previous showed a total from 16 churches of 4,389 in the Bible schools, offerings amounting to $108.00 with 16 additions, 6 being by confession. Lowell C. McPherson of New York, who was in a meeting with the Central Church, Kansas City, Kansas, was requested to occupy the time on the 24th in an address on the "Operation of the Holy Spirit in Conversion." It was listened to with marked attention and warmly commended by the ministers.

An Idaho preacher sends The Christian Century a statement of his purpose to go out independently in the smaller places of his state and establish union churches. As an initial preparation for his work he says he will "sever all connection with the Christian church," and has notified the state officials of the various denominations that it is his purpose so to do. This is a rather odd commentary on either the sort of churches the Christian churches are or else on the way this particular preacher conceives his membership. The closest connection with the Christian church should be, it seems to us, no impediment but a positive re-inforcement in the enterprise of establishing union churches. Every Christian church is or should be a union church. If it is not a union church it is not a Christian church in very truth, but a sectarian church. Stay with the Disciples, brother preacher, and let us help you to establish union churches of Christ.

A UNION CHURCH INDEED.

The Union Church, at Monroe, Wis., reported fine progress at its annual meeting recently held. A church supper, served free to all, was enjoyed, after which the past year's work was traced out and the new year's program outlined. This church made

something of a venture six months ago in calling to its pastorate a well-trained and experienced man whose salary was much more than they had been previously accustomed to pay. Cecil J. Armstrong is justifying the hopes reposed in him. Leaving a city pastorate, he conceived the union character of the work at Monroe as investing it with more significance than the average church in a city field. With this interpretation of his task he has set to work patiently but progressively to develop in his people the true spirit of unity. What denominational prejudices still survived in the congregation are gradually being displaced by the strong social conscience toward the local community which pastor and people are cultivating. This is precisely the line along which unity is to come, not in one case alone but in the case of the church universal. Mr. Armstrong is supported by a number of strong large-minded laymen and capable women who are strongly possessed of the union sentiment. At the annual meeting just referred to the pastor introduced a recommendation that the church should practice union not with one class of Christians alone—those who were immersed at baptism—but with all members of the church of Christ who present certificates of such membership from Methodist, Presbyterian or whatever body. He told his people that his recommendation was not conceived in a dictatorial spirit, nor did he ask even for immediate consideration of the proposal. What he desired was that they think and pray the subject through until they felt its full bearings, and then on their own initiative he would rejoice to have it brought up and decided. This is the true spirit in which progress can be made. It reveals in the pastor a patient mind, willing to wait for action until the truth has been fully grasped by his people. The pastor's suggestion met with great favor in the congregation, most if not all of the members being ready to adopt it at once.

TO HELP SAVE THE BOY.

The church is not looking after the boys of the streets as it should. These orphaned or deserted ones, who wander lonely and unprotected through the city streets, exposed to the allurements of all its glittering vices, enduring all its sordid misery, should be the church's great opportunity. Surely, the church, which is the representative of the Saviour of the lost, should go out after the lost manhood that is in embryo in the waifs and strays of the city and save it for future usefulness in the kingdom of our Lord.

Yet, too often, such work is left to the Associated Charities, while the church, as an organization, unheeding, passes by. Of course, the church, when asked to do so, contributes a small part of its means towards the support of the Associated Charities, but it has little personal, vital interest in the work that is being done by this latter organization.

In Richmond, Va., the Associated Charities have equipped a Boys' Settlement, a place of refuge, recreation and instruction for the neglected and unsheltered news-boys and vagabonds. That is, they have the mechanical equipment, but funds have been lacking with which to put a worker in charge.

The pastor of the Seventh St. Church, Richmond, H. D. C. Maclachlan, feeling the burden of his own obligation as a Christian towards the children of the slums, and desirous of enlisting the real sympathy of others suggested to a literary class that he has on Friday afternoons that they no longer meet merely for self-culture, but together begin also some practical Christian service—laying before them the need of the Boys' Settlement. As an outcome of this suggestion, the initial effort of the class on behalf of the boys was the conduct of a pilgrimage, on Easter Monday, to the historic town of Williamsburg, Va.; the proceeds of which are to be applied to the salary of the prospective settlement worker.

As the class has thus interested itself in the employment of the worker, it is to be presumed that the members of the class will want to inform themselves about what he will do. And increased knowledge will doubtless lead to increased zeal and larger service.

Why cannot the church give itself more to this sort of ministry? How better could it show that it has the spirit of brotherly love than by getting down close to these little brothers of the byways, and feeding and clothing and sheltering them, and helping them to live, and making them acquainted with the Big Brother of us all?

Commencement at Enid, Okla.

The Fourth Annual Commencement of Oklahoma Christian University will be held in the University Chapel at Enid, Okla., Tuesday, May 30, 1911. The commencement address will be delivered by Archibald McLean, president of the Foreign Christian Missionary Society. The baccalaureate sermon will be preached Sunday evening, May 28. This school is closing its fourth annual session, which is in everywise a great advance over the three former years. The attendance for the year is in excess of three hundred and fifty, which is about 15 per cent of an increase over last year, the best former year, and this notwithstanding the terrible drought which prevailed over all this section in 1910. There is a large graduation class coming from all the departments and numbering about fifty-five. Fifteen of these will receive degrees from the College of Arts, others receiving diplomas as trained nurses, book-keepers and stenographers and others from the departments of business, oratory and music. It is hoped that there will be a large attendance of friends at commencement and that those who attend will remain a day or two more and be with us in our State Convention, which convenes the morning following Commencement, that is, Wednesday, May 31 and June 1 and 2.

W. J. WRIGHT,
Acting President of O. C. U.

Bethany, Nebraska

Our short meeting with R. W. Abberley and J. Ross Miller closed with sixty-five added to the membership of the church. Of this number, thirty-five were conversions, the rest came by letter and statement. There were two from the Methodist Church. An interesting thing about the conversions was that all of them, except three, were from the Sunday-school. The meeting was an excellent one from the standpoint of numbers, as this field is well gleaned; practically all in the community are members of the church. The meeting did much to increase interest and encourage the membership to greater work.

DR. PRICE'S CREAM Baking Powder

Pure, Healthful, Dependable

Known everywhere and guaranteed a strictly cream of tartar baking powder; no alum—no ammonia—no phosphatic acid.

Low-priced powders and those which do not give the cream of tartar guarantee are made from alum.

Of what use to give 25 ounces of baking powder for 25 cents if 8 of those ounces are alum?

STUDY THE LABEL

ing is free from those objectionable features which sometimes characterize evangelistic sermons. His method is the old-time way of preaching the message and giving the invitation without undue pressure. This part of Mr. Abberley's work deserves high commendation.

Mr. Abberley's preaching was excellent. His sermons were didactic in style and covered the ground of Christian doctrine along the lines familiar to our people. His preach-

J. Ross Miller led the singing and did splendid work. Mr. Miller is a fine Christian gentleman, thoroughly unselfish. His unselfishness was very evident throughout the whole meeting. At the close of the meeting, he gave an entertainment which was of very high class and he deserves to be ranked as one of our very best chorus leaders and soloists. He has had a thorough course in voice culture and understands how to do the work he is attempting to do.

The Bethany Church is unique in that it is closely identified with Cotner University, one of our splendid Christian Colleges. The work of the college and the church overlap until in reality they are one. This makes the work most pleasant with this great body of college students to aid in the Bible School, The Endeavor Society and other organizations of the church.

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and efficient Bible Schools in the country. It is a joy to labor with this great church and to have the support of these splendid Christian people.

H. O. PRITCHARD, MINISTER.

Notes from the Foreign Field

D. O. Cunningham of Harda, India, reports that the plague is abating. The missionaries expected to open up the work in a day or two. The papers state that it has broken out in an exceptionally bad form in the large cities of Lucknow, Agra and Benares. Thus far our Christians have all been spared.

Dr. Mary T. McGavran is planning to return to India at the expiration of her furlough. She will visit the churches in England that support her and attend the annual convention. She has been doing some special work in the hospitals of Philadelphia. She paid special attention to the diseases of children and women. Through the courtesy of Dr. Holmes of the University, she had the opportunity of studying the children in the psychological clinic. Dr. McGavran spoke at the First and Third Churches in the city.

H. A. Eicher of Bilaspur, India, writes: "We have just returned from our District convention and Christian mela. It was good this year and more practical good was done than in former years. One of my teachers who had been dismissed, was brought to conviction of conscience. He came confessing his faults and humbly asking forgiveness. One man of low caste, who had long been an inquirer, was baptized the day following the mela, having been brought to the crisis of faith while there. Many of our Christian children are being neglected and have no schools for their education because we have no funds for buildings and teachers in one or two villages. The larger Christian children are being neglected in their education and great opportunities are being lost because we have not yet received permission to enlarge our school in Bilaspur and make it an English middle school. This is a necessity and the crisis is growing. We are hoping and praying that things will take a turn this year and that the deficit will be the means of awakening the people to the need and appreciation of our Christian stewardship in this matter.

A good woman from California sends in $600 and becomes a personal Living Link, supporting her own missionary in the foreign field.

The teachers and officers of our Sunday-schools in Indianapolis came together at a supper in the Y. M. C. A. building on Tuesday evening, April 25. There were two hundred and fifty present. The evening was spent in considering the teaching of missions in the Sunday-school. The enthusiasm was high. The Seventh St. Church begins May 1 "A Missionary week." Five evenings are taken in a great missionary educational campaign. The Seventh Street Church has recently become a Living Link in the foreign society.

The great missionary exposition which is now being conducted as "The World in Boston" has been secured for Cincinnati in March 1912. It will hold forth for one month in spacious Music Hall and its annexes. It is estimated that ten thousand pages and helpers will be enlisted from the Protestant churches of the city for its conduct.

The Fleming H. Revell Company, New York, is publishing the diary of Dr. Zenas S. Loftis, who died soon after reaching Batang. This diary will make a book of about two hundred and fifty pages. It is the best description extant of the country through which he passed on his way from Nankin to Batang.

STEPHEN J. COREY, Secretary.

Cincinnati, April 26, 1911.

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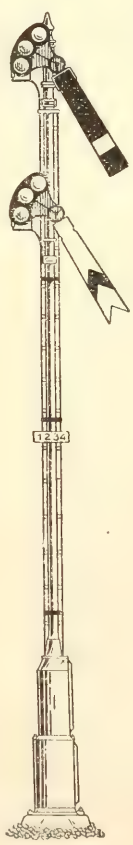

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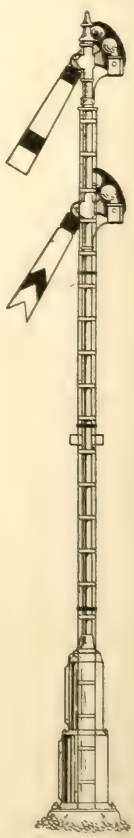

The CHRISTIAN CENTURY

Volume XXVIII. May 11, 1911 Number 19

A Minister's Prayer

COMPOSED BY EDWARD SCRIBNER AMES

O God, deliver thy servant from indolence. Grant that the days of the week may not be wasted by lack of plans, by little errands, home tasks or social temptations. Help thy servant to remember how busy other workmen are, how early they rise, how faithfully they toil, and how much they enjoy a little leisure. Reveal through a sense of the world's need and by a vision of the spiritual capacities of men things yet to be accomplished, and may every opportunity for service be met with energy and strength.

O Lord, preserve thy servant from impatience and irritability. Thou knowest how easily men forget Thee and live for themselves, how they cling to their little interests and how prodigal they are of their divine birthright. They spend their money for toys, for physical comforts and for the increase of power. Grant thy servant patience when looking upon these follies and sins. Help him to persuade men by love, and make them know by instruction, that their life is more than meat. When those who profess to love Thee do not labor in thy cause and do not meet to worship Thee, but deny and blaspheme thy holy name by their unworthy lives, then teach thy servant how to forbear and to forgive, how to be full of gentleness and of unwearied love. May he be overwhelmed by no impulse of petulance or passion of anger, but may he more steadfastly behold the goodness of thy kingdom, and joyfully labor for its coming.

O Father, make thy servant strong in the truth. Teach him to company with those great souls who think thy thoughts after Thee. Free his mind from all hindrances to clear knowledge. Quicken in him the will to do thy will so that he may surely know what is right and good. And with the vision of truth may there be courage and zeal. When thy servant is tempted to suppress the truth for pleasing speech; when he is tempted to be silent where the truth is hard to utter, then may he have singleness of purpose and unwavering loyalty. So may thy servant work with Thee, partake of thy Spirit, and help to establish in the world thy Truth, through Jesus Christ our Lord. Amen.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Surrendered Will

"TAKE MY YOKE UPON YOU!"

It is this word of Jesus that our age stumbles at. What the Cross was to both Jews and Greeks of the first century the Yoke is to the modern world. Christ offering a yoke to mankind is the most repellant picture which the mind of our time can contemplate.

The temper of our age is self-sufficient, swagger, egotistical. We boast much of the great things we have done. Like Nebuchadrezzer we walk forth and look upon our civilization—its machinery, its art and architecture, its science, its democracy—and we say, Behold great Babylon that I have builded!

By the untrammeled will of man has progress been made, we are wont to say. It is by the assertion of my will and my reason that I have at last brought nature into my control so that her forces now serve my ends instead of, as before, hindering and blasting them—this is man's proud boast.

And now to be asked by Christianity to wear a yoke, to surrender my will and even my reason to another will and another reason—this would be to yield up the priceless secret of progress, to gain which has cost mankind so much.

It is not strange, therefore, that this spirit of the age has made to itself a philosophy and an ethic of individual might which it sets over against Christianity's meek doctrine of the surrendered will. Whether or not one has come into contact with this conscious philosophy, one cannot escape being everywhere face to face with the spirit which lies behind it.

* * *

Is it true that man has made nature surrender to him? Is it true that progress is won by man's conquests? Within nature has man wrought any readjustments at all?

Is it not more deeply true that the reason man gets along so much better with nature than he used to is that he has surrendered to her, that he has given up his fear of her and his struggle against her, and having yielded to her power is carried on to mighty triumphs?

A little close looking at the actual facts will show that not self-assertion but the fine art of self-surrender is the explanation of the big gains mankind has made in recent times.

* * *

It is surely absurd to say that man has changed the forces of the physical world. He speaks in a picturesque and braggadocio way of having "tamed the lightning." But the lightning in the telephone system or the street car system is no more "tame" than the lightning in the storm. The inventor has found out that the lightning has certain habits which he calls "laws" and he has adjusted his human enterprises to these habits and so gained the use of the vast energies of the sky. It is not because in some triumphant way he whips the lightning into his service like a slave, but because he obediently puts himself in a position where nature can help him.

He has learned to wear her yoke.

Professor Huxley once said the first law of scholarship was to walk humbly amid the facts. It is this humility of the intellect that distinguishes modern learning from that of the ancients. The strong tendency of most thinkers before Bacon was to force the facts into the already accepted conception.

But the primal thesis, plainest law, of modern scholarship is to be obedient to the facts. Throw away your prejudices, your preconceived opinions, your self-interest! says the teacher to his pupil. Surrender yourself to the world as it is and the truth will rush in upon you!

No man can know truth except by wearing the yoke.

In the world of personal relations, too, we are learning that progress is to be made by the law of the yoke. In the social life of man the great achievement of which he is so proud is the establishment of democracy.

And when we think of democracy we think of the rights of the individual, his self-assertion, his emancipation from the yoke of kings or priests or blue-bloods. Democracy, we have been taught, means marked individuality, liberty, for each man. He submits to no man, to no institution, to no law. Laws are made for man, not man for laws.

It is in this direction that the political thinking of the eighteenth and nineteenth centuries has tended.

But the finest note of democracy is being struck in this new century. If the foundation of democracy was laid in the rights of man, the superstructure is to show forth the duties of man. Hitherto the catch-word of democracy was independence. Its great future word will be inter-dependence.

And interdependence means that the individual must surrender to the common welfare in order to his own highest welfare.

And thus the law of the yoke is the basic law of democracy.

* * *

With this deeper insight into the laws of mechanics and of all science and of personal relations not any of us should stagger when the apostle exhorts, Submit yourselves, therefore, unto God, or when Christ calls, Come unto me and take my yoke!

For if the yoke is the principle of power in the secular order it should not surprise us to find it the principle of power in the life of the soul. It is just here that our Christianity is marked off from all other religions. It offers man not a sacred book, nor an ethical code, nor a philosophical system, but a personal will to which to surrender his own.

Christ's purpose is to command us from the very center of our personality. He asks the surrender of our whole self to Him. No other founder of religion presumes to do this. None other ever said, Take my yoke! But Christ knew that the secret of power for the disciple was the same as for the Master. For the Master the secret of power had been complete submission to the will of God. For the disciple it must be complete submission to the will of the Master.

Except from this point of view it would seem almost ironical for Jesus to offer a yoke to the multitude on which he looked that day he spoke these words. They were weary and heavy laden. A yoke was the very thing they wanted to get rid of—the yoke of their circumstances, their drudgery, their sorrows that weighed their hearts down. And it is to such as these Christ offers a yoke!

Yes, but it is "*my*" yoke. They already have yokes, heavy, hard, grievous. But *my* yoke is easy. *My* yoke is freedom from bondage. *My* yoke is emancipation from drudgery. *My* yoke is the glorification of sorrow. *My* yoke is power—to wear it is to possess the secret of utilizing unmeasured energies compared with which their own are but faint pulse-beats.

* * *

Precisely what man is learning to do to make progress in the physical world and in science and in the social order Christ long ago taught as the essential secret of power in the spiritual life.

You are tempted. You have fought an evil habit with your own will. Again and again you have gone out in the morning resolved to play the man this day, to crush the tempter, to assert your true self. But again and again the evening has seen you coming home with garments stained and hands defiled.

O, wretched man that I am! Who shall deliver me?—this is the cry which Christ answers with his call to take the yoke. I will deliver you, he says, if you will take my yoke, if you will give me your will.

Or you are in grief. Some great miscarriage of your hopes or your love overwhelms your soul. You hurl your fiat that it shall not be so, but your little fiat is ground to bits in the teeth of the inescapable reality. Your resistance makes you feel as if you were acting the part of King Canute sweeping back the tide with a broom.

No, resistance cannot conquer sorrow. The protests of one's own will may land one in bitterness, in hardness, in cynicism.

But the yoke of Christ will empower you to bear never so crushing a grief. The will of God is a good will, it means good for you, it makes all things work together—sorrows included—for the soul's deepest welfare.

Submit yourselves, therefore, unto God. Accept Christ's yoke. For His yoke is easy.

Social Survey

Federal Income Tax Amendment

There appears to be ground for believing that the proposed income tax amendment to the constitution will go into effect before the gathering in regular session of Congress, next winter. Already thirty state legislatures have given it their approval. Of the states which have acted on the measure, only four have gone on record against it. Senator Brown, of Nebraska, who is championing the income tax, is convinced that the remaining five necessary for a constitutional amendment in ratification by the states, will have given their approval before the regular session. If it should become a law before congress again convenes, it would undoubtedly have a strong effect upon tariff legislation in that session. Senator Brown claims that such a law would net to the government about $100,000,000 annually, and the treasury officials are said to admit that it would yield at least $70,000,000 per year. Tariff revisionists would undoubtedly find such an increase in revenue a powerful weapon for reduction in many of the tariff schedules. Some of the force of that argument is lost, however, when it is remembered that the policy of expense retrenchment to correspond with increases in income has hitherto not been followed in the matter of tariff. Federal expenditures have been increased, instead. Even with the granting of federal authority for an income tax, important questions such as the uniform taxation of the states, and double taxation will have to be settled. Adjustment of these questions may delay operation of the laws, if passed.

A Successful Scholar in Politics

After being in the chair as governor of the state of New Jersey but a few months, Gov. Woodrow Wilson seems to be justifying the confidence which the people of the state expressed in electing him. His bitterest opponents, the machine men, called him a visionary, and predicted that his theories and "book learnin'" would quickly collapse when they came to measure up against the real "practical" problems of government. Perhaps that would have been the dismal result in the case of a man of smaller caliber than Governor Wilson, but he has so distinguished himself that he is easily in the front among the leaders of the Democratic party. His success is the triumph of personality and of direct appeal to the good sense of the people. His first act after assuming office was to throw down the gauntlet to those who were seeking nothing but personal and selfish ends. His fight was the people's fight and under his championship one excellent measure after another has become law. The first of the measures adopted by the New Jersey legislature amended the election laws in the interest of honesty and popular control, and incorporated the legalized primary in the existing body of laws. The second is a corrupt practices act, modeled on the English law, which prohibits the use of even liquor or cigars in behalf of any candidate. A third is an employers' liability act, and another is an act which gives power to a commission to supervise and fix rates of public utilities corporations. These compose only a portion of the work accomplished by a legislature, one house of which was controlled by Democrats and the other by Republicans, with Governor Wilson leading both. His popularity is equal to that which Governor Hughes aroused in New York.

The Greatest American Cathedral

On Apr. 19, the completed portions of the new Cathedral of St. John the Divine, in New York City, were dedicated. Of no little significance in the Christian world was the occasion. The building, which was begun in 1892, when completed, it is said, will be the fifth largest cathedral in the world. The others, in the order of their size, being St. Peter's in Rome, the Cathedral of Seville, the Duomo in Milan, and St. Paul's in London. While all work on the cathedral has been prosecuted with a definite end in view, construction has not been pushed. The work has been carried on only so fast as funds have been available. The choir and two chapels represent the completed portion thus far. The choir, the gift of Hon. Levi P. Morton, cost $1,000,000; Belmont Chapel cost $250,000; and King Chapel $150,000. Two chapels yet remain to be built. The estimated cost of the whole when completed is about $10,000,000. St. John's will easily be the greatest structure of the kind in the United States. The dedicatory services were solemn and impressive. Twenty bishops and several hundred rectors of the Protestant Episcopal Church, together with as many laymen as could find admission into the great building were present. Included, by special invitation, were many of the leading representatives of other Protestant denominations, who were given seats among those reserved for the Episcopal clergymen. The intention of the donors was that the church should serve not one denomination, but many, and this was emphasized in the sermon of Bishop Greer. Among his closing sentences were these words: "For the sake of our common humanity, to bless and to crown it; and for the sake of our common country, to help us more and more to love and to serve it and to make it take its place, its true and destined place for righteousness and peace, among the nations of the earth, we consecrate today, as the offering of our love, these memorial chapels and this cathedral choir, to the service here among us of the incarnate Jesus Christ." It is a debatable question how far it is justifiable to use vast amounts of money to pile up these huge church buildings. They are too large for preaching services, they serve few practical religious purposes. Yet it cannot be denied that they stir the spirit of worship and help to lift us upward to God. Solomon believed the temple was worth spending millions to secure. But on the other hand so did Herod. Surely those of us who are inspired by the majesty of great Gothic churches are glad when men are minded to give for their erection. As few of us have helped to build this house, we ought not to grumble, especially as none has been compelled to give as in the olden days, when popes and bishops forced unwilling contributions.

A Half Century of Coming Together

These are heart-stirring days to the grey-bearded men who wear bronze buttons in their coat lapels and who used to wear blue or grey uniforms fifty years ago. We who know of the beginnings of the Civil War only by what we have read, or from the impressions made upon youthful minds by the tremendous events of half a century ago, cannot appreciate the emotions which well up in the hearts of the men of '61. There never was a war which had just the characterists of that which is commonly known as the War of the Rebellion. It was a conflict which was fought by soldiers who believed they were fighting for a principle. Human passion was at white heat, undoubtedly, but behind the anger and the bitterness and the hatred there was the belief shared by the two sections of the country that great principles of democracy were at stake. No wonder the struggle was maintained with a dogged determination on both sides which seldom, if ever, has been paralleled in history. Although the war was carried on for four long and bloody years, although hundreds of thousands of homes suffered, some of them losing the fathers and sons and brothers who maintained them, others being obliterated by flame and pillage, nevertheless when the end came, the nation reunited its divided household, in a manner and in a spirit which showed how deeply planted are the roots of American democracy. Where can the student of history find record of an internecine strife in which the contestants, after peace had been declared, so speedily laid down their arms, so promptly returned to the duty of earning their livelihood, and so generally smothered hate? The last fifty years' phenomenal growth of the United States is ample testimony to the prevalence of the spirit of fraternity which with wonderful rapidity spread over the nation. Bitterness has not altogether died out, as we all know, but that it has so generally been put aside, even before historians have agreed among themselves upon a name for the war, is something for which to be devoutly thankful. The whole country, with some exceptions, few though noticeable, now agrees that the war, awful as it was, terrible as its consequences were, was decided in a way that made for the betterment of humanity, not only in our own land but throughout the world. "God moves in a mysterious way his wonders to perform"—but he moves, and men move with him. The next half century ought to see the obliteration of the word "solid" from the vocabulary of our politics, save as it describes a nation solid for good government, for high patriotism, for righteousness, a nation "whose God is the Lord."

A Note from the Editors

For the past few weeks Professor A. W. Taylor, whose conduct of this page has made it exceptionally valuable to our readers, has not been writing these items. He begged us to free him temporarily that he might prepare a book on the Sociology of Missions which he was under promise to the Foreign Society to complete at a near date. It is only just to him and to the editors to state this fact definitely, that he may not be held responsible for any statements which he did not utter. It will not be long, we hope, until Mr. Taylor's name shall be again found at the head of this page.

The Christian World

A Page for Interdenominational Acquaintance.

Presbyterian

The Passing of Evangelists.

The Presbyterian Advance raises the question whether "the results of professional evangelism are such as to warrant the church in continuing to give that form of work the prominence it has hitherto enjoyed." Changing conditions call for new methods. We should not be disturbed by this fact. We must look to results. Reverence for a method because it has been effective in the past does not justify its continuance unless it produces results today. The Advance reasons thus:

In an editorial on the Passing of Evangelists, which has just come under our notice, the Omaha Bee takes the ground that the evangelist has served his day, and says: "A new order of worship as well as thought in the church is responsible for this change, and that new order is simply a part of the general transition toward a safer and more permanent system of public expression." It thinks the change due not to the fact that people are less emotional, but rather to the fact that they are more thoughtful. After pointing out that statistics show "steady increases in church populations," it continues: "Ministers maintain that their people are more inquiring, more honest in their thought, and therefore more and not less pious, but the difference between their piety now and that of yesterday is that the preachers are appealing more to their reason than to their emotion."

There is much truth in all this. We may not agree with the Bee that the evangelist has served his day, but we believe that professional evangelism must decrease, while the educational method must increase. There will probably always be need for evangelistic work, but as the educational work of the church increases in efficiency the work of evangelism will come more and more to be the gathering up and clinching of the results of this work. After all, evangelistic campaigns are to be looked upon as periods of harvesting. The harvesting must be done, whether all at once by an organized company of workers or by the "hand-picked" process—such as the "Win One" plan; but there must be seed-sowing and cultivation before the harvest is ready for the reaper. Possibly one reason why evangelistic campaigns do not yield large results is because in the church and in the home they are not preceded by the old-fashioned kind of patient sowing of gospel truth.

The Minister's Chief Business.

Dr. J. H. Jowett, who recently began his ministry in New York, is looked upon as one of the greatest of living preachers. It is not by accident that he has won his reputation. Hard work and strict attention to the business of preaching the gospel have been and are necessary to his success, according to his own statements. At a reception he said to his people:

My mind probably works more slowly and laboriously than that of any other person in this room. Ideas do not come to me in lightning flashes. They creep in slowly like the dawn. I must confess that it is my custom to begin my preparation for my Sunday sermons on Monday.

Many ministers, I know, wait until Friday, but I cannot work that way. Therefore I ask you to let me have my mornings to myself in order that I may give you my best service. It is not my habit to speak of myself, but this is rather an intimate meeting and there is one other personal matter that I would like to touch upon. I have been beset ever since my arrival with invitations from all parts of the United States to speak at all sorts of functions and celebrations scheduled to take place in cities located at various points between Maine and California.

Now, I am not a public speaker. I love to preach, but I shrink from appearing on public platforms. Surely there is no reason why I should go down South, for instance, to do something which I am not at all qualified to do or even do something for which I am fairly well qualified. I should like to feel that I have the backing of my church in this matter. I feel that my chief mission here is to preach the gospel of Christ from the pulpit of the Fifth Avenue Presbyterian Church, and I do not wish to undertake anything that will in any way interfere with it.

Congregational

Oxygen and the Holy Spirit.

"No matter how great the preacher, he labors in vain if the people before him are semi-asphyxiated by an atmosphere laden with poison." This sentence is from Dr. Charles E. Jefferson. He is evidently writing from experience. The average church is poorly ventilated. The blame for the miserable ventilation of churches is charged to various persons—the sexton, the building committee, bald-headed men and shivery women, and the preacher. Whoever is to blame, there ought to be something done. "What the saints need just now is fresh air." We give one paragraph from Dr. Jefferson's article in *The Congregationalist and Christian World.*

A few years ago a religious worker of distinction came to the United States to lay his work before our churches. Several months were spent in making a hour of the more important towns and cities. At the end of the tour our visitor wrote a letter recounting some of his experiences for publication in one of our leading newspapers. The letter was full of indignation, both hot and righteous, against the intolerable conditions which he found in the majority of the churches and halls in which he spoke. No piece of work, he said, had ever so eaten up his vitality and broken down his vigor as this speaking, night after night, in the stuffy atmosphere of overheated rooms. If this letter were published by the Tract Society and scattered broadcast, many sinners might be brought to repentance. A good question to ask a candidate for the ministry would be, "Do you understand the nature and uses of oxygen?" Many a preacher would cease to grow husky when halfway through his sermon, and many a congregation would enjoy a spiritual revival, and many a benumbed prayer-meeting would come to life again by the introduction of fresh air. When patients are nigh unto death, the doctors now call for oxygen.

United Presbyterian

Unofficial Evangelism.

The responsibility of every Christian to do the work of an evangelist is the theme of a recent editorial in the *United Presbyterian.* The opinion has been too common that the preacher and the evangelist are the only persons qualified to invite men and women into the fellowship of the church. In many communities it has been believed that the only way to make the church an aggressive force for the Kingdom of God is to have a specialist conduct a revival campaign. Fortunately the churches are coming to see that periodic paroxysms of emotion have no necessary connection with religion. The editorial to which we refer continues:

We believe a better sentiment is manifesting itself. The accent is being thrown upon individual initiative and responsibility. The Laymen's Missionary Movement seemed to bring to the unofficial church member a new vision of duty and of the fine possibilities that lie in an enthusiastic and business-like religious activity. The Men's Movement has emphasized the same thing. The Men and Religion Forward Movement is proposing to make personal evangelism one of its key notes. It proposes to win three million men and boys by awakening some millions of Christian men to go after these unsaved with loving, personal, tactful, but persistent invitation. If the Men and Religion Forward Movement shall succeed in awakening any considerable number of men in our churches to such activity it will have a success far beyond the calculations now made. If it does not succeed in getting the average layman to become an active and persistent evangelist the movement will not count for very much.

We greatly rejoice in the successes of the soul-winning specialists who are traveling from city to city and conducting their great campaigns. But we rejoice still more in every indication that the average church member is coming to feel it his duty to be evangelistically active, that he is coming to feel that the key to the situation is in his own hands, that he is disposed to give some of the energy and enthusiasm that build up great business enterprises to the work of the Kingdom of Jesus, to the work of saving the unsaved brother.

Jewish

Call Them Jews.

The words "Hebrew," "Israelite," and "Jew" are familiar to all readers of the Bible. Perhaps few know how these words differ in meaning and which of them should be used in speaking of or to the descendants of Jacob living among us. We are indebted to the *Christian Advocate* for the following statement from Dr. Joseph Silverman, pastor of the Temple Emanu-El:

Hebrew, Israelite and Jew are used interchangeably today, and they designate the same person—that is, a devotee of the Mosaic faith. Originally "Hebrew" was applied to Abraham and his immediate descendants, because they came from "the region beyond," which the word "Eber"—not of Hebron—signifies. From the fact that the twelve tribes descended from the twelve sons of Israel, the name "Israelite" became more popular than "Hebrew." Later, however, when the ten tribes were lost and what was left of them, including the tribe of Benjamin, became assimilated with the tribe of Judah, that part of Palestine inhabited by Israelites became known as Judea and the people as "Judeans," of which "Jew" is a corrupt contraction. Technically it is correct to speak of the Hebrew language, the Jewish people or the Jewish religion.

Until a few years before the close of the last century a tendency existed among the Jews of this country to use the word "Hebrew" in place of the shorter and correct one. This tendency caused the choice of such names as the "United Hebrew Charities," the "Hebrew Orphan Asylum," the "Hebrew Sheltering Guardian Society," etc. This designation has been spoken of as "apologetic" by Jewish writers and has fallen into disuse. The word "Hebrew," when used by a non-Jewish writer, a writer on that subject said, "to designate a member of the house of Israel, is usually an evidence of politeness on his part. It implies: I know that you are a Jew, but I dislike to hurt your feelings by calling you one—I make it less disagreeable and call you a Hebrew! But of late our neighbors have learned that this consideration is uncalled for and that we prefer to be known as Jews.

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A New Life in Christ

It is probably impossible for those of us who have grown up where it was the fashion to profess faith in Christ and where the children were taught to look forward to the day when they should be members of the church to realize what it meant for a man like Saul of Tarsus to leave the side of the enemies of Christianity and join himself to those whom men everywhere regarded as fools and fanatics. Perhaps it would be a good thing for many of us if we were placed where the opposition to our faith is open and violent. Then we could know whether we were Christian in fact or only in name. It will be of some advantage to meditate upon the clearness with which Paul saw his duty and the courage with which he performed it.

The first part of the Epistle to the Galatians is a defense of Paul and his gospel. The fact that his authority had been called in question compelled the apostle to give reasons why his Galatian converts should feel that they had been rightly taught. Until his readers were convinced that he was not an impostor it was not worth while for Paul to lay down for them the fundamental principles of the gospel. His career as a persecutor was painful for him to contemplate but he shrank from nothing that was necessary to the fulfillment of his duty. There was no reason why he should desire to be known as a Christian unless he had the convictions of a Christian. Hence those who question his motives were without excuse for their base insinuations. The new life in Christ was a life of hardship and persecution. No sensible man would have chosen it if he had not been assured of inner peace and of the divine approval.

The world could not very well doubt the sincerity of Paul. He bore on his body the marks of his loyal service to Christ. The world does doubt the sincerity of not a few who at the present time are loud in their praises of the faith once for all delivered to the saints. The world is not the final authority on every question relating to life and godliness, but its judgment as to the genuineness of the faith of the church has to be respected. It does not believe much in the religion of the man who puts comfort above integrity and helpfulness. In other words, the wise old world knows that it need not pay much attention to the religion of a man who will not deny himself for the honor of his Lord. Stories of marvelous conversions make very little impression when the life subsequent to the conversion has been devoid of enthusiasm for the things of the kingdom.

The life new of Paul was seen immediately by friend and foe. "Straightway in the synagogue he proclaimed Jesus, that he is the Son of God." A committee of one of the largest and most active denominations in America reports that "in the five cities reporting to your committee it requires 23.5 members to win one convert each year. These churches, with a total membership of 38,381, enrolled only 33,897 in their Sunday-schools." The committee, after considering the conditions in several fields, came to the conclusion that the churches are lacking in efficiency. The efficiency of the local church needs to be increased. Now if every one who unites with a congregation of believers in Christ understood that he was called to do something and that he was expected to have use for his own brains in finding out what he ought to do, the amount of work being done by the churches would agree better with the number of members reported at annual conventions and conferences. Jesus discouraged the man who thought discipleship was easy.

The knowledge that he was divinely commissioned to preach the gospel of Christ sustained Paul in the presence of difficulty and danger. It was not his duty to ask about the hardships connected with his missionary journeys; he asked where the gospel could be preached with greatest advantage to the world. But not only did Paul emphasize his own call to be a Christian and to the apostleship, he also insisted that all Christians were divinely called. The same word that he uses of his own call he uses to express the summons of every Christian to follow Christ. It was an exalted privilege to be a Christian. The greatness of the privilege was measured by the work men were permitted to do. The work was God's and he invited men to assist him in doing it. How is it with us today? How do we feel about what we call religious work? Do we feel that God has any need of us? If we are in a real fight for the betterment of the world, we have a right to feel that God is with us and works in and through us. But if our battle is a sham, the less we say about God's call the better it will be for religion. [Midweek Service. May 17. Gal. 1:13-24; Matt. 18:3, 2; 2 Cor. 5:17; Gal. 6:15; Jas. 5:19, 20.]

S. J.

Concerning "Immersion-Baptism."

The following communication from the well-known evangelist and our esteemed friend, Rev. James Small, has been received. At first thought one would say that a criticism on the use of a single word might be responded to adequately enough with a few sentences at most. But the criticism goes beyond mere vocabulary to the meaning lying behind the vocabulary and seems to justify a more extended consideration.

Editors The Christian Century: In several issues of The Christian Century of late you use the term "immersion-baptism." It is used in the issue of March 30. You say:

> "Reduced to specific items, it may be said that the two dogmas of immersion-baptism and the historic episcopate are the outstanding, if not the only remaining, obstacles in the way of union, where union is earnestly desired."

It is difficult to imagine what is meant by "immersion-baptism." Any discriminating reader who believes that the word for "baptize" in the Greek has a distinct meaning will only smile at the term and perhaps wonder as he passes along, "can that term fool any reader of our Christian papers?"

It seems to me the very question is obscured by the use of such a term. To talk of "immersion-baptism" is to assume as true what the editor of The Christian Century knows he cannot prove to be true, namely, that immersion is only one "mode" or form of baptism. Translated into plain English his words are "baptism-baptism," which is simply absurd. That The Century on so important a subject as baptism or union should resort to a play upon words that can only deceive the unwary reader is greatly to be deplored.

Kansas City. JAMES SMALL.

The Christian Century is humbled by its respected correspondent's last sentence above. The one ideal to which our current writing is consecrated is clearness. The one sin for which this paper could not forgive itself is the sin of "playing upon words" in such way as to deceive "the unwary reader."

If the use of the term "immersion-baptism" has been misleading to any one it can only be to those readers who have read into our statements certain preconceptions of their own and have consequently not allowed these statements to stand in their own right.

The term was chosen not to "obscure" but to elucidate the subject of church membership which was under discussion. The Christian Century does not find any better term to designate precisely the thing in mind.

Of course if our correspondent's statement that the term "immersion-baptism" means the same as "baptism-baptism" were true it would indeed render our use of the term absurd and misleading. But as was recently stated by a correspondent in Our Readers' Opinions page and by the editors also, the word "immerse" is by no means the equivalent of "baptize."

To be baptized means a great deal more than to be immersed. The root meaning of the Greek word *baptizo*, the etymological meaning, was "immerse," "bathe" or an equivalent. But through the use of the act of immersion in the initiation of proselytes into the Jewish religion the word finally took into itself all the rich meaning possessed by the religious ceremony.

The essential meaning of baptism in the New Testament use is not a mere physical act at all. It is because this is true that there is difficulty in choosing words to clearly discriminate the distinctions which the confused state of thought in our time compels.

To use the word "baptism" in such way that it can apply only to those who have been immersed carries an implication that cannot be tolerated. Some distinction must be made possible in the vocabulary itself. If "immersion-baptism" is used it calls, of course, for a corresponding term—"affusion-baptism," "irregular baptism," "substitute-baptism" or some such designation depending on the point of view of the speaker.

That baptism was solemnized in apostolic times exclusively by an act of immersion in water The Christian Century has no doubt. That Jesus himself was thus immersed at the hands of John there is no room for question. That the modern church should abandon all irregular practices in inducting converts into the church and practice only that ceremony which prevailed in the early church and to which Christ himself submitted, is one of the elements in the plea of the Disciples of Christ which The Christian Century advocates with earnest conviction.

Between this paper and any true Disciple of Christ it is impossible to get up a controversy over the practice of baptism.

There may be between us, as between any two Disciples, differences of *reasons* for the practice of immersion only, but there are no differences as to the imperative character of whatever reasons we may severally hold. Those reasons we may talk over at our leisure and without heat, while we go right on together in the practice of that physical act of induction which we agree best honors Christ.

The Christian Century is not willing, however, to conceive the membership of the Church of Christ as limited only to those who have been immersed at their baptism. We joyfully acknowledge, not the Christian character only, but the Christian church membership also of Presbyterians, Congregationalists, Methodists and the rest. They are just as truly members of the Church of Christ as are the members of a Baptist church. Their churches are just as truly churches of Christ as are churches of the Disciples.

If certain isolated passages of Scripture should seem to us to teach that these persons were not Christians and these churches not churches of Christ we could more easily doubt our understanding, our exegesis, of the Scripture passages than we could bring our mind to disfranchise the great body of the existing churches.

Nor can The Christian Century deny that this large section of the Church of Christ has been baptized—and we do not believe Mr. Small's convictions will differ with our own at this point. Presbyterian Christians and the others are members of the Church of Christ. They became members of the Church of Christ by baptism.

We, at least, know of no other way of becoming members of the Church of Christ except by baptism. The fact that the physical part of the ceremony of induction into the church was irregular from the standpoint of apostolic practice and the example of Jesus does not, in the present confused state of mind among Christians, render their baptism invalid.

Presbyterians are members of the Church of Christ—let us say it straight out with no equivocation, no mental reservation, no concealed purpose to shift our position when we are confronted with the practical consequences of our declaration.

Presbyterians are *baptized* members of the Church of Christ—let us likewise say this straight out, we Disciples of Christ who know so well the force of such texts as speak of our being baptized into Christ.

It is because The Christian Century wishes to do full justice to its glad conviction that Presbyterians and Congregationalists are not without baptism even though they have not been immersed, that we have need of terms to discriminate the difference between their baptism and that of those who have been immersed. "Immersion-baptism," therefore, or something like it, seems necessary for plainness of speech.

Mr. Bryan and Premier Asquith on the Bible

Chicago's celebration of the tercentenary of the King James version of the Bible last Thursday evening was one of the last of this long chain of memorial gatherings which began in London on March 29th.

At the London meeting a letter from President Taft was read, and Ambassador Reid made one of the addresses. At the New York meeting a month later, a message was read from King George, and Ambassador Bryce was one of the speakers. In each of these gatherings the flags of Britain and the United States were intertwined, and the common possession of and veneration for the English Bible was interpreted as a bond of unity between the two nations.

In Chicago Hon. William Jennings Bryan was the chief speaker. In accepting the invitation to participate Mr. Bryan asked that two speakers should precede him who would more expertly than he could be expected to do, interpret the literary and historical aspect of the occasion. Bishop Anderson, of the Episcopal diocese of Chicago, and President Ozora S. Davis, of the Chicago Theological Seminary, were chosen to precede Mr. Bryan. Dr. Davis was unable to be present on account of illness. Bishop Anderson made a very brilliant and effective address in the few minutes allotted to him.

Mr. Bryan's address was a decided disappointment. His unmagnetic style gave every evidence of the lack of a big burning idea, which he was under moral compulsion to utter. Mr. Bryan came nearer ranting than in any address we ever heard him deliver.

He had flung out this challenge: "Let the enemies of the Bible produce a better book than the Bible and we will accept their theories." He devoted his hour to the expounding of this challenge—a perfectly legitimate challenge, of course, but he would have saved many of his auditors from going to sleep on his hands (a phenomenon we had never before witnessed while Mr. Bryan spoke) had he indicated with any degree of definiteness who these "enemies" of the Bible are.

Had someone arisen in the audience and asked him to name a half-dozen of the "enemies" or even one, or to identify them definitely as a class, he would have revealed the utterly vague, if not fictitious existence of the foe against which the orator was hurling his heavy artillery.

At times Mr. Bryan fell into the vulgar error of taking the technical words "critic" and "criticism" in the sense of "fault-finders" and "fault-finding," showing a total lack of information as to the purposes and methods of the so-called "critics" and the benignant results which their scholarly work has accomplished for spiritual religion.

In striking contrast to Mr. Bryan's attitude is that of Premier Asquith, who spoke at the London tercentenary celebration. Mr. Asquith showed that his experience of life had taught him two fundamental principles which are seldom vividly realized by the merely academic scholar. Those principles are, first, that all great literature springs out of the active, struggling life of whole nations; and, second, that the test of greatness in literature is not merely its beauty of form, but its effect in moulding the ideas and the life of those to whom it comes.

Viewed in this light, the Bible is undeniably the most important collection of books in human history. It is, through and through, a social product. Every page of the Pentateuch shows that its compilers were out for political business, and not for mere entertainment or the stimulation of individual piety. The exigencies of a community struggling to preserve its liberty, its national identity, and its national ideas gave birth to the Old Testament, and dictated the selection and rejection of the documents from which its canon was composed.

Further, as Mr. Asquith pointed out, it was the translating of the Bible into English, far more than the policy of Henry VIII., which produced the Reformation, and "delivered us from a tyranny to which we will never again submit." It was the democratic spirit, the self-respect and independence, engendered by the Bible which led to the Lutheran revolt in Germany, provoked the English Revolution against the Stuarts, and moulded and inspired the American colonies for generations. We have seen in our own time, in the case of the late Boer Republics, the power of the Bible in creating and sustaining the spirit of national solidarity and iron resistance to tyranny.

Here, in the British Premier's address, was a true statesman's vision. He perceived the presence of God not simply in the letters of the Book, but in the national life, the social organization in whose active stress and struggle this literature was produced. Such a conception connects the Bible vitally with human life, with present problems and struggles and gives it power to throw its revealing light upon our present duties.

It is one of the tragedies of history that this greatest body of our race's literature should have fallen prey to the small dogmatic theories of an age which in other departments of life is being fast outgrown. We do not wish to hold our great laymen, like Mr. Bryan, whose uplifted voice on behalf of the Christain faith carries so far and with so much weight, to too severe an account for the nice distinctions of theological thinking. That surely would be unfair. But there is no doubt that Mr. Bryan's message on this occasion would have been greatened, and he himself greatened in the eyes of his hearers, had he not gone to the cemetery to find an enemy to attack.

The real, live enemies of the Bible today are those who tie up its authority to an obsolete theory of its origin, and those "slovenly Christains," as Bishop Anderson characterized them, who profess reverence for the Bible but never read it and wholly neglect to teach it to their children.

The Visitor

There are few experiences in a preacher's life comparable to the duty and privilege of taking the service at Battell Chapel on a Sunday morning at Yale University. It is one of the ancient and sacred traditions that the attendance of the undergraduate body of students is required. And a tradition at Yale is not to be set aside. Many a time has the question been raised in the meetings of the academic body as to whether this tradition should be preserved. There are few other institutions of the rank of Yale in which required attendance at a Sunday morning preaching service is continued. But the overwhelming decision on each occasion when the topic is up for discussion is that the custom shall continue. One is not quite sure whether the decision registers the actual love of the students for the service, or whether the tradition is preserved by the upper class men who have suffered under the operation of the rule, and take a certain malign pleasure in binding it upon the consciences of the unhappy freshmen who are to follow them. Unofficial opinion gives both explanations.

* * *

But whatever the motive that prompts the continuance of the custom, it is an inspiring sight to watch some twelve or fifteen hundred young men crowd into the old chapel where so many generations of the student body have gathered. It is hard to imagine an audience which puts a preacher to the test more completely than does this one. One has a certain consciousness that though these young men seem to be there in actual visible form it is a problem as to what extent any one of them is really there, or would have made his appearance on the particular day, had it not been for the custom which he had no power to break or evade. That puts upon the preacher the stimulating obligation to go after his audience and really bring it to attention. It is as exciting as a hunting adventure, and withal not without dangers of its own. There is no finer and more inspiring attention to be obtained from any audience than may be won from these alert and critical hearers. But there is no disapproval more manifest and remorseful than that which may fall upon a speaker who fails to bring a message that gains attention.

* * *

Yale is making most interesting advances in material equipment in the present period. It is an astonishment and gratification to one who loves the place to return from year to year and see the changes that are taking place in the architectural enrichment of the University. In fact, town and gown seem to vie in this fine activity, for several handsome public buildings recently erected add to the beauty of New Haven, whose natural attractiveness needs only adequate civic devotion to make it increasingly the most beautiful of American cities of the smaller type. The administration at Yale is vigorous and effective. In spite of the venerable years of the institution, one is constantly surprised at the youth of the men who are leading in its work. President Hadley is of the younger generation. Mr. Anson Phelps Stokes, the Secretary of the Corporation, is a young man of remarkable executive ability, and is proving one of the most efficient officials Yale ever had. A man of wealth, with the best traditions of the University inherited in his family, he has been the potent factor in securing much of the recent enlargement in the material equipment of the institution. Many of the most effective men on the faculty are young men who are winning a name in the world of scholarship.

* * *

The Disciples at Yale are about the same in numbers as last year. It was one of the disappointments of the Visitor's brief stay at New Haven that he was unable to accept the urgent invitation of the Campbell Club to share its hospitality. For several years he has found that fellowship delightful, and has come to look upon the club luncheon as one of the choice features of his annual visit to Yale. But the greetings of several of its members by letter and personal interviews during the Sunday spent there, made clear the fact that the body of Disciples at work in the Divinity School this year is not less satisfactory in numbers and character than for several years past. And a later conversation with Peter Ainslie of Baltimore, who enjoyed the hospitality of the club on Tuesday of that same week, confirmed the impression. The Campbell Club of Yale is doing admirable work in keeping alive and active the sense of fellowship and loyalty among the Disciples in the University, and in creating the ideas of competent graduate scholarship in the minds of our younger men who have recently finished their work at our colleges and need to be stimulated to undertake the further tasks of a preparation which every year makes more imperative for the successful preacher.

* * *

The Monday of the same week was spent by the Visitor in Boston. One ought to make a pilgimage to the chief scenes of interest here as often as he may, for the sheer joy and profit of renewing great memories. It is not alone the historic sites which give interest to the place, though these would be sufficient. But one goes back on every possible occasion to Harvard University, to the Boston Public Library with its Sargent and Abbey canvasses, to Trinity Church, where Phillips Brooks was wont to preach on memorable days in one's earlier experience, and where now his statue occupies a niche framed on the side of the great church, and to the other places made dear or significant by artistic, literary, patriotic or religious associations. He feels as if he were a pilgrim returning to shrines at which his best ideals and emotions have been awakened in the past.

* * *

There are several Disciples in Harvard University, as has been the case for several years past. Professor E. C. Moore, who rendered such inspiring service at the Congress of the Disciples at Springfield, Illinois, the week before, had given admirable account of our men in the theological department of the university. It was a pleasure, therefore, to get a closer view of the situation, and learn more fully regarding our representatives in this oldest American university. W. A. Parker, recently of Emporia, Kas., has been working for two years in the institution, and it was the high words of praise uttered by Professor Moore regarding his character and work that made it clear that he and others of our men at Harvard are appreciated by the faculty. Mr. Parker has been offered the position of assistant to Prof. Moore in the department of the philosophy of religion for next year, and it is probable that he will remain at least two years more at the university. He is preaching for the church at Everett, in Boston. F. E. Livengood of Hutchinson, Kansas, makes his M. A. this year, after which he will accept a position in the college at Harpoot, in Asia Minor, under the direction of the American Board, where he will have charge of the boys' work and athletics. His appointment is for three years. He is a Drake man. Dana Murdock is from Pullman, Washington. He is a fellow in social ethics and will make his Master's degree this year. He has received an appointment at South End House, a social settlement of Boston, with the stipend of a fellow of Harvard. This is one of the best appointments at the disposal of the university. C. M. Eppard of Drake University received his B. D. last year and is working for his M. A. this year. He preaches for a Congregational Church at Plymouth, Mass. Two other Drake men, Knott and Nance, have the M. A. in prospect for this year. Nance preaches at Roxbury and Knott at Lynn for a congregation which came over to the Disciples from the Christian Connection. The congregation is small, but the property is worth some twenty thousand dollars.

* * *

Of our churches in and near Boston a word ought to be said. The Roxbury Church, which is the old Shawmut Avenue congregation to which some of our best men have ministered in other days, is now in rather moribund condition. Dr. D. L. Martin, a physician and Methodist minister, is preaching there at present. The Everett Church is prospering under Mr. Parker's ministery. At Swampscott J. W. Robbins is the pastor. Harry Minnick and A. B. Cunningham are preaching at Worcester at the Main and Highland street churches, respectively, though I understand the resignation of the latter has been presented. At Danbury, Conn., E. J. Teagarden continues his long and successful pastorate. He is by far the senior pastor in all our eastern work, having continued his ministery at Danbury ever since he was a student in Yale, and he was one of the first of the Disciples to attend that institution. At Haverhill, Mass., W. R. Mains is doing good work.

* * *

Of the Disciples in New York, including the group at Columbia University, and of the annual banquet of the New York Missionary Union and other interesting features of our work in the east I hope to speak next week. And a little later I mean to give some interpretation of the great exposition entitled "The World in Boston," which was one of my chief reasons for visiting the Hub this year.

No man ever looked into the eyes of Jesus without longing to be at home with him.

The Current Mexican Revolution

Uprising Against Abuses of Democratic Government.

BY P. J. RICE

In the early autumn of 1910 a general election was held in the Republic of Mexico. General Porfirio Diaz, who had been president for thirty years, was re-elected. He was opposed in the pre-election campaign by Francisco I. Madero, a member of one of the wealthiest and most influential families in Mexico. For some years Madero had been openly advocating reforms, insisting particularly upon greater respect for the constitution on the part of those in authority. This had brought him into disfavor with the administration and he was subjected to arrest and temporary imprisonment on several occasions, and finally was obliged to flee from the country.

Francisco I. Madero, Insurrecto Leader.

The result of the election, in which Maderists had been forcibly prevented from voting, only served to add fuel to the flame of revolution which was already burning in many hearts, and soon after Madero's flight he was importuned by many prominent Mexicans to institute an armed insurrection. In response to these importunities he declared himself Provisional President of Mexico, and appointed provisional governors of the several states. He also organized Juntas in Douglas, Arizona; El Paso, Texas; San Antonio, Texas; St. Louis, Mo.; Washington, D. C., and in several other cities in the United States. Through these he was able to collect funds and purchase arms and ammunition. In order to finance the revolution adequately he disposed of his own private railroad and land holdings, but he has been assisted materially by contributions made by other wealthy patriots and by many of the poorer people. It may be said with certainty that a report which has gained some currency to the effect that the revolution is being financed by a great corporation of the United States is absolutely without foundation.

Army's Spantaneous Origin.

The army seems to have sprung almost spontaneously into existence. Leaders, who were such by nature rather than by training, began to gather about themselves bands of men mostly from the poorer classes, and these bands began at once to conduct a sort of desultory warfare, destroying railroad bridges and lines of communication so as to make it difficult for the Federal Government to reach them in any effective way. Such bands were formed in practically every state in the republic, but they were more active in the northern states of Chihuahua and Sonora. Throughout the entire period of revolution thus far there has been a manifest restraint exercised on the part of the Insurrectos toward foreign investments and foreign residents of the Republic. At no time has there been any wanton destruction of property or life, and when ranches were raided for supplies and horses, returns in cash or certificates have been made to the owners.

Early in February, Pascual Orosco, leading a force of perhaps six or seven hundred men, marched on the city of Juarez, just across the Rio Grande River from El Paso, Texas. The city was totally unprepared to defend itself and there seemed every reason to believe that it would be captured. But for some reason Orosco delayed the attack until Federal re-enforcements pushed their way into the city in spite of his opposition. There were several skirmishes in the vicinity of Juarez, but nothing like a battle, though there was some loss of life on both sides during the days immediately following the arrival of Federal troops.

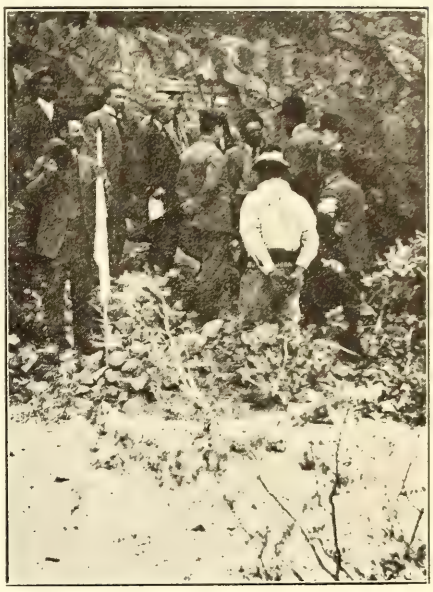
Leader Shares Hardships.

During this time Madero was in El Paso, having come hither from San Antonio, but having been warned of a warrant for his arrest on the ground of violating neutrality laws, he joined the revolutionists and has remained with that division of the army which has operated in the state of Chihuahua, sharing all the hardships of army life in a desert country with the men under his immediate command. About the same time he assumed general charge of all the revolutionary forces over a Board of Strategy which he created.

The operations in Chihuahua have been aimed for the most part against the smaller towns and have been notably successful. At present the greater part of that state, except the capital, Chihuahua, and Juarez, is under the control of Madero and his forces. Elections have been held in the captured towns and all the functions of government have been exercised to the complete satisfaction of practically everybody, resident Americans included.

The most notable activity of the revolutionists outside of Chihuahua has been in the state of Sonora, lying immediately to the west. The town of Agua Prieta, just opposite Douglas, Arizona, was besieged and captured. But the Federals laid siege to it again and the Insurrectos, partly because of lack of sufficient ammunition, evacuated. In this series of battles several citizens of Douglas were shot and threatening international complications arose but were soon adjusted, at least temporarily.

A Typical Insurrecto.



Peace Envoys Conferring with Madero.

About the middle of April, Madero, with his force of about 3,000 men, marched again on Juarez, and after stationing his army in the mountains which nearly surround the city except on the river side, he made a formal demand for its surrender. But the city was now quite completely fortified and had a small company of Federal soldiers under General Navarro to defend it, who manifested no disposition to surrender. For a day or two a battle was almost hourly expected, and had it been fought it would undoubtedly have been attended with great loss of life on both sides.

Madero Importuned for Peace.

In the meantime, however, Madero was being importuned by his father and brothers who had come to the scene of conflict, by certain influential Mexicans residing in El Paso, and others representing Diaz unofficially, and by Dr. Gomez, his confidential representative in Washington, to agree to suspension of hostilities long enough to discuss terms of permanent peace. At first Madero flatly refused to talk peace at all until Juarez was held by the Revolutionists. Later, influenced by the possibility of further international complications arising in case of a battle so near the border, and by semi-official assurances that the reforms he advocated would be speedily inaugurated by the Administration, he signed an armistice to continue in force for five days. Since then he has agreed to continue the armistice for another five days, making it expire at noon May 3. Representatives of both sides in the conflict have been summoned and peace terms are now being considered.

In the meantime the Insurrectos are encamped in the arroyos and canyons in the mountains skirting the river just west of the city of El Paso. In company with a number of friends I spent an afternoon re-

cently at the camp. In many respects it presents a sorry picture indeed. Madero has established headquarters in a small adobe hut within a stone's throw of the New Mexico border. Here he is besieged constantly by curious throngs of people, and here, too, he holds daily conferences with peace envoys.

The soldiers are poorly clad, having nothing that resembles in the slightest degree a uniform. They are of all ages and conditions. There is one group of Indians who wear clothing only because they are compelled to do so. But all seem in good health and good spirits. Every man is armed and carries about his person an ample supply of ammunition. The discipline is very poor. Indeed, to an onlooker there seems to be no discipline at all, and yet the camp seems orderly. No drills of any kind are held, and in the matter of getting food it seems that every fellow gets what he can and prepares it himself. Under the terms of the armistice they are allowed to purchase supplies of food and clothing in Juarez and El Paso, and they seem to have enough. No sanitary precautions are observed and all of them are drinking the muddy water of the Rio Grande, in which they bathe and wash their clothing. If they remain long in this camp sickness is almost sure to afflict them. They have only improvised tents, made by spreading their blankets over the low mesquite bushes which abound.

Characteristics of Madero.

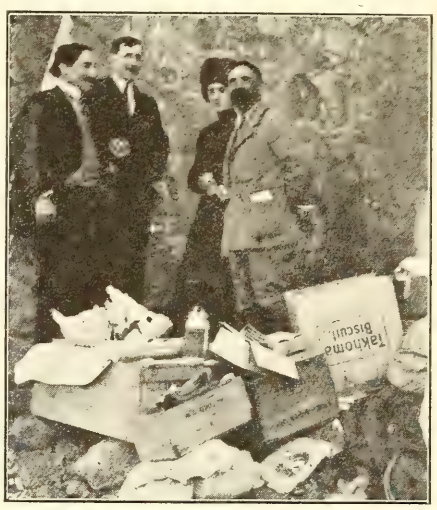
Madero is a man of about forty years of age, short of stature, with a pleasant eye and wearing a short, full beard. He is most cordial to all callers and holds an informal reception for the crowd every afternoon. Standing in front of the door of his adobe hut he shakes the hands of all who pass by. He is more a reformer than a soldier. He seems to have no knowledge of military tactics and does not care to inform himself. He is of humane disposition and desires to avoid bloodshed if possible. By consenting to an armistice he has placed himself in position to merit for himself and his cause the sympathy of all who are familiar with the situation even if he should be compelled to prosecute the war to the bitter end.

But what are the reforms advocated? They have reference to the elections, which have been little more than a farce for years; to the proper distribution of lands which are now owned almost entirely by a few wealthy men; and to the judicial system. All of these reforms are recognized as just by Diaz himself in his most recent administrative acts. But there is a pronounced and widespread feeling that he cannot be trusted to carry forward such measures even with the help of the new cabinet. That he has been, in many respects, a good executive, no one denies; but he has grown old, has been too long in power, and is too much under the control of certain wealthy families like those of Terrazas and Creel and others like them.

Masses in Poverty.

The condition of the masses is pitiful. They are in abject poverty, in practical serfdom, ignorant and priest-ridden. The vast resources of the country lie undeveloped and the people suffer for the common necessities of life. No one who is at all acquainted with the situation can fail to regard the motives which have prompted the present revolution as entirely worthy, and to applaud as patriots the men who are leading. The army of insurrectos is a crude one and doubtless many of the soldiers are mere bandits; some are American outlaws. But the cause appears to be just. It is the cause of humanity against vested interests, and it should succeed. Madero is an unassuming man with no grasping aspiration for place or power. He dislikes war and sincerely hopes for a peaceful settlement of the whole affair; but he insists that he must have ample assurances that the reforms he is advocating will be speedily inaugurated and vigorously prosecuted.

At present the dove of peace is hovering over the whole warlike situation and it is quite confidently believed here that the war is practically over. If such a result is secured, it will be a notable indication that we are rapidly coming upon times when our difficulties are to be settled by milder and more humane measures than by force of arms. In any event it is an eloquent testimony to the growing sentiment averse to war that an army of revolutionists on the eve of almost certain victory in arms, should be persuaded to pause to consider peace measures. It was not always so.



Dr. Cook, the Arctic Explorer (on the Left) at Lunch with Madero and His Wife.

El Paso, Texas.

San Francisco Letter

An article in The Christian Century on church conditions in San Francisco is being widely discussed on the Pacific coast, and the end is not yet. Edward I. Cahill, of "The Call," reviewed the article favorably, but took occasion to comment on the city's clergy and here the fun began. Dr. Rader, of Calvary Presbyterian, took Mr. Cahill to task, and preached a sermon on the place and power of the preacher in the life of the nation. Several other laymen and ministers mixed up the controversy and the text was so twisted as to make the article a criticism of San Francisco's clergymen. And now come certain Catholic papers citing all this as the proof that Protestantism is breaking down. And all this without seeing the article in question.

The San Francisco papers are not usually open for religious discussions, but this time they seem to have been interested, so the author of The Christian Century article was given space to reply. He did so under the caption, "The Cause of Impotency in the San Francisco Churches." What he said touched off a little more powder. That Eastern and Middle West preachers may know just what touches off powder out West in church circles, here are some of the things that were said:

"The church in San Francisco is wedded to the past; between it and many of its ministers there is a great gulf fixed. It is not the failure of Protestantism, but of institutionalism and of dogmatic and traditional religion. There is not a particle of truth in the oft-repeated assertion that the pew is ahead of the pulpit. The view-point of the church is that of the sixteenth century; the view-point of its clergy for the most part is modern. In a new society like this, alteration is the very genius of the social order. The church is the only institution that is refusing to undergo the process. In the history of civilizations any institution that refused to be altered was destroyed. The West has inherited a folk-lore from the sections the other side of the Rockies. It has not sensed its new environment. No wonder there is not adaptation. Ask most any layman the trouble and he will say, 'We need more preaching of the old Jerusalem gospel.' Press him to explain himself and you will quickly learn that his conception of such a gospel is highly colored by the traditional theology of his own denomination. Ask any thoughtful minister as to the trouble and he will respond, 'The church out here must accept the conclusions of modern scholarship and also shift the point of social emphasis.' But right here the church and the clergy part company.

"The West has three kinds of preachers. First, there is the one who is preaching traditional dogma and doesn't know it; secondly, there is the one who is doing the same and does know it; thirdly, there is the one who deals in spiritual platitudes. There is a rapidly developing fourth class who refuses to preach either traditional dogma or pious babel, and it is significant that these are about the only ones who have any trouble with their congregations.

"The theory current in orthodox circles that the great wickedness of San Francisco explains the decadence of the church is not true. The weakness of the church proves nothing against the morals of this city; if it proves anything it is that San Francisco has rejected many Middle Age dogmas that other cities accept. The time may come when this city will fawn upon a powerful institutionalism, but not now. What a pity it is that religious authority out here is looking backwards when all else faces the radiant future."

It is strange that any thing so mild as this and so obviously true should cause acrimonious discussion. The significant thing about it all is that denial of the text of the original article is not being made: instead, there is exhortation, personal invective, and not a little cant. On the other hand many clergymen of all denominations are saying, "The things said are true; keep it up." But no fear, it will keep itself up, for a new day in the life and the thought of the church out here it at hand, and most of the Disciple preachers are to the fore.

Alameda, Calif. J. R. PERKINS.

Every parent who allows himself the luxury of his children's society may expect to be imitated in such measure as the child approves. Such imitation is obedience, even though it may accord very imperfectly with the word of the parental command.—*E. S. Martin.*

Book Award for Best News Item or List of Items

In order to raise the quality of our news contributions and increase their quantity—The Christian Century proposes to give each week until further notice, a book worth from $1 *to* $2.50 *for the best-told news item or list sent in. Copy must reach the office not later than Friday morning, and is to be furnished exclusively to The Christian Century. The points on which the award will be made are:* (1) *The importance of the subject matter* (2) *the interpretation of the subject matter, and* (3) *the interesting style in which it is reported. The length of the article will not count. It may run from* 100 *to* 600 *words. The writer will take the editorial point of view unless his name is to appear as the author. The award will be announced in each issue of the paper for the preceding issue. The item will be designated and at least three books given from which choice may be made, but the name of the author will not be published. Illinois reporters will send their news to the Springfield office. All others should be sent to the main office.*

God or Mammon

The Story of a Young Preacher Who Was Led Into the City and Tempted

BY EDGAR DEWITT JONES

Rossman, Ph. D., Professor of Sociology in McMullen's Theological Seminary, glanced down the list of names in his class book. He was deciding who should make the first recitation. Near the bottom of the list his eyes rested; "Mr. Wakefield!" he announced in the crisp, copperplate tones, so easily recognized about the campus.

A tall, brown-haired young fellow at the extreme left of the class-room stood up. A fine-looking fellow, this Wakefield, with frank open face, bright eyes, and an orator's mouth. He was so clean, so alert,—the type of young man that stands a good chance of succeeding in life no matter what he undertakes.

Rossman, Ph. D., liked Wakefield, though it was doubtful if that young theologue was ever sure of it. Rossman was not demonstrative; most people called him cold, but the student body had labelled Rossman, "O. K." and that ended it. In truth this Doctor of Philosophy was the star of McMullen's faculty, and a star despite his abrupt speech, his cynicisms, and a disagreeable habit of pointing out the thorns on the roses. But then, when a college professor is well up in his line, and the author of a book on socialism that is selling in its "eightieth thousand," he becomes quite immune to petty criticisms.

Wakefield idolized Rossman. He worked harder to please him than any other member of the faculty and Wakefield took high rank in all his classes.

"Mr. Wakefield," continued the professor, "I am thinking more and more that our work in the class-room is too theoretical, too technical. I fear we spend too much time among the clouds. I dare say that you and the rest of the class,—you at any rate, have the text of today's lesson down pat, but as to the practical application of the principles of the lesson? Ah, that is quite another and a different matter, isn't it? Suppose we get down to a homely everyday sort of a discussion. I want to put a question to you, Mr. Wakefield. You must know that there are in numerous churches rich men whose wealth is ill-gotten—'predatory wealth'— we call it. It couldn't have been made honestly. Now, these very men are oftenest holders of front pews, occupants of church offices, deacons and elders, if you please. Usually, these men are generous givers, too. They make big gifts annually to philanthropic enterprises and their gifts are invariably accepted. Now, just as long as the churches tolerate this condition and preachers gloss it over with pious platitudes, what can we expect but the fattening of the classes off of the masses? And, sir, what attitude do you think the minister should take when he finds such a state of affairs in his own church?"

Wakefield's answer came glibly enough: "I should say that when such a condition as you describe, is known, really known to the pastor, he should make it his business to waken the conscience of his people, point out their sin, and insist on the fullest restitution to the injured persons. If they refuse to do this, then I think the minister's duty is plain—he should resign."

"Very good, Mr. Wakefield, very good—for the class-room, splendid for a baccalaureate; but," and the professor's voice grew cynically raspy, "I have observed when theological students get into the active ministry, they experience a 'change of heart'—that's the term, isn't it? Big salaries, prominent pulpits and social position seem to count most then."

It was an unkind stricture, and while Rossman's pupils were used to his sarcasm and rather liked it, this was different, and it stung. Wakefield's face flushed, but his voice was firm and very even-toned as he replied:

"Pardon me, Doctor Rossman, but I think you have painted the picture darker than facts would seem to justify; I believe most ministers have a conscience on just such a condition as you pointed out, though, of course, it is frequently difficult to get at the facts."

"Very few try, I venture to say," rejoined the professor, smiling grimly. "I shall watch your career with much interest, Wakefield. That will do."

This incident took place in February, and in June of the same year Baxter Wakefield was graduated from the seminary with the honors of his class. His commencement speech was on "The Minister's Social Message," and the views of Rossman, Ph. D., were written large all over it. As for that eccentric scholar he was so moved by the delivery of Wakefield's address that he did that which for him was unique—he openly praised the speech and alluded to Baxter as "a coming man."

Wakefield by virtue of his natural ability and student attainments had his choice of half a dozen pulpits. He found it difficult to decide between two of the places, but by the aid of Professor Rossman he finally selected Albany, Indiana. The church there was only an average congregation judged by the usual standards of wealth, numerical strength, building, etc., but it was a promising field nevertheless. Besides, Professor Rossman pointed out to Baxter the proximity of Indianapolis and the advantages that would accrue in the way of lectures, libraries and other aids to culture.

So Albany it was. In September Baxter Wakefield was duly installed as pastor, and almost from the first the little church realized that it had drawn a prize. The young minister's next move of importance was the not unusual one of falling head over heels in love with one of the fair members of his flock and in the autumn of his second year at Albany he married pretty Mattie Lander. The young couple were well mated. And they were so wholesomely enthusiastic and likable that the church grew much after the fashion of Jack's beanstalk. Among other features of progress a campaign for a new building was launched by Baxter and successfully carried to completion.

After the dedication the first out-of-town speaker to occupy the pulpit was Professor Rossman, who lectured to a crowded house on "The Peril of Vested Interests." It was a proud minute for Baxter when he introduced the professor as "my distinguished friend and former instructor, Professor Harmon Rossman, Ph. D."

One bright spring morning well toward the close of his fourth year as pastor at Albany, Baxter went as usual to the post-office for his mail.

"Only two letters for you this morning, Rev. Wakefield," commented the comely assistant as she handed them to the popular young pastor. Baxter bowed his thanks and stepped away from the little window to give his place to others who waited their turn, glancing as he did so at the letters he had just received. One he noted was from his denominational publishing house and the other bore the return card of "Alanson Waller, Cincinnati, O."

Usually, Baxter tarried awhile in the post-office, for in a town of 3,000 inhabitants that place serves as a sort of social clearing house for the people. But on this particular morning, after receiving his mail, he lingered just long enough to inquire concerning the health of a single parishioner, then left the office and shaped his steps homeward.

"What business, I wonder, can Alanson Waller have with me?" he mused. "Well, I'll soon see," and he slit the envelope with the blade of his penknife and took out the letter. Baxter's eyes opened very wide as he read the single sheet, and as he finished it he gave a short, sharp whistle. Then he put the envelope and letter in the side pocket of his coat and as he came alongside the parsonage yard fence, vaulted nimbly over it, ran across the yard and disappeared through the front door.

"Mattie, what do you think? 'Calvary,' Cincinnati wants me!" he exclaimed, as he burst into the cozy sitting-room where his wife sat sewing, and before that very pretty person could reply proceeded to pull her out of the low rocker and whirl her about the room in a most unministerial manner, to say the least.

"Stop, Baxter, stop it!" the pretty one managed to say, midst many whirlings, "I'm not a top and there's no use trying to spin me. Really, Baxter, I'm ashamed of you. If you don't have a care no church will want you. Behave yourself now, or someone will report us as dancing in our home and setting a bad example!"

"Let's sit down then," laughed Baxter, "and read this letter together."

And the young couple sat down on a convenient couch, quite like two rollicking children. Baxter spread the letter out on Mattie's knees and they read:

Cincinnati, O., April 20, 1907.

"The Rev. Baxter Wakefield,
Albany, Ind.

Dear Sir and Bro.:—As you doubtless know, Calvary Church has been without a pastor for several weeks. We are looking for just the right man to take up the work. You have been highly recommended to us by men in whose judgment we have every confidence.

"Then, too, several of our members heard your address at the State Convention two years ago and were delighted. They have not forgotten you. We have every reason to believe that you would fit into the situation admirably.

"The field here is almost unlimited and to the right man affords wonderful opportunity. We want you to visit us Sunday, May 7, preach for us and look the field over. In case you secure the call, I may say the salary will be $2,200 per year with modern parsonage and six weeks' vacation.

"We hope for a favorable reply at an early date. Fraternally yours,

Alanson Waller,
For the committee."

"Twenty-two hundred a year and a parsonage!" exclaimed Mattie.

"And six weeks' vacation!" chimed in Baxter.

"And lots of wedding fees," continued Mattie.

"Well, there is some difference between a twelve hundred dollar salary without a parsonage and a twenty-two hundred with a modern one," admitted Baxter; "but," he added, "we can count on a big difference in living expenses, too."

"And the people here! Have you thought how hard it will be to leave them, Baxter,

to say nothing of my own folks? Just think how good they've all been to us. Why, some of them are saints. There is blind Miss Elsa. We will never find her equal anywhere; and there's our modern Enoch, Uncle John Bell."

"Yes, and there's dear old mother Palmer—Matt, she idolizes you."

"Bax', it's going to be a whole lot harder leaving Albany than we ever imagined." Mattie's eyes were swimming now.

"What geese we are, pet." Baxter's voice was low and vibrant as he went on: "I haven't got the call yet and maybe never will. Anyway it will be time enough to consider these things when I do. The question is, shall I visit 'Calvary' at all. What do you think, pet?"

"I think you should go. Why, it's a great opportunity, one you've made for yourself, too. Here, for four years you have put in your best licks and don't the people know that you have had half a dozen calls to larger fields at increased salaries and that you turned them all down instanter?"

"Not quite *'instanter,'* pet. I tell you I was a good week getting my courage screwed up sufficiently to say "Nay" to that Lexington proposition."

"Well, you did it, so there! I don't like to think of leaving Albany. It is the only home I've ever known and you have made friends here that you may well prize. Everybody has been just lovely to us; but I am sure it will be a big mistake to decline the invitation of Mr. What's his name, Walker?"

"Waller," corrected Baxter, the Honorable Alanson Waller, the man who gave $10,000 to our Foreign Missionary Board last year. He's a Congressman, a big manufacturer, and one of our leading laymen. Don't you remember that it was he who presided over the business men's session at the Nashville convention?"

"Seems to me I do recall him now, but Bax', you know we were just married then and I hadn't eyes for anybody but you—not even for the great Congressman Waller, destined to be one of your parishioners, 'Doctor Wakefield.' " And Mattie affected a very dignified posture and bowed very low.

Baxter laughed heartily: "Matt, you are all right—if the 'Calvary' folks could only see you, there'd be no doubt of my getting the call. Say, I do wish I could take you along."

"So you are going then, sure enough going?" she inquired, ignoring the wish he had expressed so fervently.

"Well, I don't know, but I think I shall," he answered, the smile on his face giving place to a sober expression. "I think you are right, as you usually are. I have been here for four years, built a new church, added over a hundred to the congregation, and got the debt paid. Some other man can take the work and do even better than I."

They were standing up now and the pride and love-light in the girl-wife's eyes were softly brilliant. "Bax', my boy, I never was prouder of you in my life," she said, "and now run off to your den and tell Mr. Waller you will come. But before you go, I will kiss Dr. Wakefield." And she did, once, twice, three times.

Baxter held her fast. "Won't Rossman be surprised should I get this call? Dear old Ross." He spoke the words very low and affectionately.

Mattie's face sobered. "Maybe so. I don't know. He's too much of a knocker to suit me. I don't like his looks, Bax', nor that picture you carry everywhere with you, either. Actually, Baxter, I wonder sometimes if you don't think more of that man than you do of me."

"Sh! Why, Mattie, one would think you were jealous. Ross isn't a good looker, I'll admit that; but, my girl, he's pure gold; he's a real man through and through."

"Well, it was nice of him to send you an autographed copy of his latest book," Mattie acknowledged. "But now, that letter, answer it right off and say you will go."

Baxter was a long time writing that letter to suit his critical taste, but it so happened that the seventh copy impressed him as just about right and that evening as he went to prayer-meeting he posted it.

The fast Cincinnati train on the Big Four carried many passengers the evening of May 6th, but none who felt on better terms with Providence and mankind generally than the Rev. Baxter Wakefield. As the train swept through the suburbs of the Queen City, he felt strangely elated. Twenty-eight years old and announced to preach tomorrow in old, historic "Calvary"—a possible successor to a long list of brilliant and scholarly men, among them the celebrated Dr. Pillsbury. Was every young fellow so blest? What a great world and how good God was!

Baxter was the first to swing off the car as the train came to a stop. A very handsome, well-groomed man, with a smooth-shaven face and a singularly winsome smile, was waiting for him. Baxter recognized him instantly. It was Alanson Waller.

"Is this the Rev. Mr. Wakefield? Ah, yes, I thought as much," exclaimed Mr. Waller, as he gave the young clergyman a warm clasp of the hand and relieved him of his bag. "You ministers can never quite conceal your calling, even if you do wear business clothes when you travel. What is it that gives you away—something about the mouth, isn't it?" Mr. Waller smiled broadly and continued, "I am very glad you came. My car is just outside the station. This way," he directed, taking his guest by the arm and gently ushering him out of the building to the side of a large touring car, from which the chauffeur alighted to take Baxter's bag. They seated themselves in the automobile, which was soon gliding smoothly away. How fine and luxurious it all was!

"Are you familiar with Cincinnati's streets?" affably inquired Mr. Waller.

"Only partially so," replied Baxter, "I have been here a dozen times, I suppose, but never for more than a day or two."

"We have a great city, dirty down here, but very beautiful out on the hill tops, I assure you. I think you would like it here. This is Fountain Square and now we turn north."

Alanson Waller was certainly an entertaining conversationalist. He chatted pleasantly about Cincinnati's attractions, its many places of interest, such as the "Zoo," "Eden Park," "Burnett Woods," etc. The young minister was charmed. He had not supposed that a man of as large affairs as his host could be so cordial, so courteous. As the car bounded along, past business streets and through residence avenues, Baxter was conscious again of the spirit of elation, such as he had experienced on the train. How good to be living! How fine to be young! What a privilege to preach the gospel; and was ever another ministerial fledgling so blest as he? "If only Mattie were along," he kept repeating under his breath.

"Here is our home," Mr. Waller announced, as the car turned into a well-kept yard and glided up to a commodious brown stone residence. They left the machine coughing its way to the garage and entered the house. In the reception hall Mr. Waller presented Baxter to Mrs. Waller and their two daughters, Jessie and Florence, girls still in their teens. The Wallers were a hospitable folk and they took a genuine pleasure in showing young Wakefield every courtesy. Baxter was delighted. Only once during the evening did he get entirely back to earth and that was when Jeff Clayton, a fraternity brother and fellow student at McMullen, called him over the phone.

Baxter had quite forgotten that Jeff, who—after a year in theology—had taken to law, was now located in Cincinnati. After an exchange of greetings, Jeff explained that he had seen that evening the newspaper announcement that Rev. Baxter Wakefield was to preach tomorrow at "Calvary," and was likely to be called to that church. Jeff was mighty proud of his "frat" brother and hoped he'd land the job. Jeff was also sorry that he had to be out of the city Sunday and so couldn't hear the sermons, but he was to return Monday morning and would Wakefield lunch with him at the Unity Club? Wakefield would, and, furthermore, Wakefield would like to know how Clayton hit on his being at the Waller's.

"Dead easy," was Jeff's answer. "He is 'Calvary's' big man; everybody knows that. Soon as I read that notice, I knew where to locate you."

Baxter returned to the library with an increasing admiration for Mr. Waller and his Christian home, an admiration that deepened into something close akin to awe when a few minutes later that good man conducted a beautiful, yet simple, family devotional service.

"Sunday is a very busy day with us, Brother Wakefield," his host said as they rose from their knees. "I teach the Bible class; Mrs. Waller has a girls' class and my daughters teach in the mission Sunday-school. You, too, will need a good night's sleep that you may be fresh for your work, so let us say good-night and pleasant dreams."

Baxter feared he was in for a battle royal with insomnia, for the events of the afternoon and evening were telling on his nerves. Fortunately, his fears were not realized; he had been in bed only a little while when sleep came to him as it comes to a healthy child. When he awoke the Sunday morning's sun was flooding his room.

It was eleven o'clock Sunday night when the Rev. Baxter Wakefield switched off the lights in his room at the Waller home and slid beneath the fine white coverlets of the bed. He was very, very tired and also very, very happy. It had been a great day for him, and the young clergyman lived it all over again as he lay there resting his weary body. To begin with, the weather was perfect, and a clear sunshiny Sunday always cheers the minister who has a carefully thought-out message to deliver.

Promptly at nine o'clock he entered the automobile with the Wallers and was present at the opening of "Calvary's great Sunday-school.

At 10:30 a. m., he marched out of the choir room at the head of the quartette and took his place near the desk. How fine and how very large the auditorium looked. What a vast sea of faces! Now, the great organ was sounding and its mighty notes seemed to shake the building. Then came an inspiring song service and after this a devotional period in which the soul of the young preacher went out to the Heavenly Father in a prayer of eloquent simplicity and childlike trust. Then the sermon—Baxter felt he had never preached better in all his life. The boy preacher was eloquent—naturally so—and something quite indefinable told him that that audience was his very own. After the benediction, a great throng pressed about him, shaking his hand and pouring praise into his ears. Baxter began to feel he had something in common with the political candidates for high offices for his arm soon ached dreadfully and he wondered if he should be able to close his right hand again. Back then to Waller's for dinner. More gracious words in appreciation of his sermon. Then a little season of quiet in his room, interrupted shortly by the arrival at Waller's residence of two reporters, seeking an interview with "Doctor" Wakefield. Next, the evening service and a sermon that Baxter knew to be far below the standard of his morning discourse; still after the service people praised it and many came

(Continued on page 17)

Our Readers' Opinions

A Little More Light.

The writer has been connected with the Christian church for fifty years, and while he has passed the Osler age, he yet feels an interest in many of the religious and social problems of the day. He does not feel too old to learn and is ever ready to receive instruction from any source and from any one who has knowledge to impart. Even before he entered his "teens" he became a reader of the periodical and general literature of the Disciples. The Millenial Harbinger and Christian Baptist were as entertaining to him as a novel. The Christian Century, the Standard and Evangelist have always found place in his home from the beginning of each. He reads them with pleasure and profit, finding much to commend and little to condemn.

1. In all the years that have passed, it was not until very recently that he had noticed the terms "affusion baptism" and "immersion baptism." These terms he found in a recent editorial in the Christian Century. When he saw them he rubbed his eyes, looked at the title of the paper, and wondered if he was awake. He had been taught that baptism was a specific act and that was immersing or dipping, that Christian baptism was the immersion of a penitent believer in water in the name of the Father, Son and Holy Spirit. He had been taught that baptism and sprinkling were different words in the original and had different meanings: baptism meaning the immersion of a body in water, and sprinkling the application of water to a person.

2. Now, the writer wants a little light. When the Saviour gave commission to his disciples, telling them, "Go, teach all nations, baptizing them into the name of the Father, Son and Holy Spirit," did those disciples know what he meant for them to do? Did some of the apostles administer Christian baptism by affusion and others by immersion, or did they administer either as the candidate should choose?

3. If affusion was the act required in Christian baptism, would not Paul's reference to baptism as a burial seem foolish to the people? If immersion in water was required in Christian baptism, would not Paul have been understood? If Paul, who doubtless was a fine scholar, well versed in Greek, Hebrew and other languages, understood the meaning of the word, would he not describe it in a way that all would understand?

4. Now, if immersion in water was required, as Paul seems to understand, when and by whose authority was affusion substituted? Who gave authority to change a specific act that Christ asks one to perform? Is it fair to beg the question by saying that God has set his seal of approval by giving affusionists and immersionists His Holy Spirit to each equally alike?

Surely light is wanted that we, the "lay members," may know where we stand.

5. There is yet another question on which the writer seeks light. The Century, and some of its correspondents, have been taking issue with the fathers or leaders in the restoration movement for not admitting to membership the pious unimmersed, or those the Century would say had "affusion baptism" administered to them. They tell us that we are illogical, that we recognize the affusionists as Christians, but will not admit them into our church.

Let us see. In the beginning of the last century the Campbells and others found a divided church. The cause was suffering. Studying the situation, they determined, as far as they could, to unite the people of God. They studied the causes leading to division, coming to the conclusion that the religious world had wandered or strayed away from the simplicity of the Gospel. They determined to go "back to Christ." Through their studies they came to the conclusion that Christian baptism was the immersion of a penitent believer in water, and that only penitent believers were the subjects of baptism.

6. As is well known, those who originated the restoration movement expected to work within denominational lines. Their message for the union of all God's people was not well received, and one by one, or in groups, they were forced out. Banding together as disciples of the Master, they urged their plea for Christian union. They affirmed over and over again that they were not to be considered a denomination, but only some of God's people banded for a certain purpose.

7. Telling the people for what cause they were banding together, they asked all who would agree with them to help in the great work. They told the people they had no creed but Christ, no confession save the belief that Jesus was the Christ, the Son of God, and no rule of practice other than the word of God. Believing that Christ and his apostles taught the immersion in water of a penitent believer only was Christian baptism, and that to be valid baptism was to be administered only to penitent believers, infant baptism could not be recognized.

8. Now, if I am right in what was taught by the fathers of this movement, could they, without stultifying themselves, admit to membership the affusionist, even though they acknowledge him as a Christian, one who was trying to walk in the footsteps of the Master, and but blindly walking therein? Believing, as they do, with respect to baptism and its subject, could they do otherwise than they have done?

Chicago. S. J. CLARKE.

[Our correspondent is one of the most respected of our Chicago laymen. We take pleasure in receiving his article and in replying to his inquiries, conceived as they are in so earnest and kindly a temper.

The numbers have been prefixed to certain paragraphs for the sake of showing the connection of our replies.

1. This is perhaps sufficiently answered on the editorial pages in the article, "Concerning Immersion-baptism."

2. The apostles surely understood what Jesus meant. No thought of administering baptism by affusion could have entered their minds.

3. Paul's beautiful association of the outward act of immersion with the historic facts of Christ's death, burial and resurrection and with the convert's death to sin, the burial of the old self and the resurrection to a new life, not only shows that immersion was the common practice but it invests immersion with a new meaning, mystical and spiritual. It *Christianizes* immersion, one might say. Prior to Paul's time it was a Jewish ceremony taken over into the new religion. Paul's poetic mind transformed it by filling it with distinctive Christian symbolism.

4. Affusion became a substitute for immersion in the third and fourth centuries, as is well known, beginning as "clinic baptism" and gradually extending to general use. We are not sure that we understand what our correspondent means by the last query of this paragraph. We do not see any question to "beg." If his meaning is that God has not set his seal of approval upon affusion, The Christian Century is in perfect accord with him.

5. The Christian Century has not been discussing receiving the "pious unimmersed" or those who "had 'affusion-baptism' administered to them." These are not fair terms in which to describe those persons whose fellowship is under discussion. Those for whose admittance into our local congregations we have been pleading are Christians, members of the Church of Christ.

6 and 7. These paragraphs are an excellent description of the origin and purpose of the Disciples. The "certain purpose" for which they were banded together was to practice Christian union. They asked all who desired Christian union to begin at once to practice it—by renouncing all creeds but Christ, all names but His name, all forms of baptism but the one to which He submitted, all tests of fellowship, whether in respect to church membership or participation in the Lord's Supper, save those which he enforced. This was a far-reaching and radical program. It laid the axe at the root of the tree of sectarianism. It was not to be expected, however, that this principle of unity could be applied *clear through* at one stroke. And as a matter of fact it was not. In their earnest desire not to seem to be setting up a new denomination, these early Disciples became Baptists, hoping, as Mr. Clarke states, to work out their principles within denominational lines. They maintained an unabsorbed identity within the Baptist fold for twenty years. Finding that their principles could not be practiced happily within the lines of the Baptist denomination they withdrew to the number of perhaps 25,000.

But their principle of unity had in the meantime suffered a sectarian twist by their efforts to adjust themselves to Baptist procedure.

The traditional practice of the Disciples in refusing membership in their churches to Presbyterians, Congregationalists and other members of the Church of Christ who had not been immersed at baptism is a survival from the period when the Disciples were trying to be good Baptists.

With Baptists this sectarian practice was perfectly consistent. They were a sect, are yet a sect, and take no offence in being called such. They assume the right to divide those who think as they think into a denomination apart from the main body of the Church of Christ.

With the Disciples, on the contrary, this sectarian practice was flagrantly inconsistent. By their principles they were not a sect, are striving yet not to be a sect, and are sensitive to being called such. They deny the right of any group of Christians who happen to think alike to divide themselves into a denomination apart from the main body of the Church of Christ. They assert that Christ's principle of unity is so fundamental and compelling that if it is once grasped it will hold together in the one body Christians of the widest diversity of view.

It is every way a matter for regret that the sectarian principle of Baptist church membership was adopted by the Disciples. Whether by means of it a larger number have been gathered into the Disciples "denomination" or not is a disputable point—and it is also a point of small importance. But that the practice of denominational membership has nullified our plea for unity in the church universal and in our own souls as well, is not a disputable point and is a point of immeasurable importance.

8. In view of the program of the "fathers" and these principles we do not see what our

(Continued on page 17)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXI. Isaiah and Hezekiah

May 21. Text for Special Study, Isa. I.

QUESTIONS.

1. What are the difficulties regarding the reign of Hezekiah?
2. What was the striking contrast between the character of Ahaz and that of Hezekiah?
3. What reforms did Hezekiah institute in Judah?
4. What generous attitude did Hezekiah assume toward the people of northern Israel?
5. What elaborate arrangements did Hezekiah make for the celebration of a great Passover?
6. What were the relations of Judah and Assyria at this time?
7. What led to Hezekiah's revolt against the power of Assyria?
8. Would you regard this action of his as wise?
9. Who was the king of Assyria at this time?
10. What steps did he immediately take to punish Hezekiah?
11. What was Isaiah's counsel during this period?
12. What were the platforms of the two parties in Jerusalem? and to which did Isaiah belong?
13. What statements did Sennacherib make in his own records regarding the command of 701 B. C.?
14. How do these compare with the biblical narratives in II Kings 18-20 and in the Book of Isaiah?
15. What was the ocasion of Isaiah's sermon recorded in chapter16?
16. What are its leading features?
17. What is its teaching regarding religious ceremonies?
18. How do you account for Isaiah's confidence that Jerusalem would not be destroyed?
19. What demands were made by Sennacherib after he had agreed to spare the city?
20. What singular vindication of Isaiah's confidence occurred?

1. THE REIGN OF HEZEKIAH.

The date at which the death of Ahaz occurred and Hezekiah, his son, came to the throne is not known with certainty. In fact the chronology of Hezekiah's reign is one of the perplexing problems of Old Testament study. For our purpose the date 715 B. C., may be accepted as a satisfactory beginning of Hezekiah's rule.

He came to the throne in an unhappy time. His father, Ahaz, had reacted violently against all the prophetic traditions in Judah. The worship of Jehovah had been almost wholly abandoned in its official relation to the state. Idolatry of the most pronounced type had been established by the king. When Ahaz accepted the vassalage under Tiglath-Pileser, of Assyria, he journeyed to Damascus to meet that monarch, and thence sent back to one of his priestly aids the pattern of an altar which he had seen there. This altar was accordingly built and set in the court of the temple where it displaced the older altar of burnt offering. In many other ways Ahaz showed himself a thorough imatator of the heathen nations about him.

By some fortunate chance, of which we do not know, Hezekiah's training seems to have fallen to prophetic hands. He, therefore, came to the throne with something of Isaiah's spirit and perhaps as an actual pupil of the great prophet. He was a man of strong character, nor was he consistently hospitable to the prophet's suggestion. But on the whole his temper was excellent and his desire to support the religion of Jehovah was genuine. Gradually under prophetic direction the symbols of the meathen worship were removed. The temple was cleansed and the shrines of the heathen gods were destroyed from the vicinity of Jerusalem.

In the meantime it must be remembered that the northern kingdom had fallen under the assaults of the Assyrian power. The alliance made by Ahaz with Tiglath-Pileser quickly brought that conqueror to the chastisement of Peah and Rezin. Damascus fell in 732 B. C. Samaria continued for ten years longer, but was destroyed in the seige begun by Shalmanezer IV and brought to a completion in 721 B. C. by Sargon. Many of the inhabitants of Samaria were transported to eastern lands, and immigrants from Assyria were imported to fill their places. This resulted in a mixed population on which the later inhabitants of Judah looked with disfavor and distain.

It is to the credit of Hezekiah and his prophet advisors, the chief of whom was Isaiah, that they felt a certain responsibility for the religious care of this northern and unshepherded people. If the narrative of the Chronicler is to be taken as historically valid, Hezekiah sent invitations to the northern tribes as well as to his own people to come up to Jerusalem for the celebration of a great Passover, which he observed with elaborate rites, lengthening the period of its celebration from seven to fourteen days.

2. THE INVASION OF SENNACHERIB.

During these years the power of Assyria was growing, especially in its westward advances. It must be remembered that the objective of the Assyrian conquerors was not merely the territory of the coast-land, but rather Egypt, the great antagonist on the Nile. The approaches of Assyria toward the Egyptian frontier were regular and persistent. As already noted, Damascus fell in 732 B. C. and ten years later northern Israel lay prostrate under Assyrian subjection. Judah had saved herself apparently by her alliance with the Assyrian, made by Ahaz in 734. B. C. but Isaiah never ceased to believe that this alliance was fraught with constant danger, and that all trouble might have been avoided if Ahaz had been content to remain in his capital and let his two belligerent neighbors, Pekah and Rezin, do their worst. But in the circumstances Hezekiah came to the throne with the inheritance of the Assyrian vassalage. Judah had to pay a heavy tribute annually. There was a strong Egyptian party in Judah which was constantly inciting the court and the people to throw off this yoke, and to trust to the friendship of Egypt in case Assyria should attempt to reassert its power.

Isaiah, the most conspicuous figure in Jerusalem next to the king, consistently advised obedience to the covenant made with the Assyrians. In this conduct of his there was a certain high inconsistency with his first political policy. In the reign of Ahaz he had opposed the Assyrian alliance with all his power, because he foresaw the dangers in which it would involve Judah. But after the alliance was once made, he urged loyalty to it as the best means of averting trouble and of allowing the inner life of Judah to develop. He was, therefore, strongly allied with the pro-Assyrian party in the city, and was just as definitely opposed to the Egyptian party whose counsels he regarded as the height of folly.

This attitude of his is made clear by his prediction of the early fall of Ashdod in 711 B. C. (Isa. 20). In this message he comments caustically upon the uselessness of relying upon Egyptian help. In the same year he denounced with equal severity the folly of King Hezekiah in entering into friendly relations with the representatives of Merodach-Baladan of Babylon, a prince who was attempting to organize an alliance against the Assyrian power (Isa. 39.) Isaiah saw clearly the madness of such efforts to throw off the Assyrian yoke.

In spite, however, of all Isaiah's insistence upon loyalty, caution and distrust of Egyptian promises, Hezekiah accepted the counsel of the volatile and restless spirits in his court. The success of his reign seemed unbounded. Everything had been prosperous hitherto. The favor of God appeared to rest upon his rule. In the pride of his heart he imagined himself capable of defying the strong power of Assyria. He even dreamed of becoming the head of a strong combination of western powers to bid defiance to Assyria, relying upon the assistance of Egypt on the south.

The crisis came in 701 B. C. The refusal of Hezekiah to pay his customary tribute brought the quick response of Assyrian invasion. Sennacherib, who had followed Sargon on the throne of Assyria in 705 B. C., marched rapidly westward and entered Judah by way of Philistine cities which had already fallen into Assyrian hands. It is greatly interesting to read Sennacherib's own account of this invasion. On his cylinders he records the fact that he took forty-six of Hezekiah's cities, carried away 200,150 of Hezekiah's people into captivity, plundered the land of gold, silver and other precious possessions to an almost incredible extent, and shut up Hezekiah the king in his capital, Jerusalem, "like a bird in a cage." There the narrative breaks abruptly off without the customary record of the fall of the capital. The biblical narrative supplies the reason for this in the strange fate that befell the Assyrian army before Jerusalem. (Isa. 36, 37.)

3. THE GREAT ARRAIGNMENT.

The opening chapter of the book of Isaiah is a singularly illuminating commentary upon the condition of Judah at the period of its greatest humiliation. The reason why this chapter was selected as the one with which the prophetic messages of Isaiah were to begin we do not know, but its appropriateness as a picture of national delinquency and chastisement cannot be questioned. One has only to read these graphic verses to see how fierce has been the devastation, and how directly the suffering through which Judah

was passing was attributed by the prophet to the religious and moral failures of the people and their leaders.

After the editorial note contained in verse 1, the prophet opens his arraignment of the nation because of its failure to understand the divine will in spite of all the instruction received. The Holy One of Israel, Isaiah's favorite name for God, had given them abundant warning, but they had been indifferent. The result is only too pathetic. Revolt and indifference had brought upon them a pitiable overthrow. The nation had become like a wayfarer, beaten and bruised, until there was no spot without its open wound. "Your country is desolate, your cities are burned with fire, your land strangers devour it in your presence, and it is desolate as if overthrown by strangers" (ver. 7). Zion is left like the little structure erected for the watchmen in the midst of a vineyard. Little is the difference between it and the utter overthrow of Sodom and Gomorrah of old.

Then with strong denunciation of reliance upon the ordinances and ceremonies of religion the prophet condemned the leaders of Jerusalem, calling them "rulers of Sodom and people of Gomorrah." For the ritual of religion as a substitute for reality, Isaiah had only contempt. To him burnt offerings, processions to the temple, the burning of incense, the observance of the new month and Sabbath, the calling together of public meetings, the feasts of the sacred year, were all unspeakably futile and wearisome. He did not mean that they were of no value. Doubtless they had served a purpose in fixing attention upon certain features of religion. But it was the tendency of the time to make of them substitutes for a vital relation with God. This is always the danger which confronts a spiritual religion. Dependence upon even the most excellent practices comes dangerously near the point at which the religious part is devitalized and formalism and legalism creep in.

The prophet cries indignantly that he cannot put up with a solemn assembly coupled with iniquity of heart. God cares nothing for any gifts which men can bring, nor any prayers which they can offer, unless these are the expression of genuine piety and reverenc. What he really wants is the cleasing of life from selfishness and unsocial conduct. "Wash you," he says, "make you clean. Put away the evil of your doings from before mine eyes. Cease to do evil, learn to do well; seek justice, relieved the oppressed, judge the fatherless, plead for the widow" (ver. 16:17).

A moment's reflection would teach them the fact that sin is not lightly to be washed away. He asks a question, which in our version seems to be a positive statement; in reality it should have precisely the opposite significance. "Think for a moment," he says. "If your sins are as scarlet, shall they become white as snow? If they are red like crimson, can they become as wool? You appear to think so and to treat the whole matter lightly. In reality it is only by sincere obedience that you can gain divine approval. Continuance in your present careless mood means only destruction, and of this destruction I as a phophet of God am warning you."

Then cames a graphic picture of the unholy character of Jerusalem. Corruption and unrighteousness have taken possession of her people. What wonder then that God has brought upon the city its present disaster? Yet these sufferings must not be regarded as the end. They are only a means of cleansing Judah from her defilements. The unrighteous and immoral will be purged away. The signs of idolatry must be totally destroyed. Destruction must precede renovation and revival. The glorious future demands a present of chastisement and suffering. In such words the prophet pictures the present unhappy condition of Jerusalem, surrounded with enemies and paying the penalty of former transgressions. Only by righteousness and reformation of conduct can safety come.

4. ISAIAH AS STATESMAN.

During all this troublous period which saw Judah plunged into such suffering, Isaiah maintained unswerving confidence in the ultimate outcome. His four great theses he gripped with firm tenacity. The nation had sinned, the nation must suffer, a remnant should survive, and the future be glorious. A fixed part of this creed was the escape of Jerusalem from her enemies. Through all the difficulties and disasters of this Assyrian period Isaiah kept his faith in that happy outcome. Even when the chiefs of Sennacherib's invading force were demanding the instant and unconditional surrender of the city, Isaiah preserved his calm faith in the inviolable sanctity and safety of the city of God.

Was it political sagacity, or sheer prophetic insight which enabled him to insist again and again that Jerusalem should not fall? When court and king were overwhelmed with the disaster of the seige, Isaiah alone maintained his confidence in the outcome. He had protested against the Assyrian alliance in the days of Ahaz, and had been disregarded. He had counselled loyalty to the Assyrian compact when once it had been made and had protested against Hezekiah's submission to the Egyptian policy of revolt, and again he had been disregarded. Now, in spite of all, he maintained that Jerusalem should survive and that the present danger would be only a prelude to a lasting and happy prosperity.

His sheer confidence that Zion as the city of God could not fall into the hands of her enemies was triumphantly vindicated in the sequel. It required an audacity almost unthinkable for its maintenance. It became the basis of a doctrine that wrought great evil in later generations, as Jeremiah discovered, precisely as Paul's doctrine of justification by faith seemed to lend itself to an antinomian disregard of morals in the teachings of some rash and half-instructed interpreters of the great apostle's message in the New Testament times. But for the period in which Isaiah lived, it was a courageous and magnificent faith, and in its deeper spiritual meaning it is eternally true.

5. SMITTEN FOES.

Isaiah consistently preached during all this period the fact that the Assyrian was only a rod in the hand of God to chastise the proud and rebellious people of Judah (Isa. 10:5-12:6). Over and over he presented the figure of the overthrow of the invading army as soon as the discipline of Judah had been accomplished (Isa. 14:24-27; 17:12-14, etc.). It must have been an event of stupendous character when these confident forecasts were actually realized. Jerusalem had been invested by Sennacherib, and King Hezekiah to save his capital paid over to the invader an enormous tribute, stripping temple and palace for the purpose. The army was withdrawn and Jerusalem seemed to have escaped.

But rumors of an active alliance with Egypt and the probable coming of an Egyptian force to the north reached the Assyrian at his camp in Lachish, southwest of Jerusalem. Deeming it unwise to leave so strong a city in the path of his retreat should such become necessary, he sent back to Jerusalem a large force demanding the instant surrender and destruction of the city. The terror and dismay which followed are well depicted in Isaiah 33, which seems to reflect this situation. Every pledge had been violated by Sennacherib, but Hezekiah and his people were helpless. Nothing but submission remained.

In such a moment and as a last desperate resort the king called upon the prophet for advice and assistance. With a confidence that seems to us nothing less than madness, and yet when viewed in the light of the eternal purpose the highest proof of Isaiah's penetrating insight and magnificent confidence in God, he asserted that the Assyrian would never lay hands upon Jerusalem; that he would not shoot an arrow into it nor erect a seige mound against it; but that he should depart for his own country under stress of a divine rebuke.

The sequel seems unthinkable, and yet both the biblical narratives and the inscriptions of Sennacherib bear convincing evidence that it was true. Some disaster which the biblical writers called a visitation by an angel of Jehovah swept over the camp of the Assyrians, devastating it as with the plague. Vast numbers perished, and the remnant took up a hasty retreat to the east. Years later Sennacherib himself perished by assassination, and in this fact the Hebrew chroniclers saw a still further proof of the wrath of God upon his impious project.

In this glorious consummation of his public ministry, Isaiah makes his final appearance on the stage of Old Testament history. How long he survived these events we do not know, but his place in the regard of the nation had been established beyond all question. He was the greatest prophet who had thus far arisen as an interpreter of the divine will. It was not strange that his shadow should fall far down the history as almost the equal of that of Moses in national and religious significance.

FOLLOWING STUDIES.

The next section will deal with "Micah and Social Justice." After that will come "The Messianic Hopes of Early Israel."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The chronology of Hezekiah's reign.
2. The reforms of Hezekiah, and their basis.
3. Relations of Judah and northern Israel after the fal of Samaria.
4. Isaiah as an orator.
5. The political teachings of Isaiah.
6. The effects of the Assyrian invasion on Judah.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic May 21: Growing into a Larger Work. Mk. 4:26-32. (Union Meeting with the Juniors and Intermediates.)

Growth should ever be the watchword of every Christian. Christian character is an achievement rather than a gift and is acquired only after long, patient and persistent effort. The two key words of our subject—growth and work—are the keywords to the Christian life in general as well as to the Christian Endeavorer in particular.

In a joint meeting, such as is contemplated in this lesson, naturally enough the Senior society must assume the major responsibility.

It should be clearly held in mind that the Adult Society is the proper goal for every Junior and Intermediate member, and that as they grow into this they are growing into a larger work. This must be done largely by the members of the Senior Society themselves. The society will not become attractive unless its members are attractive to the younger ones.

Moreover let no member of the Senior Society despise this work with the younger one. No one knows the possibilities wrapped up in a particular boy or girl either for good or for evil. When Abraham Lincoln was called "Long Shanks" by his companions in the pioneer forests of Kentucky because of his unsightly proportions and ill fitting garments no one dreamed of his real greatness or his destined fame. When that colored lad left his little old hut in Virginia with little or no money to make a trip of some five hundred miles, walking much of the distance because he had not friends to pay

(Continued on page 20.)

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

W. H. Kern, the pastor at Cisne, is holding a revival meeting at Jeffersonville.

M. O. Dutcher, who is pastor at Noble is to hold a meeting for his congregation during May.

The benevolent association offering from Denver Church Sunday-school on Easter Sunday amounted to $54.25.

Samuel H. Kuntz is to supply temporarily the pulpit at Lilly, preaching there every two weeks.

Cisne Church gave fifteen dollars on Easter Sunday for the benevolent association. W. H. Kern is pastor.

Dixon Church ,of which S. Elwood Fisher is pastor, received an offering of $19.66 in the Sunday-school on Easter Sunday.

William E. Adams, of First Church, Danville, spoke to the Masonic Fraternity last Sunday, the order attending his church in a body.

At last report, the National Benevolent Association had received from Illinois churches and Sunday-school a total of $1,368 as an Easter offering.

West Frankfort Church made an Easter offering of nearly twenty dollars for the St. Louis Orphanage on Easter Sunday. C. W. Freeman preachers here.

Walter A. Roberts is pastor at Sumner where the church has recently profited in a meeting by Lew D. Hill, which resulted in fifteen additions.

Charles H. Bloom, of New York, has been secured to hold a meeting at Rossville in September, and the congregation is already making plans in preparation for this event.

Bellflower Church is looking forward to a new church building. The ladies have recently set aside several hundred dollars as a starter for this fund. The minister is L. S. Harrington.

The Streator meeting with Vawter and Marty has resulted in one hundred and two additions in less than three weeks, nearly all being adults. The evangelists are assisting C. M. Smithson, the pastor.

The Easter offering at Manchester Church, of which S. R. Aldrich is minister, amounted to $15.50. This offering was for the benevolent association. The church here and at Pearl, to each of which Mr. Aldrich gives one-half time, are both in prosperous condition.

T. L. Cummings has been pastor of the church at Catlin for only two months. In that time the work has shown a decided improvement. The Sunday-school has grown so large as to compel more space for its accommodation. The basement of the church is, therefore, being finished to give the class rooms required.

Nelson G. Trimble, of Gary, Indiana, spoke at Salem in the interest of the Home Missionary offering on "Chicago's Giant Baby." The address was on Gary, the city of phenomenal growth, where Mr. Trimble's church is located. J. H. Brinkerhoff is pastor of the Salem Church, and has just enjoyed with his congregation, a Missionary Institute conducted by W. H. Waggoner.

Vienna congregation, ministered to by J. T. Alsup, invited the other churches of the town to meet with the Disciples on prayer-meeting night when the subject of the meeting was "Christian Union." It proved to be an enjoyable and profitable occasion. The Sunday-school of this church made an offering for benevolence on Easter Sunday, of twenty dollars.

The members of the Married Women's Sunday-school Class of Beardstown served supper at the church recently for their husbands, having one hundred twenty-five persons present. The pastor, G. W. Morton, Professor H. G. Russell and E. H. Kinney, the Sunday-school superintendent, made addresses.

Rufus A. Finnell's meeting at Christopher has assumed proportions beyond the expectation of the most sanguine. In fourteen days there had been one hundred and two additions and, partly as a result of the meeting, the town, ordinarily 'wet,' by a considerable majority at a recent election voted to become 'dry' with nearly two hundred majority. The meeting has stirred the entire community.

Carlinville Church, of which J. W. Porter is pastor, is holding a revival meeting which is to last for three weeks. Neighboring pastors will assist, each one for a week. The first week John R. Golden, of West Side, Springfield, will preach and will be followed by F. W. Burnham, of First Church, who in turn will be followed by C. W. Ross, of Litchfield.

A union meeting was recently held at Flora, where C. W. Marlow preaches, by Danield S. Toy, who was formerly associated with J. Wilbur Chapman, and as a result there have been numerous additions to the church. In recent weeks there have been thirty-two, of whom seventeen were by confession.

First Church, Springfield, let the contract last week for its new building to the McKee Construction Company, a local firm of contractors. The contract price was $79,500, which is for the bare building alone, not including the furnishings. The congregation is happy over the prospect of an early beginning for its new building. Ground will be broken at once.

At Augusta, where E. T. Cornelius ministers, there are promises of extra building equipment. It is expected a wing will be built on the present structure, the basement will be finished and a new steam-heating plant installed. The churches in this region are advocates of athletics. An inter-city church baseball league is organizing, with Camp Point, Clayton, Bowen and Augusta as the principal cities.

Robert A. Sickles, of Illiopolis Church, spoke to a banquet of men at Mount Auburn on the subject, "God's Masterpiece of Creation, or The Manly Man." There were one hundred and fifty men at the banquet, which was provided by the Men's Sunday-school Class, of which H. H. Wagner is teacher. This class has a very large membership, and is only about two months old. It is their purpose to hold a banquet every three months and secure outside talent for an address. The address of Mr. Sickles was enthusiastically received.

S. F. Fannon preaches at Brownstown, where seven thousand dollars has been raised toward a new brick edifice to cost about twelve thousand dollars. The work is prospering in an unusual way in this church. Prayer-meeting attendance numbers about 50 per cent of the membership. On a recent evening almost one hundred were present. Mr. Fannon also preaches at St. Elmo, where there is also a successful work being carried on, and the prayer-meeting here is practically as large as the one at Brownstown. Not long since a debt of thirty-five hundred dollars was liquidated on this church. Both churches are devoted and happy.

A Sunday-school class of young ladies in First Church at Springfield has been solicited by the pastor to assist in effecting added interest in the Sunday evening service, during May. Accordingly, they prepared a neat typewritten supplement for the regular church bulletin which was attached to call attention to the special effort they were making. Whether or not their effort is successful in securing a larger evening congregation, it is at least well that combinations of people like this shall have thrown upon them the responsibility, if only temporarily, in order that they may sense the problem which is constantly carried by the minister. Since our churches have become so large, one of the most disappointing failures is the minister's inability to fix responsibility on the individuals of his church.

News Editorials

Union on Foreign Field Not by Absorption.

Miss Minerva Guthapfel, a Methodist missionary from Korea, spoke at the Woman's National Missionary Jubilee Rally at Springfield. She has been speaking frequently in these rallies over the country and her messages have been listened to with great interest everywhere. She has an intense missionary enthusiasm, and represents what in recent days has come to be observed as a passion for Christian union on the foreign field. The words which she spoke on this subject thrilled every one of her auditors. There was extra earnestness in this part of her message, though she spoke constantly with extreme fervor. The following story was recited by her, being introduced without caution and yet recognizing its possible unpleasantness to her superior officers in the church. A Korean approached her for information. He held his hands behind his back until consent was given for the conversation. On withdrawing his hands, each one contained a small book, one "The Westminster Confession of Faith," and the other "The Methodist Church Discipline." Abruptly he inquired if these were written by the authors of the scripture text. On being advised that this was practically true, he hurled the searching question back. "Why don't they say the same thing?" The missionary was puzzled, but gave a somewhat stammering answer. He continued his embarrassing catechising. "Do we have to believe these to be saved?" The missionary's theological training had been extensive, but the questions were more

drastic than she had been prepared to meet. She answered, it was not necessary to believe them to be saved, but to enter the church. The heathen said, "My brother who lives yonder,"—the territory ministered to by the Presbyterian church—"reads this book, and I read this other book." "But," he said, "when we have come into the church we will bring our two books together and build a bonfire and burn them both!" And the missionary expressed no dissatisfaction with his conclusion. Apparently she believed this would be a holy fire. The story reveals the fact that the Methodists on the foreign field are not assuming Christian union will be accomplished, either there or at home, by absorption of all Christians into their denomination. The willingness of this earnest missionary to give up, or burn up, the Methodist's discipline is one of many such evidences that, especially on the foreign field, there is a hopeful inclination to dispense with unessential and divisive elements in the churches.

Secretary's Letter.

W. H. Harding, of Maroa, has closed his splendid work there and is now on a trip into Canada for the purpose of looking over a proposed field of labor. If he does not accept it he will be available in Illinois. We certainly hope he will come back and that some good church here will call him.

T. J. Buck, of Cheneyville, is available for a new location, and he is highly recommended by the church and citizens of Cheneyville.

Soon as the month of May comes we begin to prepare to gather our statistics for Illinois. The blanks will be mailed to every church clerk and preacher in the state, so far as we know them, the last week in May. Our statistical year closes May 31st. For this purpose we need to know all recent changes of clerks and preachers, i. e., since Jan. 1st, and not only the addresses of preachers but where they preach. All such information is welcome, for it saves our postage bill, which is no small item. And when the statistical blank is received kindly fill it out carefully, all the facts called for, and mail it to us at once without delay. Every year we have to mail the blanks out three or four times and then only a little over half the churches respond, and we have a large bill of wasted postage. Promptness would save the society many dollars in this extra expense.

Geo. F. Duffy, of Holdenville, Okla., has located at McLean full time. He reports that the outlook seems favorable for a good work. We wish him abundant success.

The Centennial Church, Bloomington, celebrated their first anniversary of the dedication of the church building May 1st with a church supper. It was largely attended by the neighborhood friends as well as members in the city, and the fellowship was very pleasant. The ladies cleared about $60.

A number of churches have sent in their state offerings this week and many more should do so at once in order to be reported at the district conventions. We are starting on the last quarter of this missionary year and two-thirds of the churches have not helped the state work. Let us make this a record-breaker for the number of churches enlisted. 287 churches sent offerings last year, a gain of 20 over the year before. So far as reported to our office 252 churches have made offerings this missionary year. Can we not reach at least 335 by August 1st? That seems pitifully small for 746 churches. It depends mostly on the preachers.

Get ready for the state convention at Danville, Sept. 4-7, 1911. It is not too soon now to plan to be there and take a large delegation with you. Danville is a good railroad center, both steam and trolley.

W. D. DEWEESE, Office Sec'y Treas.
J. FRED JONES, Field Secretary.
Bloomington, Ill.

Chicago

QUARTERLY ASSEMBLY.

The last quarterly assembly of Chicago Disciples on April 30 at the First Methodist Church was both significant and indicative. The large and representative church delegations, the hearty response to the address of Secretary McCash, and the slogan of "$3,200 for city missions" signify a unity of purpose, as with a deeper consciousness of their mission Chicago Disciples face the task of evangelizing America.

In spite of the inclement weather it was evident when Pres. E. M. Bowman of the C. C. M. S. called the meeting to order that the congregation would be no small one. Every church was represented. Unusually large delegations were present. Jackson Boulevard led with a delegation of nearly one hundred; Metropolitan brought almost as many. The Russian mission was represented by Basil Keusseff and several Russian workers. Churches situated a great distance from the loop, as Irving Park, West End, Austin and Ashland Avenue, brought large representations. It is encouraging to note the increasing interest on the part of the churches in these quarterly assemblies. They arouse group consciousness and the local church then feels the grip and swing of our common city problems.

The music was in charge of the West End Church. In an admirable manner their trained quartet led the singing and furnished extra music numbers.

O. F. Jordan, secretary of the City Missionary Society, spoke of the great need of an increased city mission fund, and sounded a new slogan for our work. Inasmuch as $3,200 is yearly put into our city by the A. C. M. S. and C. W. B. M., it is not only fitting but necessary, urged Mr. Jordan, that Chicago raise a similar amount. Hence the standard of $3,200 for the city offering this year.

C. G. Kindred spoke briefly regarding a monument for the grave of "Father Larrabee." Though this noble man was a servant to the cause here, his grave is unmarked. It is the desire of a number of our Disciple leaders to erect a suitable monument, and on Decoration day to hold short services at the lot in Graceland. The speaker solicited no funds, knowing those interested would be glad to participate in this worthy undertaking by sending him an offering.

The address of the afternoon was delivered by I. N. McCash, secretary of the American Christian Missionary Society. It is the belief of the American Society, said the secretary, that a vastly larger sum should be spent for the evangelization of Chicago. For the present, however, a small and wholly inadequate fund is all that can be placed here. The cities, to Mr. McCash, are huge "artificial personalities." By conscience plus prayer can the city problem be solved.

He brought before the assembly the work in the country at large. He spoke of the 45,000,000 unchurched people in our native land. These must be reached before the world can be saved. The Disciples of Christ have a great opportunity. Besides their fast increasing numerical strength, they are strategically located. Situated in the great Middle West section, they should deal effectively at first hand, with the great problems of church life in America.

However, in the planting of our new churches we should use judgment. Mr. McCash sees no need of our people rushing into overchurched towns and villages.

Yet we are indifferent to the needs and pleas of this home society. The speaker compared the church to an apple tree. The Foreign Missionary Society, the C. W. B. M., the church extension society all these come first to the tree and pluck the ripest and best of the fruit, leaving a few small apples in the top of the tree. These the home society by dint of labor and exertion must club out and with the seed of these apples grow more apples trees to supply more fruit for the other various societies. This should not be so. Home missions shuld have equal rights with foreign missions. No army is stronger than its base of supplies. Develop strong churches in America in order that they in turn may give for other activities. Yet Secretary McCash spoke in no bitter spirit. He warmly advocated giving to all our work. "Not less for foreign missions, but more for home missions" was his constant cry.

However our church is beginning to have a conscience upon the subject. More churches are becoming interested and liberal. The colleges too are becoming aroused. In our various institutions are found bands of students who are studying conditions in frontier states. For instance the Wyoming band during college prepare themselves by special research to serve upon graduation in this particular field.

The message of Mr. McCash was well received. Usually map talks and quoted statistics tire an audience. Not so on this occasion. The activity, consecration and enthusiasm of the speaker commanded attention. Using first one map then another, —pointing here and there— now hurling out a bunch of hard facts—now pleading with great tenderness—the speaker was master of the situation. He laid no stress on form. He had a message, not a speech. He came to arouse, not to entertain. His words were hot and burning. They were felt rather than heard; they were words from the mouth of a prophet secretary.

The message will burn away many obstacles. Funds will be forthcoming. In the heart of Chicago Disciples has been planted this message of the duty of American people to the land of their birth.

VAUGHAN DABNEY.

Our Readers' Opinions.

(Continued from page 13)

correspondent can mean by using the phrase "stultifying themselves" in connection with receiving into fellowship those whom Christ has already received into His church. Not only should there be no hesitancy in taking such a step but there should be great rejoicing on the part of the church that such Christians wished to unite with them in renouncing sectarian creeds, sectarian names, and the practice of sectarian forms of baptism.—THE EDITORS.

God or Mammon.

(Continued from page 12)

again to shake his hand and express the hope that he would become their pastor.

Mr. Waller had said that afternoon, that the board of officers would meet immediately after the evening service was dismissed and now that committee was in session and Baxter's fate was to be decided very soon. But that young man experienced not a single misgiving. He felt as certain of the call as he could ever be certain of anything.

In a very little while, Mr. Waller came out of the room where the committee was in session and approached his young admirer with outstretched hand

"You are wanted over here, Brother Wakefield," he said, "and I have the honor to inform you that you have just been called by a unanimous vote to be our pastor."

(To be concluded next week.)

Church Life

—The report of the Unification Committee will be found on another page. It was preceded by a resolution as follows: "that we reaffirm as the sense of this committee that the most feasible means of promoting the unification of our missionary and philanthropic interests in the organization of an annual convention of representatives of our churches." The report will probably be presented to the Portland Convention in July. Meantime it will be read with interest and will become, no doubt, the occasion of some debate in these piping times of peace in the brotherhood.

—The writer of the article, "To Help Save the Boy," on page 22 of last week's issue is awarded the prize for best news item. He will please accept this statement as due notification and indicate at once by postal card which of the following books he prefers:

1. New Ttestament Theology, by Henry C. Sheldon, Macmillan, $1.50 net.
2. The Truth of Christianity, by W. H. Turton, Putman, $1.25 net.
3. The Dilemma of the Modern Christian, by Edward H. Eppens, Sherman, French & Co., $1.20 net.
4. Americans All, by John Merritte Driver, Forbes & Co., $1.50.

Granville Snell is in a meeting at Laclede, Mo.

The congregation at Arkansas City, Kans., are planning for a new church home.

The church at Frankton, Ind., is being remodeled at a cost of $5,000.

Thos. B. Shearer, of Scottdale, Pa., has accepted a call to Hebron, Ohio.

Charles E. McVay is assisting in a successful meeting at Tonkawa, Okla, led by the pastor, James A. Crain.

At the meeting recently concluded at Lyon St. Church, Grand Rapids, Mich., there were 110 additions.

G. A. Hess, for several years pastor at Charles City, Iowa, has accepted the pulpit at Clinton, Iowa.

The congregation at Bloomfield, Ind., is prepairing to erect a new structure, to be completed before the end of the year.

A. P. Johnson, for some time pastor at Chickasha, Okla., has taken up his new work at Cleveland, Ohio.

B. A. Channer, for seven years pastor at Jewell, Kans., has resigned to accept the pastorate at Goodland, Kans.

F. J. Milnes, of Mendota, Ill., has received a call to the pastorate at First Church, Pendleton, Ore.

Ground has been broken for the erection of a new church home for the congregation of Hillsdale Church, Indianapolis, Ind.

The church at Decatur, Ind., J. M. Dawson, minister celebrated home-coming day recently.

F. B. Elmore, for several years pastor at Stuttgart, Ark., has accepted the unanimous call of the church at Chillicothe, Mo.

During the meeting recently held by C. M. Kreidler with his congregation at Elmira, N. Y., forty were received into the church.

Judge Ben B. Lindsey, of Denver, Colo., lectured in Central Church, Spokane, Wash., in the interests of the Child's Welfare League.

A large atendance is expected at the annual convention of the Indiana Christian Missionary Society, to be held at Columbus, May 15, 16, 17.

T. J. Golightly, pastor at Caldwell, Idaho, reports that his congregation will unite in a meeting with the Baptists of that place, the two pastors to do the preaching.

The church at Redondo Beach, Calif., which was organized a year ago with twenty members now has fifty-seven and plans for a building are being discussed.

M. L. Buckley, formerly pastor at Collingwod, Ohio, began his work at Fifth Ave. Church, Grand Rapids, Mich., May 7. He takes the place of Homer E. Sala, who resigned some time ago.

A new church was dedicated recently at Clymer, Pa., the address being delivered by E. A. Hibler, of Pitsburgh, Pa. The building was erected at a cost of $15,000. M. Allen Hickley is the pastor.

W. E. Harlow is in a meeting at Laredo, Tex., with D. D. Boyle, the minister there. Mr. Harlow will later hold a meeting at Blandinsville, Ill., dedicating their new $20,000 church there about June 1.

W. C. Crerie has accepted the pastorate at Central Church, Findlay, Ohio, left vacant by the removal of W. W. Winbigler to Sharon, Pa. This congregation will participate in a union meeting to begin May 14.

N. D. Webber closed a meeting at Staunton, Ind., May 29, with fourteen responses to the gospel call. Church awakened, Bible-school increased and arrangements made for cancelling church debt.

C. M. Kreidler, of Elmira, is in a good meeting with the assistance of Mrs. J. E. Powell as soloist. The Elmira Church is pushing to the front under the vigorous leadership of Brother Kreidler.

Owing to the large audiences attending the meeting held at Smithville, Tex., by Richard Martin, services are being held in the opera house. During the first week there were thirty-two additions.

Temple Church, Kansas City, Kans., J. N. Crutcher, pastor, was dedicated April 30. George H. Combs, of Independence Boulevard Church, and Z. T. Sweeney assisted in the services.

A banquet was enjoyed by the men of the church at Paris, Ky., recently, about 450 being in attendance. Among the speakers were Carey E. Morgan, W. E. Ellis, of Cynthiana, Ky. and E. B. Barnes, of Richmond, Ky.

A meeting is in progress at First Church, Sedalia, Mo., led by the pastors, A. W. Kokendoffer and Alfred O. Kuhn. A splendid spirit of enthusiasm is being manifested at all the services, the attendance at the Sunday-school nearly reaching the 500 mark.

James Small, associate minister at Independence Boulevard Church, Kansas City, Mo., was elected president of the Ministerial Alliance which meets the first Monday of each month at the Y. M. C. A. It has in its membership about two hundred ministers.

J. Newton Chloe, of Greensburg, Kan., has declined a call for another year extended him by the church there. Mr. Chloe has not yet decided where he will locate. He is well recommended by the elders of his church and is to preach the convention sermon at the Eighth District Convention this month.

Easter was a happy day for First Church, Sedalia, Mo. The Sunday-school had an attendance of 505 with an offering of $202 for the National Benevolent Association. The church services were largely attended and the offering reached the sum $1.124.

W. C. Bower, pastor of Wilshire Blvd., Church, Los Angeles, Cal., is preaching a series of sermons on the following subjects: Job, or the Problem of Human Suffering; Psalms, or God and the Soul; Proverbs, or Practical Wisdom of Godly Men: Ecclesiastes, or Life's Greatest Good; the Song of Solomon, or the Love Story of the Bible.

Charles Reign Scoville began a meeting with the two churches at Huntington, W. Va., where C. H. Bass and T. D. Zimmerman are pastors. The meetings are being held in a large tabernacle, which was crowded to its capacity at the first service. At the first invitation 113 were added.

A new church was dedicated at Sheridan Lake, Col., on April 16. The dedicatory services were in charge of J. E. Stebbins, who is now in an evangelistic meeting there. About $200 more than the entire indebtedness was provided for. This is the only organization of Disciples in the county, work having been started here about a year ago.

The work at Davenport, Ia., where S. M. Perkins ministers, is making splendid progress. The Sunday-school now has an average of 337 and a mission school which meets in the down town district had an attendance of 112 recently. During Mr. Perkins' pastorate of four years he has twice been voted an increase of salary, and this year the congregation will pay his expenses to the Portland convention.

Cecil J. Sharpe, of Hammond, Ind., has just closed a meeting with Charles M. Fillmore at Hillside Church, Indianapolis, Ind., with 215 accessions. The Sunday-school has recently increased from 165 to over 400 in attendance. A temporary tabernacle was built before the beginning of the meeting and services will be held here until their new building is erected.

Claire L. Waite, who has been doing evangelistic work in Wisconsin, has been called by the American Society to hold two meetings in South Dakota. At the close of this engagement Mr. Waite will be at liberty to accept a pastorate. He recently closed a four years' pastorate with the First Church at Milwaukee, Wis., during which he organized the Second Church, which is now in a flourishing condition under the pastorate of Mark Wayne Williams.

Seventh Church, Clay Trusty, pastor, Indianapolis, Ind., observed the first week in May as missionary week. Addresses were given by representatives of the Foreign and American Misionary societies on the history and work of these organizations. Mrs. M. E. Harlan, Mrs. Chas. T. Paul, formerly a missionary at Nankin, China, and Alexander Ying Lee, a graduate of Christian College, Nankin, also gave addresses. This church supports Mrs. Paul Wakefield at Wuhu, China.

In the absence of C. J. Sharpe, who was conducting a series of meetings at Indianapolis, his pulpit at Hammond, Ind., was suplied one Sunday by Mrs. Martha Trimble, of Gary, and on another Sunday by C. C. Morrison. Mr. Morrison reports a live church at Hammond. Their house, dedicated last August, is capacious and well-appointed. Large congregations assemble regularly to study the Bible in the morning (a combination service of Sunday-school and worship) and to hear Mr. Sharp preach at night. An eight year pastorate has brought Mr. Sharpe into touch with the whole community. He is everywhere respected. His church people give him the heartiest support. "We miss

him badly," said one of the deacons, "he's the boss, you know."

First Church, St. Louis, Mo., is to be made headquarters for the inauguration of a plan of benevolent and Christian helpfulness on a most comprehensive scale, approved by ministers and laymen of the church. The plan embraces the establishing of a night school, including courses in stenography, telegraphy, printing and other branches, together with the social and religious features of a modern settlement. E. F. Harris, pastor of Clifton Heights Church, suggested the plan. He was named as chairman of the committee representing the fourteen churches of the city. Two classes of members are to compose the society, those who are to receive the benefits, and th benevolent, or those who are to aid in sustaining the enterprise. All will contribute to the support of the work and to a fund which will be used in relieving the sick and in providing loans for those temporarily in need. Free clinics are to be provided for the poor and a social committee will provide amusement.

The church at Sumter, S. C., is giving its pastor, M. S. Peckham, a short vacation in May, which he will spend with his father, Prof. G. A. Peckham, of Hiram College. In two years Mr. Peckham has taken only about two weeks' vacation and has worked untiringly, not only for the Sumter Church, but for the cause in South Carolina as a whole, having been reëlected to the office of recording secretary to the state board. At present he is serving as treasurer and recording secretary of the state board. Considering the difficulties of this particular field and the work in this state as a whole, the Sumter work has made great progress in the past two years under Mr. Peckham's leadership. The membership has been doubled and a concrete block church building erected, which was dedicated by I. N. McCash last November, and is one of the best of our brotherhood in the state. Mr. Peckham by his individual efforts raside nearly all the money for this, excepting the Church Extension loan.

Sunday School Day at Portland

The Sunday-school is to have a prominent part in the coming National Convention at Portland. W. C Pearce, adult superintendent of the Internationa Sunday-school Association is to be the chief speaker and will bring helpful messages of cheer and instruction. Sunday-school Day is to Saturday, July 8th.

There will be four or five early morning conferences on the various departments of the work, Elementary, Advanced, Adult, Teacher Training and Missions. Prof. F. E. Billington will lead the conference on Teacher Training and expects to put this fundamental work on a distinctly educational basis. Prof. Billington occupies the Chair of Religious Pedagogy in the Eugene Bible University.

The afternoon session is to be devoted entirely to Sunday-school work and some of the topics that will be discussed are: "The Sunday-school and the Home;" "Higher Ideals in the Teaching Service;" "The Winning of the West;" and "The Sunday-school and Immigration." The 1911 Front Rank Recognition Service will be held during the afternoon.

There will be an adult Bible Class Banquet at 5:30 with plates laid for 1,000 persons.

W. C. Pearce will be the chief speaker at the night session.

On Sunday morning comes the record Sunday-school at 9:30. J. A. Emrich with his committee is looking carefully after all local arrangements for this event.

ROB'T M. HOPKINS.
American Bible School Superintendent.

DR. PRICE'S
Cream Baking Powder
is the most efficient and perfect of leavening agents.
MADE FROM PURE CREAM OF TARTAR
No alum, lime or ammonia.

Kansas City, Kansas

We have just closed a month's meeting with Lowell C. McPherson, of New York, as the evangelist. The immediate results were fifty-two accessions, twenty-six being by confession and baptism, and $2,000 raised on uor church building debt. I never was in a meeting where it was so easy to raise money for the evangelist. Mr. McPherson in my estimation is unique as an evangelist. Not a professional nor sensationalist in any degree, wholly unselfish he seeks not to make a reputation but to honor Christ and save sinners. He labors for the welfare of the church and the pastor. Though we had to pass through an exciting city election, and a great Y. M. C. A. campaign for $200,000, yet we closed with a fine interest and two confessions on the last night, that of the reception to new members. —W. S.Lowe.

A New Secretary of Church Extension

For more than a year the Board of Church Extension has been considering the employment of an additional secretary, because it has been a physical impossibility for the corresponding secretary to do the work in the field and the office work. Delinquent loans must be looked after, conventions must be attended and churches, that have no fellowship in the church extension work, must be visited and enlisted. The demands on this fund are increasing with a growing religious body. As the fund grows, the work of caring for it increases. The board believes, therefore, that the brotherhood will approve our action in securing additional help.

Rev. John H. Booth.

The board believes we have secured the right man. When we communicated with Charles S. Medbury, pastor of University Place Church, Des Moines, Ia., Hill M. Bell, president of Drake University, A. M. Haggard, former dean of the Bible College and Sherman Kirk, the present dean, they all recommended Mr. Booth. Our board felt that this was a very fortunate coincident. All of these men speak of Mr. Booth in the most confident language, that he will be able to do the work. He is a most acceptable speaker, having won the highest honors in the State Oratorical Contest when he was in high school at Colorado Springs. Also having won in the Collegate Oratorical Contest when in Drake University in 1905 and 1906, winning in the local, state and inter-state contests. The Inter-state Contest was held at Topeka in the auditorium where the National Convention was held.

Mr. Booth was born in 1880 on a farm near Wichita, Kansas, and lived on a farm in Oklahoma until he was 17 years of age. He entered the College of Liberal Arts at Drake University in 1903, receiving his "B. A." degree in 1907. In 1908 he graduated from the Bible College at Drake. He did student preaching while he was in the Bible College at North River and Dallas Center, Ia. He began preaching at Centerville, Ia., after he graduated, resigning his pastorate there October 1, 1910. The brethren at Centerville advised the Board of Church Extension that Mr. Booth brought up all departments of the church's work, making the church a Living-link under the foreign society and home society, with liberal offerings for every other missionary interest. He also raised nearly $2,000 and paid for church repairs and indebtedness while at Centerville.

Mr. Booth has been in the evangelistic field since last fall, having held six meetings in Iowa, with 228 accessions. Mr. Booth is exceptionally happy in raising money from the platform, which is much of the kind of work he must do in assisting our delinquent churches in the payment of their debts which are past due.

Mr. Booth is a married man with two sweet little girls. Mrs. Booth is a graduate of Conservatory of Music at Highland Park College, Des Moines, and took several years work in Drake University in the College of Liberal Arts and College of the Bible.

Mr. Booth began his work with the Board of Church Extension on the 1st of May and we ask for a cordial Christian reception wherever he goes.

Board of Church Extension.
G. W. MUCKLEY, Cor. Sec.

News from the Foreign Society

Dr. Macklin of Nankin, China, writes that Mr. King, a Chinese friend, is giving the mission a second isolation cottage and a green house for the industrial work. He is planning to buy a farm and give that. Dr. Macklin is greatly encouraged by these gifts.

James C. Ogden of Batang, Thibet, is very anxious that another family be sent to join the workers there, and he offers to provide the outfit money himself. This amounts to $200. His hope is that another family should sail not later than the first of September.

W. H. Hanna writes that Mr. and Mrs. Donald McCallum are with them at Vigan, and that the students like him very much. He is not able to do much yet except to get the language, but his very presence is a help which cheers his associates because there are not many like-minded people in the Philippine Islands.

Leslie Wolfe writes: "I have just spent five days at Lilio and Rizal in Laguna Province, preaching and teaching. The churches there are prospering. At Rizal twenty-nine were baptized in February and March. The Romanists are very hostile. A young man and young woman who were baptized were driven from their homes and had to find refuge in the homes of the brethren. I will hold a Bible Institute there in May to instruct the new converts. I baptized a man in the Pasig River at Manila recently.

B. L. Kershner, Manila, writes: "We are now drawing near to the close of the school year. Our primary classes closed yesterday. They have been interesting and good. The average attendance was twenty. We taught lessons in English, arithmetic, basket and mat-making and the Bible. I wish we had a teacher to take charge of this work. It offers an excellent opportunity to get into the homes of the people in the district. The class for evangelists will continue another week and be followed by a strong Bible Institute."

The latest word from Secretary Rains was dated Tokyo, April 1. He was then planning to visit Korea and Peking to study the work in both those fields. He has abandoned his original purpose of going to Africa and will return home by way of San Francisco and be at the Portland Convention.

Leslie Wolfe reports fifteen persons baptized at the town of Rizal in Laguna Province, Philippine Islands, in the past few weeks under the ministry of Fernando Manakis. The whole community is being stirred. The chapel at Rizal was dedicated last May, but the congregation has decided to build an addition to it to accommodate the enlarged congregation.

Donald C. McCallum reports that he and Mrs. McCallum are at Vigan, Philippine Islands. They are associated with Mr. and Mrs. W. H. Hanna. They spent three weeks at Manila on the way and attended the first Sunday-school convention in the Philippine Islands and the annual convention of the Evangelical Union. In this way they became acquainted with a large number of the American workers in the Islands, and were able to form some idea of the work that is being done.

Dr. Jaggard of Longa, Africa, expected to leave on furlough about the last of April. He will reach his home in Kansas about the middle of June.

STEPHEN J. COREY,
Cincinnati, Ohio. Secretary.

Christian Endeavor Lesson

(Continued from page 15)

his fair no one dreamed of the school which now flourishes at Tuskegee and its President Booker T. Washington, who has an international fame as an educator. To sympathize with and encourage those of the younger societies is to take this untried material and make the most of its latent powers.

Besides, is not this training of the heart the most precious of all? This world is burdened with sorrow and sadness. Disappointment and gloom are the experiences of every heart. Every life has its tragedies. At these times we need sympathy as Jesus sympathized with the sisters when the brother died, with the multitude which wandered like sheep without a shepherd, hungry and far from home.

This heart training will render willingly an unselfish service. Has misfortune befallen us? Has a member of the family sickened and died? Christian hearts not only extend sympathy but with their hands do those things which the bereaved find it impossible to do. Have reverses come and are we left stranded and helpless? Then Christian friends come to our aid and help us to help ourselves. And so they go as angels of mercy among the sick, the distressed, the poor, the unfortunate and the degenerate, rendering deeds of kindness, speaking words of cheer and at the same time keeping for themselves clean hands and pure hearts. This is the larger work into which we all should seek to grow.

Plan for a Convention of Representatives of Churches of Christ

PREAMBLE.

Whereas, There is a widespread feeling among the Disciples of Christ that they need a closer unification of their various missionary, educational and benevolent organizations, a more general fellowship of the Churches of Christ in all co-operative efforts for the extension of the kingdom of God in the world, and their own greater efficiency;

Therefore, we, members of Churches of Christ in convention assembled, reaffirming our steadfast adherence to the independence and autonomy of the local churches and inviting the fellowship of all our sister churches in the accomplishment of these ends, do adopt the following constitution and by-laws:

CONSTITUTION.

NAME.

ARTICLE I. The name of this organization shall be the General Convention of Churches of Christ.

OBJECT.

ARTICLE II. The object of this convention shall be to promote unity, economy and efficiency among all the philanthropic organizations of the Churches of Christ; to secure equitable representation of the churches in an annual convention which shall receive the reports of and be advisory to such philanthropic organizations, thus securing a closer coöperation on great issues pertaining to the kingdom of God.

MEMBERSHIP.

ARTICLE III. This convention shall be composed of members of Churches of Christ as follows:

1. Representatives appointed by Churches of Christ on the following basis: Each church may appoint one representative, and one additional representative for each one hundred members, above the first hundred, provided that no church shall have more than five representatives.

2. Representatives of executive boards of

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Smoke curling up from the farmhouse chimney as the men are coming in from the fields, gives a pretty suggestion of a good supper and a comfortable home. But it also means a hot, tired woman, working hard over a blazing fire.

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New Perfection
WICK BLUE FLAME
Oil Cook-stove

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Dealers everywhere; or write for descriptive circular to the nearest agency of the

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co-operating national and state organizations, each national board to choose three representatives and each state organization two.

OFFICERS.

ARTICLE IV. Sec. 1. The officers of this convention shall be a president, three vice-presidents, a recording secretary, a corresponding secretary and a treasurer. These together with eight other members shall constitute the executive committee. Any member of the Church of Christ in good standing is eligible to office.

Sec. 2. These officers shall serve from the close of the meeting of the convention at which they are elected to the close of the next annual meeting of the convention, and until their successors are elected. The president shall be ineligible to succeed himself.

AMENDMENTS.

ARTICLE V. Amendments to this constitution may be made by a vote of the majority of the members present at any regular session of the convention, provided that notice thereof has been given in writing at the previous annual meeting by the executive committee, or by not less than ten members.

On motion, the folowing resolution was adopted:

RESOLVED, That your committee also recommends the adoption of the following resolution: Resolved, That in order to provide for the organization of the first annual meeting under the constitution reported by the Committee on the Reconstruction and Unification of our Missionary and Philanthropic interests, a committee of one representative each be appointed by the American Christian Missionary Society, Christian Woman's Board of Missions, Foreign Christian Missionary Society, Board of Church Extension, Board of Ministerial Relief, The National Benevolent Association, and the State Secretaries' Association, and eight others to be named by the chairman of this meeting, be constituted to call such first annual meeting; to provide for its temporary organization by naming and constituting suitable officers and committees, and to provide ways and means for holding such first meeting and for defraying its expenses.

A. B. Philputt, Ch'rman.	B. A. Abbott.
Mrs. Anna R. Atwater.	Finis Idleman.
Frederick A. Henry.	C. J. Tannar.
W. F. Richardson	I. J. Spencer.
J. H. Mohorter, Sec'y.	W. A. Baldwin.

Dedication of First Church, Fullerton, California.

Sunday, April 23, was the crowning day of five years' work of the Christian church. The new building, thought by many to be too large for the needs of the city, was crowded to the doors and the people joyously contributed almost $12,000. Of this amount $10,500 was for the building itself and at the evening service it was determined to raise the money for a pipe organ. C. C. Chapman announced at the close of the service that an organ costing not less than $2,500 would be installed and Rev. F. M. Dowling uttered the prophecy that three months would see it ready for dedication.

The building is a credit to the city and to the Christian church in Southern California which is probably growing faster in this part of the state than anywhere else in the world, and where, in the last ten years, its percentage of growth has surpassed that of any other religious organization.

The new house covers a ground space of 74 x 115 feet. In appearance the church is very attractive. It is mission in type, and is built of brick veneer up to the window ledge of the first story, above which it is shingled to the gables, which are finished in rough plaster, broken by cross beams of wood.

The interior is equipped with a large auditorium and Sunday-school room, which can be made into one large room by means of folding panel doors. The interior is finished in selected pine, done in the natural wood, with beautifully frescoed walls in light tints. The pews are of dark maple and rest upon an inclined floor to the rostrum. The aisles and floor are carpeted with tapestry to match and along the front of the rostrum runs a metal rail with curtains to correspond with the whole. The combined seating capacity of this room is 700. Adjoining the Sunday-school room are the juvenile room, the kitchen,

Charles C. Chapman.

the pastor's study and the ladies' parlor. The rooms are so arranged that twelve separate rooms can be utilized for Sunday-school use.

At the morning service F. M. Dowling preached a masterful sermon from the text, "I am not ashamed of the gospel of Christ" and so swayed the hearts of the people that when the appeal was made for funds to meet the

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FOR THE SUMMER QUARTER

EVERYBODY DOES NOT SEEM TO REALIZE that The Bethany Graded Lessons can be begun at any time. The course of study begins with October 1, it is true, at the same time the public school year opens. But if a pupil is compelled to miss a term in the public school it is not considered necessary for him to be kept out a whole year until the new year opens. No more is it necessary for a Sunday-school to wait for a special date to equip itself with the graded lesson courses.

BUT THERE ARE THREE SPECIAL ADVANTAGES in beginning the Bethany Lessons in the Summer quarter—July 1. First, the school is somewhat smaller in the summer time, thus making it easier to adjust both teachers and pupils to the new system. When October comes and the normal attendance is resumed, the new organization will be already established.

SECOND, THE SUMMER'S LESSONS ARE COMPLETE BY THEMSELVES in all grades. That is, they do not merely continue the Spring's quarter's lessons nor are they just a preparation for the Autumn courses. This makes it just as natural and easy to introduce the Graded Lessons in the Summer time as in the Autumn when the nine-months' course begins.

THIRD, THESE SUMMER LESSONS ARE UNIQUE in the history of Sunday-school curriculum. Many of them treat of the great missionary heroes; others treat of the great religious leaders whose names are closely interwoven with the early history of our American nation. The teachers' texts afford a liberal education in the history of missions and the early events and ideals of our republic. Pupils will find these studies so fascinating that the "Summer slump" in attendance will be more easily overcome than by the continued use of the uniform lessons.

THE BETHANY GRADED LESSONS are far and away the most adequate and fascinating lesson materials ever offered the Sunday-school world. Every lesson writer is an interdenominational authority. No such skill and taste has gone into the preparation of any graded lessons as twelve leading denominations of this country are putting into the Bethany Lessons.

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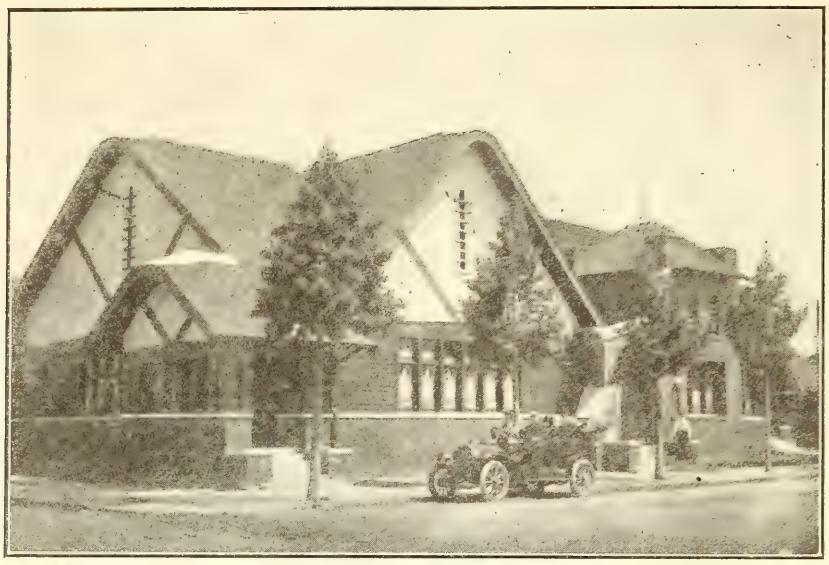
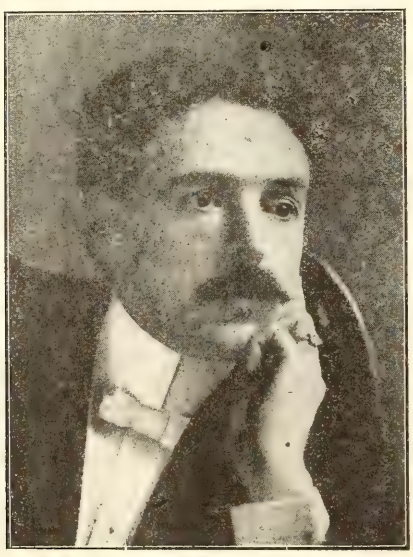


New Church at Fullerton, Calif.

indebtedness the responses came in showers. It was announced that the benefactions of C. C. Chapman who had duplicated every dollar given for the building would be continued until the close of the services but would not apply to any indebtedness that should be unprovided for.

Large delegations were present from Los Angeles, Santa Ana, Whittier, La Mirada, Anaheim, Olinda, Covina, Orange, and La Habra and many from these delegations seemed to be as eager to give as the people of Fullerton.



Rev. Bruce Brown.

The other churches of the city dismissed their services for afternoon and evening. At the three o'clock service congratulatory addresses were delivered by Rev. J. T. Hopkins of the Presbyterian church, Rev. R. B. Whitside of the Baptist church and Rev. George Graff of the M. E. Church. Rev. W. G. Bower of the Wilshire Boulevard church, Los Angeles, Rev. Paul Wright of Santa Ana and Rev. J. T. Stivers who conducted the series of meetings in which the building enterprise was launched, participated in this service. T. W. Cline of Fullerton presided at the communion table.

At the evening service the house was overflowing at an early hour. Dr. Bruce Brown has charge of the program at this service as in the others. The address was delivered by Mr. Charles C. Chapman on the subject, "The Church in Prophecy, Purpose and Fulfillment." Mr. Chapman has dedicated 28 churches in Southern California and is a past master in the art of handling large assemblages and inspiring people to the practical duties of life. The audience seemed deeply moved by his tribute to the work and influence of Christianity and were in a mood to respond readily when he proposed to add to the victories of the day the purchase of a pipe organ that would be the pride of all the people of the city, in the churches and out of them.

One of the chief attractions of the day were the solos by Mrs. Princess Long and the singing of a chorus of 40 voices.

At the close of the evening service the building was formally dedicated by the pastor with all the people assisting him in the responsive readings from the ritual prepared for the occasion.

Los Angeles Meeting

Some months ago the First churches of Pomona and Los Angeles united in calling President R. H. Crossfield, or Transylvania University, to hold a series of evangelistic services for each of those congregation. A very successful meeting was held in Pomona in the latter part of March. Just at the time of Dr. Crossfield's engagement with the First Church, of Los Angeles, a series of union meetings were planned for several districts in Los Angeles under the direction of the Church Federation of the city. The largest district, composed of nine of the largest downtown churches, asked Doctor Crossfield to do the preaching which he did most acceptably for two weeks. The attend was large and the people were most delighted with his ministrations. This union meeting was followed by a two weeks' meeting with the First Church. Doctor Crossfield's preaching was virile, vital and vigorous, and his sermons were sane and scriptural. He won the hearts of all our people. His spirit was most delightful. He is distinctively a preacher and ought to be in the pulpit of one of our strongest and most important churches; or even more important.

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ought to be giving al his energies to evangelistic work for which his culture, experience and training so admirably fit him. I most cordially commend his services to any church or pastor needing a safe, sane and scriptural evangelism. His meetings resulted in more than fifty accessions to our memberships with no explanations or apologies to follow; for Crossfield never says or does a foolish thing. He understands the problems of a city church in the down town districts of our great cities. A. C. SMITHER.

Palmer, Nebraska

On April 7, the writer began a meeting at Palmer, Nebr. The meeting continued for three weeks. During the meeting fifty-three came forward. Forty-four of these were by baptism. Five came from the Baptists, two from the Methodist church, and one from the Episcopalians, and one by commendation. It was a meeting of great spiritual power. The work of preparation had been done perfectly by the pastor, Burton Davies, a Cotner student, who has been preaching for the church for ten months. He nas done a good and lasting work with this church. Arthur Ritchey, another Cotner student, had charge of the song service and was a great help in the meeting. During the last four years he has been pastor of the Bennett Church. He goes to York, Nebr., the first of July, following his graduation. The church at Palmer is much blessed in having a godly eldership. Henry Cox, a charter member of the church, came to Palmer, thirty-nine years ago. He has been letting his light shine for the Master all these years. He ably seconded by Truman Gee, the other elder of the church. The membership is consecrated and devoted and, with added strength, the church wil become a great power in the community. We shall always remember with much joy the privilege of holding this meeting. Our stay in Palmer was made pleasant through the uniform kindness and kind hospitality of the children of God.

Frank Woten has been called to the pastorate of the church. He graduates from Cotner in June and will move to Jalmer after graduation. He is an able young man and will do the church a great work.

WILLIAM OESCHGER.

Oklahoma Christian Mission Society

Enid entertains the state convention this year, the dates being May 31 to June 1 and 2. The convention immediately follows the annual Commencement exercises of Oklahoma Christian University. It is hoped that all the delegates to the state convention will come one or two days early in order that they may attend the Commencement of this great and growing educational institution of the southwest. Either one of these occasions offers great attraction to the visitors and both together present programs which will scarcely be excelled in our national convention in Portland. National speakers are coming: A. McLean, C. C. Smith, G. W. Muckley, P. C. McFarland and probably others.

The sessions of the convention will be held in the university chapel for it is our desire to have all delegates become familiar with the university surroundings, the campus, the buildings and equipments, the student body and the faculty. Following the plan of former conventions the church of Enid will furnish free lodging and breakfast to the delegates. Dinner and supper can be secured in the numerous clubs and boarding houses and in the ladies dormitory at very reasonable prices. Those who expect to attend the convention should send their names and addresses immediately to the undersigned in order that ample arrangements for your entertainment may be made.

Enid, Okla. W. J. WRIGHT.

Yeuell at Hopkinsville

Herbert Yeuell has just concluded his second series of special evangelistic meetings with us. His first meetings were quite remarkable and very successful. His meetings of this spring were even more satisfactory. It is doubtful if as great meetings in essential respects ever before were held by a single church in this town. The newspapers published exclusive daily reports of them; the whole community talked of them and throngs from our own and neighboring towns attended them. One hundred and twelve persons responded to their invitations and presented themselves at the front—the most of them to make their first public confession of Jesus as the Christ. Besides these visible and in a way measurable effects of the meetings is one quite as valuable. I mean the arousal of the church herself to new alertness and devotion.

Mr. Yeuell is a great evangelist, one of the foremost of his time. He has a voice of sweetness and power, a most magnetic personality, a gift of speech at once fluent and forceful, and a fine insight into human nature. But more than these is his capacity for preaching in ways of bewitching freshness the ancient Gospel. He rides no hobbies, exploits no fads, uses no objectionable methods in his invitations. Many of his sermons are constructed of course with primary reference to the hortatory element of them and so they stick closer to the audience than to the text. And yet even these are by no means lacking in the beauty and power of a sound orderliness. Others are at once highly hortatory, being ablaze with the evangelistic fervor and nobly beautiful and strong in their substance and arrangement. The best of his sermons are worthy of a place beside the best sermons of the best preachers I ever heard.

W are most grateful for Mr. Yeuell's work here and wish him all good success in his good work wherever he may go. H. D. SMITH.

Hopkinsville, Ky., April 28, 1911.

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FIRST SUNDAY IN JUNE

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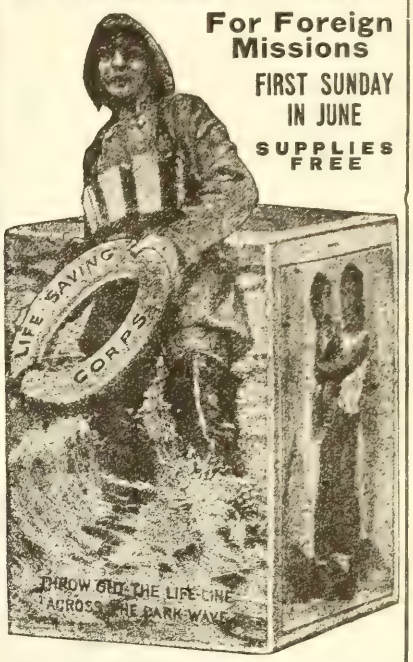

The Foreign Christian Missionary Society will furnish CHILDREN'S DAY SUPPLIES for the first Sunday in June FREE to those Sunday Schools observing the day in the interests of HEATHEN MISSIONS.

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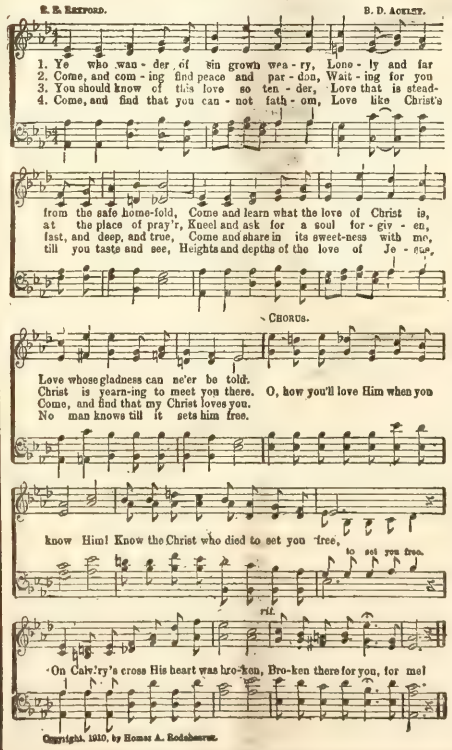
1. Ye who wan - der of sin grown wea - ry, Lone - ly and far
2. Come, and com - ing find peace and par - don, Wait - ing for you
3. You should know of this love so ten - der, Love that is stead-
4. Come, and find that you can - not fath - om, Love like Christ's
from the safe home-fold, Come and learn what the love of Christ is,
at the place of pray'r, Kneel and ask for a soul for - giv - en,
fast, and deep, and true, Come and share in its sweet-ness with me,
till you taste and see, Heights and depths of the love of Je - sus,
CHORUS.
Love whose gladness can ne'er be told.
Christ is yearn-ing to meet you there. O, how you'll love Him when you
Come, and find that my Christ loves you.
No man knows till it sets him free.
know Him! Know the Christ who died to set you free, to set you free.
rit.
On Cal'ry's cross His heart was bro-ken, Bro-ken there for you, for me!

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The
CHRISTIAN CENTURY

Volume XXVIII. May 18, 1911 Number 20

Chicago's Child Welfare Exhibit

By James S. Kirtley

A Story With a Problem

By Edgar DeWitt Jones

Early Christian Hymns

By Meade E. Dutt

CHICAGO

The Book World

SOCIAL CHRISTIANITY, The Gospel for an Age of Social Strain, by Chas. Reed Zahniser, Ph. D. The author of this book is a busy Pittsburgh pastor whose work has brought him into close contact with the industrial problem of that city and led him to investigate the manners of thought among the working classes. His effort is to show, in a sympathetic manner, what he believes to be the fallacies of socialism as a cure for the ills of the workers and as an answer to the ever inquiring social question. His reasoning is cogent and fair and presents one of the most succinct answers to the claims of socialism that we have seen. It does not spend any energy in abuse or in the customary exercise of tearing down straw men. It recognizes the failings in industrial adjustments, the right of the proletariat to complain and seek a better way, the glaring faults of capitalism, the need for something better; but he thinks socialism presents some fundamental fallacies and would fail as a cure. This review does not permit of an analysis of his reasoning, but commends it unto all socialists and everyone else who is interested in a fair treatment of a burning problem. The final task is laid upon Christianity, but there is no mawkish defense of everything that assumes that guise. (Nashville: Advance Pub. Co., pp. 173. 95 cents.)

HIGHWAYS AND BYWAYS OF THE ROCKY MOUNTAINS, by Clifton Johnson. In an introductory note Mr. Johnson says of the series of books to which this belongs, "The several volumes in this series have as a rule very little to say of the large towns. Country life is their topic, especially the typical and picturesque. To the traveler, no life is more interesting, and yet there is none with which it is so difficult to get into close and unconventional contact. Ordinarily, we catch only casual glimpses. For this reason I have wandered much on rural byways and lodged most of the time at village hotels or in rustic homes. My trips have taken me to many characteristic and famous regions; but always in both text and pictures I have tried to show actual life and nature and to convey some of the pleasure I experienced in my intimate acquaintance with the people." Mr. Johnson has proved himself a lover not only of nature but of the rustic folk whose ways he understands and appreciates. His tramping tour included North and South Dakota, Nebraska, Kansas, Arkansas, Oklahoma, Texas, New Mexico, Colorado, Utah, Wyoming and Montana, and the wealth of illustrations are from photographs made in many out-of-the-way nooks. The whole volume makes interesting and profitable reading. (New York: The Macmillan Company. Pp. 280, $2.00 net.)

THE ORCHESTRAL INSTRUMENTS AND WHAT THEY DO, by Daniel Gregory Mason. A knowledge of the orchestra and its constituent parts helps the listener to a keener appreciation and a greater measure of enjoyment of the music of this many-voiced instrument which the great masters have employed to utter their sublime harmonies. Mr. Mason has compressed much valuable information into his compact little volume of one hundred pages. The orchestra as a whole and the various sections or choirs receive consideration and a detailed description is given of the appearance of each instrument; its range, the manner in which it is played and the peculiar timbre or quality which distinguishes it from the other instruments. Excerpts from the standard scores are used to show how composers have utilized the different instruments most effectively in solo and in combination with the others where the characteristic tone-color of each is added to the tonal picture. Mr. Mason tells all this in a very interesting way. Excellent illustrations accompany the descriptions. The book begins with several pages devoted to the nature of sound and closes with a chapter on "Scores and Score-Reading." (New York: The H. W. Gray Company. Pp. 104, $1.25.)

HEALTH AND SUGGESTION, The Dietetics of the Mind, by Ernst von Feuchtersleben, translated by Ludwig Lewisohn, M. A. This little volume of 168 pages by a notable Viennese physician has passed through many editions, but appears for the first time now in an English translation. Its German title of "Diatetik der Seele" is a better statement of its contents than that given by its translator. It treats not so particularly of the modern theme of "suggestion" in its relation to health as it does the dietetics of the mind or soul. It is written with a sort of devotional spirit, though in the language of a man of science and is a plea for the unity of one's psychological and bodily self with all that may be implied in the reciprocal relationship that would thus be found to exist between the two. But there is no scientific superstition in it. It is always sane and ever attuned to harmonies of high thinking and plain living. It is philosophy as well as science and is even caught up into the more exalted sphere of the religious in its insistence on the divine unities and their reverent recognition as a cure for many mental distempers and their resultant physical disasters. (New York: B. W. Heubsch. $1.)

THE CHILDREN'S PULPIT, by Edwin Hallock Byington. A certain minister in London buys up every book of children's talks in Paternoster Row. Another discovered that his "old folks" got more blessings from his brief "children's sermon" than from his profounder thesis. Doubtless the appetite for volumes such as this will grow, if they are as appetizing as is Mr. Byington's. His sermonettes have the three graces, variety brevity, and simplicity. From the Bible, the home, the school, nature, somethimes from book or anecdote, he snatches a vivid phrase; fastens it to a spiritual truth; turns the moral over once or twice, appends an appeal which doesn't appal, and stops. He catches the child's psychological moment—children have no longer period of fixation— makes a telling point and quits. "The Finest Medicine in the World," "The Lazy Man's Lion," "Getting Breakfast" are suggestive. "Lenten Lending" is rather a misleading pun on the word Lent. Let children read it—and ask for more. Let teachers learn from it how they may do likewise. (Boston: The Pilgrim Press. 75 cents net.)

MARIE CLAIRE, by Marguerite Andoux. That simplicity is the truest art is demonstrated in this exquisite story of the tenderness and purity of girlhood. Written by a French seamstress past thirty, unknown as a writer, it was awarded the Goncourt prize given each year for the best book of fiction in French. Indeed, there was much rumor that the work was not Mlle. Andoux's own but the suggestion is belied in a reading of the book, for sophistication, though accompanied by genius, could never have produced the naive simplicity of the narrative, which is said to be largely autobiographical. In a word of comment the translator, John N. Raphael says, "The purity of it all makes you wish that you were a cleaner man or woman, and till you rub shoulders with people again, you mean to try hard to be cleaner and better." (New York: Hodder & Stoughton. Pp. 203. $1.20 net.)

BETTER TIMES, by David Lloyd George, Chancellor of the British Exchequer. This volume is made up of speeches delivered by England's great Chancellor during the last seven years but largely during the past two years. Lloyd George is easily the most interesting and forceful of Britain's contemporaneous statesmen. His originality, fearlessness, ability as both minister and parliamentarian and his success in putting through reform measures mark him as one of the commanding characters of the time. His greatest contribution to English legislation is his turning of politics over to constructive social reforms. In this he bids fair to become the creator of an era. England is today the foremost of the nations in its constructive social work through national action. These speeches give Lloyd George's advocacy and defense of his measures and especially those addresses in which he defended the new budgets. He is less sonorous and more electric an orator than Gladstone, but his ability to handle statistics and make them breathing things is scarce less. His wit and sarcasm are delightful. He must be a student of the Hebrew prophets, for few men of modern political life have so embodied their righteous indignation as he in his dealing with the landlords. (New York: Geo. H. Doran Co., pp. 326. $1.)

JOHN MURRAY'S LANDFALL, by Henry Nehemiah Dodge. The story of John Murray's life, simple and unknown to many, rises to the heroic in his ministry of prophetic significance. Excommunicated from the church John Murray fled from England in 1770, broken-hearted, and with only the wish to bury his grief in the wilderness of America. Instead he finds himself as a God-sent preacher by Thomas Potter and his little band of colonists on the Jersey shore. The putting aside of doubt and discouragement and losing self in his ministry through the hardships of travel in colonial days forms the theme of this masterful work of Dr. Dodge, in its exposition of the Fatherhood of God and Brotherhood of Man. Several exquisite lyrics are interpolated in the volume, among them the "Threnody," "The Lilac Bush" and "The Apple Tree." (New York: G. P. Putnam's Sons. Pp. 233. $1.25 net.)

UNITARIAN THOUGHT, by Ephraim Emerton, Professor of Church History in Howard University, is a very able and frank statement of Unitarian belief of the more radical sort. It is hardly just to label much of the good "thought" in the book as "Unitarian," for it is the common property of liberal thinkers in evangelical Christendom. Nor yet is it quite fair to historic unitarianism to impute to it the extreme positions taken by this author—or for example in his treatment of the miracles. Not all Unitarians have held the view that miracles are impossible. This is not a criticism of the intrinsic teaching of the book which is in the main consistent and stimulating. Happily we live in a time when Evangelical churchmen may read a volumne of this sort to their own advantage and enlargement. (New York: The Macmillan Company. Pp. 309. $1.50 net.)

THE HEART OF THE MASTER, by William Burnet Wright, D. D. This book is a study of the events of the passion week of our Lord. It is careful to reconstruct the outward details and progress of events as well as to interpret the inner meaning of the experiences both in the soul of Jesus and the souls of his disciples. The study of Judas is especially illuminating. (Boston: Houghton Mifflin Co. Pp. 247. $1.25 net.)

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Art of Being Well Born

EVERYBODY OUGHT to know something about the new art of eugenics that has entered the field to win recognition and work reform. It is much in its favor that it is based upon the science of genetics. That simplifies things, no little, and gives verisimilitude to its claim of being an art. For every art is built on a science, some arts on several sciences: the art of music on science of sound; the art of painting on the science of color; the art of lense-making on the science of optics. Science is what we know, art what we do; and, under everything we do, is a group of facts or truths or laws that form a science and make the art possible. It is much to the credit of eugenics that it can fall back on genetics. Good for eugenics!

The Science of Creating Good Grandparents.

Let us begin at the beginning, with genetics. Any one can see, at a glance, what it means, even though he has not studied Greek. It is akin to the words "generation," "regeneration," and "genesis," and refers to the matter of origin. It asks how certain native traits, physical, mental, emotional, moral, came about. Given, a child of certain native characteristics, where and how did they come to him? It tries to explain them in a physiological way. The converse inquiry is inevitable. Given, certain characteristics, in the parents, what kind of children must theirs inevitably be? Genetics is the science that studies those questions and tries to discover some laws that are more specific than the general conceptions of heredity. It seeks to tell exactly how heredity works, what cells are engaged, what physicial elements carry the different characteristics.

A rather singular thing is that this form of investigation was begun by a monk, about fifty years ago. Mendel, of Brun, was his name, but he was so much of a monk, he kept even his ideas in the monastery. After he was dead twenty years his writings were found and Mendelism put on its glasses, took its cane in hand and started out to make observations and become a science.

For good reasons, observations have been focused on animals, mainly. But in the human species, several conclusions seem to be reached, that the individual is made up of a lot of characters received from the two parental sources, that the way those characters combine, or do not combine, determines the resultant characteristics of the offspring and that the third generation is where variations usually occur. The descent of abnormalities is under the working of laws. One of the physical characteristics to disclose its law is the eye and its color. The children of parents with blue or grey eyes must have blue or grey eyes, while parents with brown eyes may transmit brown or blue or grey.

Laws or Theories.

The investigations made by the Mendelists may prove of rare value, for further study, but their conclusions, at present, are, in some cases incomplete and, in others incorrect. For example, there is a curious law, called "atavism," which is likely to crash through any other law at any time. While the child may have eyes and mouth like one of his parents, it may have a nose exactly like his great uncle. He may have a memory like one parent, a voice like the other and viciousness like a remote ancestor, who ought to have been shot before he persuaded some worthy girl to marry him. Again, unless the law they claim to have discovered, about eyes, is allowed to have exceptions, it is not a law, but only a general tendency, for six of us were the children of a blue-eyed father and mother, four having blue eyes, two, black. Again, the laws of heredity work in mysterious ways and they seem to be influenced by the laws of divine grace. Take an illustration: A couple of generations ago, a child was born whose father was so nearly insane that many said he should not have been allowed to marry. That boy grew up to manhood and his son is today one of the most successful men in the American pulpit, eloquent and well-balanced, a man who could have been equally eminent as a shrewd man of affairs. Still, there is special field for the science of genetics.

Breeding Good People.

This leads us to the main point. The word "eugenics" is like our proper name, "Eugene," and means well born. Based largely on the results of the study of genetics, the eugenists are asking if it is not possible for society to so apply the laws of heredity as to improve the generations to come. Here comes the art of it. Some one must control and that means society at large. So it has to do with the "agencies under social control that may improve or impair the racial qualities of the future generations, either physicially or mentally." If society knows the laws to follow, it must exercise its authority, to the limit, in controlling the marriages of the future, so as to prevent racial impairment and promote racial improvement.

Can society do so? It is already doing it, within limits. It will not allow the feeble-minded to marry, because they are not capable of making any stable contracts, and are not fit to enter into the marriage state, because such a person cannot enter, with another person, into the formation of that integer which two persons constitute, under the laws of God and man. Moreover, it is not right that the next generation should be demoralized by such parents. The state alone can intervene and enforce its intervention. Not only the feeble minded but the insane are restrained by the state from marrying. This decision of the state is all the more necessary in view of the fact that psychical as well physical character is inherited So far, so good.

But society has some obstinate difficulties in the way of securing that good birth to all of its people. One is that all are tainted and few marriages could be allowed at all. Another is that mental and moral characteristics are paramount to the physical, important as the latter are. Another is environment, which may redeem those ill born and help them to a higher rebirth, while it may redoom those well born and commit them to eternal infamy. But the greatest difficulty before the state is in securing the necessary coöperation of the young in accepting the principles of eugenics. The latter involves the most delicate questions of life and the eugenists, unless they restrain themselves, will lead us into a bestial treatment of the matter of marriage. The moment the candidates for marriage make the subject matter involved in genetics and eugenics a matter of conference, that moment, the animal will take charge and the bestiality of heathen lands will be repeated in our own. One thing more: That particular reaction of one quality on another in the character of a child can never be known. A child may be phenomenally good by gathering up all the good points of an only fairly-good father and mother. A child may be unspeakably perverse by combining all the idiosyncrasies and disagreeable traits of fairly-good parents. No one knows, in advance, what the particular reaction will be.

One Practical Point.

But there is a field for the practice of eugenics, which only the parents can enter, and in the case of a daughter, which the mother must chiefly occupy. The mother can protect her from wrong and degrading ideas. She can also restrain an unfit daughter from marriage, not in the case of feeble-minded and the clearly insane alone but in the case of the neurotic.

This science of eugenics announced by the late Sir Francis Galton, carried on by his successor, Carl Pierson, and exploited by some American writers, with a somewhat inebriated rhetoric, will have value, provided the subject of eugenics with its underlying science of genetics, is practically applied by the experienced alone.

J. S. K.

Social Survey

Skirmish Victory for British Liberals

With victory apparently within their grasp, the Liberals in the British lower house are gaining in strength every day. Recently the bill for the reform of the house of lords passed the committee by an overwhelming majority, 265 to 147, and will be favorably recommended. This measure provides for the abolition of the veto power which the house of lords has exercised over all British legislation. All money bills will become laws without the approval of the lords if passed by the house of commons and signed by the king. Other important legislation may be delayed for a period of three years by the upper house. If rejected in the third consecutive session, the bill will become law if signed by the king. This measure practically would place the British government in the hands of the house of commons. For several days the bill was under fire. It was anticipated that the Laborites might balk at the preamble, and that hundreds of amendments might be proposed, intended to weaken and annul it, and to delay all action, but the opposition largely disappeared. Only a few unimportant amendments were made, and these were mainly in provision for joint sitting or conference of the two houses in case of a disagreement. Even A. J. Balfour, the leader of the opposition, gave his support to the measure. In a speech just before the vote that the bill be presented as amended was taken, he said that he hated one portion of the preamble, but that he liked another part, and for that reason he would give it his support. This was considered the critical moment for the bill, and the enthusiastic victory of the Liberals is taken as an indication that the government will pass the reform measures with ease.

International Politics and Baseball

The United States soon is to be visited by three of the most distinguished citizens of Japan: Prince Fushimi, General Nogi, and Admiral Togo. The latter two, heroes of the late Japanese-Russian war, will be Japan's official representatives at the coronation in England, and on their return they will travel through the United States. Arrangements have been made to visit President Taft, whom they have met before in the Far East. Considerable diplomatic interest attaches to their visit, but there is another imminent event of less note which will be much more potent in cementing the two countries and creating a feeling of mutual trust and friendliness. The baseball team from the University of Waseda, Japan, will make a tour of this country, playing several of the university teams of this country. Two years ago the baseball team from the University of Wisconsin was invited by the authorities of Keo and Waseda universities to visit Japan and play a series of games with the Japanese teams. The invitation was accepted, the Japanese schools guaranteeing a portion of the expenses of the trip. The people of the Island Kingdom were so pleased that last year they invited the University of Chicago baseball players to make a similar trip. The playing of these international series excited wide comment and baseball is said to be likely to become as popular in Japan as in the United States. The American people should further cement friendship by uniting in extending to the young men from Japan as cordial a welcome as the American boys everywhere received in the Orient.

The Growing Favor of World Peace

Peace, universal peace, is probably receiving more attention the world over than any other one subject. Almost every important paper in England and the United States is "filled with it," so enthusiastically has the subject been taken up. Peace societies have sprung up on every hand in these two countries and abolition of war is discussed everywhere from the breakfast table to the pulpit. Of special interest at this time is the third national peace congress, which was opened on May 3, by President Taft, in Baltimore, Md. In his address, President Taft spoke to the assembled congress, but his words were intended for the countries of South and Central America. "One of the difficulties that the United States finds is the natural suspicions that the countries engaged hold of the motives which the United States has in tendering its good offices," he said, referring to Latin-American troubles. "Asservation of good faith helps but little where the suspicion is real, and yet I like to avail myself of an opportunity in such presence as this to assert that there is not in the whole length and breadth of the United States among its people any desire for territorial aggrandizement. Its people as a whole will not permit its government, if it would, to take any steps in respect to foreign peoples looking to a forcible extension of our political power. We have had wars and we know what they are. We know what responsibilities they entail, the burdens and losses and horrors, and we would have none of them. We have a magnificent domain of our own in which we are attempting to work out and show to the world success in popular government, and we need no more territory in which to show this. But we have attained great prosperity and great power. We have become a powerful member of the community of nations in which we live, and there is, therefore, thrust upon us necessarily a care and responsibility for the peace of the world in our neighborhood, and a burden of helping those nations that cannot help themselves, if we may do that peacefully and effectively." In its program the congress has laid special emphasis on the need for national, arbitral settlements under an inviolable, international code. Obviously this would do away with the necessity of the maintenance of great standing armies and navies. Few people realize how great a relief the removal of the possibility of war would be to civilized nations. One can hardly realize the significance of the figures which follow. The actual horrors of war, with its billions of dollars of waste—as in the case of our own Civil War—and with its awful harvest of thousands of men in killed and wounded, are not considered in these figures. Neither do they include the totals of the colonies of France, Germany or England, or the National Guard of the United States. These significant figures cover the cost of maintenance of the navies and standing armies of seven of the principal countries for the last fiscal year and are as follows: Great Britain, $341,818,500; Germany, $314,000,000; Russia, $253,750,000; France, $250,000,000; United States, $214,393,595; Italy, $78,000,000; Japan, $77,000,000; and Austria-Hungary, $60,000,000. These figures represent a total of about $1,588,000,000. To be added to that are the immense sums expended annually as pensions to disabled men and widows. In the United States alone, pensions for the fiscal year 1910 amounted to more than $162,600,000. Again, in five great nations alone, 3,500,000 able-bodied men are kept in idleness for military service. When these figures are read thoughtfully, the significance of the peace movement is apparent. War is crushing down the nations.

Recent Literary Recognition of Missions

The Congregationalist calls attention to the literary recognition achieved by missions of late. Time was when the only periodicals which gave adequate attention to this intensely interesting subject were the more or less technical and often dull missionary magazines and the denominational weeklies. Now the larger denominations provide readable, well-illustrated, popular monthlies, among which Missions, our own most excellent journal, holds high rank. Not only so, but the better monthlies, having no connection with any missionary society, are discovering the inherent interest in the modern missionary propaganda. The Congregationalist says that a first-class monthly could be made from recent magazine contributions: "It would not be difficult now to make an issue of that excellent magazine mainly from articles from high-grade monthlies. For example, the leading article might appropriately be, 'Christianity in China,' by Prof. Edward A. Ross, in the March Century. It would be hard to find a more instructive and appreciative account of the work of Christian missions or the character of the missionaries in that country. Scribner's is printing a series on 'The West in the East from an American Point of View,' by Price Collier, and the third paper on 'Religion and Caste in India' gives a picture of religious and social conditions which ought to stir the purpose of any one who loves his kind to lift that vast aggregation of humanity to higher levels. The author yields only a grudging recognition to the service of Christian missions, but that evident fact adds emphasis to his showing of the need of the service that can break the bonds of superstition, ignorance and lovelessness that hold down India's millions. In the April Atlantic Mr. Herbert W. Horwill describes 'The New Missionary Outlook,' prompted by a study of the nine volumes of reports of the World Missionary Conference. It suggests a whole season's study for missionary concerts by men and women competent to take advance courses in missions. We might easily lengthen the list of magazines which would furnish excellent material for missionary meetings. There is rarely a number of the World's Work which does not contain articles that might be read to an assembly of Christians with spiritual incentive as a result. Not many sermons would be more moving than the reading of Norman Duncan's 'The Regenerate,' in the January Century."

The Christian World

A Page for Interdenominational Acquaintance.

Episcopal

The Value of Protestantism.

The readers of The Christian Century probably never raise the question of the value of Protestantism. They see no reason to doubt that the revolt against the papacy has been a blessing to the world. In the Episcopal Church the subject is still under discussion. At the church congress held in Washington, D. C. the latter part of April, several addresses were devoted to the subject. The first speaker was the Hon. Joseph Packard of Baltimore. He said:

To the world at large the value of Protestantism has been enormous, though it is hard to measure with exactness. But applying our Lord's test and judging by fruits, can there be the slightest doubt that the Protestant nations have been in the vanguard of progress? When we look to the places where most has been done for the help of men, for the removal of time-worn abuses, for the curtailment of privilege, we shall find that they are the places occupied by the Protestants, and even where they have not themselves occupied the field they have furnished example and inspiration.

The value of Protestantism to the Roman Catholic whenever it is its neighbor has been very great. Clough, in a thoughtful poem, deplores the influences upon the Church of Rome of Loyola. Contrast the effects of this Spanish influence on the church at its mother city with the influence upon it of a Protestant environment. In such an environment it is on a far higher plane in faithfulness to duty, in freedom from abuses, in general effectiveness, than in countries where Protestants are few.

It needs little argument to show the value of Protestantism in our own communion. If it were not of positive value it would be hard to justify our separation from Rome. Since the time of the reformation there has been a segment of its members, varying in size from time to time, who have looked with distrust upon the Protestant movement, and there is no disposition to deny them a place in this comprehensive church. It would be odious to compare the work of one school with the other. But it may be proper to ask what the Anglican Church would have been without its Protestant element, with its strong impulse toward the cultivation of personal piety and the study of God's word and its zeal for missions. We should not like to miss from our roll the names of Keble and Seymour; the names of Arnold and Washburn are no less dear and they represent a larger number, at least among the laity. A recrudescenee of anti-Protestant feeling is not marked by the growth of the church.

This church will never abandon her long-established Protestant position. By the mass of her people the principles of Protestantism are well understood and are valued and so they are "inexpungable." If any find them intolerable we will say, "Depart in peace." But we will keep our ancient heritage in a church. "Protestant against every error of man; Catholic for every truth of God."

Another speaker, Lawson Purdy, Esq., discussed Protestantism as a point of view. It is neither a faith nor a system of theology. Those who would know Protestantism must know its spirit. The speech continues:

The spirit of Protestantism is the spirit of freedom, the recognition of the natural rights of man. When men have been true to this spirit, their work has blessed humanity. When the spirit of freedom was born in Europe, learning revived, art took on new life, trade and commerce broke down national barriers and laid the foundation of peace and good-will among men.

It was the spirit of Protestantism that moved St. Chrysostom and St. Ambrose to urge freedom for slave. It was that spirit that sent the poor priests of Wycliff throughout England preaching the equality of men; that inspired the teaching of John Ball, that gave him a martyr's death and ushered in the golden age for the laborers of England.

It was the spirit of Protestantism that gave to the world the Declaration of Independence—"That all men are created equal," and later the declaration of the French Assembly—"That ignorance, neglect, or contempt of human rights are the sole cause of public misfortunes and corruption of government.

Presbyterian

A Social Confession of Faith.

The Social and Reform Board of the Canadian Presbyterian Church has drawn up a confession of faith that ought to appeal to the non-metaphysical mind. We have been railing at the makers of the old creeds because they have given us philosophy rather than religion. This new confession may be a good deal harder to obey than the older ones, but it is easier to understand. It may be that we prefer the intellectual difficulties to the practical ones. To be saved by acknowledging the truth of a series of propositions may, after all, suit us better than to be saved by doing justly and loving kindness and walking humbly before God. Here is a part of this social confession:

(1) For the acknowledgment of the obligations of wealth. The church declares that the getting of wealth should be in obedience to Christian ideals and that all wealth must be held or administered as a trust from God, for the good of humanity. The church emphasizes the danger, ever imminent to the individual and to society as well, of setting material welfare above religious life. The church protests against undue desire for wealth, untempered pursuit of gain, and the immoderate exaltation of riches.

(2) For the application of Christian principles to the operation of industrial associations, whether of labor or capital.

(3) For a more equitable distribution of wealth. We hold that the distribution of the products of industry ought to be made such that it can be approved by the Christian conscience.

(4) For the abolition of poverty. We realize that some poverty is due to vice, idleness or imprudence; but, on the other hand, we hold that much is due to preventable disease, uncompensated accidents, lack of proper education, unemployment, and other conditions for which society is responsible and which society ought to seek to remove. We believe in the maintenance of a standard of living, so that every person shall have sufficient air, light, food, shelter, comforts and recreations to make the conditions of his life wholesome. We believe that, whenever possible, he should be led to earn these for himself and for those dependent upon him; but that when, through old age, accident, sickness or any other incapacity, the individual or family is unable to become self-supporting, society should make adequate provision for them.

(5) For the protection of childhood.

(6) For such regulation of the conditions of the industrial occupations of women as shall safeguard the physical and moral health of themselves, the community and future generations.

(7) For adequate protection of working people from dangerous machinery and objectionable conditions of labor, and from occupational disease; for such ordering of the hours and conditions of labor as to make them compatible with healthy physical, mental and moral life.

(8) For the provision by which the burden imposed by injuries and deaths from industrial accidents shall not rest upon the injured person or his family.

(9) For the release of the worker from work one day in seven.

(10) For the employment of the methods of conciliation and arbitration in industrial disputes.

Methodist

The Bible in the Public Schools.

There are good people who think religion will cease to be a force in our country if we do not have the Bible read in the public schools. If a candidate for the county superintendency of schools announces that he does not see his way clear to advocate the reading of the Bible in the schools, he will meet with determined opposition from a large number of Protestants. The Central Christian Advocate (Kansas City) thinks we are wasting our time when we try to put upon the teacher in the public schools the task of giving instruction in the Bible. It quotes the statement of an Oberlin professor to the effect that it is the business of the churches to preserve, promulgate and interpret the Bible, and it justifies the professor in these words:

We commend these statements to our people. It is high time that we cut out so much talk about the enormity of banishing the Bible from the common schools and begin to bestir ourselves to make up for the deficiency. As it is, it is like a parent foaming because the municipality does not provide a nurse for her child when it is deathly sick, and then does nothing to nurse the child herself.

In our form of government the expounding of the Bible in the public schools is not to be tolerated. To many the Bible is a sectarian book. To such there is a constitutional right to secure an injunction against such teaching to their children. To the Roman Catholics the King James version is a sectarian book. Very good. Let that pass. What does this imply? This, that those who believe the Bible is the Word of God, and as such must be taught to their children, line upon line and precept upon precept, should themselves see that it is taught—see that they teach it themselves (as mothers must know how), and see that it is taught in the church as it ought to be.

We cannot shift the responsibility of biblical instruction upon the school directors. Pshaw! We know we cannot. God did not make schools first and mothers afterwards: the reason we have to have so many helps is because these modern mothers do not have the time, or do not care to take the time, or are indifferent anyhow, being unnatural and unworthy, to see that their children are brought up in the fear and admonition of the Lord—in His "precepts" and His ways. Because this is so, we hear an uproar occasionally because the Bible is no longer read and expounded in the public schools. Such a complaint is indeed often sincere, doubtless, but in all too many cases it is only the grumbling of laziness, of those who are trying to have their children brought up by proxy, brought up by the foster parent of the state.

Why not bring up the children ourselves? Why not insist that the Church shall do her duty in this particular? Is not the part of the Church in the moral and spiritual education of the child as important, yes, as vital, to the child and the world, as is the part taken by the day school?

We simply cannot farm out motherhood. We can invent no proxy to substitute for the Church of Christ. We try to do it at our peril. There are some things we have still got to do ourselves, and religious education is one of them.

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Unity, Liberty, Charity

In the second chapter of Galatians Paul continues the defense of himself and his gospel. Had he been the reprobate some of his opponents seemed to think he was, he would not have received the endorsement of the leaders at Jerusalem. The right of Titus, a Greek, to be called a Christian was not questioned and there was no demand that the Jewish ordinances be imposed upon him. James, Cephas, and John gave to Paul the right hand of fellowship in recognition of Paul's commission to preach the gospel to the Gentiles. Paul was treated as an equal by the apostles at Jerusalem. They made no attempt to improve the message he was delivering.

The independence of Paul was demonstrated when Cephas came to Antioch. Cephas not only acknowledged that Paul was right in refusing to demand more of his Gentile converts than faith in Jesus Christ and obedience to him, he also by his conduct said that Jewish Christians were no longer under the necessity of abstaining from food forbidden by the ancient regulations. He ate with the Gentiles. But when certain came down from James he drew back and separated himself from his Gentile brethren. Then Paul took a hand in the proceedings. He was willing that Jewish Christians should be free to follow the customs of their fathers, but he sternly opposed conduct that implied the necessity or even the desirability of requiring the Gentiles to obey the law.

Both Jews and Gentiles were justified by faith in Christ, not by works of the law. Law is here "conceived of as a code of statutes for obedience to which men are on grounds of merit and apart from grace accepted by God, for disobedience to which they are condemned." The essential thing was that men should be united to Christ. Law demanded righteousness, but it did not give the power to attain unto that which it demanded. Faith in Christ which united men to him gave them power to become like Christ. Hence Christians were free from law as a means of justification. Those who observed its ceremonies were not allowed to think of themselves as meeting the requirements of God any more acceptably than those who refused to be bound by the law.

The motto, "In essentials, unity; in non-essentials, liberty; in all things, charity," is attractive, and it seems to decide questions of importance. Its ambiguity appears the moment we inquire what are the essentials. Doubtless the Judaizers had some motto equally pleasing to the ear. They believed in uniting upon the essentials. But they had their own notions of what men had to believe and to do in order to be saved. It would be possible today to pronounce the words, "In essentials, unity," etc., in an assembly composed of Roman Catholics, Protestants, Jews and Mohammedans and win applause, provided there was no indication as to what was intended by unity in essentials. The attempt to define would be a signal for war. The Jew and the Mohammedan would eliminate Jesus. The Catholic would insist upon papal infallibility. There would not be agreement among Protestants. The Unitarian and the Trinitarian stand apart. The doctrine of apostolic succession is dear to the heart of the Anglican; others repudiate it as a relic of paganism. We who believe in immersion could soon settle the question of baptism, but for some reason millions of our fellow Christians refuse to be set right.

We must not ridicule our honored motto. It is a good one. There are things in which we must agree. We may also differ with respect to many opinions and practices and still recognize one another as brethren. Without charity there is no Christianity. But let us not imagine we are different from other men because we have adopted this motto. It is useful because of its ambiguity. Give it exact definition, and it becomes the property of the religious body defining it. As it stands, all the followers of Jesus can use it. And we may hope for the day when there will be a definition that will meet the approval of all who really belong to Christ. That day may come sooner than we expect. Aggressive materialism, the challenge of non-Christian religions, and the social problems of the age are making it more and more difficult for serious men and women to mistake purely personal and local beliefs and customs for essential parts of Christianity. We may with confidence continue to proclaim what we believe to be the basis of union, provided we do our part in the common tasks of the church. Our theories must meet the test of life. [Midweek Service, May 24. Gal. 2: 1-21; Eph. 4: 1-6; Lu. 4: 18, 18; I. Cor. 13: 1-13; II. Cor. 3: 17; Gal. 5: 1, 13; Jas. 1: 25; 2: 12.]

S. J.

Seeing the Best in People

The ancient story concerning the old lady who found something to admire in every one, even going so far as to praise the devil for his activity illustrates a trait of character that is none too common. For every one who sees only the best in humanity a multitude seems blind to everything but the imperfections of their fellowmen. It is hard to be absolutely judicial. We are swayed by prejudices and governed by prepossessions. Some people are too lazy to make moral distinctions, and others fancy that they are making such discriminations when they are only exercising their natural grouchiness.

One of the familiar old saws declares that "it takes all sorts of people to make up the world." No two people are just alike, but all people are alike in being fallible. Some are better than others but not one is perfect. When we happen upon unlovely traits in those about us it is well to realize that others detect equally undesirable characteristics in ourselves. This will not promote self-admiration but it may well make us more charitable in our judgment of others.

It is impossible to avoid estimates of those about us. We can no more refrain from forming a decision as to character than as to the color of the hair or the tint of the skin. Jesus never intended to forbid such estimates. When he says "Judge not," he is warning us against censoriousness and unrighteous judgment. It is much easier to make a mistake as to the real character of an individual than as to his height. The outward man is clearly seen; the inward man may be discovered only after careful study. A single act or consecutive actions may not afford knowledge of the real character. The impressions made upon us should be held tentatively until we have opportunity to know the life in all of its manifestations. A man may appear to us to be avaricious when his real character is not that, or he may seem to be generous and that quality be almost entirely lacking. Or one may be naturally stingy and overcome it, or naturally generous and outgrow it. The character of today is not necessarily that of tomorrow. Under the stress of circumstances a man may speak a word or perform an act that is far from representing him as he is. All of these things teach the necessity of caution in our judgments.

It is especially difficult to judge justly concerning those whom we do not like. Most of us have our likes or dislikes for which we would find it difficult to give an explanation. This one impresses us favorably and that one unfavorably, and we do not know the reason. It is difficult for those for whom we have this instinctive aversion to do anything which seems to us worthy. We are suspicious of actions which in themselves are commendable and our eyes are ever open for weaknesses and faults. This harsh judgment is accentuated in the case of those who have done us an injury. Where one has proved himself our enemy we refuse to credit him with any virtues. This is carried over from the moral to the intellectual realm and we find it difficult to believe that the man who has injured us is in possession of exceptional ability even if the world at large may not agree with our verdict.

No virtue is more difficult of cultivation than that of charitable judgment, and none is more essential to the peace and well-being of the Christian church. Constantly we are coming upon illustrations of the readiness with which professing Christians catch up and publish reports detrimental to the fair fame of their brethren. If the daily press sends out a statement which reflects upon the wisdom or character of a well-known Christian minister it is almost certain that some one who claims to follow Jesus Christ will give added publicity to the newspaper reports. And this is done without any attempt to ascertain the truth or falsity of the statement. The

conscience of these scandal-mongers seems quite satisfied when they attach "it is said" to their unverified gossip. The persistence with which so-called Christian men sometimes lend themselves to the dissemination of baseless reports concerning their brethren smacks of malignancy.

Especially should the pastor cultivate the virtue of seeing the best in others. He has a great deal to try his patience. Not infrequently he is grievously disappointed in the spirit shown by this or that member of his church. Some one from whom he has a right to expect hearty and faithful support seems careless of the interests of the church. Another who is thought to be financially able to do large things in benevolence falls far short of the standard which has been set up for him in the thought of the pastor. A third blurts out some word that wounds the pastor's heart. If the pastor cannot patiently hold himself to the search for good qualities in the lives of even the most fractious and unpleasant members of his congregation he will be unable to render the largest service and will make it impossible to minister to his people as he should.

It is hardly necessary even to hint at the importance of charitable judgment among members of the same church. The whole atmosphere is determined just here. Where any considerable number of members give themselves over to criticism of their fellow-members there is strife and discord and weakness. Even one tireless fault-finder will sometimes set a whole church by the ears. Of course there is abundant occasion for criticism in every church. If we are disposed to look only at the faults of those about us we can busy ourselves indefinitely. But how much better it is for our own souls and for those with whom we are associated and for the cause of Christ as a whole if we can school ourselves to ignore, as far as possible, the delinquencies of those about us and turn to a ceaseless quest for the good that may be found in all lives.

An Interesting and Instructive Bit of Contemporaneous History

EDITORIAL IN THE PACIFIC CHRISTIAN.

The city of Santa Cruz, California, has just contributed a comparatively unimportant item to contemporaneous church history which, despite its local character, deserves to be rescued from the waste-basket of forgetfulness and filed away for future reference and meditation.

A few weeks ago an elderly lady of that city died, leaving some $25,000 to various local religious, temperance and benevolent institutions. There was a contest over her will, but this has just been adjudicated by the courts.

Of the ten beneficiaries under the provisions of the will five of them are local churches—Baptist, Catholic, Congregational, Methodist, Presbyterian.

The bequests are sufficiently varied and generous to remove from the donor all suspicion of partisan or sectarian bias.

Now it so happens there is at the present, and has been for years, a well-organized Christian church in that city. It has a comfortable house of worship, centrally located and paid for, and is composed of men and women who will compare favorably with church members generally. Our annual state conventions have been held there for well on to a quarter of a century. So that it is impossible for anyone residing in the city to be unaware of the existence of this particular church.

All the more reason why this apparently harmless bit of history should be looked into. Why was the First Christian Church, which is quite as prominent as the others in that city, overlooked in the disposition of this wealth?

In the absence of evidence to the contrary, we are disposed to regard the donor of these gifts as a woman who had the welfare of the community at heart, and one who by the evidence of her last will and testament was above all party spirit.

All of which only intensifies our interest in knowing why one, and only one, leading church was omitted in the distribution of her property.

It may make unpleasant reading, but the truth is, in spite of the splendid, catholic Gospel we have to preach, we have not succeeded in all these years in impressing this city with the fact that we are one whit better, theoretically or practically, than the other churches. Indeed, the logic of this particular incident would seem to imply that in the public estimation we are not so good.

We believe the time has come when we should sit down calmly and dispassionately and take a good, long, square look at this and many similar untoward facts. And lest in the looking we seem to be too personal we may shift the location from Santa Cruz to anyone of a hundred other cities in the West; for this particular incident is significant only because it presents in concrete and approachable form the attitude of a very large number of good people toward us.

Of course, there are many notable exceptions. A great many of the best members of other churches appreciate the splendid contribution we have made to evangelical Christianity; but it is the rule and not the exception which should give us concern in the present instance.

We are unwilling to believe the disposition on the part of many good people to withhold from us what is our just due is in any appreciable measure determined by actual or formal opposition to the doctrinal position we have occupied with honor for a century. So far no man has convicted us of error in this respect, and the challenge is still open to those who are without like offense to come forward and cast the first stone.

With this one reservation we leave it to each individual reader to decide for himself the precise cause or causes responsible for what appears to be studied discrimination against us in certain quarters. For the present we are content to call attention to the fact itself, and point the moral that hangs thereby.

And this is the tale and its moral. As a people we have too largely staked our case on a sound doctrinal position. Many appear to think that such a position ought to sweep us on to victory by its own divine momentum, regardless of any or all personal and ethical impedimenta.

We need to be disillusioned. Our own contemporaneous history is against us. Where one city honors us for our theory a thousand honor us for our practice. Doctrines are indispensable, but their value is always determined by their usefulness in safeguarding and conserving Christian life and practice.

The Minister's Mornings

Just now, Dr. Jowett is the most talked of minister in America if not in the world. His welcome to New York has had in it the spirit and nature of a national event. We are all proud to have this great and good man come to preach the everlasting gospel in the nation's metropolis. We like much to read in detail his welcome and what he said on that occasion. The slightest account of his doing interests a multitude mightily.

It was, therefore, with more than ordinary profit that we happened upon this item, tucked away in the midst of a description of the reception accorded him in Fifth Avenue Church.

"Dr. Jowett took the people into his confidence and asked them to let him have his mornings to himself."

This is as refreshing as it is amazing.

Think of the many sermons Dr. Jowett must already possess after fifteen years' ministry in one place. Maybe as many as fifteen hundred. Or if this estimate is too high, say a thousand. And good sermons at that. Strong sermons every one. Why, the average minister would feel himself a multi-millionaire, sermonically, and straightway would plunge into the galling grind and ravaging round of promiscuous calling, committee meetings, pink teas, dinners and all sorts of pastoral dissipation. But here comes a man with long experience as preacher and pastor who at the beginning of his new work, unabashed and with perfect candor, claims the mornings for himself.

"There is a reason," so reads a phrase in the copy of a much advertised article. Dr. Jowett is a great preacher. "There is a reason." Perhaps, yes surely, here, just here, is *the* reason.

This mighty man takes time to think, to weigh, to reflect, to study. His messages, like the mercies of God are fresh every morning—at least every Sunday morning.

The minister, every minister, should have his mornings.

Help him to have them, brother, elder, deacon, official or whoever and whatever you are, help your minister to have his mornings to himself.

Your minister may never become a great preacher but he will become a better preacher, however good a one he may be now, if you will help him to have his mornings to himself. E. DeW. J.

—Speaking of the statement given out by the Foreign Society and the Woman's Board to the effect that no change in the practice of our missionaries in the reception of members has been made or will be made without the approval of the executive committees and the brotherhood, the Christian Evangelist says: "Such approval can only come from a change of our interpretation of New Testament teaching." Many readers of The Christian Evangelist would like to know just what passages of the New Testament as at present interpreted stand in the way of a church of Christ giving full and complete fellowship to any member of the Church of Christ who applies with proper credentials.

The Visitor

A visit to Columbia University in the city of New York, and its allied institution, Union Theological Seminary, is always full of interest, particularly to one who is concerned with the problem of higher education among the Disciples of Christ. The group of men and women we have had at these institutions has never been large, yet some very choice teachers and preachers have passed through the courses of these admirable foundations.

Columbia University has taken immense strides during the past few years. Its later buildings are admirable examples of university architecture. Its library is a beautiful structure, and the chapel in which the religious exercises of the student body are held is one of the most artistic and satisfying pieces of architecture in the possession of any university in America.

* * *

It was a great pleasure to meet a company of a dozen or more men and women who form the Disciples' Club of Columbia and Union.. They were present at the Chapel service on Tuesday noon, and on the following day met for a conference of an hour in one of the rooms of the Student's Christian Association Building. Their deep and intelligent interest in the progress of activity and thought among the Disciples was an inspiration. The brotherhood will not be without leaders in its instructional and preaching positions as long as there continue to be groups of eager and prepared Disciples at Yale, Harvard and Columbia, as well as at the University of Chicago. The purposes, ideals, and point of view of all these groups are similar. They are men and women with modern conviction and modern interests. They have the keenest interest in seeing the Disciples of Christ taken seriously in the great religious world which is so ready to receive their message when once they are prepared to deliver it with sincerity and conviction.

* * *

The beautiful Quadrangle of the Union Theological Seminary is a recent contribution to the architecture of New York City and the world of scholarship. It more closely resembles the English type of building than any other American institution. It is built completely around a spacious court, and the four sides are devoted respectively to class rooms, chapel, library and student dormitories, and the residences of members of the faculty. A more complete and charming arrangement of these various accommodations could hardly be imagined. The structure is built in the Tudor style of architecture, and in its completeness of equipment seems to challenge criticism. The service rendered by the Union Theological Seminary to the cause of American religious scholarship has been notable, and never has it been prepared to do a more admirable piece of work than at the present time under the leadership of President Francis Brown and the choice men on the faculty.

It is perhaps inevitable that the University of Chicago should attract a larger number of Disciples than any other institution. Its location is closer to the heart of our brotherhood, and its equipment renders it capable of affording at least equal opportunities and advantages for graduate divinity study with those offered by any foundation in either America or Europe. In addition, the organization of the Disciples' Divinity House gives opportunities for instruction of university grade in themes related to the history, literature and purposes of the Disciples, such as cannot be organized elsewhere. Beyond this the opportunities for preaching in the churches and missions in and near the city of Chicago provide means of support for many of those at work in the institution. These facts combine to give the group of graduate students representing the Disciples a certain advantage enjoyed by our men nowhere else. Yet it is always a satisfaction, and chiefly to those interested in the Disciples' Divinity House, to know that at other institutions of learning we have groups of men and women preparing themselves for similar work, and thus taking advantage of a variety of instructional opportunities such as no one institution can provide.

* * *

On Tuesday evening, April 25, occurred the annual banquet of the Disciples Missionary Union of New York City. It was held at the Hotel St. Denis, and about 250 Disciples sat down. All of our churches in and near the metropolis were represented, especially the First Church on Eighty-first Street, of which Mr. Fisher is the pastor, and the one on One Hundred and Eighteenth Street of which Dr. Craig is the minister. It was a pleasure to meet again so many of the New York Disciples, and to know that our co-operative work in that city is progressing so satisfactorily.

The theme of the evening was Christian Union, and it was particularly fortunate that several members of the Disciples' Commission on Christian Unity were present, including President Peter Ainslie of Baltimore, Secretary F. W. Burnham of Springfield, Ill., and Dr. Garrison of St. Louis. The guest of honor was Dr. Manning, rector of Trinity Parish, New York, one of the largest and most important parishes in the Protestant Episcopal Church. Dr. Manning is the chairman of the Episcopal Commission on Christian Union, and represents in full measure that earnest sentiment in favor of church unification which has been prominently featured in the utterances of the Episcopal Church for a generation. It is hardly overstepping the mark to say that sincere and urgent as have been the testimonies of the Disciples regarding this great theme, the Episcopal Church has been even more assiduous in its efforts to emphasize the need of oneness in the church.

* * *

Dr. Craig acted as toastmaster in his usual happy manner. He spoke of the Episcopal Church as the representative of the best traditions of our English-speaking race. It was the old home back to which the younger children, far-wandering in western and less cultured regions, delighted to come and find such welcome as the older church was offering to others in these days. Dr. Manning delivered a telling and comprehensive address upon the theme. He pointed out the fact that unity was not to be won by compromises of principles, but rather by such frank exchange of views as would lead to mutual understanding. He then outlined somewhat the reasons for the organization of the Episcopal Commission on Christian Union, and rejoiced that the other denominations, notably the Disciples and Congregationalists, were responding to the call in a similar spirit.

Peter Ainslie spoke of the apostolic church and its ideals, and outlined the familiar yet ever significant interpretation of Christian unity to which the Disciples have given their sanction for the century of their history. With rare tact and precision he made clear the problem as it presents itself to our own brotherhood, and prophesied that in the conferences that were yet to be held, and especially in the world's conference that is now planning, there would be closer approaches to the unity for which the Disciples had insistently pleaded.

Dr. Willett, of Chicago, Dr. Garrison and Mr. Burnham also took part in the program, and the meeting closed with the feeling on the part of all that it had been a splendid demonstration of the spirit of unity, and that the good feeling manifested was a fair augury of things to come.

* * *

One feature which was pointed out by the speakers must not be lost to sight. The cultivation of the spirit of fraternity by all such gatherings is admirable. Yet it must not be forgotten that so long as any denomination holds a fixed and unalterable opinion regarding any element of the Christian confession not shared by its sister churches, to that extent it presents a problem of exceptional difficulty in dealing with the perplexing theme of Christian unity.

Perhaps this fact was never better illustrated than in the New York banquet. Dr. Manning represents a church which is definitely and sincerely committed to the platform of Christian unity, yet it holds as consistently to the principle of authority in connection with church orders, and insists that the united church must accept its doctrine of the apostolic succession. This view is shared by none of of the free churches, and appears to be an insuperable obstacle in the pathway of unity. To be sure, the Episcopal Church amiably and persuasively says: "You all believe that there are varieties of ministry in the church. You all hold to the sanction of ministers as leaders in the churches of Christ. Why not concede then our view, which we derive conscientiously and authoritatively from the Holy Scriptures, that the ministry gains its validity in direct succession from the apostles? Our consciences will not allow us to waive this important feature of historic Christianity." The response of the other churches, including the Disciples, is that they do not so read the Scriptures, nor have they been willing, up to the present time, to concede, even in the interest of Christian unity, the point urged by the Episcopalians in behalf of church orders.

On the other hand, there are many among the Disciples who hold an apparently rigid and unalterable conviction regarding immersion. They share with all the Christian bodies, including the Episcopalians, the belief that baptism is a valid and essential practice of the church in the admission of members. On this point there is no question raised in any of the evangelical churches. But these Dis-

ciples add to this particular conviction of their own, which they share with their Baptist brethren, regarding the form and meaning of baptism—a conviction which has dominated the practice of the whole Disciples' body during its entire history. They say to their Christian brethren of the various sects, "You are prepared to concede that the primitive baptism was immersion, but you do not hold with us that the question is a vital one at the present time. Will you not, however, for the sake of Christian unity, waive your conviction as to the subordinate nature of the particular act which constitutes baptism, and submit to immersion?" The response of the other churches thus far has been that they are unwilling to make the form of baptism a test of fellowship among Christians, and that to do so would involve a conscientious conviction as important as that which Baptists and many Disciples hold on the opposite side of the question.

It is thus seen that the principle of authority either of church orders, creeds, organizations or ordinances still vitally affects the problem of unity. If the Episcopalians can propose a method short of insistence upon their particular dogma, they will be able to absolve themselves from the appearance of inconsistency in connection with the advocacy of Christian union. If the Disciples can see their way clear to a solution of the problem of Baptism which shall satisfy their consciences, and at the same time not present an insuperable barrier to the very union for which they have pleaded, a great and desirable object will have been gained. The value of such conferences as that held in New York city lies in the fact that it compels groups of people like the Episcopalians and Disciples, both of whom still retain some remnants of the old legalism of authority, to face the problem frankly and in a brotherly spirit, and to make such progress as is possible toward a solution.

The Child Welfare Exhibit in Chicago

Exposition Throbbing With Human Interest and Attracting Thousands

BY JAMES S. KIRTLEY.

THE CHILDREN of Chicago and the surrounding communities, with their parents, friends, teachers and rulers, are having a lively time these two passing weeks, ending May 25. The Child Welfare Exhibit is open. There will be a week more of it after these lines reach the homes of their readers. None of the people involved will ever be the same afterward, for the exhibit is doing three things that will change the days for all who have gotten into it. It is revealing the children under the influence of the environment in which they live and of the agencies used for their betterment. That is one thing, and it is being done in a complete and vivid way. Then the exhibit sets forth the defects of such environment and agencies, as they are shown in in the results and in a scientific study of child problems. Finally, it tries to point out the most helpful things by means of models, demonstrations, conferences, directed by leaders and lectures given by experts.

The Grown Folks Behind the Little Folks.

Either one of these tasks is a big one, but it is made easier for Chicago by the fact that New York gave a similar exposition in

Training Baseball and Track Athletes of the Future.

January and February. It required 300 experts three years to prepare the New York exhibit. That saved Chicago about three years, for it fell heir to the material, methods and some of the workers of the eastern city. It also saved a great deal of money. But Chicago is rich in the possession of some most public-pirited people, who, in this case, are mostly women, at the head of them being Mrs. Cyrus H. McCormick, Jr. Mrs. McCormick agreed to pay the expense of bringing on the New York material, and, when it amounted to $50,000 instead of $30,000 as at first estimated, she cheerfully stood by her promise.

With her are associated some of the foremost women of the city, women like Mrs. Henrotin, Mrs. Emmons Blaine, Miss Jane Addams, Miss Mary McDowell, Miss S. P. Breckinridge, Mrs. Harold McCormick, Mrs. Ella Flagg Young and a good many more. Leading men, too, are coöperating.

The method of making the exhibit is not noticeably complex and it is extremely vivid. It is founded upon photography and charts and legends and models and demonstrations. All one needs is to go right into the huge building and fall into the hands of one of the "explainers," who will impart wisdom with celerity and complete illumination. Let the visitor just turn to the left, on entering, and follow around and he gets into the great departments, as follows: Clubs, Homes, Schools, Libraries and Museums, Work and Wages, Recreation, Streets, Health and Laws, and Welfare Organizations. One can go any afternoon between two and four, and any evening, including Sunday. It will cost nothing, unless one happens to go on Tuesday or Friday, and then it will require 25 cents, which will be well spent.

Checking Babies and Seeing Things.

If one takes a baby, "check" him and trained nurses will take far bettter care of him than the parents could possibly do, while the father and mother see the sights and attend the conferences and lectures. All that one sees will fall into one of the general classes already noted. There is twice as much floor space as there was at the New York exhibit, and the day can be spent and one can come back the next day to finish his study, though a hasty glance through the whole building will give a good working idea. Then spots of special interest may be visited again.

About the first thing the visitor sees, going to the left, is the boys' exhibit. All that the clubs and other organizations are doing for boys, as such, is set forth in large placards and excellent pictures, and some living pictures in the form of boys playing in spots devoted to them. All the work done for boys by the Y. M. C. A. and the Scouts and Big Brothers and other church and philanthropic agencies is placed before the eye, emphatically and convincingly. The work for girls is exhibited in the same way. Both boys and girls will do some clever and characteristic work.

The home exhibit will be most attractive, and yet almost all the exhibits are home exhibits. In the specific home department there are object lessons in cleanliness. The most suitable kind of clothing for the different conditions of life and a classification of food are shown, so that the most ignorant may learn to choose from the groups of meats, fruits and vegetables those which are good for bone, for muscle, and so on. A model living-room gives a valuable suggestion, and a model kitchen ought to prove one of the most useful object lessons of the whole show.

In the department of civics a vast amount of well-digested data is given about work and wages, laws and their enforcement by juvenile courts, recreation in parks, playgrounds, bathing beaches, theaters and streets. Thirty-two thousand children attend the theaters each day in Chicago, mostly picture shows, which are declared to be well censored. The libraries, art galleries and museums tell their stories in artistic fashion.

The Public Schools.

It is somewhat difficult to say which exhibits are most complete, which most incomplete, or which deals with the most important interests of children. One cannot but be gratified with the careful exhibit of the city schools and especially with what they are doing. Mrs. Young, the superintendent, gave her personal attention to this particular showing. There are three features of the school work that are apt to surprise the uninformed—those that concern health, vocational and philanthropic work. There are two schools for the crippled with nurses in charge. Each school has its physician, and children whose parents are unable to secure for them the best service may have it without expense. Over 30,000 school children in Chicago have defective eyes. The school children are organized into little aid societies to help the needy children and their homes.

The city health department has an elaborate exhibit. A state-

ment in big type tells the disease conditions and dangers of the city, the wrongs of childhood in the home, the tests of milk and other foods. It gives special demonstrations to mothers in ventilation and hygiene. A dental clinic is held. Information is given about mouth and throat diseases. Hospitals have provided model rooms, such as diet kitchens and sleeping rooms.

All the forms of philanthropy carried on in the city by churches, Sunday-schools, and all other agencies are pictured to the eye vividly and informingly. The exhibit of the Sunday-schools is creditable as a setting forth of what is being done, though the amount of work done is not as gratifying as one would like to see.

This is only a cursory view of the leading characteristics in this great exhibit. Something must be said about its dramatic, conference and lecture features. Each day, children from the schools, the philanthropic and social agencies and the churches give exhibitions in singing, instrumental music, folk-dancing, playing, athletics, and several kinds of class drills. Hospitals are doing actual clinical work, in addition to taking care of those who become sick or crippled while in attendance. At the moment of opening, a child was hurt, and furnished the first activity of the evening to the health department.

Lights as Well as Shadows of Child Life.

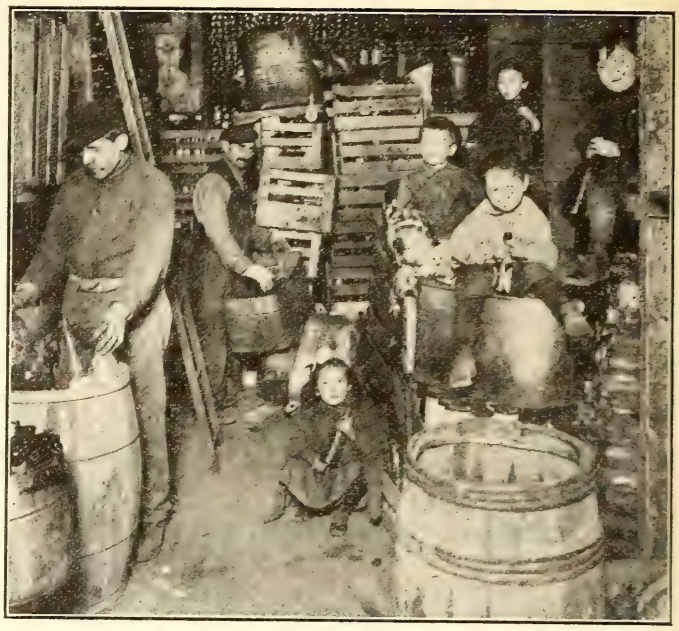
Let no one imagine that the exhibit is emphasizing only the sad and seamy side of child life in the city—though some of the exhibits are depressing enough—or that there is too great complacency over what has been done. One boy, at the Jones school, works ten hours a day while carrying on his studies. In the fifth grade of that same school, twenty-six out of the thirty-eight pupils work for the support of their homes. The dark side is depressing, but the bright side is encouraging. The percentage of truancy is growing smaller and, with vocational and social training, improvement is already noticeable.

The conferences and lectures are covering, in a systematic way, all the vital questions concerning childhood. Foremost students, workers and speakers of Chicago and the whole country are heard every day, in the assembly room. Among these are Booker Washington, Jane Addams, Bishop Anderson, Dr. F. W. Gunsaulus, Dean Shailer Mathews and Dr. J. Timothy Stone.

This is the second exhibit, but it is not likely to be the last: It is aimed in the right direction. It is needed. The material, now accumulated, ought not to go to the scrap heap. It will not. In New York there was an attendance of 250,000 people, while in Chicago it will more than double that number. People are coming from all the surrounding cities. There is an irresistible charm in such an exposition, also contagion.

The exhibit is the objectification of a group consciousness that has grown up. Singular about that group consciousness power of ours! Years ago we became acutely and painfully conscious of the "young men" group, and the Y. M. C. A. was born. Then there came a consciousness of the women group, and women's activities became as varied and beautiful as spring flowers. Then we became aware of the young people, as such, and their societies arose. Next came young women, with the Y. W. C. A. as one result. Next we felt the presence of the boy, and we got to doing all sorts of things for boys. After that we found we had men on hand and forthwith started the Men and Missions and the Men and Religion movement. But before that we became conscious of the mother group and that led almost to a religious cult. Now we have the child group consciousness revived, and here is one of the fruits of it: The children are coming to the front by getting behind some important activities.

A Mother's Lesson in Cooking in Order to Save the Baby.



Where City Children Are Prepared for the Cemetery.

But there are still three neglected groups—the girl group, the father group, the grandpa and grandma group. Next!

Chicago.

Doctoring to Sick Minds

"A fine, healthy boy, fourteen years old, was brought by a grade teacher in March, 1896, to Dr. Lightner Witmer at the University of Pennsylvania for advice concerning his chronic bad spelling. The teacher assumed that psychology should be able to find the cause of the failing and advise ways for removing it. From that time the psychological clinic has continued its work.

"The boy was three years behind his proper school grade because of his excessively poor reading and spelling," writes Mr. Arthur Holmes, of the University of Pennsylvania, in The Survey, "though, in other respects he was normal. He read 'was' as 'saw,' 'weather,' as 'water.' His uncertainty of single letters led Doctor Witmer to look for some defect of vision. The suspicion was confirmed by holding several fingers before the boy's face. At a little distance he was unable to distinguish the number with certainty. He then said that words frequently doubled under his pen. An oculist found that though each eye alone saw normally, the power to fix the two upon a single point was lacking. Glasses were fitted and special teaching given for a few months. From this time on he did not fail of promotion once.

"The psychological clinic is best described by comparison with the medical clinic. Both are to help the patient as speedily as is consistent with the best results in permanent health. Both must face conditions and not theories. Their diagnosis, therefore, must be as concise and precise as practical demands and actual conditions permit. Decisive action is often of the first importance. In the medical clinic, mental health may be imperiled because of an already too long delay to take proper measures. Delicate and extensive laboratory tests are out of the question except in special cases."

In these days of intense activity, when the prizes in sight are more numerous and more attractive than ever before, when everything that awakens ambition and incites endeavor is at its brightest, when the fever of the age finds expression in its amusements and recreations and nothing is worth while that is not exciting, unless there is a deliberate consecration of thought, time, and leisure to the maintenance and reinforcement of the religious, it will surely decay and perish. Religion does not consist entirely in doing something. Sometimes we must stand still in reverent attention to see God work. It is they that wait on the Lord that renew their strength, that run and are not weary. Repose, quiet, seclusion are essential to spiritual vigor. Undisturbed Sundays were never more needed than now when we seem about wholly to lose them. Even the worship of God in the sanctuary is often so full of bustle, parade, and performance that its sweet ministeries are lost. Have we not forgotten that God once said, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength?"—*Northwestern Christian Advocate.*

God or Mammon

The Story of a Young Minister Who Was Led Into the City and Tempted

BY EDGAR DEWITT JONES.

This charming story by Mr. Jones is more than entertaining; it searches out one of the most vital problems of conscience which the preacher of today confronts. The story began in last week's issue and is concluded in this its second installment. Any reader who may have passed it by last week should go back and read the story from the beginning. The editors will be pleased to receive the opinions of both laymen and ministers on the course chosen by Rev. Baxter Wakefield. Did he do right? Is the plot paralleled in real life? What obligations inhere in the pastoral relation which could justly inhibit Wakefield from accepting the call to "Calvary"?—The Editors.

Escorted by Congressman Alanson Waller, the pastor-elect made his appearance before the official board, and that body of alert and prosperous-looking business men greeted him enthusiastically. Baxter made a short speech, thanking them for the honor and stating he would give them his decision in a few days.

Back then to the Waller home, and now here he was lying in bed resting his weary body. Baxter went over the events of the day at least half a dozen times. Just when he fell asleep he never knew, for, as he had thought the events of the day over on coming to bed, he now fell to dreaming them. Only he dreamed them a bit differently. Again he seemed to be in "Calvary's" pulpit. The sea of faces was upturned to him. He was preaching with wonderful effect. Suddenly from the midst of the audience, a man stood up, gesticulated wildly, and spoke out. He seemed to be challenging a statement the preacher had just made. Baxter could feel the blood leave his face and his legs trembled violently. "What could it mean? Who is the man?" Surely, he had seen that face before. Baxter leaned out over the desk and gazed intently at the man. Ah, yes, he knew him. "Why, it is Rossman, Professor Rossman. What could —" but just then Baxter awoke to find it broad daylight. Someone was knocking on his door. It was his host and he was saying:

"Wake up! Breakfast is nearly ready, Brother Wakefield."

An hour later, bag in hand, the parting guest said good bye to the ladies of the house who had so hospitably entertained him, and the automobile, this time with its owner as driver, started cityward.

As they sped swiftly along the streets Mr. Waller apologized to Baxter for his inability to show him still further attention.

"I had fully expected," he explained, "to show you through our South Main Street plant, but a called meeting this morning of the directors of a bank in which I have interests makes it quite impossible. However," he added, smiling on his companion, "I think I shall have other opportunities to show you through our plant. At any rate I hope so."

"I shall be glad to see it," answered Baxter with undisguised pleasure glowing in his face. Never had he been so drawn to any other man (except Rossman) as he was to this captain of industry. His charm was irresistible. He was magnetic. Baxter had asked to be left at the Gibson House and in what seemed to him an incredibly short time Mr. Waller brought their car to a stop in front of that hotel.

"Here we are," he announced briskly, as he sprang out and assisted Baxter with his bag. "And now I must say good bye. I am glad you visited us. Our people were pleased with you. We want you for our pastor."

"I shall let you know my decision shortly," replied Baxter, "and I think I may promise that it will be favorable."

Mr. Waller shook heartily the young minister's hand, stepped quickly into his car and in another moment was speeding round a nearby corner.

Baxter left his bag in the check room at the Gibson, after which he wired Mattie the action of Calvary's official board. Then with buoyant spirits he set out for Clayton's office in the Mercantile building.

At a quarter past twelve the Rev. Baxter Wakefield and Jefferson Clayton, attorney-at-law, were seated in the dining room of the Unity Club with a very excellent dinner before them. Old times at McMullen afforded them a lively topic for conversation and they recalled many an escapade over which they laughed heartily. They discussed also the growth of their fraternity, speculated on the whereabouts of certain "frat" brothers and were well into their dessert before they got down to the present and more personal matters. It was Clayton who changed the subject: "Well, old man," he said, "I suppose, of course, you are coming here. I should think a fellow would feel pretty good after receiving such a call as you got yesterday, eh, 'Bax'?"

"Well, it is quite an honor and I appreciate it very much," the other assented, with becoming modesty.

"Of course, you are going to accept it?"

"Yes, that is,—I think I shall; still, I don't really know. And that reminds me, Jeff, I want to ask you a question or two about Alanson Waller. Are you acquainted with him?"

"Not personally, but I know of him. Everybody does in this burg who reads the papers. He's in Congress and one of the city's big men. Fine entertainer, isn't he?"

"I should say he is, Jeff. I suppose Congressman Waller is very much beloved by the people generally?"

"Oh, he's regarded as a public benefactor. Gives away several thousand a year for sweet charity's sake."

"But, Jeff, what I want especially to know is this: how does he rank as an employer? Is he liberal with his men? And what do you know of his record in Congress? I am in earnest, Jeff, I want to learn all I can about him. Personally, I never was so drawn to a man in all my life as I have been to Mr. Waller. What do you know of his business principles?"

"Oh, he pays his debts," laughed Jeff.

"Jeff, I'm not in for fun now. A great deal may depend on the answers to the questions I am putting to you. Does Mr. Waller rank up as one of the best business men of Cincinnati? I mean is he just and generous in dealing with his men? Are his business principles sound ethically?"

"About as sound as any in his class, I guess; but, since you have put it to me straight, 'Bax,' I'll answer you the same way, and I'll tell you all I know, too. Mr. Waller doesn't stand in very good favor with labor. For one thing his plant is not equipped with safety appliances as required by law. I positively know this through a client I had about a year ago who worked for the Waller Co. and had his hand badly cut by a circular saw that was without a safety shield. He left them and went to a competitor of theirs out back on the hills somewhere. Poor fellow! he never will be able to use that hand any more. Then, of course, Waller is a monopolist of a certain kind. In Congress he votes with the "interests" always, I guess. It hasn't been six months since he, along with seven other distinguished citizens, was indicted by the grand jury for violating the Employer's Liability law; but then, don't worry, he'll never go to jail."

Baxter's face wore an expression of actual pain. "Really, Jeff, is it so bad as all this?"

"Not so bad after all. It is the way of most men nowadays I guess."

"But it isn't right; you know how Rossman used to point out this great 'cancer' as he termed it, eating at the vitals of our social body."

"Rossman? Oh, you mean the 'Prof' in sociology? Well, he is a *crank*. Pardon me, 'Bax', I forgot your liking for him; perhaps I'd better say an enthusiast. He certainly *was* that."

"He is that now," broke in Baxter, "so far as his views on an issue of this kind are concerned; I can only think of him as 'the same yesterday, today and forever.'"

"Rossman!" repeated Clayton thoughtfully, his eyes gazing off into space for a second or two. "Rossman! 'Bax,' I saw an item about that 'Prof' just the other day; why, I believe it was in yesterday's Enquirer, though I'm not certain. He is going to leave McMullen's or has left, I forget which."

"Is that so?" enquired Baxter, the expression on his face one of surprise and interest. "Strange I didn't hear of it. You see I correspond occasionally with Rossman," he explained. "Jeff' do you recall where he is going? What college or university?"

"No I can't, sorry to say. The truth is I wasn't very much interested in the item and just skipped through it. I guess I'd never thought of it again if you nadn't mentioned the fellow's name," Clayton confessed. "But coming back now to the matter we were discussing, old man, you aren't going to turn this proposition down simply because of the information you've got from me? Your man Waller, I repeat it, is a public benefactor. He does lots of good and I think he must be a model of personal habits from all I hear. 'Bax', you have to take people as you find them and then seek to make them better. Feeling as you do, it strikes me you ought to take the pastorate of 'Calvary,' if for no other reason, just to convert the Honorable Alanson Waller to your way of thinking."

Wakefield shook his head. "No," he exclaimed, "that wouldn't be practical in this case at all. I wish it were."

"As far as the indictment I spoke of is concerned, I think it was made largely on a technicality. He may have to pay a fine, but it will stop at that," reassured Clayton. Wakefield's face was actually haggard as he turned it squarely to that of his friend and began to speak very slowly as if every word hurt him.

"Jeff, I'm glad I got to see you and I thank you for what you've told me. They are the very things I had need to know. To discover them now is to disappoint me, but nothing as compared with what would have followed by finding them out later. Yes, I admire Rossman. I admire him yet and his teaching on this very particular thing we

were discussing has become a part of my very being. He awakened my conscience and it has never slumbered since, on this matter at least, thank God! Now, I tell you, Jeff,—and I mean it every word—I wouldn't accept the pastorate of 'Calvary' Church as long as Congressman Waller is the leading light in it for $10,000 a year—no, not for any inducement that could be offered."

Clayton looked at him in unveiled astonishment. To let pass such an opportunity for such a reason appeared to him little short of ridiculous, and he admonished bluntly but not unkindly: "Bax', don't be a fool. Who knows, maybe you'll never have such an opportunity again. Certainly not for several years to come."

Baxter glanced at his watch, observing as he did so,—"I have only three quarters of an hour to catch my train, and I have a little shopping to do in the meantime."

They parted at the corner of Fifth and Vine Sts., and Clayton, as he turned away, called back: "Old man, if you turn this down, I'll never forgive you."

Baxter went directly to the Gibson House writing room where he sat down at a table and wrote this note:

"Cincinnati, May 8, 1907.

Dear Mr. Waller:—Permit me to thank you again for your generous hospitality and many kindnesses. This has been a visit I shall never forget. Everybody was so good to me and I fell quite in love with 'Old Calvary.' But I must write you now, what I feel you are not quite prepared to receive, at any rate, not so soon. I feel myself unable, under any consideration, to accept the call so cordially and unanimously extended me yesterday. Please consider this decision as final.

My kindest regards to your wife and daughters.

Most fraternally yours,
Baxter Wakefield.

Hon. Alanson Waller."

Addressing the envelope to Mr. Waller at his place of business, he sealed and stamped it and was on the point of dropping it in a letter box when he suddenly checked himself, put the letter in his pocket and sat down again.

"After all," he mused, "maybe I'm hasty in writing this today. Not that I'll change my mind, but it would be more courteous if I waited a few days before informing Mr. Waller that I'm not coming. Besides it's only fair to Mattie to talk it over with her first."

The time was short and having decided not to mail the letter now Baxter made haste to get his baggage from the check-room. Then he visited one of the large stores where he made some purchases for Mattie that for the time, quite got his mind off the painful topics of the afternoon. At 2:15 he was on his way to the station, carrying his head high and feeling quite strong and self-reliant.

At the entrance to the depot he passed a news stand and instantly there flashed through his mind Jeff's reference to the item about Rossman. He stopped and asked the news dealer if he had a copy of Sunday s "Enquirer" left. The dealer after a short search beneath the counter found a copy which Baxter bought and tucking it under his arm he purchased his ticket and boarded the train.

Seated in the parlor car and homeward bound, Baxter lost no time in hunting for the news item that Jeff had spoken about. Nor was he long in finding it. On the second page and in the third column a familiar name at the top of a paragraph caught his eyes and held them. Very deliberately he read the paragraph through.

"MCMULLEN TO LOSE PROF. ROSSMAN.
Noted Teacher to Leave Seminary, Where he Was Considered a Fixture.
Goes to Stafford University.

Louisville, Ky., May 7. The resignation of Dr. Harmon Rossman, for ten years Professor of Sociology in McMullen's Theological Seminary, of Chicago, was made public today. Dr. Rossman offered his resignation several weeks ago to the trustees of the seminary and it was accepted but not announced at that time. Dr. Rossman resigned to accept the head of the Sociological department at Stafford University, this city, where he will receive an increase of $3,000 per annum in salary, besides a year's leave of absence to be spent abroad for the purpose of research and study. The securing of Dr. Rossman by Stafford University is said to be the first of several such steps to be taken in the near future that will result in bringing to this institution a faculty of distinguished and brilliant scholars.

"John B. Stafford, the multi-millionaire Tobacco Trust magnate, who endowed the institution which bears his name, with a million dollars, is expected soon to supplement his original gift with another million."

Baxter laid the paper on his knees. A colored porter was just passing through the car. The young minister reached out and touched his arm. "Wait a minute, porter," he exclaimed. "What is our next stop?"

"Lawrenceburg, Indiana, suh."

"Could you mail a letter there for me?"

"Sure, suh, there's a letter box on the station platform, suh."

Baxter handed him the letter which less than an hour before he had written under such great stress, and slipping a quarter into the big brown palm he said rather soberly: "Don't you forget it, now."

" 'Deed I won't, captain. This lettah'll sure go all right," and the negro grinned broadly as he pocketed the coin, and disappeared into the next car, carrying Congressman Alanson Waller's letter in his hand.

The newspaper slid from Baxter's knees to the floor but he did not pick it up. Instead he looked out of the open window at the passing scenes of suburban life; the well-kept lawns set off with flower beds of white, yellow and scarlet; the beautiful homes with wide porches where ladies dressed in white sat reading. Occasionally he caught a glimpse of less favored spots where the houses were small and mean, where scores of grimy children played noisily in grassless yards; then, turning his head, he saw through the windows across the aisle the broad and majestic Ohio and watched with a moment's interest a tow boat worrying a fleet of empty barges up stream. Beyond were the lofty Kentucky hills lovely in dark green foliage and on these his eyes rested until the train bore away from the river and began to bisect the fertile valley of the Miami.

As the green hills and the river faded from his view, Baxter suddenly lost interest in the landscape. He took from an inner coat pocket a thin leather book larger than the ordinary cardcase and from this he brought to light a photograph which he placed face downward on his right knee. Carefully replacing the leather book in his coat he picked up the picture, and threw it quickly out of the window.

"Mattie won't have any further occasion for jealously, I guess," he said.

THE END.

The two first-class battleships authorized by the last session of congress will be about equal in strength to the battleships Texas and New York, now in process of construction, and which will be the most powerful ships in the navy. According to tentative plans, the two additional vessels, yet unnamed, will have 10 14-inch guns arranged in four turrets. Two of the turrets will contain two guns each, while the other two turrets will be armed with three guns each. The displacement of the new ships will be 27,500 tons each. These vessels will be the first in the navy to have three guns in a turret.

Monday Moods

Eugene Field in compliance with the request of an admirer once wrote for publication a catalogue of his special likings. Under the caption of "What I Like Best to Do" he wrote: "Read in bed." I confess to a fondness for the same sort of pastime. I like much to read sitting up in bed. Mind you, I say sitting up, not lying down. The latter is a very bad habit. The former is not.

Directly over my bed there is a gas burner that gives me the best of reading light, making book or magazine page beautifully clear and legible. There is a book rack close by, upon whose shelves lie volumes within easy reach as I recline, bolstered up luxuriously by a couple of pillows. Thus equipped I turn, affectionately, many a storied page.

Of late for this reading abed I have been enjoying the diaries of Samuel Pepys and John Evelyn. These volumes make exceedingly good reading for an odd hour of pleasure and profit. One can begin anywhere and leave off at any place. They are chatty, witty and decidedly entertaining. Pepys was a good deal of a gossip and the fact that he did not write his diary for publication affords excuse, perhaps, for some items that he records. He was a great church goer, though not especially religious. Then, too, he was something of a sermon taster. Here is one of his "Lord's day" entries taken at random:

"To church myself and wife where the dunce Merton of St. Martins, Westminster, did make a very good sermon, beyond my expectation."

Here follow two others:

(Lord's Day) "To church where a dull doctor, a stranger, made a dull sermon."

(Lord's day.) "To church where Mr. Mills made an unnecessary sermon upon original sin, neither understood by himself nor the people."

John Evelyn was a contemporary and friend of Samuel Pepys. Both were men of mark, and stood high in the estimate of the king and his court. But Evelyn was a much more sedate and religious character than Pepys. Evelyn's diary records the thoughts and doings of a most gracious gentleman and a humble follower of the lowly Galilean. The following extract is but one of many similar showing the man's intensely religious nature.

"Went to London on purpose to hear that excellent preacher, Dr. Jeremy Taylor, on Matt. xiv: 17 showing what were the conditions of obtaining eternal life; also concerning abatements for unavoidable infirmities, how cast on the accounts of the cross. On the 31st I made a visit to Dr. Jeremy Taylor to confer with him about some spiritual matters using him thence-forward as my ghostly father. I beseech God Almighty to make me ever mindful of, and thankful for his heavenly assistance."

I recommend these two diaries (I have them each in two volumnes, Everyman's edition) to all who enjoy literature of this kind as supreme examples of the diarist's art. The entertainingness of these books is the lesser feature, for as one reads their bright pages he gets a far insight into the English court life of the middle seventeenth century that is as valuable as it is fascinating.

My closing paragraph is the last entry in the first volume of Evelyn—a thanksgiving for deliverance from the awful plague that stalked through London's street in 1665. "Now blessed be God for his extraordinary mercies and preservation of me this year, when thousands and ten thousands perished and were swept away on each side of me, there dying in our parish this year 406 of the pestilence."

I may have something further to say of these diaries at another time.

E. DeW. J.

The Fraternal Spirit of Thomas Campbell

Disclosed in Newly Discovered Records in Ireland

BY ERRETT GATES.

The series of articles by Dr. Gates, dealing with the early days of the Campbells, father and son, in Ireland and Scotland, has been one of the most interesting and valuable features of The Christian Century during the past year. The author, a professor in the Disciples Divinity House of the University of Chicago and also a member of the faculty of the Divinity School, has been spending the year in Scotland and Germany, studying especially the history of the Reformation in those two countries. He will be returning home in two weeks and will be welcomed by an especially arranged Disciples' Ministers' Meeting on Monday, June 4, at the Hyde Park Church, close to the University. At 10:30 a. m. Dr. Gates will speak. Luncheon will be served in the University Commons, and a session will be held at 2 o'clock with other speakers. Ministers round and about Chicago are invited to spend the day in company with Chicago pastors, and such church people as choose to come will be cordially welcome.—THE EDITORS.

One of the most important discoveries which it was my good fortune to make concerning Thomas Campbell, while I was in Ireland, was as to his participation in the organization and work of the "Evangelical Society of Ulster." It came through my correspondence with the Rev. W. T. Latimer, of Eglish, Ireland, who has written a history of the Presbyterian Church of Ireland, and, as I have reported before, was of inestimable service to me in my quest for literature.

He referred me to a sermon on "The Great Necessity of Itinerant Preaching" "delivered in the new meeting-house in Armagh, at the formation of the Evangelical Society of Ulster, on Wednesday, 10th of October, 1798," by George Hamilton, printed "with a short introductory memorial respecting the establishment and first attempt of that society." Not the sermon, but the "Introductory Memorial," contains the material that gave me a thrill of joy when I read it over.

Events Leading to the Sermon.

The events which led up to the occasion on which this sermon was preached were as follows: "A few ministers and lay-brethren (of various denominations) being assembled at Armagh, on a sacramental occasion," this question was made the subject of a sermon by George Hamilton: "Is there anything practicable by us, in order to our more extensive usefulness, in spreading the glorious Gospel?" "After prayer, and much serious conversation on the subject, it was judged proper to call a meeting, to be held in Armagh, on the 10th of October, next; and that in the meantime, a circular letter be prepared, in order to be addressed to evangelical ministers, and private Christians of every denomination, requesting their attendance." This preliminary meeting was held Aug. 20, 1798, and the circular letter sent out to "Christians of every denomination," follows and bears the same date.

Stimulus of Movement.

The stimulus to this movement came, as the letter acknowledges, from England and Scotland. Whitfield and the Wesleys, a little earlier in England, and Rowland Hill, their successor in the work of widespread popular evangelism, and the Haldanes in Scotland, had set the example. The letter begins: "Sir: Your attendance is requested at a meeting to be held in Armagh, on Wednesday the 10th of October next, at eleven o'clock in the forenoon; to take into consideration the low state of Religion in this country, and to assist by your presence and counsel in forming a society for the purpose of having the Gospel preached in those Towns and Villages which are destitute of it." "These important objects have occupied the attention of the Lovers of Christ—in America—in England—in Scotland—and other parts of Europe."

Thomas Campbell at the time this letter was sent out lived at Hamilton's Bawn, and

Professor Errett Gates.

was pastor of the Seceder church at Ahorey, about ten miles from Armagh. He received one of these letters. "At length the day appointed arrived; and although there happened a great fall of rain, still a considerable number of people with about thirteen ministers of four different denominations had the pleasure of assembling on the occasion. The public worship was conducted in the following manner. The Rev. George Maunsel, Rector of Dumcree, began with the reading of 1st chap. of Haggai; and then gave out the latter part of the 90th Psalm. The Revd. Thos. Campbell, pastor of the Anti-burgher Congregation of Ahorey, then prayed; after which . . . the following discourse was delivered."

A Society Formed.

The narrative goes on to say that the assembly was then dismissed by prayer, and called to order for a business meeting. Mr. Hamilton read a sketch of a plan "previously digested." "A committee of 5 persons was then appointed, who having retired to the Vestry, made some little alterations on the plan proposed, expressed their approbation, and returned it to the examination of the meeting." The "plan" or constitution of this society called for "a committee, chosen annually, consisting of five ministers and seven laymen," to transact its business. Thomas Campbell was one of the five ministerial members of this first committee, and his name appears in the list of 115 subscribers to the support of the society, as follows: "Rev. Mr. Campbell, Hamiltonsbawn. 11 shillings, 4 half-pence."

Before seeing the constitution of this society, my eagerness to read it was sharpened by a statement in a letter from the Rev. Mr. Latimer. We made an author's exchange of histories, and after reading the plan of the Christian Association of Washington he wrote me as follows:

"The more I reflect on the matter, the more I am convinced that the first foundation stone of the church of the Disciples was laid at the meeting in Armagh on Monday, Aug. 20, 1789, and the second on the 10th of October, 1798, when the 'Evangelical Society of Ulster' was formed."

Two Unity Societies Compared.

Mr. Latimer doubtless had in mind the resemblance of the "Evangelical Society of Ulster" to the "Christian Association of Washington." And, indeed, the resemblance is not superficial. The constitutions of the two societies should be read together. Here are the most relevant articles of the Ulster Society for such a comparison:

"1. This Society shall be called the Evangelical Society of Ulster.

"2. The object is, to make the Gospel known in those towns and other places where it may be judged necessary; by introducing the preaching of the Word, setting up prayer-meetings, distributing Bibles and Evangelical tracts among the poor.

"3. That a Committee shall be chosen annually, etc.

"4. A Treasurer and Secretary, etc.

"5. The Committee shall correspond with Evangelical ministers, and request them to preach in adjacent villages, as they have opportunity; and the expenses incurred by such occasional labors shall be defrayed by direction of the Committee. (Thomas Campbell was a member of this committee.)

"6. In all meetings of this Society, Love shall be the prevailing principle; and all controversies whether political or religious, carefully avoided.

"7. Every missionary to report his work.

"8. Directions as to Members' dues.

"9. The Missionary Societies, formed in Great Britain, and elsewhere, justly merit the warmest acknowledgments of this Society; and we desire heartily to coöperate with them, in their unparalleled exertions, to make the Gospel of Christ known throughout the world. (T. Campbell here subscribed to the principle of foreign mission work through societies.)

"10. As soon as the funds will admit, the Society will employ one or more Itinerant Preachers, who shall be duly qualified for the work.

"11. A general meeting of society annually, etc.

"12. It is the wish of this Society, to unite with approved Evangelical Ministers, and private Christians, respectable in their moral conduct, and of every denomination."

Unity a Realized Fact.

Those familiar with the Declaration and Address will miss from this constitution one or two ideas fundamental to the former: the appeal for union among Christians, and to the teaching and example of the New Testament. But Christian unity was a realized fact in the membership of the Ulster Society, as it was also in the Christian Association. These seem to me to be the chief points of resemblance between these societies:

1. Their membership was interdenominational.
2. Their object was the preaching of the Gospel, distribution of Christian literature among the people and the support of a pure, evangelical ministry to accomplish these ends.
3. In very general outline a resemblance in the organization of the societies.
4. The appeal to brotherly love and Christian fraternity.
5. The freedom of the societies from any ecclesiastical alliances or subordinations.

Campbell's Training School.

The significant fact in all this is, however, that Thomas Campbell took an active part in this union movement. Here began with him the exercise of that large, sweet Christian fraternity which was the direct cause of his break with the Seceder Presbyterians in America, and the indirect cause of the beginning of the Disciples of Christ as a distinct movement in American Christianity. Let it be proclaimed that, until there shall not remain the shadow of a doubt, it was breadth not narrowness, the spirit of all-inclusive fraternity, in the soul of Thomas Campbell, that gave them being. He was in Washington, Pa., what he was in Ahorey, in the Christian Association, what he was in the Evangelical Society. He intended the fellowship of all Christians, on the sole condition of the manifestation of Christian character and love alone as the "cement" of the union. Such were the conditions of fellowship in the Ulster Society, and such also in the Washington Association. The Evangelical Society of Ulster evidently did not fail of influence on Thomas Campbell; it was his training school. Here he began to touch hands with all other Christians in beneficent service, and learned to ignore denominational boundaries.

A Further Quotation.

At the risk of unduly lengthening this report, I cannot forbear a further quotation from the introduction to this pamphlet, which has all the marks of a quotation from Thomas Campbell's Declaration and Address. It will be seen how fully saturated the atmosphere of the Evangelical Society was with the circle of ideas pervading the Christian Association of Washington:

"When we view the very candid and explicit manner in which the designs of our society have been detailed in their address, published some time past, we are indeed surprised to hear that any man should consider it as inimical to the outward distinctions which prevail among us. Surely such a deduction must result from too superficial an attention to the address now mentioned. Have we not there solemnly disclaimed all intention of interfering directly or indirectly with the internal arrangements, or distinguishing peculiarities of any Christian denomination?" "What, we would ask, are the sibboleths and shibboleths of sects and parties, compared with the extensive spread of the Gospel?" "We seek not our own, but the things of Christ; and if he be exalted, let forms crumble back into their original chaos, and distinctions among Christians be obliterated and forgotten."

"But it has been asked, 'How can you associate with persons of other denominations, in a consistency with your solemn vows and engagements'? We reply: As for ourselves, we are not conscious of being under any solemn vows or engagements that should preclude us from doing the Lord's work in conjunction with his faithful and approven servants of other denominations. And we add: if there are any such anti-scriptural vows, or engagements amongst us, we refuse to recognize their obligation. Our ideas on this subject coincide with those of a truly great man, yet living, whose sentiments on this occasion, we are happy to quote, 'If a party exists in the religious world, so constituted, that its members can not consistently unite in doing good with any but those of their own communion, that party is certainly Anti-Christian; for the disciples of Christ have but one Master, and all are brethren."

Many of the foregoing phrases could be paralleled from the Declaration and Address, in idea if not in word. As far as the Disciples had an existence in the Christian Association of Washington, the assertion of Rev. Mr. Latimer that the "foundation stone of the church of Disciples was laid" "when the Evangelical Society was formed" seems borne out in these quotations.

The pamphlet which contains these materials concerning the Ulster Society and Thomas Campbell is very rare and long out of print. I know of only two copies: one in the library of Queens University, Belfast, and one in the library of Lough Fea, County Monaghan, Ireland. I obtained a type-written copy from the one in Belfast.

HER SILVER ANNIVERSARY

BY SUSAN HUBBARD MARTIN.

The day she had been married twenty-five years, she looked across at her husband. It was at dinner and the table was set with her usual care. There was a glass of late nasturtiums in the center of the table, and the cloth, though coarse, was white and spotless. At each of the two plates was a black-handled knife and fork and pewter spoon. Opposite her sat her husband, Ephraim Vaile.

"It is twenty-five years today since we were married, Ephraim," she announced, handing him his coffee.

He looked up from his plate.

His eyes under his beetling brows were a trifle more severe than usual.

"It's long enough," he answered grumblingly.

Abby Vaile's sensitive face flushed.

"Yes, twenty-five years is some time," she replied gently.

There was a silence.

Then she stirred a little in her chair.

"Seems as if," she went on more timidly still, "seems as if, on my silver anniversary, I might have a silver spoon. I haven't one piece of silver, Ephraim. If I could just have one spoon—"

She hesitated.

"Things don't taste as good out of a common one," she concluded lamely.

"A silver spoon!" cried Ephraim Vaile contemptously. "What does it matter what kind of a spoon you have so you have something to put on it. We always have enough to eat."

"I think," he added somewhat pompously, "that for twenty-five years I've done my part pretty well. Youv'e never gone hungry yet."

"Not for temporal things, perhaps," replied his wife quietly.

"Temporal things, what other kind of things are there?" he demanded. "They're all the things I know about or anybody else for that matter. You've always been one to have your head in the clouds, Abby," he went on with increased severity. "Common articles never were quite good enough for you. I'm not troubling my head over silver spoons."

He rose from his chair.

"I'll be in the south lot all afternoon," he said. "If anyone comes you'll know where to reach me."

He went out heavily.

Abby followed him.

"Aren't you going to kiss me on my anniversary, Ephraim?" she asked humbly.

He looked at her about to say something harsh but his better nature restrained him. For once, he had no retort ready. He actually kissed her.

Abby went back to the table—sat down, leaning her face on her hands. And this was her anniversary. Her silver one. And she had not received even that long, coveted silver spoon.

Well, Ephraim was just as he was. She would have to give it up. After twenty-five years it was too late to expect anything of him. But today, somehow, things looked darker than usual. Middle age was passing, soon she would be old and perhaps there would never be that silver spoon after all. She sighed heavily, then rising, she began to clear away the dinner things. As she did so, she heard wheels approaching. She looked out.

"Why, it's the postman," she cried brightening a little. "Wouldn't it be nice now if I could just get a letter on my anniversary. Perhaps some one will remember after all. If I'd had any children, they would have thought of it," she whispered, "but—"

She sighed again.

There had never been any small, rosy faces in the old farm house. Abby Vaile's arms had always been empty.

She hurried out to the gate.

"How are you, Mrs. Vaile," cried the genial man of the rural free delivery. "Nice day for October, isn't it? But then October always is a nice month."

Abby smiled.

She looked almost girlish in her gray gingham gown. Her smooth hair was brushed back into a luxuriant knot behind. There was a soft color in her cheeks.

"I think so, too," she answered.

"I was married in October," she added shyly.

"Were you now," answered the good man.

"Yes, and its twenty-five years ago today."

"You don't say so. Silver anniversary—eh? Well, you have my best wishes for twenty-five years more. There ain't everybody so pleasant and cheerful spoken as you are. I've a letter, ma'am, for you and a package. Wouldn't be surprised if it was a present."

Abby smiled.

"I would. I've nobody belonging to me but a sister and I haven't seen her in over twenty years. She lives in New York City."

"Well, here they are," and over the wagon-wheel he handed to her a letter and a long, slender package.

"Thank you, so much."

She hurried with them into the house. She opened the letter first, glancing at the signature.

"It is from Lucy," she cried wonderingly, and then she read it.

"My dear Abby," it ran:

"It is borne in upon me that your silver anniversary comes the 20th of this month, and to show you that I have neither forgotten you nor the day, I am sending you a little gift for the occasion—a silver knife

and fork and spoon. They are solid and are the very best I could get in New York City. You will find on each one your monogram, A. T. V., for Abby Temple Vaile—bless her, my dear sister. I trust you will forgive me my long periods of silence, but I have resolved lately never to let so long a space of time intervene between our letters again. We are the only two left, and we ought to keep in touch with each other better. My kindest regards to your husband and much love to yourself.

Dearest Abby, we were girls together. I do hope the years have been kind, and that you are comfortable and happy. My daughter, Alice, the only one I have, is with me at present, and she sends a silver spoon on her own account. Hers is marked with only one letter, "V," so you will readily know it. She joins with me in love to you.

Now Abby, dear sister, let us hear from you soon. Your affectionate sister,

Lucy Temple Abbott."

The tears were running unheeded down Abby Vaile's cheeks.

To think that Lucy had remembered her—and Lucy's daughter, whom she had never seen. Her hands trembled as she untied the stout fastenings on the slender box. She looked at the white tissue paper with which the box seemed filled, then she lifted out very reverently, the first article. It proved to be a delicate silver fork, beautifully engraved as Lucy had said. There was her monogram, "A. T. V." The next package revealed a knife of like pattern as beautiful as the fork. Then the last, two exquisite spoons. The very things she had been longing for.

She laid them out on the coarse cloth, and then somehow, the common, white dishes were forgotten, the limitations and deprivations of her life faded quite away—the hard work and the drudgery and all the ordinary things with which her life was hedged, all had vanished. She was smiling softly at the shining silver that lay before her. That aesthetic part of her that had been starved for twenty-five years had something now. Something to feast on every day. Dear, dear Lucy and Lucy's daughter. To think even she remembered her.

She forgot all about the unwashed dishes. For one lovely hour she entered into a new world. An hour peopled with beautiful things and lovely happenings.

All at once, she remembered. With flushed cheeks she picked up the beautiful shining silver and laid it against her cheek.

"How I love you," she whispered.

Then she smiled.

"Ephraim can have a silver spoon, too, even if he doesn't care for it. But he will, I know he will, when he sees this."

She smiled again.

"I can have the minister to dinner now," she said.

Hymns of the Early Church

Beginnings of Christian Praise in Eastern and Western Churches

BY MEADE E. DUTT.

When the ancient Greeks composed a lyric poem which was sung or recited in honor of a god, hero or famous man, they called it a "hymn." Such hymns were recited on joyful, mournful or solemn occasions.

Why do Christians sing hymns? It is the lyric expression of a devout and grateful soul. This custom is, however, much older than Christianity. The earliest literary records of the Indo-Germanic race contain a book of hymns, 1022 in number. The date of this Rig-Veda is assigned as 1500-500 B. C. Deep religious feeling has always expressed itself in some form of song. Christianity grew up under the influence of both Greek and Jewish civilization both of which peoples are noted for their poetry. It is to be expected, therefore, that both left their mark upon the hymnody of the church. As the church grew through her period of "adolescence" and came to have more time to formulate a liturgy and a ritual, it is but natural that she should adopt hymns from classic sources and it is to be expected she would create a lyric literature peculiarly her own.

The Hymnody of the Apostolic Age.

It is to be expected that the young church composed largely of Jews would adopt the Hebrew psalms so far as possible and this they evidently did. What the hymn Jesus and his disciples sang after the supper, or what the hymns Paul and Silas sang in the Philippian dungeon, we have no means of knowing. We know Paul commended the singing of psalms and hymns and spiritual songs as helpful to the development of Christian character.

As the Greeks were a music loving people and used hymns so extensively in their heathen worship, we can easily understand how Christian worship with its spiritual songs and odes would fit into their religious life. Probably some of the more spiritual lyrics of the heathen faith were rewritten and filled with the Christian spirit and sung in the Grecian churches. With the love of hymn and melody the Greek had, it is not to be supposed he would be long without them in his worship, especially after his favorite apostle had given his consent and approval.

There are in Paul's epistles several passages which are supposed to be extracts from original hymns of the apostolic age.

Eph. 5: 14.

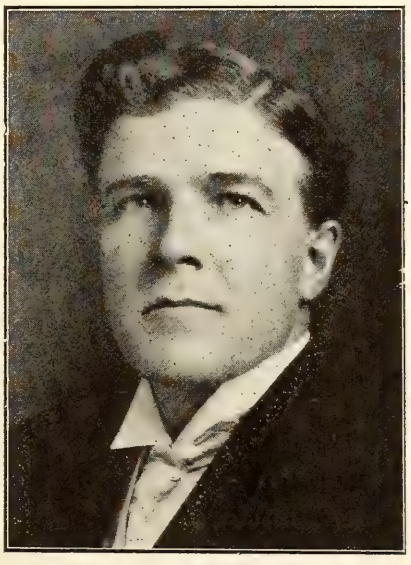
Awake thou that sleepest,
Arise from the dead
And Christ shall shine upon thee.

I Tim. 3:16.

He who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up into glory.

The thanksgiving prayer of Acts four seems to be a blending of a hymn with Psalm two.

Oh, Lord, thou didst make the heaven,
And the earth and the sea,
And all that in them is:
Who by the Holy Spirit



Rev. Meade E. Dutt.

By the mouth of our father David didst say:
"Why do the Gentiles rage
And the peoples imagine vain things?"
The kings of the earth set themselves in array
And the rulers were gathered together
Against the Lord and his annointed.

This was either recited or sung by the whole company for "they lifted up their voice to God with one accord and said," etc.

There is an ancient hymn that was sung in the early church at the lighting of the evening lamps. It has passed down through the centuries to our own time and is still used in the daily service of the Greek church. It was originally written in Greek by some unknown author and is believed to have been used in the church as early as A. D. 50. The Apostle John may have joined many times in singing it. Of it Wm. H. Parker in his "Psalmody of the Church" says: "It is undoubtedly the oldest metrical hymn extant." The translation reads:

Hail, Jesus Christ, hail gladdening light
Of the Immortal Father's glory bright!
Blessed of all saints beneath the sky
And of the heavenly company.

Now, while the sun is setting,
Now while the light grows dim
To the Father, Son and Spirit
We raise our evening hymn.

Worthy thou while time shall dure
To be hymned by voices pure,
Son of God, of life the Giver
Thee the world shall praise forever.

There is another hymn of this period written by Titus Flavius Clement. One verse of Dr. Dexter's translation reads:

Shepherd of tender youth
Guiding love and truth
Through devious way,
Christ our triumphal king,
We come thy name to sing,
And here our children bring
To shout thy praise.

As the Christian faith spread among the Gentile races it is but natural that they should adopt the lyric poetry already there or that the new church would create a lyric literature having Christianity for its inspiration. They probably did both. The national temperament of the people had much to do with the kind of hymnody they produced. The freedom and enthusiasm of the west produced hymns of that character while the hymns of the east were naturally dreamy and mystical. Neither do we expect the German to produce a type of literature like the Italian. Some will be heavy and often sluggish, others will be bright and imaginative. Some churches might use an adaptation of the Hebrew Psalms if they served the purpose, but they would be likely, very soon, to construct a hymn after their own ideas of praise. As the church spread east and west it came in contact with two types of civilization and two types of thought. The whole religious nature of the Oriental

(Continued on page 23.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXII. Micah and Social Justice

May 28. Text for Special Study, Micah 3.

QUESTIONS.

1. Why is it that so little is known of most of the Old Testament prophets?
2. Is there any reference to Micah outside the book that bears his name?
3. What would seem to have been the esteem in which he was held?
4. Was Micah a city man or a farmer?
5. How does he contrast in this regard with Isaiah?
6. Where did he live?
7. What was the character of the region in which his home lay?
8. In what problems of the time was Micah chiefly interested?
9. What was the character of the social problem in the country districts in Micah's time?
10. What sins did he denounce in the conduct of his countrymen?
11. What threatening events did Micah discover upon the political horizon?
12. In what regard did he hold the popular preachers or prophets of his time?
13. What sins did he charge against them and other leaders?
14. Did the people prefer the preaching of a man like Micah or that of the ordinary type?
15. What event did Micah foresee beyond the scope of Isaiah's messages?
16. What sequel did he believe the future Babylonian capitivity would have?
19. What difference is noticed in the tone of the last two chapters of the book?
18. What is the greatest utterance in the book of Micah and what contribution does it make to the spirit of religion?

1. THE PROPHET MICAH.

It is our misfortune as students of the prophetic activities of ancient Israel that so little is recorded regarding these great moral leaders of the nation. The books which contain their messages to the people give only the scantiest notes of a biographical nature. We are almost entirely dependent for our knowledge of the greater number of these men upon the allusions made in their sermons to current events. They were by no means concerned to record the story of their own lives. To interpret the will of God to the nation was their supreme task. They cared nothing for the reputation or the honors of literary work, nor even of popular leadership. In consequence, their lives have to be constructed as far as possible out of the scanty materials afforded by the books which bear their names, with an occasional assisting reference in the prophetic records of Samuel or Kings.

This is the case with Micah whose message to Judah forms our present study. Although he was a contemporary of Isaiah, neither prophet refers to the other, unless we suppose that the quotation found in Isaiah 2: 2-4 and in Micah 4: 1-3 is taken by one of them from the utterances of the other. More probably, however, it is quoted by both from some earlier oracle. However, there is an interesting reference to Micah in the utterances of the Prophet Jeremiah a century later. When that prophet's life was threatened in the reign of Jehoiakim, some of the elders of Israel cited the precedent of Micah, or Micaiah as he is there called, who had prophesied in the days of Hezekiah that Zion should be plowed as a field and Jerusalem should become heaps. The fact that Hezekiah did not resent these words of the prophet Micah seemed to them a sufficient reason for similar tolerance toward Jeremiah (Jer. 26: 16-19).

While Isaiah was a man of the city, as all his allusions and figures of speech proclaim, Micah belonged in the country. His home was in Moreshethgath, a village on the slopes southwest of Jerusalem. As its name implies, his village was not far from the ancient Philistine city of Gath, which by this time had become a possession of Judah. Past the town there ran several of the main roads leading to the Philistine plain and to Egypt. Micah may well have had opportunity to see the expeditions passing in the raids of the neighboring tribes upon Judah, and even the larger expeditions from Egypt and Assyria as they made their way past the place. To a considerable extent Micah shows acquaintance with the world politics of his day. He knew of the downfall of Samaria, and believed that Jerusalem was only postponing her time of destruction for a few years.

2. THE SINS OF JUDAH.

Isaiah, the statesman and prophet of Jerusalem, was deeply interested in the political movement of his time, as they bore upon the position of Judah among the nations. He was sensitive to the sins of the different classes in the capital, and held them up to condemnation. But the attitude of Micah was somewhat different. He lived not in the capital, but in a small town in the provinces. He was a man of the people, perhaps a farmer like Amos. At any rate he felt keenly the oppressions under which the men of his own class groaned. The social system of the age seemed to place an irresponsible power in the hands of the landowners and wealthier men. These heads of the nation, the owners of large tracts of land, propably lived in the larger cities. From the labor of their tenants and dependents they drew the rich incomes which maintained the proud and luxurious establishments of the capital.

The result was a system of oppression and injustice that ground the people of the lower classes to the last degree. They were stripped of their possessions until it seemed that even their very flesh was torn from their bones. The rich practiced cruel devices to add to their holdings, and gave no thought to the welfare of their dependents (2: 1-3). If men of insight protested against such conditions, they only awakened resentment on the part of those they rebuked. Micah felt the sting of this unhappy condition. He insisted that his words would do good to those who were upright in heart but who could expect the message of a fearless and discerning prophet would be welcome to men so unjust and heartless? The only preachers acceptable to such a generation would be such as spoke smooth and condoning words to the sinners of Judah (2: 6-11).

3. MICAH'S MESSAGE OF WARNING. (Micah 3)

Chapter three of this book is perhaps as good an example of Micah's preaching as is afforded in their brief collection of his oracles. He addresses himself to the leaders of the nation, denouncing their cruelty and injustice toward their weaker brethren. Their conduct reminds him of those who with cannibal instincts boil and devour the flesh of their fellowmen (3: 1-3). How can such a people as this expect divine protection in the hour of their approaching peril? He has not watched the movement of events without knowing that Assyria is soon to reckon with the nation. That reckoning will be the proof that God can use even a heathen nation as an instrument for the chastisement of his own unrepentant people.

Then he turns to the denunciation of the popular preachers who are interested only in their own profit. They have no vision nor insight. Such men can afford no guidance to the people who depend upon them. They are the false prophets who are preaching the commonplaces of religion in terms adjusted to an earlier age. They are not willing to pay the price of a present message from God. In contrast with them Micah declares his own competence, as dowered with the spirit of Jehovah and prepared to speak to the people the message that it ought to hear.

The crimes of the selfish priests and pro-

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

phets of the day make a somber catalogue. The rulers of the nation pervert justice and disdain honesty. They are building up Jerusalem, but only with mortar mixed with blood. The judges accept bribes and the priests and prophets are intent only on money rewards. Yet such men profess their messages from God and to depend upon him. They deceive the people into confidence that rests only upon false assurances. Then the prophet closes the address with that ringing statement of approaching judgment upon Jerusalem which was quoted in the presence of Jeremiah years afterward, "Therefore, shall Zion for your sake be plowed as a field and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (3:12).

4. FUTURE DISASTERS AND BLESSINGS.

Although Isaiah was the greater prophet of the two and wielded a vaster influence over the nation, yet Micah seems to have discerned more definitely the future career of the nation. Isaiah had insisted that Jerusalem should be protected of God and should escape the devastating hand of the Assyrian. Micah looks beyond the present time to fresh dangers in another generation, and predicts, with urgent description of the days to come, the time when Babylon shall receive into captivity the remnant of the people of Judah (4: 10). This was a sweep of vision that Isaiah never approached.

But Micah lookes even further into the future than the time of the Babylonian capitivity. He sees the rise of a Messianic king who, like his predecessors of the royal family of David, shall emerge from Bethlehem and shall lead his people back to prosperity and peace. Then the old contention with Assyria shall be settled forever in Judah's favor, and the era of peace to follow shall realize all the hopes of the greatest optimists of the nation (5: 2-15).

5. CLOSING WORDS.

The last two chapters of the book have a very different tone from the earlier portion, and many have found in this fact the proof that they belong to a later period and another hand. It is possible that they reflect the dark age of Manassah, the son of Hezekiah. Their dominant tone is one of depression, and the writer seems to feel that the only solution of the present difficulty is in waiting for the manifestation of God in a happier day to come.

But in this latter and more somber section there is a passage which is one of the gems of all prophetic utterance. It compresses the essentials of religion into almost their narrowest compass, and approaches nearest of all Old Testament statements to the great declaration of our Lord that religion consists in the love of God and of man. The prophet is undertaking to answer the question which has been so often asked through all the generations, "How may one approach God? With what offerings must one be provided to find acceptance with the Highest? Shall he bring burnt offerings or sacrificial victims? Does the Lord require multitudes of animals for the altar, or store of oil for the sanctuary? Is even a costlier price demanded, the life of one's child as a sacrifice, the fruit of the body for the sin of the soul?" The answer is clear and convincing. It is the answer of a spiritual religion to one of formality. It is the response of prophetic insight to ritualistic obedience. "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

FOLLOWING STUDIES.

Section xxiii will deal with the "Messianic Hopes of Early Israel." Then will come "The Moral Leaders of the Dark Age."

TOPICS FOR SPECIAL STUDY AND REPORTS AND PAPERS.

1. The likeness and contrasts of Micah and Isaiah.
2. The country problems of Micah's age.
3. Parallels to Judah's condition in the history of England and continental lands.
4. The use of prediction by Micah.
5. The Messianic hope in the book of Micah.
6. The literary features of Micah.

LITERATURE.

Wade, "Old Testament History;" Smith, "Old Testament History:" Addis, "Hebrew Religion;" Kirkpatrick, "The Doctrine of the Prophets," pp. 205-235; George Adam Smith, "The Book of the Twelve Prophets," vol. 1; Willett, "Prophets of Israel," chap. viii; Cornill, "The Prophets of Israel," 69, 70. Articles on Micah in the encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic May 28: A Missionary Journey Around the World. Missions in Japan and Korea. Acts 17: 1-14.

Two generations ago Japan was closed to Western influences. She was controlled by a feudal government in which the rights of the common people were greatly restricted and the exclusion of foreigners and foreign influences was her confirmed policy. But in 1868 Japan underwent a revolution which resulted in making the emperor the actual, as well as the nominal head of the government. Three years later the feudal lords surrendered their power voluntarily and at the instance of a Christian missionary, an embassy was sent to Western lands to make observations and to bring back a report. This tour led to the adoption of Western ideas which in turn led to the proclamation of a constitutional government in 1889. Since then Japan has been a diligent and apt student of all the world which in turn has resulted in almost incredible strides of progress. To day she leads the Orient. "Japan leads the Orient, but whither," was the message of the Japanese Christian Student Movement to the Student Volunteer Convention in Nashville in 1906. It is even more true now. Her ships of commerce ply upon the high seas of the world. Her voice is heard with dominating influence in the political councils of the far East. In industrial development and commercial enterprise she sets the pace for her oriental neighbors and "what Japan has succeeded in doing today, the others will do tomorrow."

In Korea, changes are equally swift. In 1883 is the date of the first treaty with any western nation which permitted a foreigner to live in peace in the hermit nation. Even up to 1907, when Japan practically assumed complete control, the government was exceedingly unprogressive. "Today Korea is vibrating with the spirit of the modern world." Railroads have been built, mines opened up, and her educational system revived and modernized.

Japan is ready to hear and consider the gospel message. The war with Russia has made her even more responsive than before, to its appeal. The old social orders are breaking up and earlier foundations are giving way. She feels the need of a new moral and spiritual basis of life. Christianity is looked upon with favor; it is accepted by many, and looked upon by others as the source of supply for the felt need. Moreover, missionaries have access to the whole of the islands now. It would be hard to conceive of a broader and more strategic opportunity. There is but one question for all Christian believers and disciples, Christian Endeavorers included. Will we embrace it and assume our full share of the responsibility it brings? This means the giving of our thought, our money, and in some cases our lives for the sake of the kingdom of God.

Korea is even more promising of immediate results. They are already turning to Christianity by the hundreds and even thousands. A year or two ago a campaign was inaugurated of a million souls for Christ in Korea. Seven hundred workers met in Seoul. They were paired off in three hundred fifty and teams and since the union of Japan and Korea that watchword has been changed to "The whole land for Jesus." The need here also is for men and women. Says Dr. Moffett, "We are pressed on every side by young men and women who want us to teach them. Could you better invest your life than in one of these countries?"

Nogi as a Boy Student

The boy of small means who, determined to get an education "by hook or by crook," grasps every opportunity to turn an honest penny to that end, is very like every other boy bent on the same thing, regardless of nationality. One of these ambitious youngsters was the now General Nogi, of Japan.

"My father," he says, "could not give me the education other boys in the clan were receiving. I had to stay at home. But one day I said to myself: 'Come what may I must learn while I am young. Life without some sort of achievement is not worth the living.'

"So I pleaded with my father and at last prevailed upon him to send me to a dormitory known as the Shudoba, from which I was able to attend the clan school.

"My days at the dormitory were days of hardship. It was under the control of the clan government and sheltered about sixty boys, all under eighteen years of age, for in those days a boy was supposed to reach manhood at eighteen, and what 'man' would live in a dormitory?

"Things have much changed since that time. In those days the boys brought their own unhulled rice to the dormitory and pounded it for themselves in the mortar provided for their use; there was not a shop in the place where you could buy hulled rice. The boys, too, had to cook their own rice for themselves and to collect their own fuel from the neighboring woods.

"There was also a stable attached to the dormitory and it was the duty of the boys to groom the horses. As the poorest lad in the dormitory a great deal of this work fell upon my shoulders. I pounded rice for the others, I went into the woods to gather fuel, I cooked the meals and I groomed the horses.

"There were no curry-combs or clippers in those days. I had to singe the horses' coats with improvised torches made of dry twigs and to chop the straw for their bran mash as well as I could, and all this, for want of labor-saving contrivances, entailed much expenditure of time and trouble.

"In addition to all this manual labor I had the usual school lessons to attend. Never very strong, I found my double task a severe strain on my powers of endurance, and I began at times to doubt whether I should be able to go through with the task I had set myself. But I never allowed myself to lose heart."

More Iron in Our Blood

It is gratifying that the President has refused to pardon either Morse or Walsh. The cost of convicting both these men has been enormous. Both wrecked the fortunes of innocent people. This namby-pamby notion that we must not punish anybody for crime is one of the causes of the rapid increase of crime in the country. We need more iron in our blood, more Old Testament idea of justice and punishment for sin.—Journal and Messenger.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

M. O. Dutcher, pastor at Sheldon has resigned and will accept the work at Noble.

At Assumption there were fourteen additions to the church during April, under the ministry of W. W. Weedon.

Work on the new building addition at Gibson City has been initiated and will be pushed rapidly to completion.

J. W. Porter, pastor of Carlinville Church, April 23d, made the principal address in the celebration of the ninety-second anniversary of the Odd Fellows' Fraternity.

O. C. Bolman, pastor at Pekin, is assisting B. H. Cleaver in a meeting at Lewistown. The first two weeks of the meeting were in charge of the pastor.

Robert E. Henry has been invited to remain in the pastorate at Niantic with an increased salary. The church here is one of the strongest in the state among the smaller towns.

The Fourth Church, of Danville, Ill., will be dedicated June 18 by Dr. I. N. McCash. Mr. Scoville was to have been the dedicator, but he could not arrange to meet the date and Dr. McCash has been secured.

Rantoul congregation is enjoying an unusual degree of prosperity under the leadership of E. D. Murch. His good offices to the church were recently recognized by an increase of salary.

J. I. O'Neal became pastor at Oblong the first of January, since which time there have been thirteen additions. Mr. O'Neal also preaches at Hardinsville where there have been twenty-five additions, twenty-three of whom were conversions.

The revival meeting at Streator resulted in one hundred and twenty-one additions, a greatly enlarged Sunday-school, and great enthusiasm in the congregation. The pastor, C. M. Smithson, was assisted by C. R. L. Vawter and his singer, Mr. Marty.

The churches of Arcola are to take a religious census of the community. Four visitors are to be appointed from each church, and the census will be finished in one day. W. T. McConnell and the Church of Disciples will co-operate in the movement.

The congregation at Colfax is happy and prosperous under the ministry of George R. Southgate. The Easter offering from the Sunday-school amounted to sixty dollars. There have been a number of additions to the congregation in recent months.

Bridgeport congregation departed from its old church edifice April 23. On this day there were seven additions, four of whom were by baptism. The congregation is now building a splendid new structure to replace the one just vacated. The pastor is George W. Schroeder.

Evangelists Sword and Kay have been compelled to postpone, indefinitely, the meeting to be held at Donovan, on account of the very serious illness of Mr. Sword's wife. The congregation has been looking forward to a meeting for some time, and is awaiting the arrival of the evangelists.

Illiopolis Church, ministered to by Robert A. Sickles, is in a prosperous condition. On a recent Sunday evening there were twelve additions, all but two of whom were by confession. The middle of June the church will observe a home-coming celebration, at which J. H. Gilliland, of Bloomington, will be the chief speaker.

Augusta Church is arranging to enlarge its present building and finish the basement. This is one of the results of the revival meeting recently closed, and which was held by Evangelists Sword and Kay. Edwin T. Cornelius is the pastor and has succeeded in infusing new hope and enterprise in the congregation.

Last week Edgar DeWitt Jones shared the speaking with Hon. Clarence Darrow, of Chicago, at a mass meeting in Bloomington's coliseum, in the interests of a new park and pleasure ground the city is trying to secure. And that was a truly "religious" thing for the popular Bloomington pastor to be engaged in.

A. W. Conner, of Indiana, conducted a campaign for boys at Paris. The movement was co-operated in by all the churches and ministers of the city, and enlisted the leading citizens of the community on behalf of the boy's welfare. Very gratifying reports of the campaign are made. It is said that at some of the meetings nearly five hundred boys were present.

The church at Harristown is manifesting a fraternal spirit toward the Congregational church, whose building was recently destroyed by fire. The two churches co-operated in Easter services, the congregational pastor preaching in the morning. At the laying of the corner stone for the new Congregational church, J. H. Wright, of the Church of the Disciples, will make an address.

R. F. Thrapp, pastor at Jacksonville, has prepared a lecture, "A Trip to Europe," which he illustrates with one hundred stereopticon views. The lecture is to be presented in Mr. Thrapp's home church under the auspices of the Pulpit Circle. Jacksonville Church recently listently listened to a Professor Gray, of Eureka College, on "How We Got Our Bible," which is spoken of with highest commendation and appreciation.

First Church, Danville, is giving missions a place of importance. The pastor, W. E. Adams, is encouraging weekly contributions to this cause, and nearly half of the congregation has responded to the appeal. Even with only a part of the congregation co-operating, it is reported that the offerings are already in advance of previous years, and the pastor is able to preach a vigorous sermon on missions without the unpleasant suspicion of his auditors that he is making a plea for a special offering, which is to follow immediately. Under these conditions it may be assumed the pastor's sermon will be a more spiritual sermon and that the congregation will be able to interpret it in a spirit sermon with the old type of offering.

Recently it was announced in the columns of The Christian Century that an appeal was being made by the state board for funds to continue the services of a young man and woman in the State University at Champaign for religious work on behalf of the Disciple students attending that institution. It was also pointed out that the small sum being solicited was entirely inadequate to accomplish a work of the proportions demanded by the strategic and compelling situation. It is announced now that Congressman William B. McKinley, of Champaign, has donated thirty thousand dollars for the erection of a Presbyterian church for the students of that denomination in the university. The Presbyterians have been employing a student pastor at a salary of three thousand dollars for some time, and this additional gift indicates the alertness of this denomination and its sensing of the need in such a field as that afforded by a great state university.

First Church, Springfield, recently witnessed a concrete demonstration of the approaching consummation of its new building enterprise. The congregation has been talking and planning for a new edifice for several years. After the initial details were eliminated, an architect chosen, and plans tentatively adopted, it was discovered that the architect had allowed the congregation to plan far beyond its means, which necessitated a modification of the original drawings. This caused a delay of about two-thirds of a year, but as announced last week the plans were finally completed and the contract let. On May 8th ground was broken with some degree of formality, the honor of casting the first spade of dirt being accorded to Mrs. Caroline Beers Kane, the oldest disciple member in the city in length of service and membership in the congregation. Mrs. Kane has been a member of the congregation since 1841, having worshiped in the three buildings possessed by the church. While her health is not sufficiently strong to enable her to worship frequently in the public service, it is hoped and expected by a large company of her friends that her strength will endure to permit her to enjoy the fellowship and pleasure in the new edifice just begun. A. J. Kane, Mrs. Kane's husband of sainted memory, was one of the earliest pastors of this congregation.

News Editorials

A Small But Efficient Sunday-school.

The little church at Oakwood, Ill., has a small but very efficient Sunday-school. The superintendent is Mrs. C. C. Young, a woman of rare ability for the place. After years of patient, persistent and enthusiastic devotion to her ideals, she is now triumphing gloriously.

Bigness for the Sunday-school seems to be ing the air. A very good thing, if more essential qualities are not sacrificed. The Oakwood school has no large classes, but it has some fine teaching. The enthusiasm of the session is always for the lesson and not its own size.

Not long since the writer was in a large school where the classes spent only fifteen minutes on the lesson and enthusiasm for bigness swept everything else out of sight. The closing exercises aroused tremendous enthusiasm over the attendance and the collection, but the lesson was not so much as mentioned. The Oakwood school gets wrought-up over the lesson. It is a graded school.

The Preacher and His Ideal.

C. H. Scriven is the enterprising minister of Villa Grove Church. He felt the need for a church bulletin, but the congregation, like very many of our churches, was unable to afford the money to pay for wnat appeared to be non-essential. The pastor had a conscience against filling a page of the leaflet with advertisements which would furnish the requisite amount of money. He did not want to preach the gospel on Sunday to a people who were perusing their bulletins and having their attention diverted by announcements of bargain sales in calicoes, or extended dissertations on patent medicine cure-alls. Consequently, the pastor purchased a small printing outfit, by means of which he has become not only the editor, but the compositor as well, of a neat bulletin of which he and his congregation can both be proud. This incident affords an excuse for mentioning a prevalent mistake, if nothing worse, of some preachers. The same is true also of laymen, but the point is made now on the preacher in particular. He accepts an inferior thing because he thinks the better, which he wants, is impossible. His own nature demands a higher grade of music, but he feels the congregation will not sing this kind of music if announced, so he continually selects songs which are most inferior in sentiment and pure trash in music, while all the time the children of his church and Sunday-school are being taught to love real music and are singing the classics in the public schools. Or he knows the revival to be held by a certain evangelist will be productive of questionable results, and there are other evangelists whom he prefers because no question can arise as to the spiritual quality and validity of the work they will accomplish; but, there is clamor for a great meeting and many additions, whether the congregation is ready to receive them or not, and without question about the method by which they will be brought in. So he yields his ideal with practically no remonstrance and accepts the inferior as if this were in accord with his own best judgment. Or he wants a new building or a debt raised, and the quickest way to achieve the result is by way of a big meeting, so he secures the evangelist, reputed to be the best head counter, and creates an interest in a new building or debt raising by ostensibly saving men from sin. A new edifice or a debt-raising is worth while if done in a legitimate way. But using evangelism for this end is prostituting a great enterprise of God for a local and temporary result. Ministers making this mistake have realized their ambition for a new edifice and then come to wish for a new congregation to occupy it. It is better to have an inferior building and a substantial religious congregation than an inferior congregation and a good building. It is not hard in these days when a "practical" success counts for so much to a minister's reputation for him to be possessed of a consuming passion to "build a new church," and forget his only business is to construct character in his congregation. And the wonder is not that the preacher occasionally makes this unfortunate mistake; it is to be marvelled at that it is not the rule instead of the exception. Or his Sunday-school is not in the list of great schools frequently mentioned in the papers, so he schedules a contest and booms it, and like many a true soul, after the 'boom' is over and the day of judgment has arrived, he confesses the price paid for success in the serious departure from high standards of teaching was far too great. He sought a superficial and temporary success and he got it, and with it the loss of an exalted ideal of spiritual discipline and culture, which, above every other thing, should have been surrendered last. Or he argues to himself, the congregation is satisfied with an ordinary sermon and appreciates the pulpit ministration, which is the product of no reading and slight study. Instead of working hard, therefore, as an industrious student, he provides the sermons which gain praise from the superficial, and soon finds himself disinclined to study and incapable of application to scholarly pursuits. Sermonizing becomes irksome, he repeats his old sermons and drifts from church to church, maintaining a pastorate for only a year or two in each place. In addition to making himself an inferior man, the work which he accomplishes in every church leaves the church no farther advanced than when he took it. The minister is the man who stands for ideals. The church and community never suffer from a strict adherence to ideals. Failure and disappointment are the products of efforts not in line with the ideal. The best is always possible to the man with faith in God. Accepting the inferior with complacence is infidelity.

Chicago

O. J. Grainger, of India, addressed the regular ministers' meeting, May 8, at Memorial Church. He spoke on the question of unity on the mission fields.

At the Hutchinson Hall Cafe on May 15, Chicago ministers met with the Business Men's Association. The fellowship and program proved helpful.

Judging from the announcement in various church calendars, Chicago Disciples in special church services paid tribute to the honor of Motherhood on Mothers' Day, May 14.

State Sunday-school Superintendent De-Pew spent Sunday, May 7, in Chicago. Sunday morning he spoke at West End Church and at Douglas Park Church in the evening. Mr. De Pew called attention to the teaching function of the church in an enthusiastic way. He reports progress in the Sunday-school work in Illinois.

F. B. Meyer, D. D., of London and W. H. Griffith-Thomas, D. D., late principal of Wyclie College, Oxford, will address a series of noon meetings in the Garrick Theatre, June 5-9. These meetings are in connection with a conference on summer work in the churches and in the open air, the sessions of which are held at the Moody Church. The public is invited.

Memorial Church, H. L. Willett pastor, reported the ending of its fiscal year, May 1, with all bills paid and some funds in its treasury. There have been sixty additions to its membership the past two months. The work of E. LeRoy Dakin, associate minister, is heartily commended by Dr. Willett and the church. Splendid congregations are the rule especially on Sunday mornings. Dr. Willett has spoken on successive Monday mornings recently to the Baptist, Congregational and Methodist ministers' meetings: to the first named on "The Ideals of the Disciples of Christ," and to the others on "The Report of the Chicago Vice Commission," of which he was an active member.

Dr. Ames, of the Hyde Park Church, is preaching a series of sermons on "The Religion of My Friends" with such themes as "The Mystic," "The Business Man," "The Scientist," etc. In each sermon he has in mind an actual person whose religious life the sermon interprets. Hyde Park Church has been having an interesting revival continuing for six Sundays. During that period the membership has put forth special efforts to increase the regular Sunday morning congregations. As a result, the attendance has hung close to the 300 mark each Sunday, entirely filling the auditorium and lecture room. Many persons have been made aware of the ideals of the church who will no doubt cast in their lot with it. Several baptsms are already reported. Congregation and pastor have been reassured concerning the accessbility of the community, and energetic efforts will be put forth to finance a new and adequate church building.

After a six year pastorate at Charleston, Ill., George W. Brown has accepted the call of Austin Church, Chicago, to become its pastor. He succeeds George A. Campbell who recently moved to Hannibal, Mo. Mr. Brown will find a united and loyal congregation at Austin, though much smaller numerically than his charge in Charleston. The official board of the latter church sent a communication to the Austin Church commending Mr. Brown and expressing their regret at losing him from their midst. The letter recites the facts that during the six years of his pastorate he has endeared himself to church and community, that the membership of the church has more than doubled under his leadership, that his popularity in the community is shown by the fact that he is called into more homes to officiate at weddings or funerals than any other pastor in the city, and concludes with the statement that Mr. Brown is "the most beloved man that ever filled a pulpit in this city and his leaving here creates a vacancy that will be hard to fill." The new pastor is a Yale man. He begins his labors in Chicago, Sept. 1.

Eureka College

The Student Volunteer Band of Eureka College has fifteen members this year. The great work of the year in many ways was the entertaining of the Student Missionary Conference of central Illinois in December. At this were representaties from most of the colleges and universities of central Illinois, about forty in number. There was a splendid attendance, considering the fact that it was the first conference of the kind ever held in the state. The Band has held nine missionary rallies this year: Dana, Secor, Fairbury, El Paso, Washington, Lynnville, Concord, Kilbourn and Cooksville. In these rallies use was made of stereopticon slides, curios and the literature from the F. C. M. S., the Student Volunteer movement and the Laymen's Missionary Movement. Usually four students are sent on these rallies. At one rally recently the Volunteers spoke in all the churches in twn at the morning service, held a men's meeting and a woman'e meeting in the afternoon, and union Christian Endeavor and church services at night. An attempt is made to present the needs of the field and something of the urgency and crisis just now in the work, both in the near and far East. Our ability to meet these needs and the question of an adequate home base is also presented.

A new system of Band study has been taken up and the best devotional and missionary articles and speeches are reported in the meetings. The one member who graduated last year has done successful work in the Southern Christian Institute this year. One Volunteer is a member of the 1911 class.

H. H. Peters.

J. M. Rhodes, pastor at Barry, has announced to his congregation that he will retire from his charge at the end of the year.

Danville First Church, W. E. Adams, pastor, reports five added since last report and best congregations in a year. Mr. Adams has introduced a ten-minute sermon for children in the Sunday-school which he finds very profitable.

Church Life

—Encouraging reports from the May offering are being received by the American Society in Cincinnati. Jacksonville, Fla., sends $100; Woodbine, Ia., $200; Hutchinson, Kan., $302; Minneapolis—Portland Ave. Church—$300. John G. Slater, pastor at Minneapolis, in reporting the offering, says: "I am very glad indeed to have been able to take this advanced step. This year will be the best from a missionary standpoint in the history of this church. But I guess the great majority of our active churches can say the same. These days a church that does not make this year of grace better from a missionary standpoint than any that have gone before is out of harmony with the spirit of the age. It is a contagion and everything in the way of a live church must catch it. I hope the May offering this year will be the best we have ever taken."

* * *

J. M. Lowe of Des Moines, Iowa, has an open date for a meeting in August.

Frank L. Bowen, city evangelist, is holding a series of meetings at South Park Tabernacle, Kansas City, Mo.

I. N. McCash spoke on May 7 at Independence Boulevard Church, Kansas City, Mo., on "American Missions."

There have been ten additions at regular services during the past month at Arkansas City, Kan., where Thomas H. Popplewell ministers.

Robert N. Simpson, pastor of Central Church, New Albany, Ind., reports that they have raised the money for a Living Link in the foreign society.

T. R. Bayless of Atchison, Kan., has accepted the pastorate of Third Church, Lincoln, Neb.

The Brotherhood of First Church, Indianapolis, Ind., was addressed by William Grant Smith and Garry L. Cook at a recent banquet.

During the meeting held at Fourth Church, Indianapolis, Ind., under the leadership of William Vernon Nelson, there were ninety-three accessions.

W. A. Tate, of Bloomingdale, Mich., will deliver the baccalaureate sermon in connection with the commencement exercises of the Bloomingdale High School.

R. W. Abberley and J. Ross Miller have closed their meeting with C. M. Keene, pastor at Owosso, Mich. There were twenty-one additions.

W. H. Sexton is in a meeting with D. J. E. Thomas at Hugo, Okla., with Glenn Allen assisting in the singing. There were nine additions the first day.

P. E. Roll, pastor at Vincennes, Ind., reports large audiences at all services, and the consequent need of larger quarters. The Sunday-school has an attendance of 150.

During the first eight days of invitation there were 333 additions at Charles Reign Scoville's meeting at Huntington, W. Va. The tabernacle in which the meetings are being held is being taxed to its capacity.

A church has been organized at Vincennes, Iowa, as the result of meetings held by R. W. Lilley, pastor at Keokuk, Iowa, and E. M. Carr. Ralph Siegel will take the work there.

Geo. L. Snively assisted J. F. Ghormley in the dedication of Central Church, Portland, Ore., May 7. The amount asked for was $15,000 and $16,400 was readily given.

Albert Gulledge has concluded a three weeks' meeting at New Straitsville, Ohio. This congregation has secured Mr. Gulledge for half-time services.

The work at Dallas, Ore., is prospering under the ministry of Leon Myers. The Sunday-school is continually increasing, having an attendance of 272 on a recent Sunday.

C. L. Organ is in a meeting at Silverton, Ore., which is developing a good interest in this field which is at present without a pastor.

Chas. T. Radford is in a meeting with his congregation at Long Beach, Calif. Mrs. Princess Long is assisting him in the singing.

H. H. Ambrose has taken up the work at Okemah, Okla., and new life is felt in all the work of the church. The Sunday-school now has an average attendance of 116.

L. E. Lakin has concluded a meeting at Everett, Wash., where O. H. King ministers. There have been thirty added to the membership of this church since Jan. 1.

Extensive improvements will be made soon on Hyde Park Church, Austin, Tex., which double its seating and Sunday-school accommodations. J. T. Craig is pastor of this congregation.

Michigan State Convention will be held this year at Traverse City, June 5-8. Lodging and breakfast will be served free. Those expecting to attend should communicate with J. A. Canby, Traverse, City, Mich.

O. E. Hamilton and A. E. Buss have closed a successful meeting with C. C. Peck at Bucklin, Kan. This was the best meeting in the history of the Bucklin Church, there beinng fifty-seven accessions.

The church at Fostoria, Ohio, J. N. Johnston, minister, is planning to enlarge their building, owing to the growth of the work. The Sunday-school now has an enrollment of 224.

C. E. Wagner has begun his third year as pastor of South Side Church, Hannibal, Mo. During his pastorate nearly two hundred have ben added to the membership. The Sunday-school now has an attendance of over four hundred.

Joseph D. Armistead, pastor at Walla Walla, Wash., reports thirty-four additions at regular services since the first of the year. W. C. Pearce, of the Men and Religion Forward Movement, recently gave several addresses at this church.

Charles E. McVay, of Hardy, Neb., who is leading the singing in a meeting with James Crain, pastor at Tonkawa, Okla., reports large crowds attending and twenty-four additions during the first week. Mr. McVay has some open dates for summer meetings.

A farewell reception was given recently at New Castle, Ind., for L. C. Howe, who has accepted the pastorate at Noblesville, Ind. The reception was signalized by burning the last note on the church debt. This has been completely liquidated during Mr. Howe's pastorate.

The annual convention of the sixth district of Missouri was held at Paris, May 8-10. The opening sermon was preached by George A. Campbell of Hannibal. Others on the program were Frank Waller Allen, of Paris, president of the district board, and S. Boyd White of Moberly, Mo.

L. N. D. Wells, pastor of Park Avenue Church, East Orange, N. J., addressed the County Endeavor rally on May 8, about one thousand enthusiastic Endeavorers being present. Mr. Wells has recently been appointed to the lecture staff of the New York public schools.

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CHICAGO.

M. F. Horn, who took up the work at Aberdeen, Wash., April 1, reports a united church and splendid fellowship, there having been seven added during the first month. The Sunday-school has greatly increased its attendance, and the prospects are excellent for a good work in this field.

The church at Philipsburg, Pa., has tendered a unanimous call to H. S. McClintock of Vanderbilt, Pa., which he has accepted. Mr. McClintock's pastorate of one year at Vanderbilt has been very successful. During that time the Sunday-school has doubled its attendance, adult classes have been organized and every department is prospering.

John H. Tate, pastor at Sayre, Pa., has concluded a three weeks' meeting with home forces which resulted in thirty-three accessions. Chas. H. Bloom, at one time pastor of this congregation, assisted in the singing at several services. The Sunday-school has an attendance of over two hundred and the building has become inadequate to accommodate the increasing attendance. Plans for a new church are being discussed.

The church at Minerva, Ohio, has set apart May 18 as Wage Earners' Day, when each wage earner of the church is asked to put their day's wage into the church's treasury and it is expected in that way all indebtedness will be done away with. E. N. Duty, the minister there, has been preaching to crowded houses each Sunday evening on "Civic Righteousness," "Social Purity" and other themes vital to the community at the present time.

We have the following good report from F. F. Walters, pastor of First Church, Independence, Mo.: "Sunday morning I called for two thousand dollars for general missions and in a few minutes $1,731 was given, largely in cash. Other money came in at the evening service and the small balance will soon be in, making our budget complete. This is a great victory for a church with 600 resident members. We are all very happy in such service."

Lowell C. McPherson has been called to become New England evangelist. His labors will begin in New England the first of September. Mr. McPherson is a strong pastor-evangelist. Twelve years ago while located in Buffalo he held a successful meeting in Worcester, Mass. Last February he held a successful meeting at Danbury, Conn. Two years ago he was one of the speakers at the New England convention. The people of New England have learned to love him and have for some years been planning to call him as evangelist. It is fully anticipated that his deep spiritual life and Christian work will tell upon this eastern field where Disciples of Christ are little known.

Miss Orah Haight, of Bilaspaur, India, left there on furlough, May 9.

Central Church, Indianapolis, Ind., recently celebrated A. B. Philputt's pastorate of thirteen years with that congregation.

A. P. Gray, formerly pastor of Grandview Avenue Church, Portsmouth, Ohio, has resigned to accept a pastorate in Tennessee.

The Ohio Christian Missionary Society will hold its annual convention May 23-25 at Portsmouth, Ohio.

The church at Marshalltown, Iowa, is rejoicing over the gift of $4,000 from one of its members.

J. D. Scott, of Elizabethtown, Ky., has accepted the pastorate of the First Church, Evansville, Ind., succeeding Wm. E. Sweeney.

Miner Lee Bates, president of Hiram College, gave an address at the Third Church, New Castle, Pa., on a recent Sunday.

Duncan McFarlane, for three years pastor at Humboldt, Kan., took up the work at Holton, Kan. on May 1.

J. A. Longston, for ten years pastor at First Church, Independence, Kan., has resigned his work there.

The 42nd annual convention of the West Virginia churches will be held at Fairmont, May 24-28.

A. R. Adams, pastor of First Church, Saginaw, Mich., has tendered his resignation on account of ill-health, the same to take effect June 1.

The congregation at Liscomb, Iowa, will build a new church during the summer at a cost of $10,000 or $12,000. T. F. Paris is pastor of this church.

Extensive improvements will be made on the Central Church, Lebanon, Ind., in the near future. L. E. Brown is pastor of this congregation.

R. L. McHatton, pastor at Oakland, Calif., is in his seventh meeting with the church at Willows, Calif., where his son, C. G. McHatton, ministers.

Miss Olive Griffith, on the mission field at Damoh, India, has arrived at her former home in Pawnee City, Neb., on furlough. Miss Griffith is the Living Link of the First Church, Lincoln, Neb.

On his way home from a southern trip, Claris Yeuell, of Paulding, Ohio, will preach at Lyerly, Ga., on May 19, and at Morehead, Ky., May 22, while en route to the Ohio State Convention at Portsmouth, May 23-25.

The cornerstone of North Side Church, Omaha, Neb., was laid on May 7, the pastor, H. J. Kirchstein, being assisted in the ceremonies by W. A. Baldwin, secretary of the Nebraska Missionary Society. When finished, the auditorium of the building will have a seating capacity of 600. The entire basement will be used as a social center, having a gymnasium, shower baths, library and recreation rooms. This church started as a mission of First Church and was organized independently in 1892.

In speaking of Federated Church Brotherhood Movement, H. E. Van Horn, of Capital Hill Church, Des Moines, Iowa, said in a recent sermon, "This movement is a step forward toward the time when all church members will join forces against evil, regardless of creed. I am glad to see the approach of the day when professing Christians will present a solid force against the forces of wickedness. Christian men and women can accomplish things when they refuse to allow differences in belief to prevent them from working for the essentials and practical things in this world."

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Oklahoma convention occurs at Enid, May 31-June 2. A strong program is announced.

Missouri state convention will be held at Cape Girardeau, June 5-8. Secretary Donaldson urges the churches to send their pastors and pay their expenses.

First Church, Centralia, Mo., was dedicated May 7, by Z. T. Sweeney of Columbus, Ind. The building is a handsome one of brick and was erected at a cost of $30,000.

Alfred Johnson, of Cleveland, Ohio, has been called to the pastorate of Hillman St. Church, Youngstown, Ohio., and will assume his pastoral duties June 1. Mr. Johnson came to Cleveland from London, Eng.

Guy W. Sarvis spoke of his trip across Africa to the University and Central churches of Des Moines, Iowa, recently and for First Church, St. Paul. Mr. Sarvis is preparing to sail for China in July.

William B. Hendershot, the evangelistic pastor at Martinsville, Va., has secured a large warehouse for the meeting to be conducted by Herbert Yeuell, commencing May 28. Mr. Yeuell will be chief speaker at the county meeting to be held at Medina, Ohio, week of August 20. A strong effort is being made to secure him for a number of meetings in Canada in the near future.

T. W. Grafton, pastor of Jackson Ave. Church, and George P. Taubman, of Hyde Park Church, Kansas City, Mo., each gave good reports of their first year's work in Kansas City. At Jackson Ave. Church, the monthly average of the Sunday-school attendance had increased from 463 to 846, and 126 had been added to the congregation, bringing the total up to 900. A boys' city with 200 members had also been established. At Hyde Park Church, 200 had been added to the membership during the year, and the church is practically free from debt. The Bible class of the Sunday-school recently subscribed $500 toward building an addition for a men's class room.

Hiram College

Hiram College has discontinued its preparatory department. The move is in accord with that of the leading educational institutions of the country at present, because of the rapidly developing standards of scholarships in high schools.

The faculty and student body are much elated over the success of Hiram's representative, Lawrence W. Bridge, a senior, who won first place in the Ohio Intercollegiate Peace Oratorical contest, held at Otterbein University, in Westerville, Ohio, Friday, April 28. Mr. Bridge is one of Hiram's most promising students, and is quite deserving of the numerous congratulations now being extended him. The subject of the winning oration was "The Evolution of World Peace." The following colleges and universities were represented: Hiram, Reserve, Wooster, Mt. Union, Otterbein, Ohio State, Ohio U., Defiance, Cincinnati U., Denison, St. Johns and Antioch.

W. R. Walker, of the class '96, minister of the Kilbuck, O., Christian Church, spent several days in Hiram recently and talked to the ministerial students on the "Opportunities and Methods of Work in Village and Rural Communities." Mr. Walker has a practical vision of the work, which makes his counsel of special worth to the young preacher.

George A. Bellamy, '96, founder and director of the Hiram House, a social settlement enterprise of Cleveland, which enjoys a national reputation, delivered an excellent address to a joint meeting of the Y. W. C. A. and Y. M. C. A. organizations, recently. He spoke on the work of uplifting the youth of the city and demonstrated to a certainty the inadequacy of the courts and present methods of society to solve the problem.

Notes From the Foreign Society

A good friend of the society, who is now visiting in Europe, sends $5,000 on the annuity plan.

The Forest Avenue Church, Buffalo, N. Y., becomes a Living Link, and will support the pastor, H. A. Baker, who expects to start for Batang, on the Tibetan border, next January. This is a heroic undertaking for that small congregation. They give up their pastor, to whom they are affectionately attached, pay his salary while he toils in far away Tibet. Mr. Baker graduated from Hiram College last year and has done a splendid work in Buffalo.

"The World in Boston" is a great foreign missionary exhibition. The average attendance for the first 12 days has been 12,000 a day. The receipts for the first week were $25,000. This great exposition will be held in Cincinnati in March, 1912, and later in Chicago. Fifteen thousand stewards from the Protestant churches of Boston participate in relays in the exposition and missionary pageant held in connection with it. In the pageant there are eleven hundred singers.

The churches lost a little in receipts during April in comparison with last year. We must make a great gain for May to compensate for it. We trust the offerings not yet sent in will be remitted without delay. A great advance must be made to reach the aim for this year.

The Student Volunteer Band of Hiram College, together with some of the smaller churches reached in deputation work, has become a Living Link. This is certainly heroic work. They wish to support one of their own graduates on the field.

East End, Pittsburg, Pa., reports that the Foreign Missionary offering will probably reach $1,600 this year. J. R. Ewers is the pastor. STEPHEN J. COREY, Sec.

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Hymns of the Early Church

(Continued from page 15.)

moves in a different manner from the Occidental and his hymns will be characteristic.

The Hymnody of the Eastern Church.

The practice of singing hymns antiphonally appears to have been established in the Bithyrian churches at the beginning of the second century. There is a tradition that Ignatius, who suffered martyrdom about 107 A. D., was led by a vision or dream of angels singing hymns in that manner to the Holy Trinity, to introduce antiphonal singing into the church of Antioch from which it quickly spread into other churches.

Early writers give considerable evidence of the use of hymns in the second century. One Caius refers to "all the psalms and odes written by faithful brethren from the beginning" as "hymning Christ the Word of God as God." Tertullian gives a description of the "Agapae" and says that after the washing of hands and bringing in lights, each man was invited to come forward and sing to God's praise something either taken from the Scriptures or of his own composition. In the third century Origen says (in his treatise against Celsus): "We glorify in hymns God and His only begotten Son; as also the sun, the moon and the stars and all the host of heaven. All these in one divine chorus, with the just among men, glorify in hymns, God who is over all, and his only begotten Son." So highly were these compositions esteemed in the Syrian churches that the council which deposed Paul of Samasota from the See of Antioch in the time of Aurelian, justified that act on the ground (among others) that he had prohibited the use of hymns of this kind by uninspired writers addressed to Christ.

Hymnody and Church Controversies.

After the conversion of Constantine the progress of hymnody became closely allied with the church controversies. An example of this was in Constantinople growing out of the Arian controversy. "Early in the fourth century Athanasius had rebuked not only the doctrine of Arius, but also the right character of certain hymns by which he endeavored to make his doctrine popular. In 398 A. D. when John Chrysostom was raised to the Metropolitan See, the Arians who were still numerous in Constantinople had no places of worship in the city, but were in the habit of coming into the city at sunset on Saturdays and Sundays and on the principal feast days. Here they congregated in the porticoes and other places of public resort. They would sing the night through with antiphonal songs with closing strains or refrains expressive of Arian doctrine often accompanied by taunts and insults to the orthodox. Chrysostom feared this might draw some of the simpler people to the Arian side. Accordingly he organized in opposition to it a system of nightly processional hymn singing with silver crosses, wax lights and other circumstances of ceremonial pomp. As might be expected this was followed by blood shed and violence on both sides. Some personal injury was done to the chief eunuch of the empress, who seems to have officiated as conductor or director of the church musicians. This led to the suppression by imperial edict of all public Arian singing, while in the church the practice of nocturnal singing on certain solemn occasions, thus first introduced, remained an established institution."

There was a period during the sixth and seventh centuries when the hymns were of a dramatic order. They may have been written to take the place of the heathen theatricals. These hymns seem to have been something after the order of the old miracle or mystery plays only were sung instead of recited. Romanus has an epiphany hymn in twenty-five long strophes in which there is first an account of the nativity and its accompanying wonders, then a dialogue between the wise men, the Virgin Mother and Joseph. The Magi arrive and are admitted, describe the moral and religious conditions of Persia and the east, together with the cause and adventures of their journey and then offer their gifts. The Virgin intercedes for them with her son, instructs them in some parts of Jewish history, and ends with a prayer for the salvation of the world.

The controversies of the eighth and succeeding centuries developed a school of hymn writers known as the "melodists." Their greatest hymn writers were Theodore and Joseph of the Monastery of the Studium and Cosmas and John of St. Saba. The hymn, "Christian, Dost Thou See Them?" is from Andrew of Crete. It with others has been adopted and is used by the churches of the present century.

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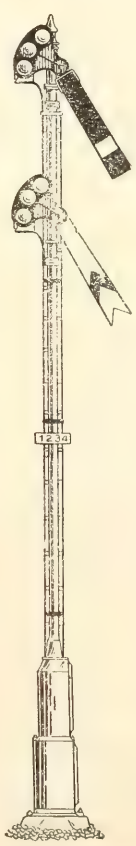

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The CHRISTIAN CENTURY

Volume XXVIII. June 1, 1911 Number 22

The Call of Christ

By Guy Walter Sarvis

Hymns of the Dark Ages

By Meade E. Dutt

Monday Moods

By Edgar DeWitt Jones

Immersion-baptism and Church Membership

Editorial

CHICAGO

VALUE TO A MINISTER OF A THOROUGH KNOWLEDGE OF THE BIBLE

BY WILLIAM E. BARTON

It is assumed that the minister has a thorough knowledge of the Bible. Where has he obtained it? Not in the ordinary Christian home; for the time given to home Bible study would not give any one much knowledge of its scope and meaning. Not in the public schools, from which, for the most part, it is excluded altogether. Not in the Sunday-school, for our children in the Sunday-school have very meager knowledge of the Bible, even after several years of study. Not in college, for students graduate from college supposedly familiar with all other literature, ancient and modern, but really almost as ignorant of the classics as of the Bible. Not in the theological seminary, where neither the extended lectures on introduction nor the minute analysis taught in exegesis give a student a knowledge of the whole Bible.

Only One Way.

There is no way in which a minister can learn the Bible but to study it. It is not enough to skim it for texts, nor yet that it should be explored for archeological or doctrinal purposes. It must be read and learned. Every one will accuse me of slandering my brethren in the ministry (that is, every one but the ministers), if I accuse them of not knowing their Bible as well as they ought.

A minister should know his Bible well enough to quote it. Some years ago I heard a minister who had returned from Hawaii in a very interesting lecture on the volcanoes of the Pacific islands. He told of the greatest of the craters, and how he visited it by night. His description led up to a dramatic close concerning the depth of the great sea of fire into which he looked. He said that the height of the volcano did not impress him as the depth; and now, as he looked back upon it, this was the most vivid abiding impression.

All this description was to find its close in a verse of Scripture which, he said, had burned itself into his soul that night as he stood on the mountain top, on the sea-girt isle, and looked down into that vast and lurid chasm; and that verse was,—

A Gap.

Just there occurred a gap. He had been delivering his lecture ostensibly from manuscript, but had done it so often that he knew the description by heart, and delivered it with vigor and liberty until he came to the closing words. After telling us how that verse had burned itself into his soul, he had to find the place in his manuscript and read the verse,—

"In his hand are the deep places of the earth;
The strength of the hills is his also."

Now, the man whose soul had been set on flame by such a verse ought in the course of thirty or forty recitations of a lecture to have committed eighteen words to memory. Indeed he ought to have known that verse and several hundreds of other verses before he ever saw the volcano.

It is a poor excuse to say, "You know I have no verbal memory. I never can quote anything." A minister can cultivate a verbal memory for Scripture. He can commit passages to memory if he is willing to make the effort.

How To Do It.

This is the way to do it: Read the passage aloud, and repeat it aloud. No, I hear you say that it is just as well to read it to yourself and repeat it inaudibly. It is not half as good, and if you do not know it you will be glad to learn the method. You can learn faster when you pronounce the words aloud, very much faster. Try it and see. Your success will depend chiefly on the importance you attach to the accomplishment of the task you set for yourself.

It is important that a minister know by heart considerable extracts from various books of the Bible. For instance, at a funeral you are placed at the head of the coffin in a room where you cannot see to read. What a comfort if you know in their entirety the passages appropriate for the ordinary funeral. How many times need you read the fifteenth chapter of I Corinthians without learning it? Is it a hard thing to expect that you can repeat the most of John 14, and Psalm 90, and the opening verses of Revelation 21 and 22?

And when you are called upon to teach a Bible class where the good old saints with open Bibles on their knees fire proof texts at you, is it not a comfort to be able to say, "Yes, but don't you remember that the verse before says so and so?" or, "Have you forgotten that Paul, in writing to the Galatians, adds to that thought this one?"

Not Difficult.

It is far less difficult to do this than many people suppose. A minister ought to be able to recognize a verse when he hears it, almost any verse that is likely to be used in familiar argument, to tell whether it is quoted correctly, and to call to mind instantly such other verses as naturally belong with it. This knowledge will not come from critical study nor by hunting for proof texts, nor yet by skimming the Book for mottoes with which to preface sermons. It comes from diligent study and daily familiarity. There is no knowledge that begins to be as fruitful for the minister as knowledge of his Bible.

Hit or Miss.

How much of the Bible, the whole Bible, will the ordinary congregation learn in a year from the hit-or-miss pulpit reading of the day? How short is the radius of the tread-mill in which the shallow pulpiteer trudges his little round? How long before he is again having the 23rd Psalm and the 53rd of Isaiah and the 14th of John, and getting nothing more out of them than before; having chosen them, indeed, for no good reason save that they were supposed to be good, and he had nothing in mind bearing more directly on the theme?

That which is good for a minister is good for a layman. There is no book so good in all the world for any Christian to know. It is good for discipline of the mind and for elevation of spirit. It is good for the beauty of its form and the variety and helpfulness of its teaching. It is good in joy, and indispensible in sorrow. Let us all try to know our Bible a little better.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

A Modern Man of the Old School

Readers of The Christian Century are not, as a whole, familiar with the work of one whose labors among us are ended, but whose life story is an essential element of the history of the Disciples in the southwest. So recently has it been that I heard his voice that it is impossible yet to realize that Addison Clark, founder of Texas Christian (formerly Add-Ran) University and twenty-six years its president, has finished his earthly course.

To those who knew him not, these words convey no adequate conception of our loss in Texas. Born in the Lone Star state in 1842, he spent his life within her borders. Yet while little known in other sections of the land, this was the most unprovincial of men. So unique a character is worthy of a wider notice than a passing mention of his services.

An Old-Fashioned Man.

He was an old-fashioned man. As a boy of nineteen he entered the Confederate army, where he resolutely courted service and danger and avoided all possible honors, though they came to him in spite of his native modesty. Here he developed a strength, not to say sternness, of character which always thereafter marked him. If duty seemed to call in a given direction, straight to it he went; and friendship, fortune, favors, entreaty, opposition could not swerve him a hair's breadth from the chosen pathway. Right was right, and it ended the chapter.

As another evidence of his almost military precision was his gospel of punctuality. Whatever was worth doing at all was worth doing at the moment scheduled. An appointment for 10:00 o'clock was not properly filled at 10:15 nor yet at 10:01. Absence from duty he could excuse; tardiness in doing it he could hardly condone.

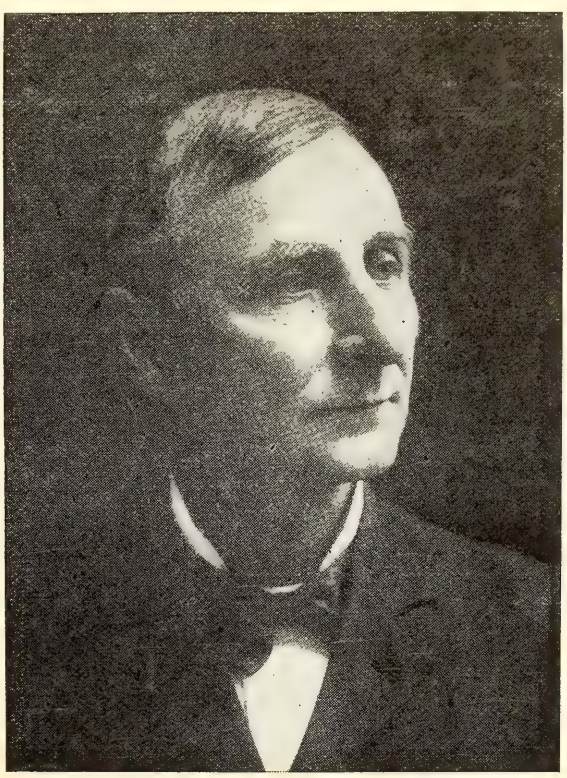
Close to Students' Hearts.

Yet here was no martinet. No man ever lived closer to his students' hearts or understood them better. So many of the Clark family had been connected with the school that students distinguished its various members by their given names. And how many a tender counsel of "Mr. Addison's" has made a teacher feel the dignity of his work and the greatness of his subject, or has put new hope in life into some faltering boy or discouraged girl!

In large measure our great leader had Wm. Rainey Harper's power to inspire the men and women who worked with him in school or church, and those who studied under him. And how young he was, walking twenty miles into the woods for a frolic with his "boys," or watching with zest a football game or the college "nine" battling for its honors! And what wonder that throughout all Texas the hundreds who have walked with him in those paths of pleasure are led today in the ways of human service by the very memory of him, as no other has ever been able to lead them.

Far-Reaching Personal Influence.

So fine was his personal influence over us and so sacred his ministry, that to cite one instance, when one of his former pupils had graduated at Annapolis and had been assigned to duty on the Oregon, before he could find it in his heart to go out on his world voyage the young man came all the way back to Texas and to the quiet vale of Thorp Spring, that he might be baptized by "Mr. Addison" as a dedication of his life's career to God even above country. This was the power of him whom we in Texas have honored with our love as we have no other.



The Late Addison Clark Courtesy The Christian Courier

Old and New Commingled.

There was in him as teacher and president a fine commingling of the old and the new. He had himself no university career as student. Just after the war, he entered a private college conducted by "Uncle Charley" Carlton, first at Kentuckytown and later at Bonham, Texas. The course was decidedly eclectic and Addison Clark chose it all and was unsatisfied. He pursued alone studies which were beyond his teachers' range. He maintained that habit of careful research and thought, so far as facilities would permit, throughout life. He had an old-fashioned contempt for academic titles, as such, though he laid great stress on every student's rigid performance of work required for a given degree. After the school passed under church control he was given the honorary degree of LL. D. This, of course, he permitted to be used on proper occasion in reference to himself. But after he had resigned as president and entered the pastorate, the writer once addressed a letter to him as "Dr. Addison Clark." The response came signed plain Addison Clark underscored. From this source he never received any more letters as "Dr.!"

High Standard of Honesty.

This was characteristic of his whole feeling about education. Nothing ought to be for display or seem to be more than it was. When Add-Ran College was transferred to the brotherhood it was rechartered as "Add-Ran University." This was over his protest, for he felt that the term "college," well deserved, was a stronger title than "university," without a university's equipment. And his standards were high. So thoroughly did he realize what a great school ought to be that he unconsciously translated its significance into his own work. I have been told by men who had studied under him that when they went to the great universities and took work in the department of philosophy they found themselves being led out along lines of conception, research and method with which they had been familiar under Addison Clark. No man was ever more thoroughly a man of his own day than was he.

His Progressive Mind.

And this was just as manifest in his religious life. Coming into the church in 1854, a barefoot boy of twelve, he began with the conceptions prevalent at that time. Missionary societies, etc., were wrong, and an organ in church was as the sin of witchcraft. The writer who most informed the content of his later thinking was Lyman Abbott. On the afternoon before he died Mr. Clark called on the group about his bedside to notice Abbott's article on "The New Bible," had us read it to him and discussed it with us with understanding and interest. He greatly admired Herbert L. Willett, and The Christian Century was to him as ozone for the soul. When a younger writer in our ranks had affirmed that the principles of the "Declaration and address" demanded that the Disciples accord full fellowship to those who come among us from other folds regardless of the question of their immersion, it was Addison Clark who first insisted through our state journal that the paper be discussed with fairness if at all, taking care at the same time to express his own indorsement of its position. Thus was he ever ready to weigh the newest thought among us and thus was he ever chivalric to defend the truth as he conceived it, however many might oppose. He grew younger with every passing year.

His Passing.

On the morning of May 13, 1911, he passed away after a long struggle with what had been supposed to be cancer of the liver. On Sunday morning the 14th, services were held at the Granbury (Texas) church, J. C. Mason, state mission secretary, officiating. The body was interred in the village cemetery at Thorp Spring, where, from the leafy hillside we looked away to the former university building where his voice had echoed so often in Auld Lang Syne. The "boys" and "girls" he loved and led are sore distressed without him and can only pray, "May the maister and his scholars meet some mornin' where the skule never skails, in the kingdom o' oor Father."

EDWIN C. BOYNTON.

Social Survey

Racing Jockeys and Religion

Christian people of England have gone further afield than those in America in the organization of missionary societies for classes and callings. Here almost every attempt in the direction named is met with the cry of over-organization. A "Racing Stables Mission" carries on religious work among the hundreds of English lads at Newmarket, Goodwood and other English racetracks, and the almost as many English boys who migrate to the great French training centre at Chantilly. Jockeys in England and France run into numbers quite unknown in America. At Newmarket there is a Bible class attended by one hundred jockeys each Sunday. At Chantilly what amounts to parental care is exercised by the mission mothers over the English boys always there. Thirty thousand dollars a year is given by English Christian people to work among these jockeys, and by them.

A Two-edged Supreme Court Decision

The recent deliverance of the United States Supreme Court in ordering the dissolution of the Standard Oil trust did not create the sensation that was expected after such as weeping decision of the highest legal tribunal in the land. The fragrance of that rose for most people is almost lost in the cruelty of the thorn which it at first obscured. By this decision words were introduced effecting the force of the anti-trust law which are almost identical with those which many business men have long been trying to have inserted by legislation. The oil trust must be dissolved, and may again combine but not unreasonably. In the decision, combines which may restrain trade are justified unless they unreasonably restrain trade. That means that no conviction can be secured under the Sherman anti-trust law until it is proved that a combination is unduly restraining trade, when to draw a clear line between what is and what is not an undue restraint is often manifestly an impossibility. This decision presents an inviting appearance to those engaged in the profession of law, but it is not especially alluring to the ear of the general public. Already there is a strong movement at Washington for the strengthening of the Sherman law by amendment.

Work of the Illinois Legislature

After a session which was watched throughout the country with deep interest because of its connection with the Lorimer case, the Illinois State Legislature adjourned at Springfield on the morning of May 20. Its action on the Lorimer case is not decisive, because of the limitations of the committee of investigation, and because of the adverse decision of Judge Petit who overruled the state senate's subpœna of a vital witness. On the evidence presented it declared by a vote of nearly four to one, that the election of Mr. Lorimer was brought about by bribery, and this decision renders a federal reinvestigation of the case almost certain by a recommendation to that effect to the United States Senate. The state senate also instructed the senior senator, Mr. Cullom, to present the matter and all evidence to the United States Senate. In the immense number of bills presented a number of exceptionally important measures were enacted. Among these the following are significant: A state-wide civil-service law, extending the present law to apply to nearly all state departments and state institutions; a teachers' optional pension law, in cities of 25,000 or over, on the lines of Chicago teachers' pension law; the extension of the woman's ten-hour labor law; a law compelling better protection, by employers, of employés who work with tools or materials detrimental to health; workman's optional compensation law based upon the recent New York decision, to cover all classes of employment; employers' liability law, eliminating the "fellow-servant" doctrine as a defense; a coal-mine law, thoroughly revising legislation for protection of employés; adult probation law, a parole system for minor crimes, providing paroled persons shall not leave the state without permission of the state, and shall make monthly reports of conduct; liquor laws prohibiting the sale of intoxicants within two-thirds of a mile of a soldiers' home, and the use of intoxicants upon any railway train except on regular dining and buffet cars; a roads law establishing the office of county superintendent of roads and re-drafting all roads and bridge statutes and providing a graduated tax on motor vehicles, proportionate distribution of license fees, limiting the speed for motor vehicles to twenty-five miles an hour, and prohibiting heavily loaded wagons from using gravel and macadam roads when rendered soft by wet weather. Of interest to Chicagoans particularly is the provision of the new $10,000,000 Field Museum in Jackson Park. Another law which, if enforced, will be of wide benefit to the people of the state, prohibits publication of the details of murders and other crimes.

The International Peace Treaty

President Taft is making good his implied promises to foreign nations. England and France quickly took advantage of his overtures and urged him to draw up an arbitral agreement, such as this country will be willing to enter into, for their consideration. Meanwhile the permanent peace agitation has spread among the people. Almost alone, Germany views it unfavorably. In spite of repeated protests of the interested nations that this is merely a peace treaty and is in no wise an alliance, Germany is fearful of it. Many of her fears may now be dispelled, even though she regards with suspicion every word of the text, for a draft of the proposals of the United States have been made public. President Taft gave Secretary of State Knox instructions to draw up a tentative agreement. Its provisions embody the essentials necessary as a basis for permanent peace between two nations. By it, arbitration would be made a final resort in all international disputes of the principals. If the two countries cannot agree through diplomatic interchange, the questions will be submitted to a commission of inquiry. Agreement to arbitrate is to be left in the hands of the United States Senate as at present. In presenting the agreement, Secretary Knox submitted the following statement: "The department has completed a draft of a general arbitration treaty, which has been approved by the president and will be submitted to the French and British ambassadors. This draft represents what this government believes to be a sound basis for negotiations for the extension of the scope of its arbitration treaties. The general features of the draft are these: It expands the scope of our existing general arbitration agreements by eliminating the exceptions contained in existing ones of questions of vital interest and national honor. It is proposed that all differences that are internationally justiciable shall be submitted to The Hague tribunal, unless by special agreement some other tribunal is created or selected. It provides that differences which either country thinks are not internationally justiciable shall be referred to a commission of inquiry with power to make recommendations for their settlement, this commission to be made up of representatives of the two governments who are members of The Hague court. Before arbitration is resorted to, even in cases where both countries agree that the difference is one susceptible of arbitral decision, the commission of inquiry shall investigate the difference with a view of recommending a settlement that will preclude the necessity of arbitration."

How a Tramp Helped Baptists

A tramp, born in England and walking through South China, worrying and robbing people, unwittingly helped missionaries under the Baptist Foreign Society of the United States to gain the good will of Chinese officials recently. One night the head of the Baptist mission at Chaoyang, the Rev. A. F. Groesbeck, was called out of bed late by police officials. Reaching the yamen he found there the English tramp, whom the police said had entered houses, beat people and demanded money. Unless suppressed there was likely to be a riot, and Chinese riots are never over particular as to which foreigner they attack. Mr. Groesbeck helped to dispose of the Englishman by seeing him out of the city after keeping him in custody until daylight. The Baptist mission was about to open a school for boys. In appreciation of what the missionary had done with the tramp, the Chaoyang officials, from highest to lowest, came in state, and the highest of all, the magistrate, read an address in which he praised the school and the missionaries. To the feast which followed, as everything in China must have a feast follow it, came the officials as if to a royal function, viz., on foot. The new school was in fine shape and the Chinese students were smart in dedication clothes. Growing out of the tramp's visit to Chaoyang came the endorsement of the school, and from the endorsement has come a prosperity through local support which the school in former days never dreamed of. The school is part of the work, among much else, of the Baptists of the United States.

The Christian World

A Page for Interdenominational Acquaintance.

Baptist

Religion and Politics.

The Nonconformists of England have a most refreshing way of speaking their minds on political and economic questions. They have learned that crooked politics and bad economic conditions are enemies of true religion. At the spring meeting of the English Baptist Union Principal W. Edwards said:

"The Housing Question and that of the Land are at bottom a great religious question. This is the crying economic evil of our day. If it was a pressing matter in the days of Isaiah and Micah, certainly it is in our own day, and in our over-crowded country. God made the land, not for the pride, luxury and enrichment of the few, but for the support and the well-being of the many. But to our own day we have the old feudal system in full force with all its privileges and emoluments, but stripped of all its obligations. What has been the right of the community has passed into a cruel monopoly. In consequence we have the present fearful and perilous condition of things.

"In England more than 150 millions of acres are held by 18,000 proprietors; in Scotland 171 persons hold over eleven millions; 30 own two-thirds of the land, and 1,700 over nine-tenths of the whole country, whereas one owner possesses over 1,300,000 acres. In Ireland less than 2,000 (until very lately) owned two-thirds of the soil, while millions of poor people worked out their lives to replenish the coffers of absentee landlords; whilst in the darkest period of their lives 200,000 were evicted and cast out in the depths of winter, the country depopulated, and all done in the sacred name of property!

"France has 5,500,000 proprietors with over fifteen acres each, while in this country out of a population of 45,000,000 only 300,000 possess more than one acre of land. A few landlords own more than half the acreage of our country, and often it lies waste for parks, pleasure grounds, for deer walks and pheasant rearing, while the common people are huddled together in slums, a seething mass of miserable humanity. Here, in London, 100,000 are added to the population every year. Here half a million have to eat, sleep, wash (if they do), dress, cook, live, and die in one-room dwellings; and yet such is the hunger for houses that these small single rooms are rented often as high as fifty pounds a year, and there are 3,000 of these rooms in each of which eight live, 9,000 in which seven live, etc. In London a third of the population are below the line of the "very poor," and ninety per cent of the producers of wealth throughout the land have no home they can call their own beyond the end of the week."

United Presbyterian

"Tight-Wad Saints."

The editor of *Wallace's Farmer* was a preacher before he became a farmer. The readers of his paper get no uncertain word on religious topics from Henry Wallace, LL.D. He writes on the Sunday-school lesson every week and he makes a plea for godly living whenever the opportunity is offered. He also writes for the papers of his own denomination, the United Presbyterian. The "tight-wad" saints, of whom he writes in a recent number of the *United Presbyterian* are, he says, really good people, but they are narrow. They pay $250 for a horse where they used to pay $100. They give the school-teacher $50 a month instead of $30 as they did a few years ago. But they have not thought it worth while to pay a better salary to the man who baptizes their babies, visits them in sickness and trouble, marries their sons and their daughters, and who will say the last words over all that is mortal. They have been forced out of the rut on the material side by the necessities of business; "nothing less than a strike among the preachers or a famine for the word of God will pry some of them out on the spiritual side." These good people are not ashamed when the average contribution of the congregation to the real work of the Lord is less than one-half the quota. A part of the article follows:

They will go to any necessary expense to reap their own harvests when fully ripe; but are willing that fields ripe for the harvest go ungathered in foreign lands. They do not mean any harm by this. They are simply behind the times on the spiritual side. They think in dimes or nickles with the Godward side of their heads and in dollars with the other side. If the spiritual tight-wads among the farmers would only gather conscientiously the eggs that their hens lay on the Sabbath, mark them with their name and date of laying; so that the buyer would have convincing proof that they are absolutely fresh, and sell them in the nearest town or city, the ordinary hens on the farm would pay the full quota for the average number of communicants in the family, and the treasurers of the boards would shout "Hallelujah, Amen."

Perhaps the church is to blame for the development and breeding of tight-wads. We take up a collection on every possible occasion, and get into the habit of putting in dimes or nickels to "save our face," without any real conscience or heart in the matter; and the child thus trained grows into the habit of thinking that the work of the Lord at home and abroad is merely a nickel and dime business, and not the serious work which the Saviour laid upon us: to "go into all the world and preach the gospel to every creature," promising to be with us. We are creatures of habit, and possibly this tight-wad habit was acquired in childhood.

N. B.—The above is not intended as "milk for babes," nor yet as "meat for strong men," but as a tonic and stimulant, or if you prefer to call it so, an alterative. If it should prove an irritant, it will verify the old proverb: "When saints wake up, they usually wake up cross."

Methodist

The Jubilee of Bishop Hendricks.

The silver jubilee of the consecration of Bishop Eugene R. Hendrix to his episcopal office was celebrated Thursday, May 18. Tributes were sent by President Taft, W. J. Bryan, Archbishop Glennon of St. Louis, and Principal George Adam Smith of Aberdeen University. The *Central Christian Advocate* (Kansas City) offers this tribute:

Bishop Hendrix is the most cosmopolitan of men. He was educated at old Wesleyan, our university at Middletown, Conn., where he graduated at twenty; he was a Missouri pastor for eight years; he took his theological course at Union (Presbyterian), and after eight years as pastor was elected president of Central College and eight years after was called to the episcopacy. His official episcopal residence has always been Kansas City. His official labors have taken him to China, Japan, Mexico, Brazil and Korea, of which mission he was the founder. The natural climax of his wide service came when in Philadelphia in 1908 he was elected the first president of the Federal Council of Churches of Christ in America, a body composed of official representatives of thirty-two denominations and 40,000,000 members. If there is any such title lying around we should be constrained to say that Dr. Hendrix is the archbishop of American Protestantism.

Dr. Hendrix is a prolific author and lecturer, and is a first citizen of his native state, the Republic and Protestantism.

Speaking of his position in the Federal Council, Bishop Hendrix said with some gratification to a reporter last Saturday:

"You see, they are all my churches. As president of the Federal Council of the Churches of Christ of America, I am the nominal head of 100,000 ministers and of nine-tenths of all the Protestants of America.

"My election to that position two years ago marked not only the greatest event in my career, but was the sign of the greatest event in the Christian world of America of my days. It was the formal recognition of the churches that, although separated in polity, there is so little doctrinal difference between them that they naturally work together in that respect.

"As to the Methodist Church, I hope to live to see both sections united in every detail. A committee is working on the subject now. Owing, however, to the many questions of property involved, the work will have to be done very slowly."

Presbyterian

The Wall Street Journal on the Prayer Meeting.

Some of us are so busy that we have no time for anything that is worth while. We chase the dollar and when we get it, we are too tired to make good use of it. We all need times of refreshing from the presence of the Lord. Here comes a journal that is not counted among the religious organs of the country and tells us that we need to pray, to go to prayer-meeting. The *Wall Street Journal* says, as quoted by the *Presbyterian Advance*.

What America needs more than railway extension and western irrigation, and a lower tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of the harvest; that quit work a half hour earlier on Thursday night so as to get the chores done and go to prayer-meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clear this country of the filth of graft and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing which we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria.

The power to lead men is a commission to lead them to the highest.

You will never be much of a force with men until you have much faith in them.

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The Works of the Flesh and the Fruit of the Spirit

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh; but through love be servants one to another." Paul's doctrine of salvation by faith and of freedom were easily misunderstood. "If we are saved by faith," reasoned some, "we need not bother our minds about the requirements of the law. If we are free, we may give the reins to impulse. Let us therefore cast away all restraint." Of course men who reasoned in this fashion were men who were looking for pleasure and not for salvation. They had no sense of obligation and they knew nothings of the joys of self-control and generous feeling. For them freedom meant that passion and appetite were to have the right of way. For Paul it meant that faith, hope and love should have full command of the life.

It is easy to understand the apostle's tests of a man's faith. He sets a high value on the homely virtues, those which support the institutions of the family, state and church, and give significance to the individual. The absurd "experiences" which used to be required in some quarters would never have been received as evidences of conversion if the testimony of Paul had been followed. One man asked to be admitted to the church and gave as his qualification for membership his experience in seeing the devil. On being asked how the devil looked, he replied, "He was about the size of a yearling. When I saw him I could not pray, and so I came home. But I went back the next day to the same place, and he was gone. Then I was happy, for I knew that the Lord had saved me out of his hands." The absurdity of requiring any but spiritual tests of those whom we are willing to treat as Christians is becoming more and more manifest. And we shall find that Paul, instead of being interested solely in theological hair-splitting, is first and always a practical man. His technical terms belong to the situation he had to meet rather than to his Christian teaching. His supreme aim was to persuade men to live as brothers and to honor God as the Father of our Lord Jesus Christ.

The gross immoralities condemned by Paul are today condemned as a matter of form by many who secretly practice them or who have no burning zeal against them. To the apostle it was unthinkable that a disciple of Christ could be immoral. A new moral life came with the new relation of God. In this new life there was no tolerance of uncleanness. There was likewise abhorrence of enmity, jealousy, and strife. The duty of every disciple was to serve. Dissension and faction were inconsistent with the fundamental professions of discipleship. They betokened minds intent upon gaining their own ends and indifferent to Christian fellowship and efficiency. The creed of Paul was the creed of all heroes—that it is life to work, to fight evil, to live with and for others. A recent writer on the divorce question calls for an application of this creed. He says: "The trouble is not that we have a 'hard lot' but that we have a 'soft creed.' We need a better, nobler, stronger—if you will 'harder'—theory and philosophy of life. The divorce evil grows out of soft and erroneous views about life, about success and happiness. We need new conceptions about the true ends of life." It was Bishop Brooks who told us to pray, not that our tasks might be brought down to the level of our ability, but that our ability might be raised to the level of our proper tasks. Seeking ease and pleasure, we become so stupid and weak that we lose the joy of doing what is worth while. By strict attention to our duty, we make hard tasks easy.

The fruit of the spirit is not ripened in a day. It is found wherever men call upon the name of the Lord. But who is long suffering until he has labored many days for the redemption of a community from drunkenness, licentiousness, from political corruption, and low educational ideals? Self-control is won by hard fighting. Meekness does not descend from heaven and take possession of the soul mysteriously. It is acquired. In the church, therefore, we ought to have these virtues in all stages of development. There ought to be the veterans of the cross who illustrate what can be achieved through faith in Christ. Then there ought to be those whose great achievements are before them. We judge these latter by their aims. We must demand of the critics of our faith that they consider neither the church nor any of its members as finished products but as in the process of growth. Are we coming into possession of the virtues of Christianity and are we growing fast enough? These are the proper questions to face. [Midweek Service, June 7. Gal. 5:16-26; Matt. 3:10; 7:16-20; Lu. 8:14, 15; Jno. 15:2-5, 16; Rom. 7:5; Col. 1:10.] S. J.

The Issue

"—unbaptized heathen enrolled by denominational missionaries."—*The Christian Standard*, May 20.

"Christians, members of the one and only Church of Christ, *baptized* members of the Church of Christ."—*The Christian Century.*

If the reader of these quotations will read them again and again, noting how in each case the editor carefully and deliberately chose every word and weighted it with its fullest meaning, these quotations will say so much to that reader that this will prove to be the longest editorial he has read in this paper in many a day.

But lest any person of dull imagination should not be able to discover an interpreting clue we append the following from a caustic critic of The Christian Century writing in *The Christian Union*, (Des Moines):

The Christian Century says Christ has received into his church Congregationalists, Methodists and Presbyterians as well as Baptists; and therefore we ought to receive them without requiring them to be reinitiated or rebaptized. The Century doesn't tell where it got its information that Christ has received these people into his church. It may be fake news, like some other reports we run onto once in a while. It may have originated in the editor's brain, and passed over the counter as the very latest from Christ. The logic is all right. If Christ has received them into his church they are in it, as much as we are, and we should fellowship them as members.

Men, Religion and Social Service

That leaders in social service in all parts of the country look with great hope to the Men and Religion Forward Movement as a socializing influence in the church is evidenced by a message addressed to the Social Service Committee of this movement. The message is signed by sixteen well-known names, among them Dr. Edward Devine of New York, Owen Lovejoy, Graham Taylor, Charles Stelzle, Homer Folks and Jane Addams. These leaders welcome the Men's Forward Movement because of the prominence given to social service in its proposed campaign. In this respect the men have rightly interpreted social service as distinctly religious and have helped to make it plain "that it is just as important for men to get right with men as that they 'get right with God.'" In return they bespeak for the movement "the endorsement of all social workers who may hitherto have been indifferent to the church, because they have felt that the church has not been concerned about the burdens which have been crushing those unfortunate members of society to whose interest they devote their lives. "We value this movement," they say, "because it gives all the workers in the social field an opportunity to come face to face with one another and with the workers in the church. We believe that out of the conferences and discussions and mass-meetings will come a greater appreciation of the needs of our common humanity: that the working-man and the employer of labor will see each other's problems with clearer vision: that the practical service in attempting together to meet the pressing social questions of the day will make us understand that while we may not agree in non-essentials, nevertheless we have in common the desire to share the purpose of Jesus and to help bring in the Kingdom of God

We recommend that at the very outset of this campaign the social service committees of the various cities call conferences of the local social workers, for the purpose of becoming familiar with what is already being done in their cities by these specialists in the field of social service, and for the further purpose of acquainting these workers with the proposed campaign of the Men and Religion Forward Movement and enlisting them heartily in it." The possibilities of church extension in this direction are great, and the benefits of it might well prove mutual.

An Ineffective Correction

The following letter was addressed to The Christian Evangelist and appeared in the issue of that paper, dated May 25, with the editor's comments which are here reprinted in full:

A CORRECTION.

In current issues of certain Disciple papers there are appearing criticisms of recent editorials in the Christian Century, some of which impute to us a position which our words could not have conveyed in any candid reading of them. I have written to the editors of several of these papers, pointing out the injustice of their representations. In no case has my correction been effective. It has neither been published, nor has it been heeded by editors or contributors. I did not expect to overtake the Christian-Evangelist in the same fault. But in your issue of May 4 an editorial says, referring to the Christian Century:

"Our contemporary, however, settles the question in advance by assuming that such a conference would result in the discontinuance of baptism as a condition of church membership, just as circumcision was discontinued as a condition of fellowship according to the terms of the Jerusalem conference."

(1) This statement is wholly unwarranted and wrong. Neither in our editorial to which yours refers, nor in any other utterance of the Christian Century has it been argued or assumed that baptism would be or should be discontinued as a condition of church membership. I do not mean to impose upon you here an argument of the point of which your editorial treats, but I do believe I will not be disappointed in my confidence that however other papers may refuse to correct an error so serious as this, the Christian Evangelist will not.

(2) As regards baptism, the Christian Century does not advocate receiving unbaptized persons into the church.

It does not hold the pedo-baptist view that "baptism comes in the room of circumcision." Such words have no intelligible meaning to me.

(3) Moreover, the Christian Century holds as firmly as does the Christian-Evangelist that in obeying the commission of Christ to preach the gospel to every creature it is our duty to administer baptism to them only by an act of immersion in water in the name of Father, Son and Holy Spirit.

(4) Whatever differences there may be between us—and it is my earnest hope that all our differences may be talked over in utmost frankness and the fairest Christian spirit—there is no difference between us as to the practice of Christian baptism.

I do not think it is asking too much to request that you publish this letter and I assure you of my sincere appreciation of your kindness in case you do.

Very truly yours, CHARLES CLAYTON MORRISON.

THE CHRISTIAN EVANGELIST'S COMMENTS.

We take pleasure in giving space to the foregoing correction of Brother Morrison, one of the editors of the Christian Century, in reference to certain statements in a recent issue of our paper. We beg leave to add, however, a few words in our own defense, for we never knowingly misrepresent anyone. That is a fixed policy and principle of the Christian-Evangelist. We believe the careless or intentional misrepresentation of others is one of the most grievous sins of modern journalism.

1. Concerning the statement which our brother says "is wholly unwarranted and wrong," we submit that the whole tenor of the article to which our editorial refers seems to imply that just as circumcision was not imposed by the Jerusalem conference on Gentiles, so New Testament baptism [immersion] should not be imposed as a condition of fellowship upon those who believe in, and practice sprinkling or affusion. This, in our judgment, would mean "the discontinuance of baptism as a condition of church membership," for while baptism in its original form might still be practiced, it could not be called a condition of church membership. The only way in which our brother can justify his correction and his characterization of our statement as "wholly unwarranted and wrong," is by allowing baptism to stand for either sprinkling or immersion, and that, either of a believer or an infant—a use of the word which he well understands is not recognized among us as good scholarship or good theology. Of course, we did not mean to say that the Christian Century was in favor of discontinuing everything which passes under the name of baptism.

2. As an illustration of why the Christian Century is misunderstood, note the following sentence: "As regards baptism, the Christian Century does not advocate receiving unbaptized persons into the church." Now, the unsophisticated among us would take that to mean that the Century would insist on baptising all those who apply for membership who had not received what its editors and the rest of us believe to be New Testament baptism, that is to say, immersion, as the act of a penitent believer. But such is not his meaning. What he means is that he would insist on persons having either been sprinkled or poured, or immersed, in infancy or on coming to the years of accountability. Just on what grounds he would exclude Quakers, who reject water baptism entirely, we do not know.

We acquitted the Christian Century of holding the view that baptism comes "in the room of circumcision," and so that is not a correction of our statement.

3. Another illustration of the fine art of so stating one's position as to be misunderstood, is the paragraph which we have marked (3). Here the average reader would suppose that the editor of the Christian Century holds precisely with the Christian-Evangelist and the rest of us, that the (a) immersion in water of a penitent believer in the name of the Father, of the Son and of the Holy Spirit, is the only baptism which Disciples can recognize consistently as fulfilling the New Testament requirements for church membership. But not so. What he really means is that while (b) the editor himself could practice no other baptism than that mentioned, he would recognize as valid, and have our churches recognize as valid, for the purpose of church membership, any other form of baptism, whether received by a believer or an unconscious infant. Is it strange that our brother is often misunderstood?

(c) We understand Brother Morrison's position exactly, we think. It is not new. It is the precise position on baptism taken by the people whom we have known as the "Christian Connection," but who prefer to be designated as "The Christian Church," which is as old, or older, than our own movement. We can respect the position, and we can respect those who sincerely hold it; but we do not believe it is a position that will stand the test of the New Testament rule or of practical experience. It is certainly not the historic position of the religious movement which our contemporary claims to represent.

4. We most heartily reciprocate our brother's hope "that our differences may be talked over in utmost frankness and the fairest Christian spirit." But such "frankness," we are bound to say, would compel us to dissent from the statement that "there is no difference between us as to the practice of Christian baptism." "The practice of Christian baptism" involves not only the baptism *administered* by any church, but the baptism *recognized* by it, as a condition of entrance into its membership.

We hope the Christian Century will take as much pleasure in publishing its correction with our comments, in its own pages, as we have in giving them to our readers.

THE CHRISTIAN CENTURY'S REJOINDER.

The above editorial comes to hand at the very moment of preparing this issue of The Christian Century for the press, and in pursuance of Dr. Garrison's request we hasten to republish it in our columns.

There are in the above comments such clear signs that the editor of The Christian Evangelist still misconceives The Christian Century's utterances that it may be well to point them out. We follow The Christian Evangelist's paragraph numbers.

1. In another place will be found a discussion of the question of the Conference at Jerusalem on the circumcision question as affording a parallel to the present controversy on church membership.

2. The "unsophisticated" would be perfectly correct in their understanding of the meaning of the statement that "as regards baptism, The Christian Century does not advocate receiving unbaptized persons into the church." The Christian Century would not for a moment "insist on persons having either been sprinkled or poured or immersed, etc." A church practicing Christian union would not raise the question concerning the form by which such persons were inducted into Christ's church. It would raise this question: Are such persons members of the Church of Christ? If they are members of the church, neither The Christian Evangelist nor The Christian Century, nor any man, nor any congregation of men have the right to deny them the fullest Christian fellowship. Such persons do not "apply for membership." They are already members of the church, just as truly members of the church, and their congregations whose credentials they present are just as truly churches of Christ, as is the congregation of Disciples which hesitates to extend them fellowship. They do not "apply for membership" in the church, we repeat, they apply for fellowship in a local congregation of Christians.

A congregation of Disciples, striving to practice Christian union, can do nothing less in all consistency and conscience than extend its complete and hearty fellowship to such Christians. We are not responsible for the manner by which they came into the church. Absolutely the only thing we can do in their case is to recognize *that they are in* and act accordingly. Christ has received them. Who are we that we should reject them?

But we *are* responsible for the manner in which persons who apply to us for membership in the church of Christ are admitted. We have convictions which we cannot compromise. Whatever our reasons may be—whether as dogmatists, we hold that Christ expressly commanded immersion; or as proprietists, that apostolic use and our Lord's example give to immersion a peculiar propriety; or as prudentialists, that immersion is the only form upon which divided sentiment can agree and is therefore demanded by the exigencies of Christian union—whether one of these or all of them be our underlying conception we do, as a matter of fact, have convictions on the subject of baptism which may not be stultified by an act of the church in which we as members participate.

In performing those human offices which regularly belong to the admission of members into the Church of Christ, and for which we are responsible, The Christian Century holds with the Disciples of Christ that all divisive and irregular practices should be avoided and baptism administered by immersion only.

We accept the compliment to the lucidity of our words implied in the contrast the editor makes between the "unsophisticated" reader and himself. Manifestly the "unsophisticated" would understand the meaning of this paragraph better than the sophisticated editor has done.

3. (a). "—immersion . . . is the only baptism which Disciples can recognize consistently as fulfilling the New Testament requirements for church-membership." The Christian Evangelist charges that The Christian Century disagrees with it on this point. That is for our contemporary to say, of course. But we would like to know if The Christian Evangelist means what it says. The Christian Century observes that millions are fulfilling the essential requirements for church membership without being immersed. They are members of the Church of Christ, just as truly members as are those who have been immersed. They are not just "our religious neighbors," or "our brethren of the denominations," or "the pious unimmersed"—they are Christians, members of the Church of Christ and they have not been immersed. We understand that the Disciples gladly recognize these persons as members of the Church of Christ. How they became members of the Church of Christ without fulfilling the New Testament requirements for membership we cannot conceive.

Does the Christian Evangelist disagree with us here?

(b) "—the editor himself could practice no other baptism." This point has not been made by The Christian Century at all. The church itself can practice no other than immersion-baptism if it strives to practice Christian union—this is the point. It is not a question of the editor's or a given minister's views on baptism, it is a question of the church's loyalty to Christ's ideal of Christian union.

(c) Enough has been said to show that The Christian Evangelist does not "understand Brother Morrison's position exactly" or, at least, if it does understand it, it is plain that the essential points of this position have not been touched by the editor's discussion. That the "Christian Connection" view should be identified in the editor's mind with the view he is criticising bears out the former alternative.

4. The Christian Evangelist dissents from our statement that there is no difference between the two papers in the practice of Christian baptism. The practice of Christian baptism, it says, involves not only the baptism *administered* by the church, but the baptism *recognized* by it as a condition of entrance into its membership. There is no disagreement between us as to the *administration* of baptism. Let us see if there really is any disagreement as to the *recognition* of baptism.

The Christian Evangelist already recognizes that Presbyterians, for example, are members of the Church of Christ (we cannot bring ourselves to assume otherwise until plainly informed to the contrary by our contemporary). They became members of the Church of Christ by baptism—we, at least, know of no other way of becoming members of the Church of Christ.

In recognizing the Christian church membership of Presbyterians, does not the Christian Evangelist agree with the Christian Century in recognizing the validity of the baptism by which they became members of the body of Christ—albeit not approving (and in this agreeing with the Christian Century also) of the particular ceremony by which their baptism was solemnized?

If the Christian Evangelist regards all who have not been immersed as unbaptized, by what right can it regard Presbyterian churches as churches of Christ and Presbyterian people as members of the Church of Christ. But if the Christian Evangelist regards Presbyterian churches as churches of Christ and their members as members of the Church of Christ, does it not thereby recognize the validity of the baptism by which its membership is constituted—no matter what reservations it may be compelled to make concerning particular forms and practices?

The Christian Century still insists that there is no difference between itself and the Christian Evangelist in the practice of Christian baptism, both in respect to its administration and what our contemporary calls its "recognition"—unless the Christian Evangelist refuses to "recognize" the Presbyterians as members of the Church of Christ.

And if it does, we would almost despair of our plea for Christian union.

—Students of the New Testament will find in The Biblical World for May (University of Chicago Press) a complete bibliography of this field. The entire number of the magazine is devoted to a list of books dealing with all defects of New Testament study—History, Geography, Life of Jesus, The Synoptic Problem, Miracles, Erchatology—to name no more—together with all works treating of the each New Testament book separately. The bibliography is prepared by Professor C. W. Votaw and contains for each section his assessment of the books listed. Ministers who are not already subscribers of this excellent periodical would do well to order a copy of this issue which would prove an invaluable guide in their study.

Apostolic Precedents

The Christian-Evangelist of May 4 comments upon the use which the Christian Century made of its expressed hope that those who are now laboring to secure Christian unity and find themselves in disagreement over certain matters of organization, ordinance and creed might approach the subject in the same Christian spirit in which the leaders in the early church faced the problem of circumcision with reference to the Gentiles. The Christian Century approved of this sentiment and advised the application of the principle. The Christian-Evangelist, however, while finding satisfaction in the commendation pronounced upon its suggestion, becomes uneasy when the principle is really applied to the modern situation.

It will be recalled that the great majority of the Jerusalem church believed implicitly in the permanence of the law of circumcision and of sacrifice, and insisted that it must be observed by all who would enter the church, Jews and Gentiles alike. That law had the sanction, as they believed, of divine utterance and long-established usage. To abandon it in favor of a broader view seemed like a desertion of divine precepts.

Yet Paul and Barnabas saw clearly that the principle could not be applied under the new conditions of Gentile conversion, and they organized a movement to secure from the Jerusalem church its consent to the waiving of this requirement in the case of those who from among the Gentiles turned to the Lord. Not one of these apostolic leaders wished to abandon anything which seemed to him essential as a means of grace for the development of Christian character. They did not even propose to abandon their personal use of the ordinances of the Jewish law, for most of them remained consistent and conforming Jews, as well as enthusiastic Christians. Their consciences would not permit them to forsake the practices of their fathers on the subject of circumcision and sacrifice. Yet in facing the admission of Gentiles into the church they saw with perfect clearness that the imposition of their own conscientious scruples upon a type of disciples wholly unaccustomed to such practices was an act for which there was no warrant in the broader interpretation of the Christian life.

The Christian Century has insisted that this situation of the early church is a striking parallel to the present problem regarding baptism in its relation to Christian unity, and it wishes to remind the Christian-Evangelist and all other commentators upon the situation that there can be no value in clouding the issue by misstatements of fact. For example, when the Christian-Evangelist says, "Our contemporary settles the question in advance by assuming that such a conference would result in the discontinuance of baptism as a condition of church membership," it is resorting to the very device which it condemns in the following paragraph when it says: "This difference was settled . . . not by a misrepresentation of the practice of one party by the other." The Christian Century has never advocated the discontinuance of baptism as a condition of church membership, nor would such an advocacy find the slightest recognition among the denominations whose union in the larger church of Christ is sought. Does the Christian-Evangelist know of any evangelical Christian bodies who do not insist upon baptism as a condition of church membership? The Christian Century does not, nor is it aware that anybody is making the slightest effort to eliminate baptism from the list of essentials to membership in the Church of Christ.

More than this, the Christian Century not only insists upon the validity and permanence of baptism in the church universal but it also affirms with emphasis that in the practice of Baptists and Disciples there is no likelihood that any substitution of another practice for immersion will prevail. We do not know of any Baptists or Disciples who are advocating the use of affusion in place of immersion in either of these bodies. We believe that there will be a very considerable section of the church that will maintain consistently the practice of immersion, in spite of the fact that the great majority of Christians throughout the world will likely be content with affusion for some time to come.

With this matter made clear, and in the hope that no further effort to obscure the precise nature of this inquiry will be made, we turn to the interesting inquiry into the nature of the apostolic precedent quoted by our contemporary. Circumcision and sacrifice were practices of remote antiquity among the Jewish people. They did not originate with the Hebrews, but they were a part of the religious practice inherited from the past. They received the sanction of lawgivers and priests from the first, and became a fixed and unalterable element in the worship of God. Gradually their sanctity increased until in the days of Jesus they constituted the chief tests of orthodoxy in the Jewish community.

Yet this eminence of position accorded to circumcision and sacrifice was never accepted by the great prophets of Israel as valid. They affirmed consistently that Jehovah did not care for external rites but only for sincerity, justice and reverence. Some of the prophets like Jeremiah and Hosea went so far as to affirm that God never commanded these acts of ritual, and that they were only substitutes for spiritual religion. Yet circumcision and sacrifice were recognized as possessing a certain value, and though they were often subjected to mordant criticism by the moral leaders of Israel, they persisted as the most outstanding features of the national faith.

However, when the question regarding the admission of Gentiles arose, it was seen at once that a new issue had been raised. The Gentiles were totally unfamiliar with the particular forms of religious practice. They had their own customs of worship. They were not interested in form or ceremony, but only in following the leadership of Jesus in the attainment of character and the accomplishment of the ends of the kingdom of God. They understood this to be the essence of the new faith. For them to have concerned themselves with the validity of religious customs that have become dear to Jewish Christians would have been to turn aside from first to second things. Paul and the other leaders of the Christian community recognized this fact, and secured for these Gentile converts those liberties of conscience which were threatened by the conservatives, who with equally good conscience were determined to preserve the practices to which they were accustomed.

Precisely similar is the situation in the Christian Church at the present time. A large and conscientious section of the Church believes not only in baptism as an essential element in the Christian system, but in immersion as the proper and apostolic method of its administration. The first conviction it shares with the universal evangelical church, the second it holds in fellowship with the churches of the Baptist type. No one questions the validity of immersion, few would question its apostolic employment. But a great company amounting to a large majority of the evangelical church is convinced that the method of administering baptism is of subordinate importance, and ought not to be made a test of fellowship in the effort now being put forth to unite the different bodies of believers into more effectual fellowship.

No one is asking that the practice of immersion be discontinued. Among Disciples it will not be discontinued, nor will any other practice be substituted. But the question once more arises as it arose in the Jerusalem church, Is this conscientious conviction of a minority of the church to be made a test of brotherhood among Christ's people, whose standing in the faith is attested by facts and virtues far more convincing than any act of ritual can ever be? In other words, are we to accept the principle that only those who have been immersed are worthy of recognition in the fullest and frankest sense as brethren in the church, or are we to accept the precedent of the apostles and leaders of the early church that the test of Christian standing is not ritual or ordinances but life in Christ?

The real test of a Christian life is loyalty to the mind and spirit of Jesus. Those who believe that Jesus made immersion a test of church membership will of course continue to insist upon an exclusive form of fellowship. To such the plea of Christian unity means only unity among those who accept the obligation of immersion.

To the great majority of Christians, however, this question becomes increasingly a subordinate one. In a spiritual religion matters of form can have only a secondary place.

Let it be clearly understood once again that the issue is not that of the acceptance of baptism as an essential element in church membership. We repeat that we know of no church among evangelical Christians that admits to its membership without baptism. Further than this, we insist that for Disciples and Baptists immersion will continue to be the only practice of baptism. The question is a larger one, Shall immersion be made a test of recognition among those who have become the followers of Jesus by all the sanctions of faith and fellowship? Shall the conscience of those who hold the immersionist view be erected into a standard for the guidance of those who do not share such conscientious convictions, and shall the conscience of those who are as fully convinced of the broader view and have as much of conscience on the side of liberty as their conservative brethren have on the side of adherence to a form of initiation, be the measure of loyalty to Christ?

If the Christian-Evangelist were proposing afresh a platform of Christian unity, as the fathers of this reformation proposed it a century ago, would it include immersion as a requirement of all who desire to unite with our churches from other Christian bodies?

Monday Moods

I spoke the other night from the same platform with the Hon. Clarence Darrow of Chicago. The occasion was a mass-meeting in behalf of a new park system for our city. Mr. Darrow and I championed the movement which was defeated three to one—but that is "another story."

I had heard Mr. Darrow before, but this time I was given opportunity to study him. He is unique. He is a free lance absolutely. Two years ago the liquor forces brought Mr. Darrow to our city to speak against local option. He did so, but in the doing he scored the saloons so scorchingly and so frequently that it was an open question whether he really aided the liquor forces. The tragedy of it was that they didn't need much help but won easily. It was our side that needed help and we lost—more easily.

Mr. Darrow is radical, no doubt of that. He doesn't believe in jails or penitentiaries. He doesn't believe men can ever be made good by law. He says that if a man refrains from evil simply because he is afraid to do evil his goodness is only apparent, that it is not real but fictional.

Mr. Darrow is nothing if not iconoclastic. In his speech the other night he said: "The older I grow the saner I become and therefore the more pessimistic. An optimist is an insane person." Nevertheless further along in his speech he said that he believed things were growing some better and to illustrate he cited the success of union labor in obtaining shorter hours for the toiler of the world, as well as the safeguarding of the life of the laborer. He spoke pungently, epigrammatically and with perfect ease. I sat studying him thus, at close range—the stalwart figure, the broad Atlantean shoulders, slightly stooped, the dark, straight hair, worn long, parted low on the side with one defiant lock falling far down over his forehead, the strong, deep-lined face, the stern mouth and the strong, out-standing chin. Certainly he is a platform power of an uncommon type. Sarcasm he uses mercilessly and time-honored customs are slitted into ribbons by his rapier thrusts. In repartee he is very apt. For instance, I had said (referring to the charge that the farmer vote could always be counted against improvements), "I do not believe that the farmer has a monopoly on selfishness." Alluding to this, Darrow said: "No, not a monopoly, but if you farmers around here are like the farmers I know, they hold the controlling stock."

Naturally on many things Mr. Darrow and I do not think alike. I should imagine, though I have no definite proof, that Mr. Darrow has precious little regard for organized Christianity. I should suppose him Ingersollian in some of his views and yet I have no doubt but that such a man and such a message as he delivers contributes to the on-march of the general good. The only way that some minds are goaded into thinking is by statements that challenge and cross-hackle. A reading of the speeches of Wendell Phillips in the early part of his career as agitator will show him fully as inflammatory in utterance against human slavery as Clarence Darrow is today against industrial bondage. Here and there, now and then, and all the time, somewhere there must be voices in the wilderness, loud, clamorous, insistent, strident voices. Darrow is such a voice. I confess to a liking to hear a man, once in a while, of the Darrow type, a man who is unfettered, who says precisely what he thinks, who both startles and shocks me and so keeps me from settling in some nice, smoothly-oiled groove.

"When you come up to Chicago, I want you to come out and see me," said Mr. Darrow, as we shook hands after the speaking. "Come out to my home and we'll talk it all over."

"Talk it all over!" How excellent a method. How many bitter, blinding and bloody religious battles might have been averted if only the leaders of the divisions had got together to "talk it all over!"

"Talk it all over" with Clarence Darrow! Indeed I should like to and maybe sometime I will. E. DeW. J.

Turn back over the meadows of your childhood days and forget not that you were content to dream on the mossy banks of the mirror stream, and feel the glow of the last rays of the crimson sun as it sank into its bed of indigo blue. You were content to dream in the twilight; not asking what power binds that part of the day to the starry night, but praying that God may see you safely through the morrow and grant you peace.—*Lillian Sincere Ahrens.*

The Call of the Christ

A Missionary's Interpretation of the Master's Appeal

BY GUY WALTER SARVIS

In severing his connection with the Hyde Park Church, Chicago, as its Assistant Pastor, to become with Mrs. Sarvis the "Living-links" of that congregation on the Foreign field, Mr. Sarvis preached on a Sunday in March a sermon interpreting the conception and motive of his missionary life. He fitted his discourse into a series of sermons then being preached by the pastor, Dr. Ames, on "The Symbolic Christ," the thesis of which was that the outstanding facts of Jesus' life symbolize and interpret the spiritual experience in the individual soul of the Christian. The fineness of Mr. Sarvis' insight both into the records of Christ's life and the inner side of human experience discloses his extraordinary fitness for the teaching of Sociology in the University of Nankin, to which the Foreign Mission Society has appointed him.— THE EDITORS.

I think it was Emerson who said, "I am a part of everyone whom I have met." We cannot know a noble life without being ourselves ennobled. In childhood we hear stories of Washington and Lincoln, and they come to stand as types of bravery and truth, and in our meaner and weaker moments they make us ashamed and lead us to higher things. But it is not the bare historical facts about these men which give them their power with us. It is the fact that they come to symbolize for us those fine and noble traits of character which we desire in ourselves. So it is with the Christ. As we come to know and love him, more and more he comes to symbolize that ideal self which we aspire to be. And I want to insist that these symbolic persons are the most real persons in the world. This is true even of our most intimate friends and relatives. The mother whom we love in childhood and honor in old age is not the person she herself was conscious of, a person with the same idle and base and frivolous impulse which you and I find in our own souls. She is the embodiment of virtue and love and kindness, a being quite apart from the common humanity which crosses our path day after day. Our lives, then, are moulded and controlled by the great symbolic persons who come into them and call them like living voices from the base and unworthy to good and noble things.

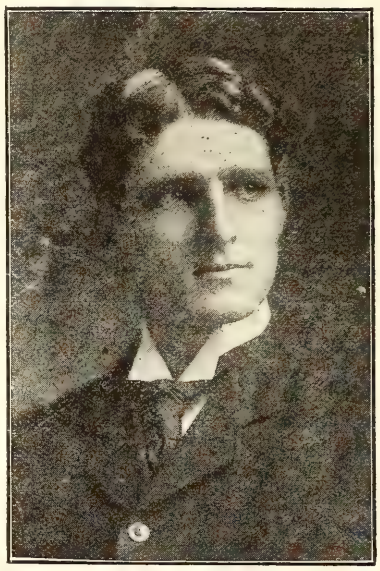
Christ's Call Most Potent.

But for us Christians the call of Christ is far more potent than the summons of any other great ideal person who enters into our lives. Men of all creeds and philosophies yield to his winsomeness and acknowledge his beauty. It is, then, to the call of the Christ that we shall listen this morning.

One morning after the baptism of Jesus, John was standing talking with two of his disciples as Jesus passed by. John pointed him out and exclaimed: "There is the Lamb of God!" The two disciples heard him say this, and followed Jesus. But Jesus turned round, and saw them following. "What are you looking for?" he asked. "Rabbi," they answered, "where are you staying" "Come, and you shall see," he replied.

The Call of the Open Way.

The call of the Christ is to me essentially the call to the open way. Whatever has been the case in historic Christianity or whatever may be the case in certain quarters today, it seems to me that the invitation of Jesus to come and see is quite characteristic of the whole spirit of his life. His very first invitation to men is an invitation to investigate, and in this respect he is thoroughly modern. The whole method of modern science is the experimental method, and our philosophy is more and more the pragmatic philosophy, the philosophy which asks not. Is it logical? Is it old? Is it authoriative? but, What does it do? Jesus said in another place, "By their fruits shall ye know them," and when people refused to believe on him because he was not what their traditions had led them to expect he would be, he urged them to believe on account of



Guy Walter Sarvis.

the works which he did. And so it seems to me the ideal church is a church in which this spirit of freedom and openness exists. It is a church which is willing that everyone in its fellowship should see for himself, and it is a church which as a whole is always ready to receive new light. In the same way, the ideal Christian is an individual who is always willing to see new truth and is likewise willing that others should be both ahead of him and behind him in this search for truth. And this call of the Christ to the open way is not an easy call to heed. There are few things in this world more difficult to attain than tolerance coupled with earnestness. No one of us may escape the double danger of believing nothing earnestly on the one hand and believing something so earnestly that we have no patience with those who differ from us on the other.

Jesus Always Drawing People.

But this first call of the Master is but the beginning of acquaintance with him. There is another call which troubled souls have heard with comfort in all the ages since Jesus walked up and down among the hills of Galilee and took little children in his arms and blessed them. "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light." One of the most striking things about Jesus was He was always getting people to come to him. We never find that he told people to come into the church or into any other organization. But once, so far as I remember did He urge them to go to the Bible. I had a friend who a few weeks ago lost all means of support for his sick wife, his little boy, and himself. We had an opportunity to show our friendship in some concrete fashion, and the wife writing to us and telling her gratitude spoke of some things the Christian people who should have been their friends had done. One expressive phrase was, "We have been offered religious tracts to read!" What a mockery of the real spirit of the Christ! Who can imagine him in the presence of human suffering and trouble saying to an unfortunate one, "Go and read the Bible and trust in the promises of God?" His invitation was ever a call to personal comradeship, and to a comradeship in which there was more than words; for we all know of the works of kindness which He did.

The Companionship of Christ.

And I doubt whether there is anything more holy or sacred in this world than that relationship which exists between two human beings when one is in trouble and the other has that divine gift which enables him to be a real comforter. And I believe Christ means most to those of us who are able thus to find in him a companion who sits, as it were, by our very sides and gives us confidence to live from day to day. I sometimes think that in our complex life when we take so much thought for self-culture and self-protection and self-development that we lose some of the finest things in life which come only to those spirits who have little of this world's goods and who are cast almost bare upon its scant charity. And I do not think we need to be fanatics to have this sense of companionship with the Christ. He is the symbol not only of our better selves, but of the better world-self. Believing in him, we believe that somehow this throbbing planet, with all its stains and imperfections and inhumanities, is a good world, and we are able somehow to go out and face it and call it a comrade, because he faced it and was crucified by it and yet loved it and yearned over it as a mother yearns over a wayward son.

All Must Bear Burdens.

"Take my yoke upon you," he says, "and learn of me, for my yoke is easy and my burden is light." None of us escape from burden-bearing in this world. The art of life consists in bearing its burdens most faithfully and most easily. Jesus says that He has found a way to make every task in life an easy one. He calls us to look upon every task as a contribution to eternity, to regard all business as our Father's business: and as the child finds delight in pleasing the parent, so we shall find joy in doing the will of God. And we do not need to interpret God in any narrow or anthropomorphic sense. In some fashion, if we are religious at all, we must believe that God is at the center of things and that our lives are not without significant relation to him. Believing thus, we are able to take a large view of life and to escape the pettiness of the cramped souls who live as those whom Browning describes when he says, "They have their beetles to collect." Jesus calls us, then, to lives of vision and faith, and he asserts that in such lives we shall find our yokes easy and our burdens light.

One day Jesus was walking beside the Sea of Galilee and he saw two fishermen casting their net into the sea. "Come and follow me," said Jesus, "and I will make you

fishers of men, and they straightway left the boat and their father and followed him." The call of the Christ is more than a call to some practical course of action. In this respect the Christian religion is in marked contrast with some of the Oriental religions. Prof. Burton tells the story of an incident which occurred during his recent tour in the Orient which illustrates this point. He had been delivering an address before a body of Hindu students on "Why I Am Content to Be a Christian." One of the reasons he gave was that Christianity was both practical and devotional; it taught both faith and works. At the close of the address a young man arose and asked permission to speak. On being granted such permission he proceeded to argue that Prof. Burton's statement could not be true because faith and works were mutually exclusive, for in the nature of the case activity of any sort interfered with meditation and contemplation, which are the essence of faith. Jesus' conception of the religious person as one who mingled freely with his fellowmen and lived a normal life but one free from the sin and sordidness of the world, was quite impossible for this young Brahmin. Too often the attitude of the Christian toward his religion has been that of the young Brahmin. He has felt that business and religion must be separated, and in such cases religion is too often crowded out. But it is surely a misconception of the religion of Jesus to hold that he taught a divorce between religion and business. In his prayer in the seventeenth chapter of John he says, "I do not ask Thee to take them out of the world, but to keep them from evil. They do not belong to the world, even as I do not belong to the world. Consecrate them by the truth; thy message is truth. Just as Thou hast sent I send them as my messengers to the world." There is nothing in the life and teachings of Jesus to suggest that He would have approved of the ascetic ideals which came to prevail in the church in a later day and which, like the divorce of business and religion in modern times, amount to a confession of cowardice or failure in the attempt to live out religion under normal human conditions. The synthesis between life and ideals is one of the greatest of the achievements of Jesus.

A Call to Serve Others.

But while these two fishermen were to continue to catch fish, their chief occupation in the future was to be fishers of men. Jesus' call to them was a call to a readjustment of emphasis in the valuation of the activities of life. Heretofore, said Jesus in effect, you have given all your attention to catching fish in order to live; I call you to a work in which your chief purpose shall be to make others live. Such is the call which comes to every business man today. "What shall it profit a man if he gain the whole world and lose his own life?" The old translation had the word "soul" where the later rendering has "life." Doubtless Jesus had in mind physical life, but it is quite in accord with the spirit of his teaching to put a larger interpretation upon the term. What is life? Is it eating and breathing? Is it accumulating knowledge or piling up goods? Is it success? Surely it is none of these, for all these may come to shrunken and sordid souls. What is life? Is it not fullness of human sympathy and human experience? Is it not a quick and delicate response to every human impulse within us and to every mood of those about us? And any man who is thus sensitive to the human world in which he lives will not fail to be a fisher of men. He will be eager to make this world the best possible place for others and for himself. He will therefore use every wile to win men from the low and base to the noble and worthy things of life. As he moves up and down the streets of the city he, like his Master, looking on the multitudes will be moved with compassion because they are scattered as sheep without a shepherd. And if he really hears the call of the Christ, the shepherd impulse in his heart will take concrete form and he, like the Christ, will minister to the multitudes.

The Call to the Cross.

As the time of the crucifixion drew near, Jesus saw the increasing enmity of the leaders of his nation and the increasing defection of the populace who had followed him for the sake of the loaves and fishes. He perceived the inevitableness of his death if He continued to pursue the course he had hitherto followed. For the chief priests and the scribes and the pharisees and the sadducees did not care for the open path nor for human brotherhood nor for the abundant life which finds the affairs of every day the affairs of God. They saw perfectly clearly that the triumph of Jesus meant their own defeat, and since they were strongest, it was inevitable that they should kill Jesus, as they had killed the prophets before him. As Jesus was talking of these matters one day, "Peter took him, and began to rebuke

Mrs. Guy Walter Sarvis.

him, saying, Be it far from thee, Lord: this shall never be unto thee." Then Jesus administered that historic rebuke to Peter, and turning to the group of disciples, now reduced to twelve, he said: "If any man would come after me, let him deny himself and take up his cross and follow me." This, too, is the call of the Christ—the call to the cross. I am no ascetic. I have no time for one who spends himself in self-inflicted torture of mind or body. Perhaps no misconception of the Christian religion is more serious than that which sees in it a mere penance for some sin or fault which perhaps could not be escaped. And yet I believe that the call to the cross is a necessary part of our human life. But this call is not confined to those who strive to follow the Christ. To every human being comes sooner or later the test of suffering. In fact, suffering is a normal part of life, both human and animal. If one looks at the whole of human life about him, he may easily conclude that the pain is more than the pleasure.

Not Escape But Endurance.

So the problem of life comes to be not so much how we shall escape suffering as how we shall endure it. The cross must needs come into every life, but whether the cross be a shadow or a light will depend upon our attitude toward it. Jesus coupled cross-bearing with self-denial. The word self-denial has come to have an unwelcome sound in our ears because it has been associated with irrational and needless sacrifice of the goods of life. Nothing can be further from Jesus' point of view. He always chose the best things of life, although we count him the supreme example of self-denial. True self-denial consists simply in choosing the ultimate instead of the immediate, the best instead of the good. So it was when Jesus chose the way of the cross. He might have weakly yielded to the pressure of his enemies or his friends who sought to silence him, but such a course would have brought to him a greater cross than that involved in the physical crucifixion—the cross of a sensitive soul in torment because of its own cowardice and weakness. And because Jesus chose the cross, the instrument of his humilation was transformed into the means of his exaltation, for through all the centuries this death of Jesus on the cross has appealed to the emotion of the world and has won a devotion to the ideals which were dearer than life to him in a measure which would not otherwise have been possible. For him the cross was transformed from a shadow into a bright and glorious light. And so we might go through history and select those from every nation who have counted suffering and death as mere pittances when weighed against the higher concerns to which they had devoted their lives. We should think of Socrates drinking the hemlock, of the Spartans at Thermopylae, of Martin Luther before the Diet or Worms, of John Brown, and of the thousands of those we call heroes, and we should know that the cross may become a glorified thing.

Glory in Misfortune.

But after all, most of the suffering in this world is in quiet and obscure lives that are never known outside their little circles of friends. Can there be glory in the sick bed, in hunger, in nakedness, in poverty? Every one of us will recall instances where such suffering has been a benediction to all who saw it. I remember an old woman whose fingers were bent with rheumatism and whose body was racked with a constant cough. She lived alone on the eight dollars a month she drew as pension money from the government and what little she could earn by knitting and at the same time gave two dollars a month to the church. She was one of the happiest individuals I ever knew. She was happy because she practiced self-denial. She literally forgot herself in her interest in others. She had taken up her cross, but she had done more—she had followed Him.

Cross Bearing in the City.

There is a special need for cross-bearing in such a life as we live here in Chicago, especially on the part of the well-to-do community represented by this section of the city. It is not that sort of suffering which brings glory nor is it the acute suffering of disease or great sorrow. It is the annoyance and labor involved in living up to the highest ideals of citizenship and neighborliness. The great danger of the city is that we shall become separated from the people with whom we are normally connected and shall become selfish and careless of the rights of the community. The city is so large and we are so insignificant! It is not worth while for us to bother ourselves about such things as voting or participating in the various movements for the betterment of the city! Such arguments are specious, but they are false "No man liveth to himself, and no man dieth to himself," and the highest type of heroism in a peaceful society is that heroism which devotes itself to the common good in a faithful but unobstrusive way. Prof. James has written an essay on "The Moral Equivalent for War." It is comparatively easy to be brave and to endure suffering when the bands are playing and the flags are flying, but what we need in our city today is men and women who will fight in behalf of civic

(Continued on page 19)

Early Christian Praise

The Hymnody of the Western Church Before the Reformation

BY MEADE E. DUTT

The introduction of Greek hymnody into the Western church is due to two great lights in the Latin church—Hilary of Poitiers and Ambrose of Milan. Hilary was banished from his See in Poitiers in 356 A. D. and was absent from it four years. This time was spent in Asia Minor taking part at one time in one of the councils of the Eastern church. He had an opportunity to become thoroughly acquainted with the Greek music of that day. He wrote a "Book of Hymns" to which Jerome refers. Isadore, Archbishop of Seville, who presided at the 4th council of Toledo, speaks of Hilary as the first Latin hymn writer.

Mr. D. J. Donahue, in a volume entitled "Early Christian Hymns," gives six of Hilary's hymns. I give the first and last verse of one entitled, "A Hymn for the Penitent."

I am not worthy, Lord, mine eyes
To turn unto thy starry skies;
But bound in sin, with moans and sighs,
I beg thee, hear me.

Power, love, and glory be to thee
O high and holy Trinity;
Be ours the bliss thy face to see
In light supernal.

One peculiarity of most of these hymns, if not all of them, is that the last verse is a doxology. This continues on into the middle ages—in fact it has not been entirely abandoned by the churches of the present.

Sung in Private First.

It seems that hymns of this character began to be sung in private by the people before they were taken up and sung by the church with ecclesiastical sanction. Jerome says that in his day those who went into the fields might hear the "plowman at his hallelujahs, the mower at his hymns and the vine dresser singing David's psalms."

Of the part taken by Ambrose not long after Hilary's death, in bringing the use of hymns into the church of Milan, we have a contemporary account from his convert Augustine. Be this as it may, it began to Valentinian, favored the Arians and desired to remove Ambrose from his See. The "devout people," of whom Augustine's mother, Monica, was one combined to protest him and kept guard in the church. "Then it was first appointed," says Augustine, "that after the manner of the Eastern churches, hymns and songs should be sung lest the people grow weary and faint through sorrow; which custom has ever since been retained and has been followed by almost all other congregations in other parts of the world." He speaks of himself as moved to tears by these "hymns and canticles;"—"The voices flowed into my ears; the truth distilled into my heart; I overflowed with devout affections and was happy."

Mr. Donahue gives thirty-two hymns credited to Ambrose. The number however is probably much less.

The Church's Most Sublime Hymn.

The composition of the *Te Deum* has been ascribed to Ambrose. It is said that he wrote it after the conversion of his pupil, Augustine. Be this as it may, it began to be used about that time. It is the most sublime unmetrical hymn the church has ever produced. I give it in full.

We praise thee oh God,
We acknowledge thee to be the Lord;
All the earth doth worship thee, the Father everlasting.
To thee the angels cry aloud,
The heavens and all the powers there in.
To thee Cherubim and Seraphim continually cry
Holy, Holy, Holy, Lord God of Sabbaoth.
Heaven and earth are full of the majesty of thy glory;
The glorious company of the Apostles praise thee,
The goodly fellowship of the Prophets praise thee,
The noble army of martyrs praise thee,
The holy church throughout all the world doth acknowledge thee
The Father of the Infinite majesty;
Thine adorable true and only Son,
Also the Holy Ghost, the Comforter,
Thou art the king of glory, Oh Christ,
Thou art the Everlasting Son of the Father.
When thou tookest upon thee to deliver man
Thou didst humble thyself to be born of a Virgin,
When thou didst overcome the sharpness of Death
Thou didst open the Kingdom of Heaven to all believers.
Thou sittest at the right hand in the glory of the Father,
We believe that thou shalt come to be our Judge;
We therefore pray thee help thy servants
Whom thou hast redeemed with thy precious blood,
Make them to be numbered with thy saints in glory everlasting.
O Lord, save thy people and bless thy heritage;
Govern them and lift them up forever.
Day by day we magnify thee;
And we worship thy name ever, world without end,
Vouchsafe, oh Lord, to keep us this day without sin;
Oh Lord, have mercy upon us.
Oh Lord, let thy mercy be upon us
As our trust is in thee;
Oh Lord, in thee have I trusted:
Let me not be confounded.

It is not to be assumed that the hymnody introduced by Ambrose was from the first used according to the precise order and method of the later western ritual. This was probably the work of Benedict upon the constitution of the Benedictine Order about 530 A. D. He appointed the Ambrosian hymn to be sung regularly in his office for the canonical hours. Hence probably originated the practice of the Italian churches, and others who have followed their example, to sing certain hymns at "Vespers," "Lauds," and "Nocturns" on different ecclesiastical seasons and festivals. The hymns thus used were afterwards collected into "Breviaries," in which the hymns "proper" for the "week," and for the "season," continued for many centuries, with few exceptions, to be derived from the earliest epoch of Latin poetry—reckoning that epoch as extending from Hilary and Ambrose to the close of the Pontificate of Gregory the Great.

Gregorian Music.

The Ambrosian music was more popular and congregational than its successor, the Gregorian, which then came into use and afterwards prevailed. The music of Gregory was after the style of the liturgical chant which has become customary in the Roman Catholic churches. The hymns of Ambrose have been described as "short and complete in themselves;" "easy and at the same time elevated in their expression and hythm;" "terse and masculine in thought and language;" "simple, pure and not technical in their rendering of the great facts and doctrines of Christianity."

Prudentius, (348 A. D.) was a layman, a native of Saragossa and it was in the Spanish ritual that his hymns were most largely used.

Fortunatus, the Italian poet (530 A. D.), was the friend of Gregory, and the favorite of Rodegunda, Queen of the Franks. In style he was graceful and often vigorous. Following are the first and last verses of his Vesper Hymn to the Virgin.

Hail, star of Ocean
Hail, our golden door
Mother of the mighty
Virgin ever more.

Praise to God the Father
And the Saviour be
With the Holy Spirit
Reigning One in three.

The invention of "sequences" by Notker who died 912 A. D. may be regarded as the beginning of the later mediæval Latin hymnody. The following is an example of a "sequence."

Come let us sing out the song of praise
Swelling thanks to our Eternal Lord.
—Alleluia.

In the song of which the above is part there are fifteen pairs of lines with the "Alleluiah" after each pair. In structure the "Sequence" was unmetrical and irregular.

Bernard's Contribution.

The name of Bernard of Clairvaux (1091) stands out as the father, in Latin Hymnody, of that warm and passionate form of devotion which has been popular with many devout persons throughout Christendom. The following are two verses from one of his hymns bearing the titel: "Hymn to the Saviour."

Oh tender Jesus let me feel
Thy love with ever flowing zeal,
And by thy presence bring to me
The power thy glorious truths to see.

I follow where thy steps have trod
And kiss with tears the sacred sod:
That in thy love my soul shall live,
That grace and favor thou mayst give.

Many hymns in various languages have been founded upon Bernard's "Jesus, the very thought of thee," "Jesus, thou joy of loving hearts," and "Oh, Jesus, King most wonderful"—three portions of one poem nearly two hundred lines long. All three of these songs are found in most modern hymn books and are used constantly by the church.

Hymnody's Highest Point in Dark Ages.

Several other hymns of importance were produced about this time notably "The Day of Wrath" and "Jerusalem, the Golden." It seems that the hymnody of the church reached its highest point during the middle ages. The succeeding centuries have produced some good hymns set by those Middle Age writers.

In her introduction to a little volume bearing the title: "Great Hymns of the Middle Ages," Eveline Warner Brainard says: "True Mystics were the poets of the Middle Ages. . . . In these monks and priests were combined such splendor of vision and such childlike simplicity of imagination as belong only to those whom the world unseen is a visible world, the life unseen the real life."

Our Readers' Opinions

Baxter Wakefield—The Hero of "God and Mammon"

What some readers think of the course chos en by the preacher whom Edgar De Witt Jones' story led into the city where he was tempted. See The Christian Century for May 11 and May 18.

CONTRASTS WITH DAN MATTHEWS.

To me, the course chosen by Baxter Wakefield in the story "God and Mammon" by Edgar DeWitt Jones, was highly satisfactory.

It is refreshing to note the resistance of so peculiar a temptation by the ministry. But at this time it is doubly so. The church is being criticized today for her seeming inactivity in social work. And, it is argued, the blame lies largely with the ministers. The wealthy autocrats of the pew hold the whip hand, and the preacher, either through indifference or fear, does not emphasize the social teachings of Jesus. And furthermore, the ministry is so anxious to obtain the large and influential city pastorates, that they care not to investigate the moral fibre of their membership. To these writers and thinkers, the message of Mr. Jones is a rebuke. Here is one man at least—and I believe to Mr. Jones Baxter Wakefield is a type—who is not so anxious to accept a call to a city church as to countenance oppression and greed on the part of his prospective membership. He preferred to remain where he could preach fully the gospel of the kingdom.

Nothing is so heartening as victory over temptation. Such a success makes for wholesome thinking and creates optimism. How much more encouraging the message of Mr. Jones in "God and Mammon" than that of Harold Bell Wright in his book "The Calling of Dan Matthews." Baxter Wakefield was put to a different though just as severe a test as was Dan Matthews. The former fought and won and was the stronger preacher of the word because of the conflict. The latter succumbed to the influence of the "Ally" and left the ministry for secular pursuits.

The message of Mr. Jones is timely. The Disciples are daily growing in wealth and prominence. It is to the Baxter Wakefields of our ministry that we must look, to keep our brotherhood free from the corrupting influence of those who wax rich at the expense of the poor. VAUGHAN DABNEY.

Chicago.

BAXTER A COWARD; HIS WIFE A SENTIMENTALIST.

Baxter certainly did the wise thing for him as he lacked almost every essential quality that would make for success in such a church as "Old Calvary." In the first place he lacked the judicial mind that would be necessary for a large work. He jumped at conclusions. He took the testimony of his old college friend, Jefferson Clayton, without confirming the truthfulness of his story at all. Within thirty minutes he wrote the letter to Waller, and then showed fickleness by not mailing it right away, simply because it would be "more courteous" to wait a few days. Then upon the slim evidence of a flimsy "newspaper report" he mailed the letter before he could get to the station in person, and then threw the picture of his lifelong friend out of the car window without even waiting to confirm the newspaper report by amiable and just correspondence. He would slap his best friend in the face upon the flimsiest evidence possible. Therefore, he would better stay in some small place, and not deal with men of large affairs. If he had possessed the judicial mind he would have remained over a day and consulted with the men themselves who worked for Mr. Waller, and gotten evidence also from good Christian men, instead of a professional lawyer, who forsook the ministry after one year.

Again Baxter was a coward. Prof. Rossman had instilled into the young man's life valuable convictions, but he lacked backbone. He had no courage to give those convictions to the world. Waller was his opportunity. Perhaps Clayton told him the truth about Waller, but Baxter had a chance to practice upon a fine subject and watch him develop under his teaching and admonition. Perhaps he would have failed, but it seems that Baxter was made of the stuff that would rather preach where his convictions were not needed. He was an hireling who would rather "sit and sing himself away to everlasting bliss" than to go out and give the needy world the benefit of his training.

Then Baxter's wife was too much of a sentimentalist to be of much help to him in a large work. If he had won the love of Waller and had developed his admiration for him, Baxter's wife would have knocked every plan to revolutionize his friend's life, by her petty jealousy. She was an incapable wife for a modern pastor. She should have married a farmer. S. M. PERKINS.

Davenport, Ia.

A TRUMPET-TONGUED PROPHET.

In Wakefield we have an example of the student practicing the professor's preachments. But in the concluding master strokes of the story Professor Rossman is forgotten as one seeks communion with the splendid spirit of Wakefield. Happy the day when the pulpits of the land shall be occupied by men of the Wakefield type, and then instead of muzzled puppets we will have trumpet-tongued prophets.

E. L. MITCHELL.

New Holland, Ohio.

Editors' Opinion Wanted

What is your opinion of the sentiment expressed in the enclosed clipping?

Aberdeen, Miss. LOUIS H. STINE.

The clipping is as follows:

"Jesus never prayed for union but for unity. He did not then pray that all His professed followers should be one, but that those who believed on Him through the word of the apostles should be one."

Our opinion is that the author of it could not himself state clearly what it means.—THE EDITORS.

A Time of Testing

I verily believe that under God this is a time of testing for our people. It is a time when we are being called upon to decide as to whether or not we are going to follow philosophy and expediency and condone the nullification of one of God's ordinances, thereby making the mistake of all ages and all sinners. God told Cain to offer an animal sacrifice in order to typify the final offering of Christ. He said, "Will not a vegetable sacrifice do as well?" God told the Jews to practice certain laws and ordinances and they said, these are too narrow and sectarian; we wont do it. God through Christ told his church to baptize converts. Many of us are saying today and have been saying through the ages, this is inexpedient; we won't do it; we will use some miserable human substitute in order to convert the world and promote Christian union. Others say we will practice baptism ourselves but in order to foster and practice Christian union we will formally receive into full fellowship those who have not been baptized. Not one of the great reformers of the past but what believed in baptism but they were willing to see it superseded on the principle of expediency.

May God help us to realize that if man's philosophy and expedients are more potent to unite the church and convert the world than God's law, then men are wiser than God.

I can, however, see no reason why baptized believers cannot co-operate with unbaptized believers in an informal way in every good work when they can do so without recognizing something as baptism which is no baptism.

The law of the Lord is perfect and will convert the world and unite the church if we will only follow it.

Since circumcision at the time was not a binding ordinance on any one, the compromise of the Jerusalem conference does not warrant a compromise on the question of baptism.

Chicago. H. MILES.

A Little Nonsense

Research Work in Physiology.

Sometimes childish lack of comprehension accounts for odd sayings. A story now going the rounds deals with the little boy and girl whose mother had left them to care for a sick grandparent, while they failed to understand just what the doctor's suggested treatment meant. The family butcher reports Dorothy's puzzled appeal for his aid:

"Is that you, Mr. Wilson? Well, this is Dorothy B——. Mother's out, and we want to know if you can tell Willie an'me how to find grandpa's liver? The doctor says we're to put a hot flannel on it, and we don't know where in the world it is!"

Wanted It For Good.

A brisk little urchin entered a store with the request:

"Please, sir, mamma wants a tape-line."

"How long does she want it?" was the clerk's natural query.

"I don't know, sir, " was the lad's equally natural answer, "but I think she wants to keep it."

The Ladies' Aid

The old church bell had long been cracked;
Its call was but a groan;
It seemed to sound a funeral knell
With every broken tone.
"We need a bell," the brethren said,
"But taxes must be paid;
We have no money we can spare—
Just ask the Ladies' Aid."

The shingles on the roof were old;
The rain came down in rills;
The brethren slowly shook their heads
And spoke of "monthly bills."
The chairman of the board arose,
And said, "I am afraid
That we shall have to lay the case
Before the Ladies' Aid."

The carpet had been patched and patched
Till quite beyond repair,
And through the aisles and on the steps
The boards showed hard and bare.
"It is too bad!" the brethren said:
"An effort must be made
To raise an interest on the part
Of members of the Aid."

The preacher's stipend was behind;
The poor man blushed to meet
The grocer and the butcher as
They passed them on the street;
But nobly spoke the brethren then;
"Pastor, you shall be paid!
We'll call upon the treasurer
Of our good Ladies' Aid."—Ex.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXIV. The Messianic Hopes of the Early Prophets

June 11. Text for Special Study, Micah 5:2-5.

QUESTIONS.

1. What two classes of prophets preached in the early period of Hebrew history? Name those in each group.
2. Did those prophets who did write books preach anything in the nature of a messianic hope?
3. In which of the two companies did Amos, Hosea, Isaiah and Micah live respectively?
4. Did Hosea have any national expectations that were connected with the rise of a particular messianic person?
6. In what did the national hopes of this prophet consist?
7. What quality of God's nature did Hosea strongly emphasize?
8. Were Hosea's hopes for Israel realized?
9. If not, what bearing has this fact on the correctness of the prophetic forecasts?
10. What events formed the background of Isaiah's preaching?
11. To what extent were Isaiah's messianic hopes colored by the political situation of his time?
12. Is the Immanuel child prophecy of chapter 7 to be regarded as in any sense messianic?
13. What facts gave significance to Isaiah's prediction of a coming king in chapter 9?
14. In what sense can these words be regarded as truly messianic?
15. What did Isaiah affirm regarding the world peace that was to arrive?
16. In what regard did Micah have clearer vision of the future than Isaiah?
17. What is the significance of his Bethlehem prophecy in chapter 5?
18. Does it relate specifically to the birth of Jesus?
19. How was it regarded by the elders and scribes of Jesus' day and by the early Christian church?
20. Is there a distinct person in the minds of any of these early prophets of Israel as the embodiment of the messianic hopes?
21. In what would you say the messianic hope of early Israel really consists?

1. THE EARLY WRITING PROPHETS.

As we have seen in our studies hitherto, the early prophets of Israel are to be divided into two classes: those of whom we know only through the accounts given of their work in later writings, and those who have left to us books which bear their names. Of the former the most representative are Moses, Samuel, Nathan, Abijah, Elijah and Elisha. That these prophets believed in the future of the nation and had in a certain sense a messianic hope to preach cannot be doubted. Indications of such a view were pointed out in the last study. Yet nothing very definite survives of their teaching, and therefore it is only possible to emphasize the fact that national hopes of greatness were entertained by all the moral leaders of Israel, without specific belief in any particular person who was to realize them.

The writing prophets of the early period were Amos, Hosea, Isaiah and Micah. The particular messages they left on record have been studied already in this series. It is with the messianic hopes expressed by them that we have now to deal. Amos and Hosea, as will be recalled, announced their messages in the northern cities of Bethal and Samaria. Isaiah lived in Jerusalem a little later, and his contemporary, Micah, was a citizen of a town in southwestern Palestine. It was natural for these prophets to give expression to their hopes and fears regarding the future of the nation, and though they lived in different sections of the land their ideals were much alike.

2. THE MESSIANIC HOPES OF HOSEA.

If one were to identify the messianic hopes with the expectation that an individual was to arise in the future for the spiritual deliverance of the world, it would be impossible to affirm that Hosea ever had any such expectation. His utterances are wholly concerned with northern Israel as a state in great destruction. The most he could expect, considering the folly of Israel's rulers and the worldliness of her people, was such a transformation of the nation by repentance and obedience as should claim once more the divine assurance of pardon and prosperity. Hosea expresses the most emphatic condemnation of Israel, mingled with the most pathetic appeals to repentance and reform. The hope he cherishes is that God may turn from the fierceness of his anger when the nation shows its repentant spirit. The best illustration is shown in chapter 11: 8, 9, which pictures Jehovah's quenchless love for the unworthy people. In this fact alone is there hope for the future? There is no personal deliverer in sight, but the nation may at least trust in the love of God to work out its salvation.

Again in chapter 2: 19-23 there is a graphic description of the lover-like concern of Jehovah for the people in spite of their unfaithfulness and their pursuit of other gods. The prophet looks forward to a day when fruitfulness shall return to the land, which had almost ceased to yield its harvests because of the unfaithfulness of its people. This in itself is a pledge of good, a kind of messianic hope, though wholly national and with any dependence upon a personal leader.

Finally, the entire 14th chapter of Hosea is a beautiful picture of the restoration of Israel to the favor of God. It is a colloquy between the prophet, the nation and God. It is taken for granted that all unfaithfulness and backsliding are forever past, and that Israel by the help of God may be trusted to work out a future of sincerity and happiness. How little these hopes were realized is shown by the fact that soon after they were uttered the city of Samaria fell under the blows of the Assyrian power, and Israel became a thing of the past leaving all national hopes and messianic expectations as the inheritance of Judah, the surviving section of the Hebrew people.

3. ISAIAH'S MESSIANIC HOPES.

The one political situation which formed the background of Isaiah's ministry was the gradual approach of Assyria toward Palestine with its constant menace of pillage and destruction. Isaiah predicted the downfall of Damascus and saw it accomplished. He foretold the overthrow of Samaria and witnessed its fulfilment. He insisted that Jerusalem should suffer but should be saved by a wonderful deliverance. It was not strange, therefore, that he should identify whatever national hopes he cherished with the deliverance of his people from the oppressive hand of the great eastern conqueror. He announced to the trembling Ahaz in 734 B. C. that his two northern neighbors who were threatening him with invasion would both be destroyed by Assyria within a few years.

In making this clear the prophet used that very striking figure of speech regarding the child Immanuel (Isa. 7: 10-17). A young woman should conceive and bear a son, and in the stress of the times call his name Immanuel, "God help us." By the time such a child should reach years of discretion the whole country would be in the hands of the Assyrian king. To many this would sound like a prediction of the virgin birth of Jesus, yet even superficial examination shows that its meaning was local and for the time. It was only in the very general sense in which all Old Testament words were held by the early Christian community to be applicable to Jesus that they had any New Testament value.

A much more definite prediction of a messianic helper and deliverer is to be found in Isaiah 9: 2-7, dating from about the same time. Tiglath-Pileser, the Assyrian king, was at that moment ravaging the northern sections of Palestine. All Jerusalem was in a panic, fearing his descent southward to the destruction of the capital. Isaiah in the midst of this time of gloom looks forward to the day when the Assyrian shall be driven back and the nation delivered. This happy event he associates with the birth of a marvelous child, whose names and dignities show him to be a member of the Davidic dynasty and the equal of Tiglath-Pileser in all save the love of strife, "for he is to be the Prince of Peace."

That Isaiah actually looked for the coming of such a delivering king there is little doubt. He could conceive of no future crisis in the nation's history greater than that through which they were passing. That the words he uses apply in any save the most remote sense to the coming of Jesus cannot for a moment be imagined. For the deliverance needed was imminent. No far-off rise of a royal warrior would suffice. Such a king as Isaiah pictured never arose in Judah. The dynasty of David perished in defeat and gloom. But the prophet's expectation of a glorious future as the result of fidelity to the national purpose did not miscarry, for Israel, though humbled and distressed, was still to afford the means of world deliverance and in the modern Christian sense of the word these remarkable descriptions of an expected but never arriving king of Israel were fulfilled in spiritual significance in the world-wide ministry of Jesus.

Similar are the hopes of Isaiah for a future of peace and righteousness. It was a theme which the prophet's mind dwelt continually. When the terror of Assyrian invasion had passed away a time of glory and divine companionship would ensue. The best illustrations of this higher form of the messianic hope are seen in Isa. 4: 2-6 and

11: 1-9. To be sure the prophet does not know when this time will arrive, nor what king will fulfil these ideals. But undoubtedly it was to be a ruler of the royal line of David, a "shoot out of the stock of Jesse," on whom the spirit of Jehovah should rest in power. If such a hope was never realized in the literal experiences of Judah, it served at least to keep alive the expectations of that better part whom Isaiah called "the remnant," the survivors of the days of chastisement and trouble. Ideally these words are always coming true, not in the terms in which the prophet anticipated, but in the truer measure of a world-wide realization of the ideals of the kingdom of heaven.

4. MICAH'S MESSIANIC HOPE.

This contemporary of Isaiah saw with clearness the coming fate of his people. He had seen too many of the plundering expeditions of Assyria not to know what they portended for Judah. Yet he was confident that there was hope ahead, and even though he saw further into the future than Isaiah and marked the certainity of that national disaster against which the patriotism of Isaiah seemed to protest triumphantly, yet Micah insisted that even that catastrophe would not be the undoing of Israel's career. There was to be a future of deliverance and blessing.

The most graphic of Micah's pictures of national survival is found in chapter 5: 2-5. It was the great text quoted by the Jews throughout their history to prove that the Messiah was to come from Bethlehem. It was less, however, the prediction that the particular place was significant as the birthplace of Judah's future king, than it was the confident assertion that this king when he came to arise from the old Davidic stock, whose place of origin was the little town of Bethlehem. Whenever he came it would be from that historic place, for his origins were from of old, even from the days of the ancient kings of Judah. Here the messianic hope of Isaiah is given definiteness and precision, Judah's enemies are to be swept away by the might of the coming king.

These words, which constitute the central theme of this lesson, will bear more than a passing study. They make clear the fact that through this period of prophetic work in which Israel was almost constantly in peril of her life there remained the unshaken hopes of the moral leaders of the nation that God's purpose could not be defeated by any play of worldly political forces, and that the ideals announced by the prophets for the realization of the divine will among men were destined to be realized.

The value of this beautiful prophecy does not lie in any reference to Bethlehem. That was a mere incident emphasizing the confident belief that Judah's delivering king would be of the royal stock. It is not a mere prediction of the birth of Jesus in a particular town. It is the confident affirmation that the plans of God through Israel cannot be miscarried.

Another splendid oracle that occurs in Micah 4: 1-5 has already received comment as a word used both by Isaiah and Micah, and perhaps quoted by both from an earlier source. It emphasizes in admirable manner the centrality of Zion as the desirable place of all the nations, attracting men from afar to the shrine where the only true God may be worshiped. As the result of such concourse at the mountain of Jehovah's holiness war must cease and the nations dwell together in confidence and fraternity.

5 THE MESSIANIC IDEALS OF THE EARLY PROPHETS.

The student of messianic prophecy will look in vain through these records for personal specific references to Jesus. The fault and disaster of too much of the study of prophecy, so-called, has been its concentration of attention upon such expression in the Old Testament as could by any compulsion be made to bear significance for the personal experience of Jesus. To be sure there were precedents for this effort. The New Testament church, conscious of the fact that Jesus was the servant of God in some sense as Israel had been in the past, did not hesitate to apply to him any and all words of the Old Testament that would in even the most remote manner fit into the fabric of his life. But the New Testament church did not make the mistake of supposing that these words were uttered originally regarding Jesus. They only claimed that they were "fulfilled" in him, that is, that they came to a new birth and were filled out with a new meaning in the circle of his sacrificial life. Thus interpreted, no damage was done to the stately and urgent messages of prophets and psalmists. But to make chance words of the Old Testament "predictions" of the events in the life of Christ, when manifestly the writers had no thought of anything but local and national events, is to offer an affront to the whole fabric of prophecy as it takes form in the pages of the Old Testament.

The real messianic prophecy is, as we have seen, a gradual unfolding of the purpose of God through a national history. It was a clear vision that somewhere in the future the hopes and ideals of the nation would be realized in a time of peace and righteousness in the world. When political perils surrounded Israel it was natural that the messianic hope should take the form of expectancy that a royal deliverer would arise. But this was by no means a persistent feature of the hope. It was of course the most gratifying of all the elements in that hope as the Jews of Jesus' day conceived it, and therein lay the reason for their inability to understand its loftier meanings. They caught only a fragment of the vision, and looked for a king who should realize their hopes for deliverance, even as Israel craved a hero in the olden time. But higher by far than this crass political expectation lay the true levels of the messianic hope, and those levels it must be our purpose to reach in the unfolding of these studies.

FOLLOWING STUDIES.

The next section will deal with the prophets of the dark age of Manasseh. Then will follow, "Nahum and the Fall of Nineveh," and "Habakkuk and the Rise of Babylon."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The content of the messianic hope in early Israel.
2. The teachings of Amos and the lack of the messianic element.
3. Hosea's expectations for the future of Israel.
4. The child prophecies in Isaiah.
5. The messianic hope and universal peace.
6. Was the messianic hope of the early prophets personal?

LITERATURE.

Goodspeed: "Israel's Messianic Hope," pp. 21-75. Briggs: "Messianic Prophecy," pp. 1-152. Orelli: "Old Testament Prophecy," pp. 1-50. W. R. Smith: "Prophets of Israel," Lecture 1. G. A. Smith: "Book of the Twelve Prophets," Vol. 1. pp. 1- 29.

Christian Endeavor Lesson

BY W. D. ENDRES.

Why I Love Christ. I Det. 1:3-25 (Honorary Members Meeting) Topic, June 11.

Our regard for Christ might very well grow out of what he is and what he does. By what he is we do not mean what theologians and philosophers say he is and have labored so earnestly to prove, but what he is as we are able to see him advise and act in the various situations in which he found himself. His love as it found exercise in his concern and care for others, his teaching of the woman at the well, his feeding of the purposeless, multitude, many of whom were faint and far from home, his dropping of a tear for those whose dear ones had died, his opening of the ears of the deaf, his making the blind to see and the lame to walk, his rebuke to the religious elite of his day—the elders, the scribes, the priest and also to his disciples when they were contending as to which one should be counted chief in the new kingdom; and his unfailing loyalty to his ideal of righteousness, whether he was struggling with the problem alone in the garden, or faced it in the designing questioners of the lawyers, or in the judgment hall of Pilate, or the scoffing furious mob on Calvary—these all exhibit a spirit of love and sympathy, of loyalty and justice such as the world has failed to see before or since. This he was, and it challenges the admiration of any who has a sense of the eternal values of our human life.

Moreover this he saw to be the need of the race and conceived it to be the means of salvation. Herein lies his Saviourhood. Hence he called the kingdom of God, a kingdom of righteousness. What Jesus does then is to call his disciples to just such a life, into just such a kingdom. The tremendous significance of this appears when we stop to realize that we are in a world in which disease, suffering, and inherited misfortune; dishonesty, cowardice, and selfishness, leave untold horror in their wake. Genuine discipleship lies in our willingness to make the spirit of his life incarnate in our own. That is, the spirit of rugged honesty and heroic loyalty which enabled Him to be true to what he knew was right when it was to his immediate disadvantage to do so, must be characteristic of our lives. That is to say, this ideal of life instead of being a set of Sunday manners must be made the actual rules of our conduct in every-day affairs. What would happen if every man who is a member of a Christian church and engaged in business, or industry, or law, or politics, would be strictly honest, that is, honest as he would say Christ was honest in his daily business transactions with his fellow men? It is perhaps not too much to say that the code of business ethics which prevail in the country would be revolutionized. For it is probably true that a majority of the business men of the land are at least nominal members of some one of the Christian churches.

Again the unselfishness of Jesus must find us ever ready and willing to promote these principles among mankind. To this end we must be willing, yes, eager, to spend and be spent. In this cause not only was Jesus willing to die, but Stephen also gave up his life, Peter and John spread it at the peril of their lives and Paul "died daily" for the same great end. Through the Christian centuries the martyrs were willing witnesses to the same great truth and the missionaries today are living examples of it. And to this same truth can every honorary member of the Christian Endeavor Society who is a worthy disciple of Jesus testify.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Denver Church made an offering for Home Missions of nearly twenty-five dollars.

Jesse Story, who has been preaching at Mulberry Grove, has resigned his pastorate.

Saybrook Church, where C. C. Wisher is minister, will have an evangelistic meeting in the fall conducted by Herbert Yeuell.

Glad to note that Ernest H. Reed has been prevailed upon by the church and community to remain at Washington another year.

W. H. Kerns, of Cisne, conducted a short meeting at Jeffersonville, resulting in six additions.

J. E. Pritchett accepted a call from the Metropolis Church, and began his work there the last Sunday in May. He was pastor at Carterville.

M. O. Dutcher held a week's meeting with excellent attendance and eight additions, at Noble. Mr. Dutcher is pastor of this church, having begun his pastorate only recently.

Litchfield Church made an offering of more than twenty-five dollars to the American Christian Missionary Society the first Sunday in May.

Major Griffith, who resides at Decatur and ministers to the church at Argenta, held a week's meeting with his congregation during May, with good congregations and spiritual profit.

The church at Bellflower recently enjoyed two addresses by Miss Luceba E. Miner of Eureka College, and made an offering to that institution amounting to $238. L. S. Harrington is the minister.

Oakwood Church has voted to remodel and enlarge its building on account of demands for better equipment for its growing Sunday-school. There will be spent not less than $2,500 in this improvement.

At DeLand, George W. Wise began his pastorate the first Sunday in May. Both pastor and congregation are sanguine regarding the prospects for this work. Mr. Wise was formerly pastor at Du Quoin.

H. J. Hostetler, who recently removed from Virden to Newman, celebrated "moving-in-day" in his new church, and received fifteen members into the congregation. The pastorate here starts out in a very promising way.

The splendid new church at Antioch, near Rossville, was dedicated May 21 by J. Fred Jones, of Stanford. The building is one of the best and most beautiful to be found in possession of any country congregation in the state, and cost $14,000.

E. U. Smith, pastor at Sandoval, has been busy recently preaching extra sermons. Besides the memorial address on May 30, he preached to the Odd Fellows in their anniversary service, and delivered the baccalaureate sermon to the high school graduates.

O. C. Bolman's assistance in the meeting at Lewiston for about two weeks resulted in thirteen additions. The pastor, B. H. Cleaver, and entire congregation speak in highest praise of Mr. Bolman as a Christian gentleman and preacher.

Ipava Church, where C. R. Gains is minister, made an offering the first Sunday in May to the Home Missionary Society of twenty dollars. This church will hold a revival meeting in the fall conducted by a pastor of some other city.

Centennial Church, Bloomington, of which Milo Atkinson is pastor, received an offering of $48.50 for Home Missions, with other gifts yet to be made. This church is but one year old, but is fast taking a place in the life of the city under the ministry of Mr. Atkinson.

Evangelist George P. Bramel closed a revival meeting at Johnston City. The meeting lasted three weeks and resulted in seventeen additions. The congregation has no pastor and the meeting was begun without preparations. The results are considered unusually good on that account.

G. W. Morton, pastor of Beardstown Church, has been doing some missionary work in the country. He recently called on about twenty-five families and found not a single one of them attended church services. He is now preaching on Sunday afternoon in that community to good congregations, and is contemplating the organization of a Sunday-school.

After a month's Sunday evening services under the auspices of the young ladies of the First Church, Springfield, the men of the congregation voted to become responsible for the evening services during the month of June. During May, with the ladies in charge, the congregations were much improved and considerable extra interest was created.

Litchfield Church coöperated with other churches of the city in a campaign of one week's duration on behalf of boys and their friends. A. W. Connor, of Indianapolis, was present and in charge of the program. The work done by Mr. Connor is praised by all the ministers, and there is unusual interest in the boy's welfare as a result of the campaign.

The First District Convention will be held at Lanark, June 14 to 16. Each church in the district is entitled to send one delegate for each fifty members or fraction thereof, one each from the Sunday-school, the Christian Endeavor Society and the C. W. B. M Entertainment will be provided for all in attendance. It is requested that those who anticipate atending shall notify the pastor, J. E. Cresmer, at Lanark.

President A. C. Gray, of Eureka, has delivered his stereopticon lecture, "How We Got Our Bible" several times recently. Large crowds have listened to him with profit, and the stereoptico nviews have been especially helpful in enforcing the truth of the lecture. Christian Century some time ago as a men's Two of the places in which he was received with special favor were at the union meetings in Peoria and Minonk. He also had a fine audience at Jacksonville.

Fourth Church, Danville, referred to in The Christian Century some time ago as a men's church, is nearing the completion of its new edifice. Dedication day has been set for June 18, and Dr. I. N. McCash, of Cincinnati, will be in charge of the services. There are fine evidence of prosperity in the Sunday-school and other departments of the church. H. D. Williams has been the pastor for several months.

State secretary, J. Fred Jones, dedicated the remodled church at Minier. Several thousand dollars were expended in improving the building and adapting it to modern needs. About $3,500 was raised on dedication day. Several visiting preachers were present from surrounding cities, the ministers and congregations of other churches of the town added their support and financial aid to the occasion. The minister is L. Hadaway.

R. E. Hieronymus delivered a lecture at the Christian Church in Eureka, under the auspices of the Y. W. C. A. He spoke on his trip from Edinburgh to Athens and used a stereopticon, for which slides were made from photographs taken by himself and party on their trip. Mr. Hieronymus has, for more than a year, been in the employ of the state, doing work of an educational nature. For several months his duties have kept him busy at the state house in Springfield in connection with the legislature, where he has succeeded splendidly in representing the cause of education before that body.

At the forthcoming State Convention of the Disciples of Christ, to be held in Danville the first part of September, Eureka College will have a full day of the program. They have the entire forenoon of September 7. The program is being arranged now, and it is proposed to make it one of the most interesting and helpful sessions of the convention. It is encouraging to our educational workers to feel, that the conventions in Illinois are glad to give them a place without the appeals that formerly had to be made for recognition for this work. This recognition will grow just in proportion as the people come to realize the place of education in our movement.

Sixth District Convention

The annual convention of the sixth district will be held at Champaign, Ill., June 20-21. Lodging and breakfast will be furnished free to all delegates. Dinner and supper will be furnished at reasonable rates. Those expecting to attend should notify S. E. Fisher.

The following is the program:

Tuesday Morning.—C. W. B. M. Session; Praise and Thanksgiving, led by Miss Lillie Bowyer, Bement; Words of Welcome, Mrs. Kauffman, Champaign; Special Music, F. B. Thomas, Mattoon; Dist. Sec. Report, Mrs. H. E. Monser, Champaign; Sermon, S. S. Jones, Danville; Prayer, Bro. Clark, Ludlow.

Tuesday Afternoon.—Praise Service, Mrs. R. H. Robertson, Shelbyville; Special Instrumental Music, Mrs. Vinnie Johnson, Champaign; Reports made by the Presidents; Address, "The Outlook", Miss Thompson; Address, "The Children's Hour", Mrs. Frank Miller, Rantoul; Volunteers talk on junior work.

Tuesday Evening.—Prayer, Miss Ida Strope, Oreana; Song, Mrs. Joel Davis, St. Joseph, Illinois; Quartette, Girls' Circle of Champaign; Address, Basil S. Keusseff, Chicago; Conference.

Wednesday Morning.—Devotional, Chas. Scrivens, Villa Grove; Appointment of Committees; General Topic, Our District Work; The Value of the Conference, F. B. Thomas, Mattoon; The District Evangelist, R. H. Rob-

ertson, Shelbyville; Enlisting the Churches, Robt. E. Henry, Niantic; Convention Sermon, Andrew Scott, Danville.

Wednesday Afternoon.—Devotional, Geo. W. Wise, Deland; Recruiting Our Ministry, N. S. Haynes, Decatur; Discussion; The University of Illinois and Our Relation to It, W. A. McKnight, Sec'y Y. M. C. A. of the U. of I.; Our First Year's Work under Direction of the I. C. M. S., Miss Mildred Seyster; The Illinois Church and the State University Problem, S. H. Zendt, Bloomington; Round Table Discussion; Our State Bible School Work, Clarence L. Depew, State Supt.

Wednesday Evening.—Devotional, A. A. Burr, Moweaqua; President's Address, E. M. Smith, Decatur; The Country Church as I See It, J. Fred Jones.

News Editorials

A Live Church Bulletin.

C. H. Scriven, minister at Villa Grove, makes room in his bulletin for a page devoted to social service information. The page is headed "The Son of Man." Such items as "A Modern Hero"—Dr. Grenfell, "Bolenge," "The Blame of Fire," dealing with the Triangle factory fire, "Dynamite and Labor," recounting briefly the arrest of two officers of the "structural workers," and other related subjects are observed in several recent issues. In one of these issues a very succinct and pointed report of a concrete effort to realize the union of two churches is given. It is headed "Union Again." Many a writer would have told the story with the use of many pages of manuscript, but none could have told it more completely than has the writer in the bulletin in a half dozen lines. He has left out nothing, and yet but little is mentioned. The whole picture is as clear as if it covered pages. The story follows:

"They held a joint meeting. They admitted the best interests of the Kingdom and their town demanded a closer union. They prayed for union. They got together and discussed their differences. The union is not.

This is the recent story of two Illinois churches. If our differences are not enough to keep us out of heaven, why discuss them at such a time? It is to be hoped the day is dawning when we will discuss our big 'samenesses' instead of our little differences.

And that brings up the question, do any of us possess anything peculiar to ourselves alone that is worth perpetuating at the expense of a divided church?"

Secretary's Letter.

The Beardstown work is doing nicely, and this mission promises much for the future. The minister, G. W. Morton, will deliver the Memorial Day address for the old soldiers.

Harry M. Barnett is in a meeting at Lowe's Chapel, in Vermilion County, E. E. Hartley, minister. Things are booming; 365 at Bible school, and there is a prospect of extensive remodeling of the building.

F. A. Sword is billed for a tabernacle meeting at Potomac in July. E. M. Norton, of Danville, is the minister. He also preaches for the Mt. Olivet Church, near Paxton.

Ernest H. Reed has yielded to the strong desires of the church and community to remain with the church at Washington. He has done a splendid work there, and the church was very unwilling to give him up.

B. W. Tate, of Pontiac, has a three weeks' vacation in August, and he wishes to use it in helping some weak church in a revival effort. Brother Tate is a strong man and ought to be used in this way.

The church at Paxton has called William G. McColley, of Normal, to become their pastor, and he begins at once. He will move after school is out, about the middle of June. Brother McColley is one of our very best men and Paxton is fortunate in securing him.

John A. Jackson, of Sheldon, writes us that he will close his work there about June 18, and expects to leave the state. That field will want a good man at once. Write Bro. Jackson about it.

I. G. Williams, of Vandalia, has moved to Allendale and preaches there half time, and fourth time each for the Adam's Corner and Barney's Prairie churches, all in Wabash County.

The church at Shirley, F. L. Starbuck, minister, will celebrate the anniversary of the dedication of their building May 28 with a fine program and roll call. The speakers of the day will be Mrs. Carrie F. Zeller, H. H. Peters, J. Fred Jones and Prof. Silas Jones. Prof. Ernest Higdon will have charge of the music. It promises to be a great day for Shirley.

Congratulations to Bro. Charles W. Dear, of Ft. Collins, Colo., who has recently been called to the work of state superintendent on evangelism and Bible schools of Colorado. He was formerly of this state, and we are always glad to see our boys come to the front. G. B. Van Arsdall, formerly pastor at Peoria, is chairman of the Colorado state board.

C. Lee Stauffer, of Dallas City, has time for a three or four weeks' meeting. Secure him. Charles Reign Scoville will dedicate their new church after the Portland Convention.

M. W. Yocom, of Taylorville, has time for a short meeting for the offerings. Write him.

C. H. Hands, of Flanagan, will supply the pulpit at Chambersburg May 18.

J. Fred Jones, Field-Sec.
W. D. Dewesse, Office Sec.-Treas.
Bloomington, Ill.

Chicago

By Vaughan Dabney.

The last two regular Disciple ministers' meetings have been held in connection with union minister's meetings. On May 22 the place of meeting was the Coliseum, and a study of the Child Welfare Exhibit was made. On May 29 the union ministers' meeting was held in the Y. M. C. A. auditorium to discuss the report of the vice commission.

The Chicago Y. M. C. A. hopes to have erected in the coming year a $500,000 hotel. This building, with a capacity for over 1,000 lodgers, is to be erected for the specific purpose of providing moral surroundings and sanitary conditions in which the young men coming to our city for work may be properly cared for. The price of lodging is to be 25 cents and 50 cents. Already $100,000 has been promised. Julius Rosenwald, at a recent anniversary banquet of the association, pledged $50,000 for the erection of a hotel with such a specific mission. Since then, N. W. Harris, of the Harris Trust & Saving Bank, has made a similar offer of $50,000. If such an undertaking meets with success, as no doubt it will, it will be a splendid exemplification of the teachings of Jesus.

Chicago Disciples are accustomed to deplore the transciency of their ministers in this city. It is not in the spirit of finding comfort in our misery that we note the departure of leaders in the pulpit of other churches also. On the contrary some of these men who are going out of Chicago life leave a sense of loss in the ranks of Disciples as well as in their own denominations, Rev. Austen K. de Blois leaves the First Baptist Church for the First Baptist Church of Boston. For more than eight years Dr. De Blois has carried on a splendid ministry in this city. The Moody Church will be deprived of the leadership of Rev. A. C. Dixon who preached his farewell sermon May 28. Dr. Dixon has accepted a call to the Metropolitan Tabernacle, London, which the great Spurgeon made famous. Another Baptist pastor, Rev. John A. Earl, leaves the Belden Avenue Church to become president of Des Moines College in Iowa.

The Presbyterians lose Dr. Joseph A. Vance, who leaves to take charge of the First Presbyterian Church at Detroit. Dr. Vance, for twelve years, was the efficient leader of the Hyde Park Presbyterian Church.

And now it is announced that Rev. W. P. Merrill, for many years pastor of the Sixth Presbyterian Church has been called to Brick Church on Fifth Avenue, New York City. An incident in connection with his call which the newspapers are featuring is that he is to receive $12,000 per year and a house.

The Disciples, then, are not the only religious body that suffers with a migratory ministry.

Rev. George H. Brown, of Charleston, Ill., who has accepted the call of Austin Church, Chicago. His new pastorate will begin September 1.

Professor Edward Amherst Ott is to deliver his lecture "The Haunted House" at Monroe St. Church, Friday evening, June 2. Mr. Ott was formerly pastor of this church and is held in highest regard by the members. No doubt Chicago Disciples and other congregations will take this occasion to hear this lecture.

The Chicago Ministers' welcome to Dr. Errett Gates upon his return from a year's stay in Europe will be signalized by two sessions of their association to be held Monday, June 5, at the Hyde Park Church near the University. At 10:30 Dr. Gates will speak. Luncheon will be served at Hutchinson Commons. At 2 o'clock Dr. Gates will speak again and his address will be followed by a mind table discussion of "Present Tendencies Among the Disciples of Christ." Ministers from outside Chicago are heartily invited to spend the day. And our Chicago church people—men and women—will be cordially welcomed at either or both sessions.

JUST PROVOCATION.

Patience—"How did you rip the sleeves of your new dress, dear?"

Patrice—"Raising my hands suddenly."

"But you shouldn't raise your hands suddenly when you have on such a tight-fitting gown."

"Well, I guess you wouldn't stop to think of your gown if somebody at a function whispered in your ear that the rat in your hair was showing."—Yonkers Statesman.

Church Life

—Secretary Corey sends word that more requests for Children's Day exercises have been received by the Foreign Missionary Society than ever before, and that the prospect is good for the greatest offering in the society's history.

There have been thirty additions in the meeting at Silverton, Ore., led by C. L. Organ.

Evangelists Olson and Moss have concluded their meeting at Clarkston, Wash. There were 246 additions.

J. Walter Reynolds, formerly of Lyons, Kan., has taken up his new work at Macon, Ga.

S. C. Cliffe, pastor at Girard, Ohio, preached to the Knights of Pythias at that place at a recent Sunday evening service.

J. F. Oathout, pastor at Center Point, Ia., will deliver the baccalaureate sermon for the high school at that place.

I. N. McCash gave a lecture in the interests of home missions at Mound City, Mo., recently.

George T. Meeker, secretary of the Northern California Missionary Society, is in a tent meeting at Coalinga, Calif.

C. F. Stevens of Spokane, Wash., will assist J. F. Rice, pastor at Rosalia, Wash., at the dedication of the latter's church, June 1st.

The annual convention of Minnesota churches will be held this year at Austin, Minn., June 12-14. A strong program has been arranged.

The work at Arnett, Okla., is prospering, both the Sunday-school and church membership having increased gradually, so that the present equipment has been outgrown.

P. C. Macfarlane was the principal speaker at a banquet given by the Men's Brotherhood of Princeton, Mo., where H. C. Gresham ministers.

The congregation at Beloit, Wis., will observe Memorial Day by the erection of a church edifice which it is hoped will be completed in one day.

Work is being rushed on the new church at Kingman, Kan. When completed the building and equipment will represent an expenditure of about $20,000.

The district convention of the churches of the Sacramento Valley held their annual meeting at College City, Calif., May 23-24. W. A. McCausland is pastor there.

W. F. Richardson, pastor of First Church, Kansas City, Mo., delivered the address before the graduating class of Ladies' College, Liberty, Mo.

A dozen young men and women who are to sail shortly for the foreign field spoke in Central Church, Des Moines, Ia., on May 28 on "Why I am Going to the Foreign Field."

Evangelists Violett and Haley have concluded a successful meeting at Palestine, Tex., with L. D. Anderson, the minister there. There were 105 additions, seventy-two being baptisms.

The church at Brownsburg, Ind., enjoyed a ten days' fellowship service recently when the pastor, L. H. Graham, was assisted by five neighboring ministers. Mr. Graham reports his congregation united and happy and with an aroused spiritual vision as a result of this meeting.

During the past month there have been seventeen additions at Central Church, Spokane, Wash. C. F. Stevens is minister of this church.

C. E. Wells, pastor at Gravity, Ia., has accepted the unanimous call of the church at New London, Ia., and will begin work there June 4.

R. W. Lilley, pastor of First Church, Keokuk, Iowa, has been elected to the position of fraternal delegate to the Keokuk Trades and Labor Assembly by the churches of the city.

The new building at Hoisington, Kan., will be dedicated June 11th. O. J. Marks and George L. Snively will assist the pastor, H. A. Pearce, in this service, and will continue in a meeting there.

The Sunday-school at Steubenville, Ohio, continues to grow. On a recent Sunday the attendance was 504, with a collection of $14.49. It is hoped that an enrollment of 600 may be reached.

The beautiful new edifice recently erected by the congregation of the Central Church, Lima, Ohio, was formally dedicated on Sunday, May 21st. Z. T. Sweeney, of Columbus, Ohio, assisted at the dedicatory services.

I. J. Spencer and J. E. Sturgis have concluded a fruitful meeting with J. J. Castlebery at Mayfield, Ky. There were sixty-one additions, and the whole church is greatly strengthened and uplifted spiritually.

The Dean Avenue pulpit, Spokane, Wash., left vacant by the removal of Bruce Brown to Fullerton, Calif., has been filled by A. F. Sanderson of the Eugene Bible University, Eugene, Oregon. Mr. Sanderson was formerly from Houston, Texas.

Leslie Wolfe, missionary in the Philippines, writes that the work is progressing at Sisiman and expresses his appreciation of a Mr. Leman, foreman of the Atlantic Gulf and Pacific Company for substantial help in building their chapel at that place.

Andrew P. Johnson, who recently went from Chickasha, Okla, to accept the pastorate at Dunham Church, Cleveland, Ohio, reports large and enthusiastic audiences at each service. There were ten confessions on Sunday, May 21st, and the Sunday-school is showing a good increase in attendance.

T. W. Grafton of Kansas City, Mo., who is giving special time to work among boys there, gave an address on "Boys" at Memorial Church, Rock Island, Ill., recently. Mr. Grafton, who was a former pastor of this church, has organized a "boy town" in Kansas City, composed of 200 members.

Albert Buxton, former pastor of the Central Church, Pueblo, Colo., who was injured in a fall last January, has not yet been able to do any work. He will reappear in the pulpit in the baccalaureate sermon for the High School in Pueblo; this comes as a special recognition, for he gave the baccalaureate last year, making two successive recognitions, although no pastor now in Pueblo has ever given this address.

D. B. Titus, for more than four years pastor at Rupert, Idaho, has resigned there. At the beginning of his pastorate there, there were but twenty-five members. This number has increased to 165, with a $4,500 church and $2,000 parsonage, and a splendid working congregation. L. G. Parker of Altoona, Ia., who has just dedicated a $13,000 building there, will take the work at Rupert, July 1. Mr. Titus is now in a meeting at Bliss, Idaho, where he has organized a church with twenty members.

Mr. and Mrs. George H. Waters, of Pomona, California, have made a gift of $15,000 to the endowment of Transylvania University. It is understood that the university will add a like amount to this and establish a Waters Professorship, $30,000 being required for this purpose. Friends of Transylvania are very hopeful that the entire $200,000 in new endowment will be raised in the near future. Already the curators have subscribed the full amount of the $40,000 debt, and $130,000 has been secured on the endowment. However, all that has been pledged thus far is given on the condition that all indebtedness against the university be paid, and that a total of $200,000 be added to the present endowment. There is much satisfaction on account of the decision of President R. H. Crossfield to remain with the institution.

The following is the report of Franklin Circle Church, Cleveland, Ohio, for the year ending in April, 1911, W. F. Rothenburger, pastor. The treasurer's books for the year, including all the departments, show the following expenditures: General expenses, $9,361.61; Foreign Missions, $938.96; American Missions, $583.06; Ohio Missions, $341.31; Church Extension, $187.50; Miscellaneous—missions, education and benevolences—$1,183.15; Total, with $198.90 balance, $12,802.49. There have been 100 additions to the membership during the year, about two-thirds of which were by baptism. The work among men and boys has been vigorously forwarded, and the brotherhood has sent one of the young men of the church to college. The policy of the church has been shaped to meet the needs of a changing community, and the social service rendered has kept the plant open almost every night of the week. The assistant, W. E. Alderman, will be in charge of the work during the pastor's absence in Europe.

J. F. Finley has announced his resignation of the ministry of the Central Church at Pueblo, Colo., the middle of June. He was called last November to take temporary charge during the recuperation of J. E. Lynn. When the latter resigned April 1st, Mr. Finley was asked to continue; he now leaves to begin work at Boulder, Colo., the seat of the State University. In his official report for six months, we notice 1,150 calls; he is a tireless worker; the additions have been about 60. He has not neglected the missionary interests, and the offerings in that period were about $100. This does not include the May offering for Home Missions, which was $75. He has now been in the state over five years; was at Ft. Collins for over four years, which is an unusually long pastorate in Colorado. The state is glad to know that it can keep him. A. L. Ward of Boulder succeeds Mr. Finley in the ministry of the Central Church. His call was unanimous, and the church is expecting the same high-grade of work that he has done in Boulder, and Boston, and Indianapolis. He is big of brain and heart, scholarly and gracious.

Concerning the advisability of advertising religious services which has been discussed considerably of late, Henry W. Hunter, pastor at Higginsville, Mo., gives the following experience:

"Does advertising pay? A useless question to ask of the business man. But how about it in the religious world? We have an organized class of young men, by name, The Baraca Class. This class has an enrollment of ninety young men and an average attendance of seventy. How is it done? First we use the newspapers. Sometimes we buy a space and put in a display advertisement or again we may run a number of short catchy sentences in the "local" page. Originality is used in all of this work and the people of the town look with eagerness for it. Sometimes we place in the windows of the stores cards calling attention to the class and its sessions, inviting the reader to come and visit us, and of al the fellows that have come to our class we have never lost a sin-

gle one. A half hour before the class convenes on Sunday mornings we send out a few scouts asking them to go to the barber shops and lunch rooms and hotels inviting all that they come across to come to the class and enjoy the sessions with us. Often a dozen come from one place and they always thank us for having asked them to come. The lessons are taught by the pastor of the church and are sociological in their content, which form of teaching the young men like. Of course the class has its own officers' class rooms, and holds many socials. It also has a splendid athletic department."

The new Maryland Park Church, Washington, D. C., was dedicated on May 21. The dedicatory service was conducted by George A. Miller, pastor of Ninth St. Church, and Earl Wilfley, pastor of Vermont Ave. Church, assisted by William S. Smith and William G. Oram. This church was organized a year ago by Jared Hayden, the present minister, and now with a building with a capacity of 200 and a treasury free from debt an active campaign for membership will be begun.

The Northwestern Texas camp meeting will be held at Crowell, July 28-Aug. 13. This is an annual affair. Last year the meeting was at Truscott. E. C. Tuckerman, of Chicago, will lead the song service. W. A. Haynes, who held the meeting last year, has been called again for this year. This is always a great meeting. People come for hundreds of miles for an outing and spiritual feast. It is one of the most successful means of educating the people in the ways of true life that can be found anywhere. For information write J. E. Chase, Benjamin, Texas.

At a recent banquet given to the officers of First Church, Davenport, Ia., the parsonage trustees gave the cheering report that the parsonage debt had been liquidated. When S. M. Perkins, the present pastor, came to this field four years ago, $3,000 remained unpaid on the parsonage. Without any especial effort, but by cheerful and liberal giving more than the required amount has been raised. This now leaves the church free from all indebtedness and opens the way for larger work. The Sunday-school is prospering and is recognized as one of the most efficient in that part of the country. Five teachers have just received diplomas in the union training class taught by Mr. Perkins.

The Call of the Christ

(Continued from page 11.)

righteousness and common duty with the same ardor and devotion as that of the soldier in the battle line. In such devotion to the common good we are following in the footsteps of Jesus when he chose the cross because he loved his people.

Call to Fellowship and Service.

But there is yet a further call than any of these. It is the call of the Christ to a human fellowship and service as wide as the human race. His parting injunction to the little band of disciples who had gathered about him was; "Go ye and make disciples of all nations." This is the last and greatest call of the Christ. It is not a call to proselytize; it is a call to make known to men the abundant life. It is the call to recognize the application of the principles of Jesus to the whole human race. It is a call to universal democracy and catholic internationalism. It is a call to discard artificial prejudices and barriers and to work together for the good of all mankind. It is a call to vastness and vision in our thought of the world and the purposes of God. It is a call which the great souls of all the ages have heard either faintly or fully, but it is also a summons which comparatively few in each generation have been able to obey. To many a man the call of the Christ is a call to purity of personal life, and this is good, but it is not enough; to others his call is to faithfulness in the discharge of the duties of the home, but such persons worship only a narrow Christ; to yet others his call is a summons to loyalty to the highest interests of the community, the city, the state, or the nation—and there are few of us who hear his call to be faithful to our duties toward this larger group—but even so, we have not yet seen the vision of Christ. Not until we are able to see that there is neither Jew nor Greek, bond nor free, male nor female, but that the whole world is one in its right to share the joys and burdens, the privileges and duties of life, have we really heard the call of the Christ, but there are few indeed who have heard this last and greatest call. Wise practical men smile at those who take such ideas seriously. They call them visionaries. We may plead guilty of such a character, and for one, I am proud to be called a visionary. The prophet of old said that where there is no vision the people perish. I said in the beginning that the symbolic Christ was the real Christ. I say at the end that this world owes more to visions than to physical sight. Visions have been the springs of action throughout the world's history.

'Twas but a vision which one certain night
Appeared to Paul, while he in Troas lay
In earnest prayer, that God would give him light
To which new province he should make his way.
'Twas but a vision, but no human act,
No royal mandate, no ingenious thought
Has been more fruitful than this night's impact
On Paul's keen mind and the transition which it wrought.

'Twas but a vision, but it changed the fate
Of ancient Greece and its philosophy;
The roadways of imperial Rome were made
By it a conduit for the spread of liberty;
The temples of the gods from that hour came to nought
And in their place the cross rose to the skies.
Who (but one God-inspired) could in that day have thought
How wide a realm should from Paul's vision rise?"

Great Visionaries.

And as the vision of Paul transformed the ancient western world, so the vision of William Carey and David Livingstone and Robert Morrison and a thousand others is transforming the modern eastern world. The Christ-vision and the Christ-call are urging human hearts today as they urged the apostles and martyrs of old to deeds worthy of our faith and fellowship. The call through the centuries and the call in our own hearts is a call to a great faith and to great deeds which shall overcome the world.

That mystic book which is the last in our New Testament and which is so marvelous for its imagery and its symbolism comprehends the calls of the Christ in these gracious words; "And the spirit and the bride say come; and he that heareth, let him say come; and he that is athirst, let him come: he that will, let him take of the water of life freely." I would that we could for a moment put aside our literalisms and our criticisms and live in this great invitation of the symbolic Christ. I would that we could know today that he is the real Christ. I would that we would close our eyes and our ears to the sounds which arise from the clash and clamor of this world's battles. And I wish that quietly and reverently we might bow at the feet of the Christ and hear him say to us, "He that is athirst, let him come: he that will, let him take of the water of life freely." Then should we have strength and courage to go out into the world this week and to hear its voices calling to us and know that through the voices of the high and holy things of this life, through the call to human fellowship and ministry, through the call to devotion and self-denial, through the call to faith and vision comes the call of the Christ.

Bloomington Bible Chair

Walter S. Rounds has begun his work as university pastor on the Bible Chair foundation at the University of Indiana. Approximately two hundred and fifty of the Spring term students in the university, or one in six of the total enrollment, are from Christian church homes. They are, or ought to be, among the leaders of our churches in Indiana in years to come. They are choice young people. At present Mr. Rounds has a student class, meeting Sunday mornings at 9:30 o'clock, and studying certain social problems in the light of the gospel of Jesus, and a

Rev. Walter S. Rounds.

mission study class, meeting Tuesday evenings at 6:30. The enrollment of the former is 65, of the latter 18. Both are growing. There have also been several opportunities to present the claims of religion at the fraternity houses.

As Mr. Rounds views the situation this early in his work the methods of approach that will be used to meet the opportunity are as follows:

1. Definite religious instruction in the class room, for which it is expected that the university will give credit.

2. The attachment of students to the church, and the use of the Sunday-school, of the Christian Endeavor Society, of missions in Bloomington, of general social conditions in Bloomington and of churches in the county as a laboratory in which ideals of service can be actualized and made real. It is hoped to organize a circuit of young men who will go out among weak churches to preach and sing.

3. Social gatherings for the purpose of mutual acquaintance and understanding.

4. The organization among the students of a Bible Chair guild, for the purpose of carrying out more effectively the many activities that will be undertaken. The church at Bloomington has given the use of a ten-room house for the university pastor's residence and for Bible Chair purposes. In course of time a thoroughly equipped Bible Chair Hall will be erected.

The Book of the People

If it be objected that the Bible cannot be understood without the interpretation of inspired men, let the messages of the papyri and the ostraca so recently discovered give the answer. From these we learn that the

New Testament is written in the language of the common people. There is little from Matthew to Jude that is not within the range of the understanding of the day laborer. The rightful place for the New Testament is in the cabins and cottages of the poor. The seats of learning and culture have little right to it; from the poor it came, and with the poor it belongs.

Great scholars among us have written weighty books upon the learned sources and profound philosophies of the New Testament. John's Gospel was an exquisite work of art, and could not have been written by a fisherman. Mark was a classic, terse and precise in its language. Romans was a profound doctrinal treatise worthy to be ranked with Plato's Republic; and so on throughout the other books. This display of learning will have to be revised. John's Gospel is written in the language of the poor; even the esoteric language of the prologue is the simple language of the fisherman. Mark is the Gospel for children, and the omission of the stories of the nativity is now understood. The treatise of the Romans is now an ordinary letter written in the language of the common people upon the profoundest theme that ever engaged the minds of men. This and a thousand other things the papyri have disclosed. The Bible belongs to the people. Give it to them; let them interpret its message, let them bring forth its wonderful truth.

Both Ambassador Bryce and Professor Phelps, at the great tercentenary celebration of the King James version, in Carnegie Hall, made bold to say that no man of letters ever attained to eminent standing in his profession who had not drunk deeply at this fountain of pure English in that noble translation. If this be so—and against such eminent authority I have no word to say—if this be so, then, may we not question the wisdom of the removal of that English version of the Bible from the curriculum of the primary schools where English is taught. If it can be proved, or even hypothetically demonstrated, that no man has risen to front rank in the world of letters, who has not drunk deeply at the fountains of old English in this translation, then is there not room for a severe arraignment of the education boards of this country? The sectarian argument could very easily be settled. We want to be as broad as the world, and have no desire to fix fences. But why should our children be deprived of the finest model in the world besides the gentle and wholesome influences of the most elevating stories and sentiments within the lids of any book?—Dr. N. D. Hillis.

Council on Christian Union

The Council on Christian Union, which was organized at the National Convention of the Disciples of Christ in Topeka, Kansas, last October, has been busy at its purpose as it well could be, considering that the commission is composed of brethren who are already burdened with many responsibilities and correspondence has had to be done at the expense of the individual members of the commission.

With the desire to do larger and more efficient service, the commission sent out a letter to every minister among the Disciples of Christ and to as many other active workers as names could be secured, asking for their co-operation in becoming members of the Council and securing other members and subscribers to the Christian Union Quarterly, which we will now send out in a few days. We have gotten a number of responses, but not as many as should come from a people whose only excuse as a separate body is to labor for the union of the divided church and I am taking this liberty to remind those who have received a letter from us as well as those whose names we have not gotten in order to send them letters, that this is a call to go on record in the interests of Christian Union.

New opportunities have come to us in the last few years because of the growing sentiment among all communions on this vital theme and if our forebears contended so faithfully for this courteous consideration that Christian Union is now receiving at the hands of most Christians, it behooves us in fidelity to them as well as to our Lord Jesus Christ to push more earnestly than ever this call to the heart of Christendom and seek such friendly council as opportunity affords.

Our first publication—Christian Union Library—will contain the address of Brother A. C. Smither on "The New Testament Church," which was delivered recently at the congress on Christian Union at Los Angeles and which was published in our papers. It is without question a worthy presentation of the great theme. Along with it will appear the address of Bishop Johnson, of the Episcopal Church and Dr. Walker, of the Presbyterian Church, both dealing with Christian Union.

To Enter Evangelistic Field

A very valuable man in the person of Joseph Gaylor of Springfield, Missouri, has entered the general evangelistic field. Bro. Gaylor has had large experience in this work, and is well equipped to do the work of an evangelist in any field to which he may be called. For nearly twelve years he has served in this capacity, and during that time has preached for the best churches in Southern Missouri and Tennessee. I have known him intimately for the past five years, and have had opportunity to know of and observe his work. It is of the most substantial kind. There is no clap-trap in his methods; he wins by preaching the gospel in love; he builds up both in numbers and spirituality.

Any pastor who desires to engage an evangelist who will strengthen his work in every way can do no better than to secure Bro. Gaylor for a meeting. He will have with him one or more singers and personal workers who are thoroughly consecrated. He has begun to make up his schedule for the summer and fall. Address him at 408 W. Chase Street, Springfield, Mo.

Rev. Joseph Gaylor.

Springfield, Mo. F. L. MOFFETT.

Bethany College

The contract for the Oglebay Hall of Agriculture and Science at Bethany College has just been signed. This building is to cost $60,000, and is to be thoroughly modern, containing laboratories, class rooms, and administrative offices. This new building is to be Tudor Gothic architecture, in harmony with the main college building. A very famous window in Oxford College is to be reproduced in this building. It is believed that this will be the best college building in West Virginia. Mr. E. W. Oglebay, who has produced for the college the Alexander Campbell farm at a cost of $25,000, is donating this new building.

In addition to this new building, Mr. Oglebay proposes to equip the farm with dairy barn, registered horses and cattle, and the latest improved farming implements. It is proposed to make this a demonstrating farm to be used in connection with the Department of Agriculture, which is to be opened with the beginning of the next session in September.

For the teaching of horticulture and to give students an opportunity to help themselves through college there will be built at once a modern greenhouse for the growing of vegetables and flowers. This will cover about an acre of ground, and is also a gift from Mr. Oglebay.

Prof. William Hill, Director of the Agricultural Guild of the University of Chicago, is to be Dean of the School of Agriculture, and Farm Director. Prof. Hill is one of the best known and ablest instructors in agriculture in the country. Securing his services guarantees success of the Agricultural Department and of the farm operations from the beginning. Mr. Oglebay has also agreed to pay the salary of Prof. Hill for the next five years.

The trustees of the college have engaged an additional professor for the Agricultural Department, and also a thoroughly competent instructor to inaugurate a department of Domestic Science. These three new professors will be ready for work at the opening of the next session.

It is expected that at the Annual Commencement, June 8, announcement will be made of the election of a professor to fill the Bible chair endowed by Hon. Thomas W. Phillips, of New Castle, Pa. When a suitable man has been secured for this, the college will have four additional professors.

Mr. Oglebay's total gifts to the college during the past year aggregate at least $120,000.

The splendid new Cochran Hall, a dormitory for young men, is rapidly nearing completion. This new building will be ready to receive students at the opening of the

Sixty Years the Standard
DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

fall term. This building is constructed of white brick, fireproof construction, green tile roof, and is four stories high. It will cost, completed, about $35,000, and will add in a most substantial way to the equipment of the college. Hon. M. M. Cochran, of Uniontown, is paying for the construction of this building, and it is to be a memorial to his son, Percy B. Cochran.

Work was begun a week ago on the construction of a central heating plant. This plant is to cost $11,000, and Hon. M. M. Cochran is contributing the necessary funds.

The college chapel has just been enlarged by the removing of a partition between it and the museum. The chapel is being refrescoed, reseated with opera chairs, and a handsome new pipe organ is being installed.

A large force of men is at work upon the college grounds, continuing the improvements begun a year ago. It is confidently believed that with the completion of these improvements, Bethany will have one of the handsomest college campuses in the country.

The old Brush Run Church, the first church builded by the Disciples one hundred years ago, has been purchased and will be moved during the summer to Bethany, and rebuilt near the Alexander Campbell home. The money to purchase this building and to remove it to Bethany and rebuild it has been contributed by the New York Alumni Association. This was done at a dinner given President Cramblet by Bethany's friends in New York on April 17.

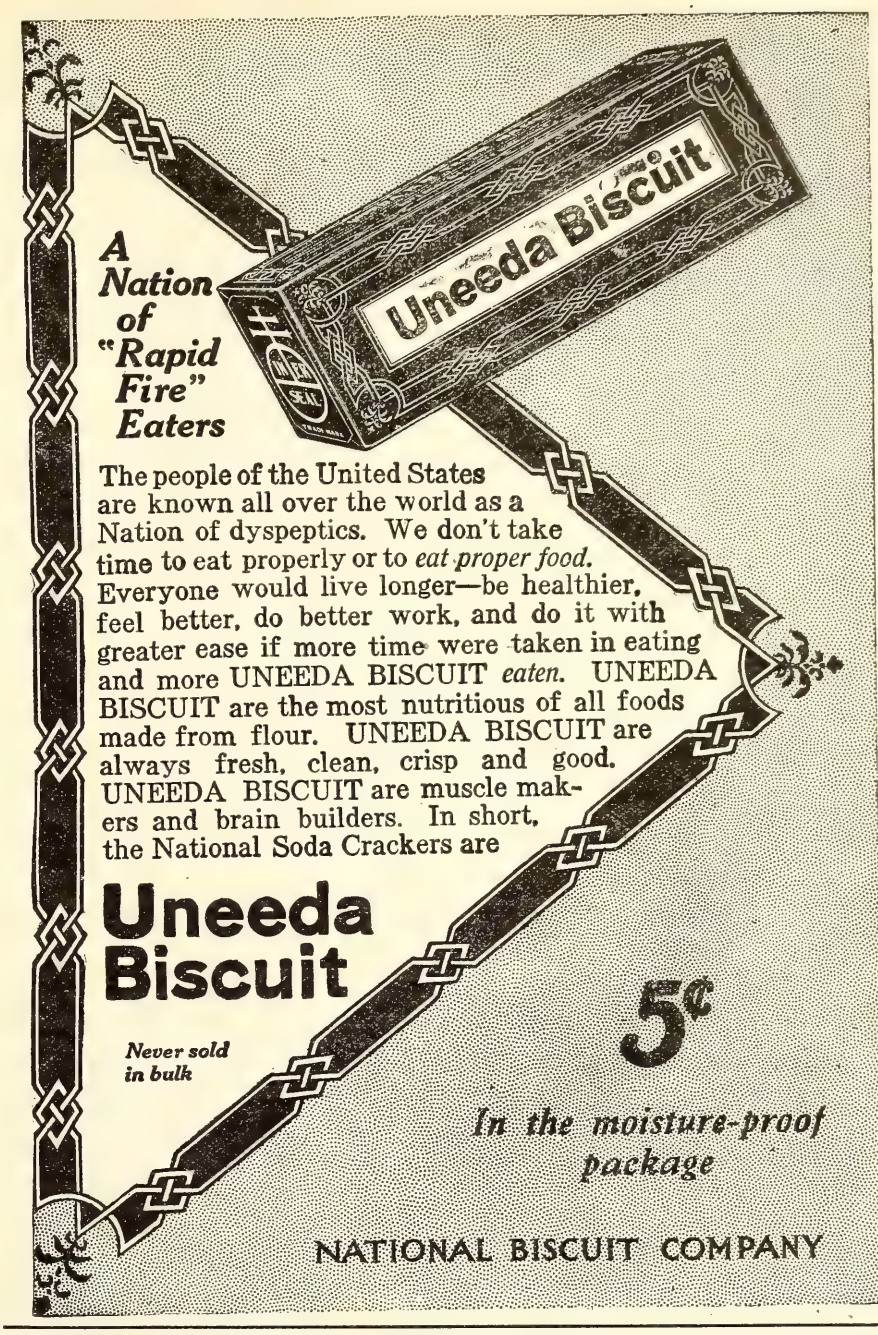
In addition to all these gifts and additions to the college and its equipment, there are some other developments that are sure to come, which will mean still more for the permanent endowment and equipment of Bethany. T. E. CRAMBLET, President.

Christian Endeavor Day for Christian Union

To Be Observed by All Endeavor Societies Among the Disciples of Christ, Sunday, July 30.

The National Board of Christian Endeavor has prepared a program bearing on the history and plea of the Disciples of Christ in reference to the question of Christian Union, and requests all the societies to order copies of the program and use the same in the regular Endeavor Prayer-meeting of Sunday, July 30. The committee which had the making of this program in charge spared neither time nor expense in order to give the societies a meeting of great educational and inspirational value. It is adopted to societies of all sizes and is so arranged that it can be given without spending a great deal of time in preparation.

The program is in booklet form, and besides the matter to be used in connection with the meeting, it contains the Endeavor topics from July 1 to Jan 1, 1912. There is an excellent cut of Old Cane Ridge Church, where the movement in behalf of Christian Union was launched. The program sets forth the position of the Disciples of Christian reference to Christian Union; the increasing tendency in this direction; the part Christian Endeavor has taken in fostering this spirit. The hymns to be used are printed in the booklet, both words and music. There are short addresses on some of our great pioneer preachers like Barton W. Stone, Alexander Campbell and Walter Scott. Many of the watchwords of our movement are given. One interesting feature of the program is a "Sword Drill" participated in by members of the society. The exercise has been prepared by C. G. Kindred, pastor of the Englewood Church, Chicago, and Cecil J. Sharp of Hammond, Ind. Endeavor societies are requested to order as many copies of the program as may be necessary. They will be sent free of all cost by addressing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For Catalog and Information address Charles M. Sharpe, Dean.

the undersigned. The National Board of Christian Endeavor requests that an offering be taken at the close of the meeting for the suppport of its work in promoting Christian Endeavor among the Disciples. It would be a good thing for the societies and churches if our ministers would give over the Sunday evening church service to the young people. The program is worthy a large hearing. It will do good. Order copies of the program at once.

CLAUDE E. HILL, National Superintendent.
Valparaiso, Ind.

Notes From the Foreign Society

The Living Links are still coming in. The church at Pleasantville, Iowa, gives $600 and takes up the support of Miss Nina Palmer who goes to Nankin, China, next fall to teach in the girls' school. L. Hulser is pastor of this church and is to be congratulated on the splendid advance step of his congregation. E. W. Allen and Miss Palmer visited the congregation and aided materially in the new move.

The Student Volunteer Band of Hiram together with graduates of Hiram who have been detained from going to the field become a Living Link and take up the support of their own worker on the field.

Dr. Dye is on his way home from Africa and will probably arrive about the last of June. His unexpected return and the coming of Dr. Jaggard on his furlough, leaves our Congo mission without a doctor. The society has looked far and near for a medical man for this great work It seems sad that there is no man ready and willing to go where there is such great need and wonderful possibilities of service.

The outlook for Children's Day is the best the society has ever had. It looks as though at least four thousand Sunday-schools would observe the day. No doubt the offering will be beyond $100,000. In many places where no offering comes from the churches, the Sunday-school sends its gifts regularly. By adding this number to the contributing churches we find that about six thousand different congregations have sent offerings to the foreign society in the last two years.

The foreign society has just received $5,000 on the annuity plan from a good brother who is at present traveling in Europe.

News comes that there is still great famine suffering in China. The recent excessive rains have again ruined the crops in large areas of the famine district. The suffering is indescribable. The foreign society has been sending on many gifts for this relief work.

No work of the society is looked after more carefully than the selection of missionary candidates for the foreign field. Every year the colleges are visited and conferences held with these young people. As opportunity affords, they are also visited personally. Their teachers and pastors are corresponded with and as much as possible learned of their lives and work. If a candidate seems fitted he is asked to fill out a card on which he answers many important questions. Finally the person is asked to appear before the executive committee in Cincinnati for examination. The thirteen men on the executive committee go over the case carefully and the medical examiners carefully look into the physical condition of the person under consideration. If all is satisfactory the candidate is appointed to the field and goes out as a missionary. The work is of great importance and the calling is for life work. The committee spares no pains to make the proper selection for this great work. A congregation, as such, never in any way appoints or selects a candidate for the field.

STEPHEN J. COREY, Secretary.
Cincinnati, O.

Living-Link Week

At the Christian Church, Canton, Mo., May 23-30.

Mr. and Mrs. O. J. Grainger, of Jubbulpore, C. P., India, were with us during the week beginning Tuesday, May 23. Mr. and Mrs. Grainger have been in India as missionaries for the past ten years. They are now home on furlough and will return to India in the autumn.

Mrs. Maude Grainger is the Living Link of Canton Christian Church and Christian University. These missionaries greatly informed and inspired the church by their messages. The following program was carried out:

Wednesday 9:30 a. m.—Chapel Talk, Mrs. Grainger; Wednesday 7:30 p. m.—Reception for Mrs. Grainger at the church. Thursday 3:00 p. m.—C. W. B. M. Session, at the home of Mrs. E. W. Cason; Address—Work Among India's Women, Mrs. Grainger. Sunday 11:00 a. m.—Address, Mrs. Grainger; 3:00 p. m.—Juniors' Session, The Children of India, Mrs. Grainger; 7:30 p. m.—Address, Mr. O. J. Grainger. Monday 7:30 p. m. Address, Mr. Grainger; Farewell reception for Mr. and Mrs. Grainger and their daughters.

HERBERT M. GARN, Chairman Missionary Committee.

For Efficient Religious Instruction

Ray O. Miller, pastor of Fresno (Calif.) Church is leading a movement for the efficient religious instruction of public school children in his city. The plan involves the dismissal of school one afternoon a week—say, Wednesday afternoon—the pupils may go to the various churches designated in each case by the child's parents where they will receive religious instruction according to the point of view of the particular church. This plan was proposed some years ago at a convention of the Religious Education Association and has been taken up by the city superintendent of Berkeley, Calif. The plan is urged as a means of solving the sensitive question of "sectarian" teaching in a public institution. "The strong point of the plan," says Mr. Miller, "is that it appeals to all. There is no discrimination. In one city where a letter was sent out every religious organization was heartily in favor of the plan. It is also suited to large cities and small. The smaller the better, and perhaps presenting no great difficulties except in very large cities where the churches would not be near enough. Certainly in cities up to 100,000 it would present no mechanical impossibilities.

"It would supply the need felt by most educators of today—the basis of moral life—as it is not given in the schools. It would take us back to the sound principle of the Hebrews and Greeks with far better religious and psychological data upon which to proceed. It would treble the efficiency of all religious organizations in the limited field in which they work and it would no doubt increase the field of the church's work to an extent not now dreamed of. If with an hour a week with a non-compulsory drawing power the church can do what she has, what would be the effect if she had a half day with paid teachers and the discipline of the regular day school?"

The only two cities which have taken this matter up are Berkeley and Fresno. Superintendent Bunker expects to have the plan in working order this fall. Mr. Miller heads the committee of the Fresno Ministerial Association in investigating the matter for Fresno. It is hoped that these two cities will conduct the plan with such success that the movement will spread all over the state.

Bethany Park Assembly

Preliminary announcement of the program of the Bethany Park Assembly is before us. Beginning on July 31 with "Preacher's Week" the speakers for the week are W. J. Lhamon who will lecture twice each day carrying through a series on "The Character of Christ" and one on "Comparative Religions." C. C. Morrison will give the eleven o'clock lectures for the week on the subject "The Personnel of Religion," successive studies of The Prophet, The Priest, The Missionary, The Convert, and The Saint. Walter S. Rounds will give a series of five afternoon lectures on "The Work of the Ministry." W. H. Book will preach at the evening sessions.

Special Christian Endeavor sessions will be held during this week under the guidance of National Superintendent Claude E. Hill and Indiana State Superintendent E. H. Clifford.

During the ten days beginning Aug. 9, the Second Annual Summer School of Methodists for Sunday-school and Missionary Workers will be held. Garry L. Cook, State Sunday-school Superintendent of Indiana

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An International Summer School certificate will be granted to all doing required work. Minimum work required for graduation, 30 hours. Notes on lectures, in shape to hand in, will be required as the examination. Peter Ainslie will deliver the graduating address on Friday evening, August 18.

Bethany Park is located twenty miles southwest of Indianapolis on the Indianapolis & Vincennes division of the Pennsylvania Lines, and on the Indianapolis & Martinsville division of the Terre Haute, Indianapolis & Eastern Traction Lines. Those who find it impossible to go to Portland will do well to go to Bethany Park.

A Tour in Texas

Texas is the largest state in the union. This statement means very little until it has been verified by actual experience within this vast empire, for it is possible to travel twenty-four hours in a straight line on a limited train, and then discover that half the state has not been crossed. Texas stands fifth in population among the states according to the late census, and in possibilities in every way there is no state to be ranked above her. Our people are exceeded only by the Baptists, Methodists and Catholics in number, while in wealth and influence we are the equal of any people.

At the invitation of the State Sunday-school superintendent, Edward Owers, the American superintendent spent two weeks in holding a series of parliaments in important centers, immediately preceding the state convention. E. W. Thornton of the Standard Publishing Co., rendered valuable aid in all the meetings. Visits were made to McKinney, Corsicana, Waco, Galveston, Port Arthur, Beaumont, San Antonio, Austin, Belton, Waxahachie, Dallas and the State Convention at Fort Worth. Each parliment had representations present from four to a dozen other schools as the entire tour had been well advertised. The fellowship was delightful and we trust many new acquaintances formed are to ripen into lasting friendship.

Two aims were before us in all the trip. Front rank work constituted the burden of our talks with special emphasis on the new graded work and missionary standards. The report at the State Convention showed fifty-seven schools in line with twenty-three ready for their pennants. Every school touched in the tour with possibly one or two exceptions either handed in its application blank for the certificate, qualified on some additional points, or definitely promised to get busy at once.

Texas with this tour closed her first years' work with a man giving full time to the Sunday-school service. A part of our attention therefore was necessarily given to rounding out the report for the year, especially along financial lines. The liberality of the schools and friends was in many ways remarkable, and the final report for Fort Worth was, "all bills paid including those for May, and a balance in the treasury."

Mr. Owers was unanimously elected for anothers year's work and a special offering to send him to San Francisco and Portland was made a token of appreciation for what he had done. A strong Sunday-school Committee was appointed to assist him in organizing the work permanently. The appointment of district superintendents and the apportionment of the schools will be chief factors in accomplishing this.

Texas schools can do great things. The reports for the year showed from the schools for benevolence $2,700; for Foreign Missions $1,862; for State Work about $1,600 and for American Missions $274. While this last offering represents twice the amount given last year, the schools promised to give American missions a larger place in their program in the future.

The State Convention will no doubt be reported elsewhere, but it should be noted here that it was in every way a great success. Texas Christian University was the chief attraction and the laying of the cornerstone of the new building on Tuesday with the liberal offering made that night constituted the center of interest. The Sunday-school sessions comprised an early hour's conference on three mornings and also the last afternoon and night. The awarding of the Front Rank Pennants was the occasion of much enthusiasm especially when it was announced that Texas received the first pennants and therefore held more than any other state. Even Mr. Owers felt an unusual thrill when the National Front Rank Banner was presented to him, and the vote was hearty that Texas stay in the lead until September 30 and keep the banner. Kentucky, Illinois, Kansas and some other states however must be heard from on this proposition.

It was a great trip in Texas and we believe will be productive of much good along all lines in the years to come. Texas bids fair to have one of our best state Sunday-school organizations to help her solve the mighty problems in the evangelization of her rapidly growing population.

We spent one day in Shreveport, La., visiting the Front Rank schools which Claude L. Jones and A. C. Lea have built up here. The new building will greatly aid them in the magnificent work they are doing.

ROBT. M. HOPKINS.
American Sunday-school Superintendent.

Bethany Graded Lessons
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EVERYBODY DOES NOT SEEM TO REALIZE that The Bethany Graded Lessons can be begun at any time. The course of study begins with October 1, it is true, at the same time the public school year opens. But if a pupil is compelled to miss a term in the public school it is not considered necessary for him to be kept out a whole year until the new year opens. No more is it necessary for a Sunday-school to wait for a special date to equip itself with the graded lesson courses.

BUT THERE ARE THREE SPECIAL ADVANTAGES in beginning the Bethany Lessons in the Summer quarter—July 1. First, the school is somewhat smaller in the summer time, thus making it easier to adjust both teachers and pupils to the new system. When October comes and the normal attendance is resumed, the new organization will be already established.

SECOND, THE SUMMER'S LESSONS ARE COMPLETE BY THEMSELVES in all grades. That is, they do not merely continue the Spring's quarter's lessons nor are they just a preparation for the Autumn courses. This makes it just as natural and easy to introduce the Graded Lessons in the Summer time as in the Autumn when the nine-months' course begins.

THIRD, THESE SUMMER LESSONS ARE UNIQUE in the history of Sunday-school curriculum. Many of them treat of the great missionary heroes; others treat of the great religious leaders whose names are closely interwoven with the early history of our American nation. The teachers' texts afford a liberal education in the history of missions and the early events and ideals of our republic. Pupils will find these studies so fascinating that the "Summer slump" in attendance will be more easily overcome than by the continued use of the uniform lessons.

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The CHRISTIAN CENTURY

Volume XXVIII. June 8, 1911 Number 23

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EDGAR DE WITT JONES
"AND ENOCH WALKED WITH GOD."

THE VISITOR
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THE STORY OF DR. COCHRAN'S HEROISM.

J. R. PERKINS
SAN FRANCISCO LETTER

EDITORIALS
AN UNESCAPABLE ISSUE.
A REGRETTABLE INCIDENT
DOES THE FOREIGN SOCIETY DESERVE THE BROTHERHOOD'S LOYALTY?

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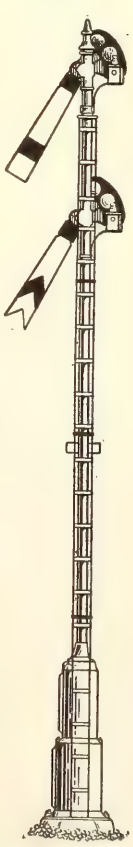

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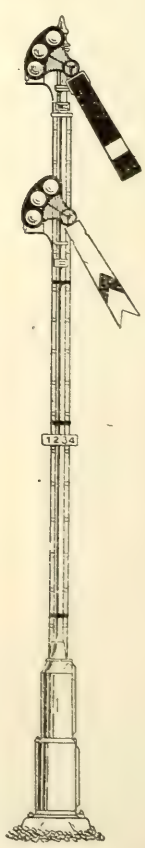

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

A Time for Loyal Souls to Speak Out

It is manifest that a powerful attempt is being made by the Christian Standard to disintegrate the organization of the Foreign Christian Missionary Society and thereby not only to sacrifice the priceless interests inherent in and dependent upon that organization but to break down the whole principle of organization in our brotherhood.

For more than ten years an almost constant campaign of hostility to our organized interests has been kept up by the Standard. Previous to 1905 its attitude had been one of studied sullenness.

Its open campaign against our missionary enterprises running through 1905 and 1906, beginning with its disingenuous opposition to the Foreign society's receiving gifts of money from John D. Rockefeller, has been all but incessant ever since.

The agitation and shame of that controversy are lurid yet in the remembrance of the brotherhood. Its disclosure of the commercialism of The Standard and the utter unfitness of its owner, Russell Errett, for any such degree of religious dictatorship as he arrogates to himself, was a disillusionment inexpressibly sad.

* * *

Later while the hosts were organizing to march in triumph to Pittsburg to celebrate the centennial, this self-appointed dictator called a halt in the procession until certain comrades were thrown out of the ranks.

The story of that unseemly exhibition of disunity in the very moment that we were calling the attention of the world to our platform of Christian unity is too fresh in the minds of all readers of The Christian Century to need recital here.

We do not refer to it because of its theological significance. Theological ideas are merely pawns by which the Christian Standard organizes and exploits its own interests. In our centennial year it created a theological tension for the purpose of striking a blow at the missionary societies whose representative committee had made up the Pittsburg program.

The abject ineffectiveness of The Standard's attempt to dictate the program, and the triumphant over-leaping of all records of missionary collections by the Foreign Society in the face of the suspicion and panic created by The Standard, gave to all friends of progress and order an immense reassurance.

We shall not stop here to more than mention The Standard's opposition to every movement looking in the direction of a democratic organization of our national conventions. The sickening disgrace which its agents brought upon the Topeka convention last year by inciting a mob spirit to defeat even a consideration of the crucially important report of the Unification Committee gave a character to that convention which its often epoch-making sessions did not deserve.

And now The Standard has renewed its attack on the Foreign Society. This time its sinister purpose is so evident that the most guileless cannot mistake it. The cumulative disclosure of its inner design through these years makes its present position perfectly unambiguous.

Its cultivation of certain independent missions, often magnifying an obscure and ineffectual work into undue proportions in the eyes of its readers to make the independent work seem a formidable rival of the brotherhood's organized enterprises, reveals its deep-seated animus.

* * *

In recent weeks it has taken up the case of Guy W. Sarvis, a missionary appointed by the Foreign Society and chosen by the Hyde Park church, Chicago, as a "Living-link." It affects to see in his appointment a confirmation of its earlier insinuations that the Foreign Society was aiding and abetting the sentiment among the missionaries for the fellowship of unimmersed Christians.

The Hyde Park church does, indeed, provide membership in its congregation for such persons, though it receives only immersed believers into the church. The Standard's attack on the Society for its appointment of Mr. Sarvis was based on the pure assumption that as the "Living-link" of the Hyde Park church, he was "ready, trained and coached,"—to use The Standard's own bald phrasing—by Dr. Ames, the pastor, for the express business of putting into practice the Hyde Park plan in China!

The absurdity of this assumption is apparent when it is regarded in the light of three facts:

First, the fact that Mr. Sarvis is going to China not to conduct a church but to teach Sociology in the University of Nankin. There is small chance that he would have opportunity to practice such views even if he held them.

Secondly, the fact that Mr. Sarvis has been busy in the pursuit of his own specialty—social science—while in the University of Chicago and the Hyde Park church, and has not only given little attention to, but, like most such workers, has taken the minimum of interest in, problems of ecclesiastical procedure.

And, thirdly, the fact that in the Hyde Park church there is only the most infrequent allusion to the practice of receiving members into the congregation. The church and minister have gotten beyond the stage of discussion of the plan. They are working at the big vital problems of the gospel—as their pre-eminence in missionary giving would indicate—and their membership procedure is as quietly taken for granted as is the observance of the Lord's Supper.

* * *

The statement issued last week by the Executive Committee of the Foreign Society and found on another page of The Christian Century is corroborated by these facts.

That such a statement should have been regarded as necessary to save the Children's Day offering from the damage which The Standard's attack was evidently timed to accomplish only emphasizes the gravity and peril of the present situation.

It is not important to add anything to the self-interpreting statement of the Foreign Society, including the clear utterances of Mr. Sarvis. The Christian Century holds no brief for the Hyde Park plan, as our readers know, and we regret that Mr. Sarvis has not reached the position where he frankly champions the present duty of the Disciples of Christ to practice Christian union with all Christians. We are disposed to interpret his statement as indicating not mature thought but lack of consideration of the subject.

But Mr. Sarvis is not the subject of this editorial. The Foreign Society is its subject. We have at hand the testimony of missionaries to the effect that the practice of unity in the foreign fields would have been much farther along today had it not been for the inhibitive attitude of this Society. Missionaries have feared to tell the Society the full strength and inwardness of the situation.

In one instance where the problem was frankly laid bare and the sentiments of the missionaries disclosed, the official's surprise was indescribable and equalled only by his expressions of opposition.

We refer to this only to show that the situation on the foreign field has not been artificially cultivated by the society—its development has been inhibited by the society.

The union sentiment on the foreign field has its root, as every body who reads missionary literature today knows, in the rise of the ideal of an indigenous native church in which the distinctions of occidental denominations shall be unknown.

* * *

The Christian Century does not wish to put itself in the position of making a virtue of the Society's inhibitive influence in this movement for union. We do not praise the society. We do not apologize for it. We *criticise* it for not having positively encouraged our missionaries to lead all others in the joyful practice of union.

But we are not concerned in this article with our differences or agreements either with the Foreign Society or with Mr. Sarvis.

It is a moral iniquity to which we would direct the attention of our readers: the iniquity of the Christian Standard's vicious purpose to embarrass the Foreign Society, to deplete its treasury, to spread suspicion among the churches whose instrument it is, to inject virulent passion into the discussion of an issue which demands the utmost of reverence and tolerance and love.

This is the moral iniquity of the Christian Standard. It makes it necessary that every Disciple of Christ shall register his loyalty to our missionaries in foreign lands, to the Society that has with such brilliant and blessed success written the fairest chapters of our entire history as a people and to the men of God to whom the direction of this great work has been committed.

It is indeed a time for every loyal soul to speak.

Social Survey

—The Christian Century congratulates The Christian Evangelist on its acquisition of Alva W. Taylor as the writer of a department of Social Service similar to this page. All the good things it says in introducing Mr. Taylor to its readers are true. His is a rich mind which has developed along the lines of concrete problems of human welfare. We take much satisfaction in having "discovered" Mr. Taylor as a writer singularly well fitted to interpret the social movements of the day to the mind of the church. His work on The Christian Century for two and a half years, done without compensation, has been a feature of which readers and editors have many times spoken their appreciation. Some day this paper will be in a position properly to reward those who render it such service and to keep them on its staff.

The Languid Session in Washington

Legislative action in congress has not made great progress on questions with which the people are most familar. The Canadian Reciprocity bill was sent to the upper house some time ago, and has not received much attention by the senate as yet. Its fate is problematical. Both the party for and that against it claim a probable victory. Whichever way the final vote turns, the result will come only after a hard struggle and there will be a close vote. The fate of the Underwood bill which is also known as the free list bill, seems even less certain than that of the bill for reciprocity with Canada. In the lower house the Democratic machine encountered little difficulty in putting it through, and the final vote stood 236 for and 109 against. The opposition made a determined effort to gain attention to various amendments, but without other result than a week of delay and tedious debate. The measure is in unsympathetic hands in the senate, and its adoption there is said to be more than doubtful. Another matter that has been passed from the lower to the upper chamber is that of re-apportionment of congressional districts. Substantially the same bill which was passed in the former congress was sent up. According to this bill the membership would be increased from 391 to 433, to correspond with the recent census of 1910. This plan is somewhat of a compromise. One faction of the house wished to retain the present house (one practically the same size as that now existing) contending that the house is already so large as to be unwieldy. Another group wanted to increase the membership upon the present rate of apportionment which is approximately one representative for each 229,000 people. The house practically agreed that the last named plan provided an undue increase, and it was rejected. The compromise provides for one representative for each 211,877 people. By this plan no state loses in membership. A change was made in the bill passed by the Democratic house. The former bill provided for an automatic re-apportionment when a new federal census is taken. An amendment to this effect was presented, but it was voted down. If the bill is passed as presented, a tedious re-apportionment by legislation will be necessary each time a census is taken. This course necessitates a cumbersome operation in accomplishing a change easily simplified if made automatically adjustable.

The Anglo-Chinese Opium Treaty

Besieged on every hand by the Christian people of the world, Great Britain at last consented to a revision of the treaty of 1907 with China, which forced the opium traffic upon this oriental nation for a period of ten years. China has prosecuted a bitter fight against the use of the drug. Under the curse of opium, the heart of the Chinese empire was being eaten out. Thousands or perhaps millions of its subjects were becoming addicted to the use of it, and the death rate among the victims was appalling. By the terms of the treaty which had been forced upon her, China was helpless to regulate the foreign opium supply, which was largely imported from India. But Chinese officials made war upon the growth of the poppy plant within the borders of the empire, and so effectually that in many provinces it is no longer cultivated. The curtailment of this home supply heightened the demand for the foreign product, and produced a situation in which large profits were made by growers in India. Publicly and officially China appealed to Great Britain to re-open the negotiations for a new treaty, and in the end her request was granted. By the terms of the new agreement, it now will be possible for the Chinese government to put an end to the trade in a shorter time than the old compact provided. The importation of the drug is to be reduced in the same proportion that China effectively reduces the home production. Foreign opium may not be shipped into any province in which native opium is neither cultivated nor imported, but the ports of Shanghai and Canton are to remain open to the Indian product until the final suppression throughout the empire. The Indian government is to certify opium it exports to China, and the British government agrees to the heavy increase in the import duty in China. Furthermore, it agrees that the annual 10 per cent reduction of the old treaty shall be increased by one-third of the uncertificated opium now in bond in the Chinese treaty ports, plus an amount equal to one-third of the uncertificated opium landed from India within the next two months. The value of this new agreement to China is momentous, but it is a severe blow to India. The English people feel that the financial loss is greater than India should be forced to bear alone, and appear disposed to indemnify that country in the same manner that the slave owners in the West Indies were indemnified when their slaves were freed.

The Case Against the Cigarette

The use of cigarettes is a curse to the nation. There are but few states in the union that do not have some legislation in restriction of their sale, or use, or shipment, yet it is equally true that their consumption continues almost unabated. The violation of the cigarette laws in several states has been so flagrant that the repeal of these laws is regarded as exerting a better moral effect than the utter disregard of the existing statutes. Instead of fighting the evil harder, these states are countenancing a movement to give it a free hand. The public does not want the law, is the excuse given for the failure to enforce it. Possibly! But the cigarette demands a toll from the country that is startling. Not only does the evil react upon the smoker himself, but it draws heavily upon the life-blood of the nation. Two disasters, glaring results of cigarette-smoking, are still fresh in mind: One, the Washington Place fire in New York City, in which 143 persons lost their lives, was caused by the careless dropping of cigarette stubs in a pile of rubbish. The other was a conflagration in Bangor, Me., on Apr. 30. A spark from a cigarette, thrown on a pile of hay during a high wind, was quickly fanned into a great fire which destroyed one-third of the city before it was checked. Two lives and the destruction of $4,000,000 or $5,000,000 worth of property were the price paid for that "coffin nail." It is said the entire city might have been destroyed had not a severe rain drenched everything inflammable. Thousands of people were rendered homeless and many absolutely destitute. Every public building except the court-house was swept away. Such disasters as these should make us think seriously before we repeal good laws.

A Nation-Wide Wave of Crime

From the reports in the daily papers, and from the reports of men who have given the matter special attention, it would seem as though a wave of crime had struck this country, more particularly affecting the large urban districts. Crimes of every description have been committed in every section of the country, and police and detective agencies have apparently been unable to apprehend the perpetrators. In New York City and Chicago, and other great centers, scarcely a day passes that the papers do not announce some new act of violence committed. Immediately following the attempted assassination of Mayor Gaynor, when that individual was at the height of his popularity, his administration was attacked, with apparently some foundation, on the ground that his dealing with criminal classes was so lenient as to constitute a public danger. Even such conservative individuals as magistrates in the police courts criticized him severely on this score, charging that such treatment constituted an invitation to criminal classes. Large numbers of thieves and thugs were said to be flocking to New York. Justice Corrigan openly declared: "The town is by far more 'open' than it was under Devery. There is not the slightest attempt to enforce the excise law. There has never been a time when the more serious offenses connected with the social evil flourished with such impunity. Gambling houses and pool-rooms have increased and now run without molestation, save for a few spectacular raids. Graft is as rampant and profitable as it ever was. The town is infested with sturdy beggars, who walk the streets almost unmolested and take by force when they can what is denied to their pleadings. Criminals from all over the country have come to New York in droves, and the more serious crimes, such as murders, burglaries and assaults grow in number undetected and unpunished." But the wave is not confined to New York. If Mayor Gaynor is alone responsible for the condition in New York, then a hundred mayors in other cities have reason to reflect upon the way in which these matters are handled in the municipalities for which they are accountable. The increasing number of labor-trouble crimes will give Chicago's executive food for thought on hot, sleepless nights.

The Christian World

A Page for Interdenominational Acquaintance.

Congregational

Ring Rule.

There are some of us who would like to discover a system of government for the church which would relieve us of all responsibility. We dream of the happy day when perfect democracy will prevail and when nobody will have to worry about the finances and the choice of the best equipped leaders for the congregations. This happy day will never come. The only thing that insures good order and efficiency in the church is Christian manhood and womanhood. These do not grow where there is nothing to do. Our very intelligence and our character depends upon the difficulties we meet. While there is improvement possible and for which we should labor, let us not be found dreaming of a fool's paradise. We Disciples may profit by the experience of the Congregationalists who have made much of the autonomy of the local church. A Connecticut layman recently wrote to Dr. W. E. Barton: "For twenty years we have been trying by means of a young Congregational church to gather together all the people in our community in order that they might partake of the benefits that come from a cultivated religious life, but the results do not fulfill our expectations, owing to defects in the system of management. Pure democracy is our theory, but not our practice. Right here is where supervision is needed." Dr. Barton replied in The Advance:

The church itself must govern its own affairs. If it is dissatisfied with the slate prepared for it, the majority of members must rise up and break the slate. The remedy for failures of democracy is not less democracy, but more. If the pastor and a small group associated with him map out the business of the church, and carry it through, regardless of the will of the majority, the remedy is not for the majority to sit quietly by and see it done, but to attend the business meetings, and assure themselves that their own counsels prevail.

But in the relation of the local church to other churches, it is logical and right that there should be supervision. If the denomination has invested money in a building or in the support of preaching that money interest should be guarded through some interested representatives of the whole denomination.

What is more important, and commonly overlooked, the name and good standing of a church form an asset of even greater value which some authority should supervise, for the good of the denomination.

It is difficult to prevent the possibility of ring rule in Congregationalism. Democracy lends itself quite easily to this when the majority become indifferent. Here is where Congregationalism needs to steer between Scylla and Charybdis; on the one hand the churches must trust their leaders and accept in good faith that which is proposed by their chosen representatives; on the other hand the people must remember that their remedy for the boss rule is not in the dictates of outside authority, but in arousing a more intelligent and conscientious interest on the part of those who constitute the whole voting membership.

What is true in this regard of churches is true of larger bodies. Associations, conferences, and national councils perform an important function in our Congregational system, and these bodies must of necessity transact the greater part of their business through their officers. The seat of Congregationalism is always the whole body. To make this body more responsible, intelligent, and loyal is the real remedy for the abuse of Congregational polity.

Presbyterian

Diversity in Modern Pulpits.

The retiring moderator of the General Assembly of the Presbyterian Church, Dr. Charles Little, took for the subject of his assembly sermon, "Unity in Diversity, of Old and New." On the diversity in the modern pulpit he said:

In many pulpits, the spirit of the older prophet of our text reappears. The minister is burdened with economic questions and social reforms. Children are oppressed, sweat shops are numerous, tenement houses need ventilation, injustice in wages must be rebuked, disease must be arrested, sanitary laws enacted, and the world reclaimed. Such men only should be elected to office who will be fair-minded, true, with a passion for righteousness. These are the conditions which constitute the vision of many a preacher. As the soul of Paul was stirred within him at Athens, so is his soul stirred, and he summons the church to its duty to mankind. From the pulpit, he goes down into the week with the mantle of Elijah and with his spirit pleading for civic righteousness and national reforms. He is not unmindful of the work of the individual for the individual, yet his greatest longing is to see the church as a church going forth like an army putting the prophets of Baal to death, and giving the throne to him whose right it is to reign.

Such, however, is not the vision which presents itself to others engaged in the so-called sacred calling. They look upon the individual and not society as the unit, and while desiring the wholesome results already mentioned, they will carry the good news of salvation to the individual soul. Society should be redeemed, not by the making of laws, but by the cleansing of men's hearts. Reforms should be inaugurated within, rather than without. The establishment of an internal kingdom, where the still small voice is heard and Christ reigns supreme, is the effectual forerunner of the external kingdom. These are their pulpit ideals. The modern Elisha is not a reformer, as such. He does not speak from the public platform, nor does he attempt to legislate for society upon the burning questions of the day, neither does he cry nor cause his voice to be heard in the street, but in his life and words he ever exalts Christ and him crucified, and becomes a benediction to his community as he warns every man, teaches every man in all wisdom, that he may present every man perfect in Christ Jesus.

Which shall it be, the reclaiming of society and thus the redemption of man, or saving the man and then making him the important factor in the restoration of the kingdom? Let there be no antagonism. In the last analysis, all will admit the mission of the pulpit is to proclaim salvation through Jesus Christ to every creature. As to the method of such proclamation, every servant of God, must be persuaded in his own mind, under the guidance of the Holy Spirit. "Now, there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."

Baptist

No Need to be Smart.

The world has in it a goodly number of people—perhaps a majority—who feel that religion should not make heavy demands upon their intelligence. For them faith and intellectual striving are incompatible. Others discover in the longing of man to comprehend his environment and himself, in his intellectual unrest, confirmation of the faith that is in them. Both classes are doing good work. Neither understands the other very well and each is suspicious of the other. As illustrating the sentiments of the first class we gave the following from Dr. J. B. Gambrell, editor of the *Baptist Standard*: (Dallas.)

Baptists do not have to know much compared with others. All a simple soul has to do is to keep in the Jordan road along which the blessed feet of Jesus trod and to look out for the tracks He made, and, after Him, Peter and Paul and the rest. It was Brother Paul who said, Follow me as I follow Christ. Baptists need not be smart. They do not have to invent any new doctrines. Their responsibilities are very limited—limited to the measure of men. They are not called on to mend the divine order, but to mind it. When they have done what the Master told them they stand in the clear and with the smile of heaven can face a frowning world. They do not have to obey the traditions of men nor even respect them, no matter how hoary with age they may be, nor how many people like them. Baptists have easy preaching. It is all in the Bible, laid to their hand, and in due order. The landmarks are set up just right, and they are plain. Repent, believe the gospel, confess Jesus, be baptized and so on. Negroes can see it as plain as daylight. Give a man, negro or what not, a five-cent New Testament, a meek spirit, a praying heart, and then turn him loose. He will find the way, which shines more and more to the perfect day—the Jordan road which cuts across the world on a bee line and runs on and on, till it enters the shining gate, opening into the city whose gates are pearls, whose streets are gold, whose light is the fadeless glory of the transfigured Christ.

We have some very keen, smart half or quarter Baptists, more or less, some of them less, who are now overworked on programs. They are so broadminded and wise, that they are about as silly as anybody else. They can't see that what they think or agree to no more changes truth than making new maps of the heavens will change the heavenly bodies in their courses. Becoming wise, they end with arrogant folly.

Baptists have nothing to change in religion. Christ has saved us much thinking by doing the thinking for us in advance. This gives us a rare chance to put in all our time on the work laid out for us. We ought to beat the world, the flesh and the devil, with all the smart set thrown in. We do not even have to take care of ourselves. The Master said, You go and I will go with you and "I will be with you alway, even to the end of the world." Going and staying with the truth, everything will work for our good. O my soul, learn the simple way and walk in it. My soul finds no delight in the stilts and starch, in the smirks and smiles of some, who long to be like the very fine people all round us. If we will stick together, stick to the simple truth, and stick to our work as laid at our hand, we will see the kingdom of God coming with such power as will awaken the sleeping nation. When we go out after the fads of the world we are hunting trouble and we are sure to find it.

Whoever reads these words of mine wherein he is equally convinced, let him go with me; wherein he equally hesitates, let him investigate with me; wherein he finds himself in error, let him return to me; wherein he finds me in error, let him call me back to him. So let us go on together in the way of love, pressing on toward him of whom it is said, Seek ye his face evermore.—*St. Augustine.*

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The Meaning of Christian Fellowship

The manner in which we deal with those who err reveals our strength or weakness. The weak man uses the mistakes of others to vindicate himself and to advance his personal interests. If other men sin, he feels that the world has no right to be exacting with him. The sins of others give him a chance to get the coveted office, to win popular favor, or to add to his wealth. The strong man is grieved when his brother is weak. He rejects indignantly the suggestion to build his fortune or his reputation upon the ruins of other men's lives. His success is shared by others. He rejoices that what benefits him is that which is beneficial to his neighbors and to all humanity.

The law is vindicated when the transgressor is restored to manhood and to good citizenship. The law is a guide to men that they may be mutually helpful. The rules of discipline adopted by the church are not ends in themselves; they are means of bringing members to a knowledge of themselves and of their opportunities of doing good. Therefore when some one is overtaken in a fault, discipline must be administered by the spiritually minded. Hard and fast legalism cannot render justice to anybody. This does not mean that we are to be indifferent to open and odious faults in the lives of church members. It does mean, however, that a wrong-doer has some rights and that the object of discipline is to save him and to increase the efficiency of the church.

In these days we have much to say about the minister and reform. It is possible that we do not emphasize as we should the work of the minister as friend and religious guide. He is a specialist in the business of building Christian character. He knows how to remedy defects. He can detect dangerous tendencies. He knows when to speak the word that cheers the discouraged and when to give the sharp, stinging rebuke. If he does not know these things, he lacks the essential qualifications of a minister of Jesus Christ. With him should be associated in the leadership of the church wise men and women, representing every aspect of life with which the church must deal. We cannot help people until we understand them thoroughly. The church is under obligation to use all its wisdom in order to gain a sympathetic understanding of the persons it is to serve.

Many are overtaken in trespasses because the conditions under which they live make it hard to do right and easy to do wrong. To save the fallen it is necessary to change some conditions. Miss Mary McDowell, writing of a city's part in the crime of its youth, says: "Chicago, or any other like city, is the criminal at the bar when its children fall into error because left to find for themselves in whatever way they can the outlet their nature demands.

"In the cities where the boy must live in a crowded tenement or in a public street, he is like an acorn planted in a flower pot. The nature of the acorn is to become an oak tree, and in following its God-given instinct it must, at a certain stage of development, burst through its limitations. So the boy who must share a few feet with many others, like the growing tree, bursts his bonds."

If the amusements of the young people are not of the right sort, the first business of the church is to inquire whether there is opportunity for recreation that is wholesome and refining. The bitter resentment felt toward the church in many a place has been aroused by an order to abandon certain forms of amusement which the church had put under the ban. To the young people this has often meant that the church was not interested in the things which make life worth while to youth. The leaders of the church, on the other hand, have had their convictions as to total depravity greatly strengthened by the obstinacy of youth in resisting the admonitions of age. Had the church been interested in playgrounds and in all games that give exercise to mind and body and had it given its approval ungrudgingly to the proposition that play is essential for old and young, it would have saved from falling many who are now lost to it.

Faith in God develops self-respect and self-reliance. The Christian knows his own responsibility and this he does not meanly throw upon some other person. Our Christian fellowship develops independence. We learn to accept our mistakes as our own. We confess our sins: we do not charge them up to our neighbors. We accept our share of the common work and danger and disappointment. Midweek Service, June 14. Gal. 6:1-6; Matt. 5:43-48; Lu. 10: 25-37; Eph. 2:19-22; Phil. 1:3-8; I Thess. 3:2; I John 2:9-11; 4: 20, 21. S. J.

An Unescapable Issue

The fact that their Christian union ideal is at last being taken seriously by the Christian world is compelling the Disciples to think through the question of the status of the unimmersed members of the evangelical denominations.

This is a question upon which the Disciples have always maintained a more or less non-committal attitude. It is the one point at which our characteristic intellectual courage has failed.

Few writers among us have bravely faced the issue and formulated our attitude in clean-cut terms. We have used tentative, vague and non-committal phrases in speaking of Congregationalists and Presbyterians. We have called them "our religious neighbors," "our brethren of the denominations," "the pious unimmersed," and so forth and so forth.

On the one hand is our practice of close membership which would seem to imply that only those are Christians, members of the body of Christ, who have been immersed.

On the other hand is our plea for union, which would seem to imply the conviction that underneath all the differences of doctrine and polity and ritual there is already existing the one catholic Church of Christ in which all to whom the plea is made are already members.

It is the presence of these contradictory implications in our practice and our plea that has inhibited a clear, straight-out thinking through of the question of the actual status of those whom we have never been willing either to freely admit to full membership in the church of Christ or to frankly consign to the level of the unregenerate.

There is much satisfaction, therefore, in the providential issue which has been raised on the foreign mission field. In India, China, Japan, Korea and other heathen lands the Christian community is much farther along on the way to unity than are we in the homeland. There the obstacles are less formidable and the incentives are felt with greater urgency.

Moving in the direction of an indigenous united church in their several countries, these native Christians and our missionaries to them have discovered that the nub of the problem of unity is the question of *status*. The question takes two forms: Will each church recognize the validity of the orders—i.e. the ministerial ordination—of the clergy of the other churches? And, will each church recognize the validity of the present membership of the other churches? This second question carries with it, either by express statement or implication, the validity of the baptism by which membership in the churches is constituted.

Manifestly there can be no unity without this equality of status, both of membership and of ministry. The basic test of the reality of union is the practice of free interchange of members and ministers.

It is understood that a majority of the Disciple missionaries in India are in favor of this practice of free interchange of members without demanding the re-baptism of those who come to our missions from Congregational, Presbyterian, Methodist and the other churches.

The time has been too short since the issue has been raised in the homeland for the brotherhood to collect its wits and utter itself

in terms that shall adequately express its ideal of unity and its awareness of the new day in which we are living.

There is wide variety of statement on the pages of the Disciples' journals. The Christian Standard took the first chance to feed its ancient grudge against the Foreign Society by holding it responsible for the swift and unsuspected development of Christian union sentiment among the missionaries. The most sinister threat which that sinister organ has ever held over our brotherhood is that which it now makes to use its influence to deflect money from the missionary treasury unless the society shall repudiate its missionaries who believe in practicing Christian union in foreign lands.

And the most profane words which have ever shamed the Disciples of Christ in the eyes of the Christian world are those used by the Standard in characterizing Congregationalist, Presbyterian, and Methodist Christians in foreign lands as "unbaptized heathen enrolled by denominational missionaries."

The Christian Evangelist is prudently waiting for more light—whether from the missionaries, or from a fresh study of the principles involved, or from the brethren, it does not say. It is still in the stage of equivocal speech, using words which avoid the issue as far as possible. The Christian Evangelist is usually, in the long run, on the right side of great issues, but in the really sensitive questions that come up it too often waits to declare itself until a big enough body of sentiment has collected to guarantee the outcome. We could wish to see our contemporary lead, even if it seemed to us sometimes to lead backward.

The conviction of The Christian Century on the question is well known to all our readers. This paper believes that Methodists, Presbyterians and the rest are Christians, members of the church of Christ, *baptized* members of the church of Christ. Believing this, there is no conceivable Christian attitude to take toward any who apply for fellowship with us save to acknowledge them as members of the church and receive them joyfully into the fullest fellowship.

In a word, The Christian Century recognizes "the validity of the ordinances, ministry, membership and discipline" of the churches to whom the Disciples make their plea for union.

The correspondence received at this office in the form of questions, contributions, congratulations and protests, indicates that a new stage in the development of our movement has surely been reached, that a too-long avoided issue must be fairly faced, and that there is no doubt about the ultimate outcome.

The two graces which The Christian Century covets above all in bearing whatever responsibility shall devolve upon it are: great plainness of speech, and great patience with those who honestly see oppositely to us.

God's providence has raised the issue. He will see that it is settled in truth.

A Regrettable Incident

We have received several communications commenting upon the part taken by Mr. R. A. Long at the meeting of the National Lumber Dealers' Association in Chicago last week. The newspapers report that Mr. Long made an address eulogizing Mr. Edward Hines, the president of the association, who is notoriously connected in the public mind and in the evidence submitted to the Illinois State senate with the corrupt election of William Lorimer to the United States senate. Mr. Hines, it is charged, and widely believed, was the organizer of the corruption fund, advancing much of the money himself with the expectation of being reimbursed by others interested afterward. In the conclusion of Mr. Long's speech he said:

"Mr. Hines has worked harder and more effectively for the lumber interests of the United States than any other man and has set a pace which it will tax his successor to maintain.

"And in proof of the statement that our faith in you is unshaken and that we see in you the most valuable president this organization ever had I extend you my hand."

Next day one of the daily papers pointed out that Senator La-Follette at about the same hour in which Mr. Long spoke was characterizing Mr. Hines in much the same words before the senate in Washington but with an appreciably different meaning.

The Christian Century regrets that Mr. Long was drawn into a situation where his amiable and generous disposition was taken advantage of to commit him, even in appearance, to the wrong side of a great moral issue. We do not think Mr. Long clearly sensed the public feeling, especially in Illinois, the state most concerned, or he would not have allowed himself to be a party to a dramatic vindication of the man whom public opinion, based on credible evidence, holds guilty of corrupting our legislature.

It is due Mr. Long that readers of the incident note that his part in the convention was extemporaneous. He was drafted to take the place of another on the program. It was not unnatural in such circumstances that his kindly personal impulses would carry him beyond the bounds which his own deliberate judgment would have set had his part been known to him in advance.

While the incident is regrettable, it can quite easily be magnified beyond its just proportions in the present state of public indignation at the men who have had any part whatever in the unrighteous deal by which Mr. Lorimer is believed to have gained his senatorial honor. Mr. Long's Disciple brethren will no doubt make due allowance for the impulsive nature of his part in the affair and not regard it with too great gravity.

Yet it is heartening to discover signs of the not ungracious sensitiveness of the Disciples of Christ to the attitude their prominent men take in these great moral social crises. The Disciples at the present moment are a leaderless people. No man stands out as the particular prophet and spokesman of the brotherhood. There is wide variety, if not confusion, of thought and policy amongst us. But probably there is no man who better deserves to be called a leader of his brethren than R. A. Long, of Kansas City. In him are invested more of the moral treasures of our high enterprise than in any other. We do not look to him, a layman, a business man, for theological leadership. His pronouncement in the current church-fellowship controversy, for example, would be only one man's opinion.

But in the highest realm where the real battles of righteousness are being fought—beside which a discussion over baptism seems almost profane—in the realm of social righteousness, Mr. Long's example and words go far. Orthodoxy on baptism seems like a tinkling cymbal in the presence of the great struggle society is making to throw off the debasing grip of wealth on political affairs.

Whatever attitude one may take on the question of giving the right hand of fellowship to other Christians, it is of supreme importance that Christian leaders refrain from extending the hand of fellowship to a man most responsibly connected in the public mind with the most notorious and noisome instance of political corruption in many years. And it is heartening to know that the Disciples look to Mr. Long for leadership in fighting the people's battles against just that sort of wrong.

Foreign Society Denies Charges Made by Christian Standard

The following statement was presented to the Christian Standard after its forms were prepared for the press last week. The editor stated that further articles of criticism of the Foreign Society were being published in that paper.

"Feeling that some might be influenced by The Standard's charges and that because of it the Children's Day offering might be affected and the great work damaged," the officers of the Society sent through the mails, presumably to the preachers and Sunday-school superintendents, copies of the statement submitted to The Standard.

A Statement from the Executive Committee of the Foreign Christian Missionary Society.

"It was published in an editorial in The Christion Standard of April 29 that the Hyde Park church selected Guy W. Sarvis as a missionary to China, and the impression was left upon the mind of the readers that he was selected because he was in accord with the views of the Hyde Park church and Dr. Ames, its minister. This impression was also left in The Standard of May 20.

"This representation of the facts is entirely erroneous and misleading. There is no basis for it either in fact or in truth. The Hyde Park church did not select Guy W. Sarvis, and had nothing whatever to do with his selection and appointment. The Society was in correspondence with Brother Sarvis for three years. While he was yet a student in Drake University, S. J. Corey visited him, with a view to his appointment. The Society appointed him without any reference whatever to the Hyde Park church. Their relation to the Hyde Park church will be the same as that of any other missionaries to the churches that pay their salaries. Their work will be directed by the Society, and not by that church.

"Nor is it true that Brother Sarvis approves or desires to carry out the Hyde Park plan on the mission field. When he was before the Committee he was questioned closely as to his faith and his views. His answers were so explicit and so satisfactory that he was unanimously appointed. Since the question has been raised by The Standard, he has written here that he does not believe in the adoption of the Hyde Park plan, either at home or abroad. If he understands himself, he agrees with the brethren in all essential

matters. He writes that Carl E. Smith is mistaken as to his position.

"The Committee has never at any time sent out any man to any field unless it was thoroughly satisfied that he was loyal to his Lord and that he would not shun to declare the whole counsel of God and that he would worthily represent the brotherhood that supported him.

"What is said about C. B. Titus in the editorial is equally erroneous and misleading. During the dozen years or more that Brother Titus has been in China he has been unable to work in harmony with his fellow missionaries, and on this account they have requested that he be recalled. His objection to the union in educational work in Nanking was only one incident in a long series. If that had been all, there would have been no thought of his recall. If the Committee has erred in his case, it has been on the side of patience and forbearance. The Committee suffered long and was kind.

"The editorial intimation that there is some connection between the selection of Guy W. Sarvis and the proposed recall of C. B. Titus is absolutely groundless. The two things have no relation whatever.

"It is a matter for profound regret that The Standard did not avail itself of the means easily within its reach for ascertaining the facts as above stated. Instead of publishing harmful statements which have not been proved, and then calling on the Society to print a statement correcting them if they are not true, it is only fair to ask that every means be taken to ascertain the truth before publication, to the end that the cause of Missions, which is cause of God, may not suffer injury.

"The work of the Society is the work of the brotherhood, and not of the Executive Committee. If the Executive Committee does not discharge its duties faithfully it can be displaced at any annual convention. The Society has sent men and women to all parts of the world. These workers should be supported. If an atmosphere of suspicion and distrust is created and the income of the Society thereby reduced, the sufferers will not be the Executive Committee, but the men and women who have gone out, trusting in God and their brethren for support."

Editorial Table Talk

And We, Too, Say Amen!

President A. McLean of the Foreign Society urges the responsive use of the "Amen" in the services of the churches. Writing in the *Christian Evangelist*, he points out the biblical warrant for his position and says, "It is plain that the church has done herself a wrong in discontinuing its use. Every one who joins intelligently and heartily in the prayers is helped of God. The prayer becomes his prayer, and the blessing received in answer is his blessing. Every one who fails to join in the petitions and in the thanksgivings loses much. Not only so, but the man who leads in the public prayer is greatly helped by an audible and hearty 'Amen' on the part of the entire audience at the close of the prayer. Nothing could be more depressing than the silence that reigns in most churches when the prayer is ended. A response like a burst of thunder would help the spokesman and all the believers and the strangers present, and would be pleasing to God. Nothing in the Edinburgh Conference impressed some of those who attended more than the articulate and universal response at the end of every prayer. The response was like the sound of many waters. The 'Amen' showed that all were attending to what was said and approving the same. If we are determined to restore every item of New Testament Christianity we must restore the use of this word in our public worship. At the close of every prayer let all the people say, 'Amen.'"

The Call of the Minister

The Religious Telescope has felt it necessary to discuss the call to the ministry. What constitutes such a call? Who is to decide when the Spirit of God gives it? "If the call is individual, the one called must have sufficient interpretive power to recognize the voice and read its meaning. If the call comes to the church, a devotional life in the church is necessary to hear and understand." The duty of the church is thus stated:

> Our denomination has not put too much stress upon God's work, but it has ignored the work of the church to a very large degree. The General Conference action in creating an order of lay preachers looks toward giving the church greater privilege. While holding tenaciously to the divine call in theory, we have placed the final power in the hands of men. Still, there is a way by which our theory and our practice may be in greater harmony. When a young man applies for a license, we expect him to say that he is called to preach; nevertheless, the license is not granted except in the minds of a committee he shows special fitness for the task. After all, men of the church sit in judgment either on the call of the preacher or his interpretation of that call. If a man makes good in the ministry, we conclude that the call was genuine and that it was read aright. If one makes a failure, we are inclined to say that he was mistaken in his call. In theory we have held that God must take the initiative and do most of the work. In practice we have made actual results in pulpit and pastorate cast their influence backward a dozen years to reveal whether the man was mistaken in thinking he was called to preach. Licenses are granted, renewed, and made permanent by men of the church.

—Those who read The Christian Evangelist's confident criticism of The Christian Century's recent utterances on Christian union and The Christian Century's detailed reply are finding considerable amusement in the attempt of the St. Louis paper to divert the discussion to a totally irrelevant issue. Not a single point made by this paper has been even looked at by our contemporary, but, instead, the brethren have been led off into a consideration of the question whether or no the Campbells and Errett and other great leaders of the Disciples in former days were in favor of practicing Christian union with all members of the Church of Christ. This question has never been raised by The Christian Century. It is a purely fictitious issue conjured up by The Christian Evangelist apparently to obscure the real issue. The truth of the matter is that the "fathers" never fairly faced the question that we face today. If the contributors to the Christian Evangelist's symposium will re-read our articles they will find in them no ground at all for the construction which the editorial writer on the Christian Evangelist has arbitrarily given our words. At a later time it is our purpose to have something to say on the historical aspect of the problem. But meanwhile the brethren would, we believe, like to have The Christian Evangelist say something to the point which its earlier editorial rather smartly called in question. That point was stated in The Christian Century of last week and is restated in this issue, so it ought not occasion our contemporary much trouble to find it.

—At their state association held in Moline two weeks ago, Illinois Congregationalists discussed the subject of closer relations looking toward unity with the Disciples of Christ. A first-page editorial published some weeks ago in The Christian Century was read on the floor of the Association by Rev. J. H. Chandler, Western Editor of The Congregationalist, and several hearty speeches made on behalf of closer relations. A wrong impression of the spirit of the Disciples was given by certain delegates who represented them as proselyters, and sectarians of the extremest type with respect to the dogma of immersion. On account of these representations the Association was confused and referred its resolution to the Committee on Comity in the belief that the catholic spirit of the Christian Century editorial did not fairly reflect the temper of the body as a whole. It is hoped that something may be done to reassure the committee that the Disciples are deeply in earnest in their talk for Christian union.

—Announcement is made in "Christian Men." thatP. C. Macfarlane, secretary of the Brotherhood of Disciples, will retire from that position in July. He will devote himself to literary and religious work. Mr. Macfarlane has been the head and heart of the Brotherhood movement from the start, nearly three years ago. He has faced the difficulties peculiar to a pioneer enterprise and with them the criticisms of those who thought they could do the work better than he and the fixed indifference of those who thought the work wasn't worth being done anyhow. For a year his health has not been good. He has not been able to push the work with his normal energy. Literary work, especially the writing of stories, will prove both congenial and lucrative to him. The Christian Century wishes for him recovered health and increasing success in his work. We are glad that he says he will devote himself to literary and *religious* work. Mr. Macfarlane is too true an idealist to be an ecclesiastic and he is to be felicitated upon the freedom which his new work will allow.

—The Old Testament in Korean has just been completed, thus making the whole Bible available for the people of Korea for the first time in their history.

You have the spring of eternal life within you—it is called hope. Bathe in its crystal waters, ask not from whence it comes, refresh yourself and be thankful.—*Lillian Sincere Ahrens.*

Interpretations

CHURCH STIMULANTS.

The Sunday-schools of Hannibal, Mo., have just concluded an eight weeks' contest with those of Quincy. During this contest all schools more than doubled in attendance. One that had an average attendance during February of 180 had present the last day of the contest 811. The most dignified churches of both cities manifested great interest in the contest. The outcome is only of local interest. Of course Hannibal easily won, but the motives of appeal are of universal concern. Why do people do as they do? is a question which in some phase or other we consider every day. Because it has so many fringes of mystery it remains an eternal problem. Counting is a pastime dearly loved by the human race. The regenerate often do not regard this pleasure as entirely belonging to the world. I see, since I left Chicago, even the Hyde Park Church is giving forth its attendance and guarding the scientific accuracy of the same "by an actual count." We all love majorities. Somebody counted at Pentecost. The evangelists would not be so careful as to numbers if the rest of us were not mathematicians in religion.

One thing in favor of a church contest is that it is human. Who does not love to match himself against another in a game? Too much of our so-called religious life is outside of the human circles of activity. It does not grip and control. A contest is a relief from superimposed religiosity. Then a contest is not a vow for a whole lifetime, but only for a few weeks. It is love and duty taken on a brief trial. Most people like to be good for a few days at a time. The experience helps them to respect themselves. They can tell their children of their splendid record. Our contest was not so much with Quincy as it was among ourselves. There was a tense rivalry among the local schools. The papers published the attendance of each school. A man walked with a more important air to his work Monday morning if his school was ahead Sunday. We like bigness. We can stand more erect when propped up by the crowd about us. One school that has been here for over half a century and is connected with one of the larger denominations had only fifty-one in attendance the last day of our notable contest. If I could know the feelings of those fifty-one and interpret them, I would be getting near to the profound emotions of the saints of all time. We hear nothing but tabulations now. I would like to be able to tell the soul history of one of the fifty-one, and the reason why he is content to be numbered with so small a group. Some conviction, some mother's love, some sorrow, some grave, some hope—or perchance some prejudice and narrow loyalty—must be holding him to his humiliation.

A contest is democratic—each counts one. A mother, who brought her babe of a few weeks, said she regretted it was not twins so it would count two. There is spiritual safety in the real human aspects of a contest.

But—and all our enthusiasms after their uncurbed expression must write "but"—there is not much of the New Testament atmosphere about a contest. The former has the note of eternity; and thus stimulates the soul to life vows; while the latter is a temporary stimulant that is apt to bring a dangerous reaction. Every reader of these lines knows full well that we in these days are doing violence to our religious natures, to the only Gospel of Christ and to his church by our use of unnatural stimulants. The only cure is a return to the eternity of the New Testamet. There the soul will feed upon that which will make it mighty. It will gain strength for every task. The church and Sunday-school member will learn to pray. What a great thing it is to pray! To pray is to be born anew. It is to fire the imagination. It is to carry in your own soul that of your scholar, friend or child. The soul that prays never grows faint, never gives up. Its contest is the kingdom of Heaven set against that of sin, darkness and ignorance. When the great revival of a century ago came from heaven to revive the fainting ones of the church, a discerning minister gave as explanation, "The church has learned to pray again." Prayer like love will find a way. It will follow the scholar with the passion of the cross. The cross is the New Testament atmosphere, and in it the Sunday-school must have its permanent stimulant.

All through life I see a cross
Where sons of God yield up their breath.
There is no gain except by loss:
There is no life except by death;
There is no vision except by faith;
Nor glory but by bearing shame."

GEORGE A. CAMPBELL.

Monday Moods

"AND ENOCH WALKED WITH GOD."

Our modern Enoch, Jacob F. Burgman, is dead. At one o'clock Wednesday afternoon, May 24, his strong, heroic spirit joined the noble company of just men made perfect. For more than fifty years this dear old man was an elder of the First Church, Bloomington, Ill., and custodian of that temple of God. For more than half a century he has never missed a service at the church unless hindered by illness, which until recently was very seldom. At a conservative estimate, he welcomed five thousand persons from the baptismal pool with a cordial hand clasp and a fervent "God bless you" on his lips.

He looked the saint he was. His Christian career was a noble exegesis of the splendid motto: "In faith unity, in opinion liberty, in all things charity."

He was the most guileless of men. He never impugned motives nor dwelt on the frailties of his fellowmen. To the very last, he was a growing Christian. He never lagged behind in the onmarch of truth or made the mistake of confounding the forms of religion with the life or spirit.

Our brother's love for his church amounted almost to a passion. For him rainbows of glory flamed above its pulpit and to his eyes of faith the great Spirit of God was present there as truly as the Shekinah was to the ancient Jew worshiping in the Temple.

The relationship that this dear old saint sustained to his pastor was familiar and close as it was unique. He carried a key to the study and came and went as he chose. He read my books, and many of my papers. He was interested in everything that was worth while. His was the spirit of eternal youth.

It was a great privilege, after the stress of a busy day, or in the very midst of manifold duties, to lay aside everything and converse with this man who lived above the clouds, yet withal was so practical, so useful, so good. Few will miss him more sorely than J. H. Gilliland, his former pastor, and myself.

Poor in this world's goods, our brother was a millionaire in faith and good works, and the Bank of Heaven loved to honor his drafts upon the vast treasure he had laid up "where neither moth nor rust doth consume and where thieves do not break through and steal."

His life was beautiful and the elements of faith and love so intermingled in his character that all our citizenship might stand up and say, "Here was a Christian."

Reflecting on our brother's life, its fulness of beauty and faith, I have found myself turning to the phraseology of John Bunyan in his immortal allegory. Only such grand and mystical language seems appropriate for the thoughts that crowded their way into our minds as we tenderly away in mother earth laid all that was mortal of Jacob F. Burgman.

"Now, I saw in my dream that this man went in at the gate, and lo, as he entered he was transfigured and he had raiment put on that shone like gold. They were also that met him with harps and a crown and gave them to him, the harps to praise withal and the crown in token of honor. Then I heard in my dream that all the bells in the city rang again for joy and that it was said unto him: Enter thou into the joy of thy Lord."

* * *

Gen. Z. T. Sweeney of Columbus, Ind., writes concerning Col. Edward D. Baker, of whom this column spoke recently, that he was well known as a Disciple among the older Disciples of Illinois. "Senator Baker preached some in the Christian Church, his mother was one of the most faithful Disciples in Illinois and was a member of my brother John's congregation at Winchester. His brother, Dr. J. H. Baker, was a member of my father's congregation in Barry, Ill., and afterward became a surgeon in the Union army. Dr. Baker had three children, the oldest being named after his uncle, Edward Baker. He was a West Pointer, lives now at Barry. The second son we called 'Bud' Baker, was about my age; I have studied, scrapped and fished with him in our boyhood days. The youngest child was a girl, Carrie Baker, my first boyhood flame. The whole Baker family were Disciples. When Col. Baker was at Ball's Bluff just before he was killed, he ordered his regiment to lie down while he himself stood. One of his officers said to him, 'Colonel, lie down also,' he replied, 'When you have served in the Senate of the United States, you will never lie down before its enemies.' Col. Baker was a superb man and a faithful disciple."

EDGAR DEWITT JONES.

The Visitor

When it was announced two years ago that an exposition was in progress in the city of London illustrative of missionary activity in various parts of the world, few people on this side of the Atlantic were inclined to believe that such an enterprise could be more than a small and imperfect effort to set forth a great theme. In fact, the most explicit and ample accounts that appeared in the English press wholly failed to convey any impression that would serve to remove this first limited conception of the plan.

Missionary Playing with Boy.

To be sure, there were those who saw the exposition and came home to America astonished at what had been done. But even they would have doubted the practicability of attempting to reproduce so impressive an interpretation of missions in this country. Their visit to London and its great missionary tableau was almost like a shorter trip to mission lands.

* * * *

But now this enterprise has been reproduced on our own soil.

Mother Teaching Child to Worship in Buddhist Temple.

"The World in Boston" has passed into history as a monumental achievement, rivaling in all regards, and excelling in some, even the London exposition. It was this great picture of world-wide missionary endeavor that formed one of the chief attractions which drew the Visitor to Boston during the opening days of the exhibit. For months news had come of the preparations made for the great event. Under the direction of Rev. William Gardner, the general secretary of the London enterprise, who was brought over to superintend the first of the American reproductions of the picture, the Christian workers of Boston and vicinity had been carefully drilled for for the parts they were to take.

Imagine the active Christian workers, men, women and children, of a hundred or more churches in and near a great city, marshalled for weekly and sometimes more frequent rehearsals, from mid-winter to the first of May. Not less than fifteen thousand persons took active part in the great missionary picture. Each one promised to devote two hours a week during the period of the exposition, and rehearsed faithfully for the specific duties of those two hours through the months of preparation.

* * * *

Bearing in mind the presence and interest of this army of Christian workers throughout the four weeks of the exposition, let us pay a visit to this most impressive demonstration of the power and far-reaching character of missionary work.

The exposition was held in the Mechanics Building, a short distance beyond Trinity Church and the Public Library, on Huntington avenue. The immense floor space of the first and second levels of this building were completely covered by the different sections. Along the passageways you saw grouped in inclosures, suitably decorated to illustrate the different regions and climates, colonies representing the American Indians, the Negroes, the native Africans, the people of Hawaii, the West Indies, India, Burmah, Ceylon, China, Japan and Mohammedan lands.

In each of these sections the Christian workers of Boston assumed the part of the natives, aided only here and there by a few native Christians who had come from the far lands either to become residents of American or helpers for the exposition. But for the most part those who took the parts of the various groups were the Christian men, women and children of Boston, and the elaborate and thorough-going way in which they assumed their parts as to costume, activities and ability to interpret the manners and customs of the lands for which they spoke, was astonishing and deeply interesting.

These people acted out the daily life, the educational work, the religious manners and customs and the domestic duties of the far lands. Here you saw the women grinding the corn in a Bedouin tent; there a group of Indian women weaving baskets; yonder a Hindoo priest performing the offices of his religion; and all portrayed with a fidelity and a painstaking accuracy that made one feel that he was actually witnessing the scenes of remote lands.

* * * *

One considerable section of the main floor was occupied by the "Hall of Religions." Here the religious practices of the various faiths were presented, all the way from the most primitive with their rude idol figures and their superstitious use of magic and charms, through such religions as Hinduism with its trinity of Shiva, the destroyer, Kali, his bloody and repulsive wife, and Ganesha, their elephant-headed son; Buddhism with its great teacher Guatama sitting in calm meditation; Confucianism with its ancestral tablets; Taoism with its terrible gods and its nine hells; Shintoism with its worship of ancestors and its adoration of the sun, to Mohammedanism with its replica of the beautiful pearl mosque at Agra containing the pulpit and copy of the Koran.

Of course no hasty ramble through an apartment of this character can give an adequate idea of these various faiths, but if sufficient time can be spent the educational value of a careful inspection of the different cults is admirably informing.

* * * *

One of the most interesting of all the features connected with the great exposition is the illustration of missionary methods as used in the different lands. There are the printing establishments for the distribution of the Scriptures and tracts; there are the schools conducted by the missionaries.

Tea House and Jinriksha.—Japan Scene.

and the work of this instruction is amply and admirably set forth either by the individual method of a teacher with a single child-pupil, or a group eagerly listening to the instruction of a mission teacher. There is the street, temple and chapel preaching; there are the various forms of medical and surgical missionary work, with their attractive equipments of medicines and instruments. These and many other scenes from the mission stations serve to convey some partial impression regarding the manifold activities of modern missionary work.

Not the least interesting of these special exhibits was that of the leper missions, now carried on in the various lands afflicted with this scourge. The society which devotes itself to this particular branch of missionary effort operates through the mission stations of the various denominational boards, but binds together the efforts in behalf of lepers into one united system.

There was also a room in which a constant succession of stereopticon views, including motion pictures, presented scenes of interest from the different lands. The representation of some of the darker forms of superstition as they may be still seen in ancient lands was convincing. The process of foot-binding in China and the self-inflicted tortures of religious fanatics in India were very realistic.

* * * *

Perhaps the feature which most attracted the Visitor to the exposition was the pageant, "Darkness and Light," given twice daily on a great stage in the hall adjoining Mechanics Building. It is a great musical drama in four scenes or episodes, each representing some important event in the progress of world evangelism. These four scenes are followed by a fifth representing a procession of the nations to the cross of Christ. The text of this impressive work was written by Mr. John Oxenham, and the music was composed by Mr. Hamish MacCunn. The four scenes are illustrative of missions in the north, south, east and west.

The first depicts the feud between a tribe of Indians and a group of Eskimo traders, opportunely terminated by the arrival of a missionary who has found in the forest the child of the Indian chief, supposed to have been stolen by the traders.

The second is the meeting of Stanley and Livingstone in the heart of Africa. A more thrilling and impressive bit of acting could hardly be imagined.

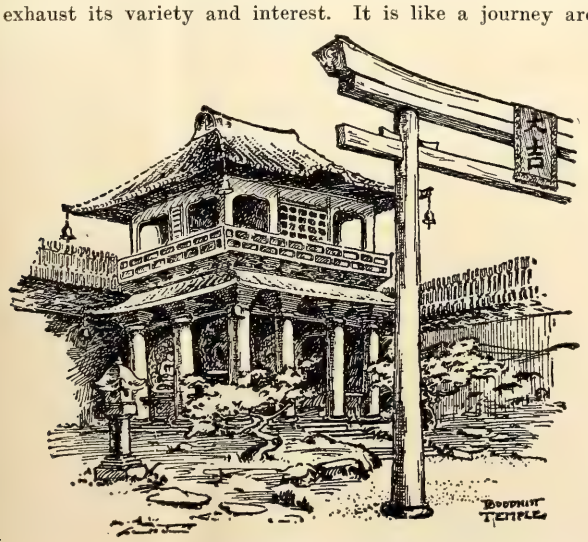
A third is the abolition of Suttee, the burning of child widows with the bodies of their husbands. This dramatic event occurred in 1829 and formed the most important invasion of native custom by Christian teaching.

The last of the four scenes represents the defiance of the goddess of fire, Pele, by Queen Kapiolani of Hawaii, who defies the goddess and the priests, and proves that their power is only a superstition, thus ending forever the immolation of human victims in the beautiful islands of the Pacific.

The conduct of the pageant was admirable in every way. The solo parts were taken with fine ability by leading singers of the church choirs of Boston, and the chorus work was adequate and sincere.

* * * *

It is difficult even to suggest the greatness and impressiveness of the exposition as a whole. Many days of constant attendance could not exhaust its variety and interest. It is like a journey around the world, in which both the good and the evil are brought to attention. But everywhere there is evident the slow but certain pervasion of human life with the Christian ideal.



Japanese Torii and Temple.

Women at Door of Zenana.—India Scene.

The business management of the exposition is in the hands of a company that has advanced the money for this elaborate production. Many features have of course been transferred from England, but many others are quite new. The history of the expositions in London and elsewhere in England has demonstrated the financial solvency of the plan. It is the expectation that all expenses will be met by the gate receipts, but no large profits are anticipated or desired.

Already plans have been made to reproduce this great exposition in other important cities of America. Almost immediately sections of it will be set up in cities in various parts of the East. But the exposition as a whole will be repeated in Chicago the year after next, and perhaps other large cities will attempt a similar plan.

But after all, the feature that most impresses the Visitor is the immense educational value involved in this enterprise. The thousands of people who visit it will gain a new and vital conception of what missionary work really means. Few individuals in even the largest cities will escape the spell of this great and fascinating picture. People will be compelled to see it, whether or not they are interested in missionary work, and once having seen it they will be incapable of total indifference or aversion henceforth.

And the greatest of all the educational advantages involved will accrue to that host of Christian people, who under the discipline of long preparation and later of regular dramatic interpretation, will pass from general to specific and intelligent interest in missionary work. The educational value of such an experience is not to be reckoned in calculated terms. A period of such activity is like a small section of real missionary labor on the foreign field, and all formal description such as that afforded by books and missionary journals passes on to vivid impressions wrought out of personal experience in the delineations and explanations of the scenes of mission life to the spectators who throng the aisles of the great panorama.

Surely with the coming of this new interpretation of the fields and facts of missionary work we are passing into a new stage of intelligent enthusiasm for the greatest of all the tasks committed to the church of Christ.

God is a kind Father. He sets us all in the places where He wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we can not be pleasing Him if we are not happy ourselves—*John Ruskin.*

The Social Gospel

BY JAMES SMALL.

Editors' Note—The note sounded by Mr. Small in this well-conceived article has exceptional significance. The author is a well-known and widely successful evangelist among the Disciples. Evangelism, not among Disciples alone but in most evangelical churches, has proclaimed an individualistic gospel for the most part. That the social aspect of the gospel is subject matter for evangelistic preaching has not yet been firmly grasped by the church. If Mr. Small's insight into this truth which more and more dominates the thinking of today were caught by our evangelists there would be a marvelous transformation of the methods and ideals of Christian propaganda.

I must preach, said Jesus, the kingdom of God, and out in a Galilean mountain he sent out his disciples to preach the gospel and that to every creature. We are beginning to see that the revival that only concerns the individual is not the complete gospel that Jesus and his apostles brought the world. It seems by the text quoted there is a double gospel in the New Testament, one for the individual and the other for society. If the individual aim of the gospel is the creation of a man in Christ Jesus, the ultimate aim of the gospel is the creation of a new society according to Christ Jesus.

We are coming to see that social salvation is as much a part of the evangel of Jesus, as individual salvation. We must not neglect either. We must seek to hold things in proportion. We must love our brother's material and moral as well as his spiritual welfare. The program of Jesus calls for a Christianized community and a Christianized nation as well as for a Christianized man. We cannot convert men by multitudes. The way to mend society, it is true, is to mend the individuals in society. The community will be elevated only as the individuals composing the community is elevated. A pack of wolves is as the individual wolves that compose the pack—no more human nor no less human.

Salvation Individual.

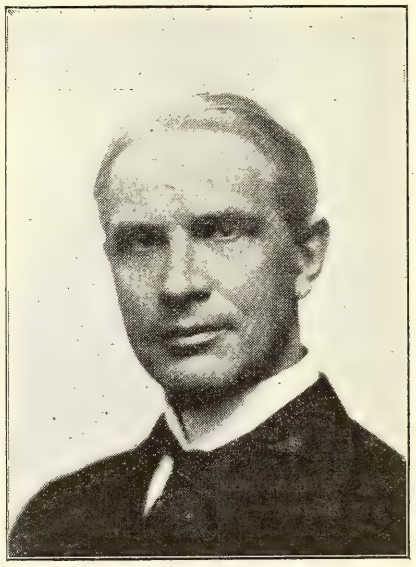
Still Jesus knew there were hindrances in society that kept men away from him and his gospel. Of course, many men are where they are because they are what they are. Therefore, Jesus dealt primarily with the individual. He knew too that men are what they are because they are where they are, and he preached the gospel of the kingdom. He sought, in a word, to bring about a renewed society which would give every soul a morally helpful environment. The church, then, must realize that "God never makes any half hinges," nor can the church live and thrive and do its work on a half truth. The church must preach, practice and appropriate all the truth that it may win the world.

I know as I have said, that individual salvation lies back of and must precede social salvation, because I know you cannot build a marble palace but of mud bricks. You must have spiritual men to build a spiritual kingdom. You must have clean Christian men to make a clean Christian commonwealth.

Program of Jesus.

These two purposes of Jesus, the regeneration of the human soul and the regeneration of human society must ever be before us for the problem of a better and diviner type of human society. I know that Jesus taught men that the believer continues to live and work and serve just as if nothing had happened. I know he taught men that life is continuous, that death is not the end, that there is life and work beyond the grave, and we are thankful for such a revelation. Anyone who will read Job xiv and John xiv will see how much superior the revelation of the new covenant is to the old on the subject of immortality. If Job had ever heard of a risen Saviour he would not have asked: "If a man die shall he live again?"

The ancients through fear of death were all their lifetime subject to bondage. Thankful we ought to be that the charmer of death planted the lamp of immortal hope in the darkened tomb so that he who goes into the grave goes into it with the light and hope of Him who has conquered death and who has made death gain. I know all that and with emphasis I will preach it to every broken heart, but I also know that Jesus came to establish a kingdom on earth. He came to regenerate and reconstruct human society. It was a kingdom of heaven on earth. Not long since when I was pleading



Rev. James Small.

for social justice and social salvation from the pulpit, one of the elders of the church said: "Brother, didn't Jesus say my kingdom is not of this world." This man meant that his kingdom had nothing to do with trade or business or politics, that it was heavenly and we must not think it applies to this work-a-day world. Christ did say, "My kingdom is not of this world." It is not worldly, not secular.

The Kingdom Here.

But while it is not of the world it is in the world. While it is in the ages it is not of the ages. Worldly kingdoms are based and built on the blood of enemies. Christ built his kingdom on his own blood. Worldly kingdoms are built on the suffering of others; Christ built his kingdom on his own suffering. Worldly kingdoms are built on victory over enemies; Christ's kingdom is built on the love he bore his enemies. He did not reach his throne as other kings reached theirs. Their rule was obtained often by inheritance or election or conquest—often by jealousies, ambitions and the oppression which crushed the weak and exalted the strong. In none of these ways did Jesus become king. Therefore, he could say: "My kingdom is not of this world."

Christ's Reign.

Nor does he maintain his rule and authority as the secular potentates do. With them it is force, fraud or diplomacy or the sword. He reigns from a cross. A towel was the symbol of his reign and a tree the symbol of his throne. Had he made his throne in Jerusalem and his kingdom had been secular, the night in which he was tried. Caiaphas would have been stoned and Pilate crucified. Peter, the Ben Hur of the apostles, waited for a few words from Jesus, and an immense crowd of Galileans would have been stirred up by him to snatch Jesus from his foes and crown him on Zion's hill the successor of David, the king of Israel.

Nature of Kingdom.

And so the nature, objects and tendency of the kingdom of Christ are not of this world. Most kingdoms are short-lived. His is eternal. The kingdoms of this world touch the outside, his the inside of men. The grave ends theirs; the grave continues his. The grave can swallow theirs. The grave enlarges his. What Mark calls "the kingdom of God," Matthew calls "the kingdom of heaven," hence they must mean one and the same thing. Yet by an antithesis "the kingdom of heaven" stands opposed to the kingdoms of earth, the great world-wide empires that lived and ruled by the strength of their armies. "The kingdom of God" has as its opposite the kingdom of Satan, the great empire of anarchy and darkness, creative of misery and death to man.

Inside the secular kingdoms of earth, there is another kingdom: and one can be a loyal subject in both. Like a barrel—it can be full of vinegar and full of apples at the same time. So a man can be patriotic and loyal to Jesus at the same moment too. There can be no conflict between a just government and a pure church. Human governments will likely go on while there is crime. Jesus chose to let the civil and municipal governments go forward. What he seeks to do is to make them just, humane and righteous. As a king he would rule in the hearts and intellects of men by the truth. His kingdom has no capital, no throne, no crown, no sceptre, no insignia and no officers on earth. He reigns within men's hearts. And he shall not fail or be discouraged until the whole world comes under his sway.

Kansas City, Mo.

Waiting Upon God

This strength will show itself in the dullest duty of the common day. For they shall walk along life's common road—"They shall walk and not faint." Not only in our times of stress and strain, but in our plodding along the weary path, we are mightily helped; and heartened, and encouraged, by the strength that comes from waiting upon God. And do you know why the prophet puts that last? It is because he keeps the hardest till the end. It is because to be strong in dull and dreary duty is about the hardest task a man can face. It is a noble thing to be brave in tragic moments; but perhaps there is something even nobler than that. It is to be brave, and glad, and strong, and tender, when the sky is gray and when the road is dreary. It is in such seasons—and they form nine-tenth's of life—that he who waits on God will show his strength.—George H. Morrison.

Neither can he that mindeth but his own business find much matter for envy. For envy is a gadding passion and walketh the streets, and doth not keep house.—*Francis Bacon.*

Our Readers' Opinions

Baxter Wakefield—The Hero of "God and Mammon"

Many other Readers pronounce their opinions on the course chosen by the preacher whom Edgar De Witt Jones' story led into the city where he was tempted. See The Christian Century for May 11 and May 18.

A MISTAKE.

I have read with much interest "God and Mammon." If the Rev. Baxter Wakefield had half the ability the story says he has, it to my mind would have been a golden opportunity to take "Calvary" pulpit, which I should judge was a pulpit of Mammon, and make it a pulpit of God. It was his chance to get next to men like Congressman Waller, and have heart to heart talks with them, getting them to correct the evils under their control, and thus Mr. Wakefield would have reached hundreds of lives and perhaps have benefited future generations. Taking the story just as it is written, without knowing the after experience or results of Mr. Wakefield's ministry, I would say that he made a grave mistake in refusing the call. J. G.

Neosho, Mo.

IT DEPENDS.

Did Rev. Baxter Wakefield decide wisely in declining a call to Calvary Church, Cincinnati? That depends on whether he was sure he could do no good in entering upon the warfare against oppression and Mammon. Jeremiah might have hesitated but would not have finally refused the call. He would have uttered his message and left the result and himself with the Lord. Mrs. A. B. A.

Columbus, Ohio.

STRONG AND TRUE.

The young man in the story, "God and Mammon," was a strong, true Christian, and did the wisest and bravest thing. To have accepted the call to Calvary would have meant for him to sacrifice principle or else to have been relieved of its pastorate within a year. He fitted Albany but would not have fitted Calvary. Mrs. I. O. D.

Goshen, Ind.

GOOD JUDGMENT.

A second reading reveals that Baxter Wakefield's decision was not one of haste or arrived at through class-room study of the situation, but was reached through judgment formed by a well-matured minister's experience. "God and Mammon" reminds me of "The Calling of Dan Matthews" and I cannot respect a quitter. The church for a generation has accepted the naturalist philosophy of life, and to prosecute its purposes of helping, healing and teaching has been compelled to ask and accept large offerings from its rich adherents without questioning the nature of their business or sources of gain. We must reveal the deeper significance of our gospel. "We know no man of the flesh."

Alton, Ill. D. R. M.

NEITHER WISE NOR BRAVE.

The fictitious hero was conscientious, but neither "wise nor brave." He lacked wisdom, for the prophet's words fit his case, "As if a man did flee from a lion and a bear met him." Industrial unfairness is as possible for a merchant with one clerk and political graft for a school trustee as for a miflionaire manufacturer and a congressman. Denunciation will bring decapitation in either case. But let it come. Better die on the cross at the city's gate than to return to the country's quiet and hide the light under a bushel.

Belle Plaine, Ia. F. E. H.

NEED MORE OF THEM.

In my opinion the Rev. Baxter Wakefield did right. Thank God for men of his stamp, both in pulpit and pew. If more would take such a stand the prophecy of Micah, which we studied recently would be nearer at hand than under present conditions. P. S.

Minneapolis, Minn.

RIGHT PART OF THE WAY.

Wakefield did just right so far as the story goes. Would God there were more like him! But after he returned I hope he remembered his answer to Professor Rossman's question and wrote to Hon. Waller stating why he declined the call, pointing out his sin, etc. He also must write Professor Rossman, showing him what a hypocrite he is in the sight of God and man. If he does not, he might as well have accepted the offer.

Royalston, Mass. H. S. W.

QUICK DECISIONS ALL RIGHT.

Yes, he did right. Many of our best decisions come from instantaneous conclusions, if based on honest convictions. Mrs. M. C.

Lincoln, Neb.

KNEW HIS LIMITATIONS.

Wakefield doubtless knew his limitations and acted wisely; another just as wisely might have accepted the call. There is no other preacher just like Wakefield; no other layman just like Waller; no other church just like Calvary. What would be the wise thing for one to do might be the unwise thing for another to do. No general rule can be deduced from a single case, but Calvary Church needed a man who could become master of the situation. J. M. L.

Sandwich, Ill.

HIS PROPER FIELD.

The Rev. Baxter Wakefield acted wisely in declining the call to Cincinnati. The Hon. Alanson Waller was not the proper kind of person to be the leader of a church in which the minister could reasonably expect to accomplish much spiritual good. Besides, Mr. Wakfield had done and was still doing a great work in Albany, and there were there saintly people who highly prized his ministrations. Albany was his proper field at that time. G. S.

Morton, N. Y.

THE ONLY WAY.

Rev. Baxter Wakefield's decision to decline the call of Calvary Church was the only one consistent with conscience or self-respect. Under the circumstances he could have done no possible good there. Alas for poor, cynical, contemptible Professor Roosman! There is one of the most serious and far-reaching injuries by predatory wealth that is buying up our colleges and seminaries with tainted money. It is not merely that the multimillionaires are founding institutions to be called by their names; but by the power of their wealth they are perverting colleges founded and endowed by earnest, godly men and women to train young people for Christian service. W. B. P.

Oskaloosa, Kans.

RESISTED SATAN.

I will not say the young man did the wisest thing, but under the circumstances I think he acted very wisely, and more and more so as he saw more light. He yielded for a time to the temptation to advancement, but he said, "Get thee behind me, Satan," when he knew the price he must pay. He was too much under the influence of a great name, with the prefix Professor, but heard the voice of the Spirit, "If thine eye offend thee, pluck it out," and he threw away the photograph. He took a chance for disaster when he waited to see Mattie, but he did not allow Delilah to attack him with her scissors. I like the young minister. Some time give us another chapter from his history. R. L. R.

Prescott, Wis.

WISE TO AVOID TEMPTATION.

In my opinion Mr. Wakefield made a wise decision. A preacher should not be puffed up and if born for the work is perfectly willing to find pleasure in cultivating a happy spirit in what appears to critics as self-denying suffering, as regards the temptations of the world. This man's work was not finished where he was and he chose "God first," and resisted what to him was a great temptation, viz., flattery and the surroundings of wealth in a well-paid position. Twelve hundred dollars a year will not place a family in high social standing, and it may belittle them in the worldly estimation, but if a real man is back of it, the greater reward is the consciousness that he has followed the Master and not Mammon. Alanson Wallers as church members are often more powerful to draw a preacher from Christ than the average man is to bring Christ to them. I should say that Mr. Wakefield gave Mr. Alanson Waller, by refusing, a pretty loud call for him to leave Cincinnati and come to his church. I hope he heard it. C. E. K.

Stafford Springs, Ct.

FOOLISHLY AND COWARDLY.

Did he act wisely and gravely? No! foolishly and cowardly. He seems to have made his decision wholly upon what he conceived to be the character of one man. What about the others? There was "a vast sea of faces" in the congregation. What right had he to ignore them? There was a "great Sunday-school." Was there not a splendid opportunity for work? What if his host was "a sinner above all others"? He had some good qualities. He paid his debts. He was generous. He had ability and ample means; if he was not using them aright, was not here an opportunity to influence him to turn to the right way? Was it not cowardly to shrink or turn down that chance? That's the business of a minister to lead people to turn from wrong-doing to right-doing. Christ came "not to call the righteous but sinners to repentance." Then he took the word of one man against his host, and made his decision on that one man's say-so, and he, a man who at one time had been hired to work against him. Ought he not to have heard the other side before he decided? Rossman had more sense; when a broader field, a larger opportunity for usefulness was offered him, like a sensible man he accepted it. Layman.

TOO HASTY.

Mr. Wakefield was too hasty by far, for one of his years, in deciding to decline the call to Calvary Church. Hence it is not strange that his decision was unwise and un-Christion. Had Jesus been animated by the same spirit he never would have come to this world to seek and to save the lost and give his life as a ransom for just such men as Alanson Waller. And Mr. Wakefield would not have had a commission from him to preach the message of redeeming love to all mankind, including the Alanson Wallers of big industrial businesses. Shall these "captains of industry," big sinners though they are, be shunned by the prophets of the Lord? Nay, the greater their sin, the more urgent their need of the gospel message, and if the messenger has not the courage to thunder the denunciations which characterized the preaching of some of the old prophets, he still has the more effective message of redeeming love—the winsome story of the New Testament which touches the heart and wins the like to him who "saves unto the uttermost."

Lincoln, Neb. F. C. C.

Mr. Lloyd George's Insurance Scheme

What It Proposes To Do For the Sick and the Unemployed.

The elaborate scheme of insurance against poverty proposed by Hon. Lloyd George, chancellor of the exchequer, is described in some detail in the British religious weeklies. According to the statements, the National Insurance Bill, as it is called, is divided into two branches, one to provide against sickness, and the other against unemployment. The sickness branch of the bill is also in two sections, one compulsory and the other voluntary, the voluntary contributors being persons not working for an employer. Under the compulsory section all working people, except sailors, soldiers, and civil servants, will pay a weekly contribution of 4d. for every man and 3d. for every woman. If a man earns less than 15s. a week he will pay from 1d. to 3d., the employer of such labour having to pay a larger contribution. Employers pay 3d. for men and women alike, and the state 2d. Mr. Lloyd George reminded the House at this point that the state was already bearing a burden of 13,000,000 pounds ($65,000,000) a year for old-age pensions—a payment equivalent to something like 5d. a week for employer and worker under the scheme. The total number of persons included in the sickness insurance scheme is 14,700,000.

The Benefits.

As to benefits, these comprise competent medical attendance, with drugs; a 30s. benefit in maternity cases, conditional upon working women not returning to work for four weeks after confinement; 10s. a week allowance for men and 7s. 6d. for women during the first three months, 5s. for both during the next three months, and 5s. thereafter so long as complete disablement continues. Where the sick benefit is more than two-thirds of the wages the amount is to be reduced. It is also proposed to set aside 1,500,000 pounds ($7,500,000) from the fund for the purpose of building sanatoria throughout the country for tuberculous patients. The money will be collected by means of stamps and dispensed through approved friendly societies. All persons whom the friendly societies will not accept will be collected together into a body called Post-office contributors, who will be looked after by county health committees to be specially elected for this purpose.

For the Unemployed.

The unemployment insurance section applies only to one-sixth of the industrial population, is limited to the engineering and building trades, and will be administered by the Labour Exchanges. It confers a benefit of from 7s. to 15s. a week unemployed pay, the workman and the employer paying 2 1-2d. each and the state taking upon itself one-fourth of the total cost.

Comment of the Religious Press.

The British Congregationalist says: "The reception given to the scheme by the country has been on the whole cordial. Mr. Lloyd George has had "a good press," and even the critical have expressed sympathy with the aims of the Bill and admiration of its noble lines. No doubt it is felt that so vast and complex a measure needs to be studied in detail before considered judgments can be given, but such a plan is overdue and is in harmony with the spirit of the age. A similar scheme has worked well in Germany, and industrial conditions are not so different here as to make the inference unsound that what has answered in Germany will in the main answer well with us, especially when adapted to the national temperament and circumstances.

The incidence of the charges and the resultant benefits of the sickness insurance scheme, is that it is in the line of wise industrial evolution, and necessary to prevent grave, economic losses due to enfeebled and disheartened workers. That all parties should be compelled to contribute for mutual benefits is the only just and safe foundation to build upon."

A Great Measure.

The London Christian World says: "In conception, scope, and purpose the Insurance Bill is a great measure, worthy of its author and of a government of whom the workers had the right to expect a good deal. It gives the lie to those who are wont to accuse the Liberal party of caring about nothing but the pulling down of the Constitution. However much some of the reactionaries of the Tory party may have hoped that by being awkward they could force the Government into a corner, or, what has been at the back of the minds of a good many of them, coerce them into the holding of yet another election, the reception of Mr. Lloyd George's Insurance Bill by all parties must surely have convinced them of the continued popularity of the government and of the hopelessness of converting the country to the Tory way of thinking. It is interesting to note that the Opposition are not going to make the same tactical mistake with regard to this measure that they made with regard to old-age pensions. On this occasion they are going to be friends of the measure. Nothing in modern politics has been quite so wonderful as the way in which the tenancy of the Opposition benches and two smashing defeats at the polls within a year have advanced the cause of social reform among the men to whom the country has generally looked for opposition to measures for the improvement of the lot of the people. All this is so much cause for thankfulness, and Mr. Lloyd George is to be congratulated on having come into his own after many days."

Its Wide Scope.

The British Weekly comments as follows: "When it is said that nearly fifteen millions of men and women, boys and girls will come within the scope of the insurance against sickness, while two and a quarter millions of men and women will come within the scope of insurance against unemployment, it will be seen that there was never a bill which directly and immediately touched so many.

"One of the happiest features of the scheme is a special maternity benefit, conditional on the mother not returning to work within four weeks of her confinement. Probably this term of four weeks will be extended; but as it is, the relief will be immeasurable.

"We specially like the further part of the scheme—the unemployment assurance. This experiment is novel. It takes two great groups of trades—the engineering group and the building group—where employment is irregular, and endeavours by a scheme of contributions to provide for the periods of unemployment. If this succeeds and is extended, one of the most terrible causes of anxiety and heartbreak will be done away. The day will come—the blessed day!—when it can be said that none in this land who is willing to work can want bread.

Mr. Lloyd George Himself.

"Mr. Lloyd George is still a growing power in the state. Nor need there be any surprise at this, for in him certain qualities are almost uniquely combined. He has the genius for oratory as no other living politician possesses it. He has one of the swiftest and cleanest cutting of intellects. He has formidable weapons for attack and defence. He has also the capacity of sustained labour and patient investigation, and appreciative, tolerant consideration for views that are not his own. But his great power lies in his charming and disarming simplicity. It was obvious in the House that both parties have yielded completely to this spell. There is no more popular man in the House. No one can meet Mr. Lloyd George and dislike him. His opponents are not his enemies. They acknowledge his gifts and his sincerity, and they know that he could ill be spared from our public life."

A Vital Contribution to Social Science

SOCIOLOGY AND SOCIAL PROBLEMS by Chas. A. Elwood, professor of sociology, University of Missouri. Here is the book that many laymen in sociological interests have been looking for. It also fills a much felt class room need. It is not a text on sociology in the sense that it is purely a treatment of social theory, but is just what its title implies—the treatment of the more significant social problems in the light of sociology. It helps the student to look at these things from a student-like and scientific standpoint. It moreover gives him the benefits of a trained observer's investigations and conclusions and an insight into the scientific sociological method of studying the fundamental social problems. Among the themes considered are those of the family, population, immigration, the city, pauperism and crime. Colleges that give short courses for undergraduates will find this the best text extant. Teachers, preachers and other studious folk will find it indispensable for their work. Dr. Elwood is rapidly making for himself a first place among sociologists. His temper is not only judicial but searching and charged with a burning interest in the vital human problems. He is not content with an analysis of thing as they are but concerns himself with rational methods of betterment. A book like this helps the zealous to temper their zeal with discretion and the analytical to charge their logic with conscience. [Boston, American Book Co., Pages 331, $1.00.]

See all things, not in the blinding and deceitful glare of the world's noon, but as they will seem when the shadows of life are closing in. At evening the sun seems to loom large on the horizon, while the landscape fades from view; and then the sunset reveals the infinitude of space crowded with unnumbered worlds, and the firmament glows with living sapphires. Even so, let the presence of God loom large upon the narrow horizon of your life, and the firmament of your souls glow with the living sapphires of holy thoughts. Ah, try now to look at the world and its allurements as they will seem in the last hour; to look at unlawful pleasure as it shall then seem, not only a disappointment, but a depraving and an envenomed thing; to look at the small aims of ambition as they shall seem when they have dwindled into their paltriness.—*Canon Farrar.*

"If some of us were as diligent in the use of eyes and ears as we are in the use of our tongues, our wisdom and our attractiveness would increase."—*Selected.*

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXV. Dark Days

June 18. Text for Special Study, Deut. 12:2-7.

QUESTIONS.

1. What kind of a man and king was Manasseh as contrasted with his father Hezekiah?
2. How can you account for Manasseh's radical departure from the ideals of his father?
3. What measures did Manasseh take to suppress the religion of Jehovah?
4. Do you recall any other rulers in history who persecuted their subjects on account of religion?
5. Do you think the policy of Manasseh was popular or not?
6. Did the prophets and priests of Jehovah keep up their activity during the reign of Manasseh?
7. Is it probable that many of them suffered as martyrs for the religion they loved?
8. What elements in the popular worship did they regard as most dangerous?
9. What method did the moral leaders of Israel adopt to suppress the worship at the "high places?"
10. What body of laws did they compile?
11. Why did they use the name of Moses so constantly in their work?
12. Is it probable that this collection of laws actually contained many Mosaic elements?
13. What can be said of Deuteronomy as to its (a) literary form, (b) moral tone, (c) religious value?
14. What book of the Old Testament did Jesus quote most frequently?
15. Why did not the authors of Deuteronomy publish it as soon as it was finished?
16. What is the "Shrine," or confession of faith?
17. Explain the law of the central sanctuary, and the reason for its important place in the code?
18. What are some of the other principles of this body of laws?
19. What did the prophets and priests do with the law when they had finished its preparation?
20. Do you think they took the best method they could in attempting to provide for the nation's future?

1. THE REIGN OF MANASSEH.

To those who watch the career of the great prophet Isaiah through the forty years in which he was the adviser of the kings of Judah it seems difficult to understand how so quickly there could follow a reaction to utter heathenism after his departure. The character of Hezekiah, the last of the three kings who enjoyed the counsel of Isaiah, was excellent. He did much to purge the symbols of idolatry from the provincial places of Judah. He did not always listen to the advice of his prophetic friend, as his revolt against Assyria proved. But he paid dearly for that misadventure, and seems to have held the prophet in sincere regard.

But his son, Manasseh, was of a different sort. From the very first he manifested a perverse determination to undo all the work of his father. He restored the idolatrous shrines throughout the land. He polluted the Temple and the vicinity of Jerusalem with images and symbols of the false worship. He suppressed as far as possible the practice of religion according to the teachings of the priests and prophets of Jehovah. He persecuted the adherents of the national faith until the blood of martyrdom flowed freely in Jerusalem. Tradition affirmed that he put to death the aged Isaiah, with torture. It was an age of darkness. The cause of the true faith seemed wholly overthrown.

No doubt the policy of Manasseh was popular. The reforms of good rulers like Hezekiah are not always pleasing to the masses. People like free and easy institutions. They are not easily offended by common immorality and vulgarity. The tendency to believe in the advantage of a lax moral tone in a city is still one of the patent evils of the times. And, therefore, though the religious leaders of Judah condemned Manasseh both in their preaching, so far as it was permitted, and in their records of his reign, it is probable that a majority of the people were satisfied with his policy.

2. PROPHETS AND PRIESTS.

But what were the leaders of Jehovah worship doing during this dark age? That their public ministries were almost entirely suppressed seems clear from the narrative. Any efforts made in behalf of the national faith were attended with the greatest danger to the faithful. It is not to be supposed that Judah lacked men of the heroic spirit. The fact that Manasseh slew many in his passion to exterminate the religion of the Temple proves that there were those who went to death for the sake of the faith they loved.

Yet little headway could be made in a time like this. The chief danger lay in the small shrines outside of Jerusalem. Those "high places," against which Isaiah protested and which Hezekiah his friend partially destroyed, sprung again into vigorous life during the reign of Manasseh. They were not necessarily heathen shrines. Probably at most of them the old religion of the prophets was practiced and offerings to Jehovah were made. But the lack of supervision left them open to the invasion of heathenish ideas and practices. Those forms of nature worship against which Hosea had protested with such indignation were coming in like a flood. The symbols of idolatry and sensualism stood side by side with the altars of Jehovah. Nothing but the suppression of these dangerous seats of religious practice could safeguard the future of the nation.

Perceiving this fact and knowing that they had no power to oppose successfully the authoritative heathenism of Manasseh's court, the priests and prophets of Jehovah seemed to have devised a more effective plan for the education of Judah in days to come. Moses, Israel's traditional lawgiver, was long since dead. The common law embodied in the Book of the Covenant (Ex. 20-23, 34) permitted worship at any sacred place. This had been the custom of Israel from the first. It was the practice of the great teachers of the past, including Samuel, David, Elijah and Elisha. Yet here was the seat of the greatest danger which confronted the religion of Jehovah. It was necessary to promulgate a new body of law around the vital principle that religion must be centralized at the Temple.

The laws of Israel had hitherto been issued in the name of Moses. His was the only name that could give them validity, though many of those then in use had grown up since his day, after the manner of all custom law. To make the new body of institutes effective it must be issued in his name. Moreover the priests and prophets of the dark age realize that they were only carrying out in the new time the principles for which Moses had stood in the past. If he were alive he would prohibit the provincial worship, even as he had apparently permitted it in the earlier days. The only remedy for the evil of the age was to speak in the name of the lawgiver of the past to the present generation, and to call it to a new standard of religious practice.

3. THE BOOK OF THE LAW.

The result of this wise and timely effort on the part of the priests and prophets of this dark age was the production of a new code of law which gathered up the institutes of previous centuries, preserving all that was vital in the honored laws of the past, but organizing them into a new body of instruction with specific emphasis upon certain new principles of conduct.

This body of laws was issued in the name of Moses. In it everywhere Moses speaks, not only in those laws which had come down from his time, but in all the institutes which had grown up under his spirit through the history of Israel. It was a Mosaic law in the fullest sense, because it was conceived in the spirit of the great leader and was applied to an emergency with which he would have dealt, as they believed, in precisely the same way.

This body of law is now found in the Book of Deuteronomy, in the section comprising chapters 12-26. A large body of remembrance and tradition concerning the leadership and the teachings of Moses was preserved in oral form from earlier days. Probably much of this was authentic, and in many instances it is not unlikely that the very words of Moses have come to us in this volume. Later teachers supplied the law thus organized with a historical introduction, woven out of the memories and traditions of Moses' age, and expressed in terms of Moses' own speech. So that the Book of Deuteronomy comes to us today in the form of three great public addresses of the revered leader, uttered as he was about to bid his people farewell at the margin of Canaan. No work of the Old Testament is written with greater literary art, or contains elements of more effective moral insight and spiritual uplift. Deuteronomy is a splendid memorial to the national veneration for Moses, and is likewise a monument to the moral elevation of those persecuted prophets and priests of the dark age of Manasseh.

The proofs of the origin of the Deuteronomic law in the days shortly preceding the great reformation of Josiah in 621 B. C. are so numerous and convincing that biblical scholarship is all but a unit in assigning this great document to this period, and in justifying in the fullest degree the use of the name and authority of Moses by the men who were seeking to save the national faith from utter overthrow.

4. DEUTERONOMIC IDEALS.

The reader of this great book will observe

that it contains a few sections of supreme moment.

(1) The confession (6: 4, 5). This splendid declaration of faith in Jehovah, beginning, "Hear oh Israel, the Lord our God is one Lord," constitutes the "Shema" of the Jewish faith, and is repeated, like the Mohammedan watchword, on all occasions of public and private prayer.

(2) The law of the central sanctuary (12: 2-7). This is the embodiment of the law of centralization and will receive consideration in the final section of this study.

(3) The prohibition of idolatrous symbols (16: 21, 22). Here the protest is uttered against those forms of heathenism which were invading the land to its destruction.

(4) The promise of a line of prophets (18: 9-15). Here Moses promises the nation that it is to receive from time to time the service of a prophet whom God will raise up to them, to speak in his name, so that they need not fear the actual presence of deity nor need they consult wizards and magicians. This promise of a line of prophets is one of the most important contributions of Deuteronomy to the national faith.

(5) The curse for disobedience (28: 15-21). The code was concluded with a series of blessings and curses so vivid and impressive that they must have gone far to enforce the provisions of the law.

These five sections give only a faint idea of the scope and spirit of this great body of national institutes, but they mark some of its chief features and may be regarded as the leading items in the new formulation of Israel's legislation.

5. HOPE FOR THE FUTURE. (12:2-7).

We now return for a brief study to the second of the five passages already noted. It embodies the great principle of centralization. It strictly enjoins the destruction of the shrines which have been inherited from the other nations. These "high places" on the slopes of the mountains, upon the hills and under the green trees, have been the scene of too much immorality and superstition. The altars are to be broken down, the stone obelisks, which too frequently had an obscene significance, were to be broken in pieces, and the sacred groves, trees or stakes of wood, which represented the base and sensual elements of the heathen faiths, were to be burned with fire. The images of the local gods wherever found were to be cut down, and their names obliterated from the land.

In striking contrast with these local shrines there is now erected the law of the central sanctuary. To the place which Jehovah chooses out of all the tribes to place his name there they shall resort. To this central place of worship pilgrimages are to be made. Thither all burnt offerings, sacrifices, tithes, heave offerings, vows, free-will offerings and first-born of flock and herd are to be brought. There alone the sacrificial feasts shall be eaten. There the Hebrews who wish to honor God shall resort with their households to rejoice in the good will of Jehovah toward them.

Thus, there was established, at least so far as these quiet workers of the dark age were able, a body of laws around a new and revolutionary principle whose tendency was to abolish at one stroke all the local sanctuaries and concentrate worship at Jerusalem. Of course these prophets and priests of Manasseh's day were totally unable to enforce or even to promulgate the law which they had organized. The long reign of that king postponed from year to year the realization of their hopes.

That generation passed away, and still Manasseh ruled. Their dreams of reformation seemed to fade out forever. There was but one thing left for them to do. That was to deposit the sacred roll containing the fruits of their labor, the fresh embodiment of the spirit and teaching of Moses, in the Temple. The rites of the sanctuary had not been wholly suppressed. It was the one hope of spiritual religion in the nation. There they left their gift to posterity, trusting that a day would come when it should be found and made the law of the land. Little did they dream how completely their hopes were to be realized in the discovery of the book and its use as the basis of the great reformation of King Josiah, in the year 621 B. C.

FOLLOWING STUDIES.

The next section will relate to "Nahum and the fall of Nineveh," and the one following to "Habakkuk and the rise of Babylon."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The political reasons for Manasseh's heathen policy.
2. The quiet work of priests and prophets during Manasseh's reign.
3. Foreign relations during the reign of Manasseh.
4. The leading features of the Book of Deuteronomy.
5. The value and difficulties of the law of centralization.
6. The problems relating to the authorship and date of Deuteronomy.

LITERATURE.

Cheyne, "Jeremiah, his Life and Times" (Men of the Bible Series); Driver, "Deuteronomy," (International Critical Commentary) introduction; Kent, "The Messages of Israel's Lawgivers," (Messages of the Bible Series); Sections on the reigns of Manasseh and Josiah the Old Testament Histories of Wade, Smith, Kent, Kittel and Ottley; Sections on Deuteronomy in Old Tstament Introductions by Driver, McFadyen and Bennett and Adeney, and the encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic, June 18: Grace for Common Duties. Eph. 4:25, 26; 5:1, 2.

The unusual thing is more attractive and easier to do because it is unusual. There is always a delight and a kind of thrill about a new experience which makes it sought by most people. The unusual makes the participant conspicuous. It fastens attention upon him. He is the subject of favorable mention. The appeal to his vanity—though he may not analyze it—makes the task a delight. Consequently the zest and enthusiasm and high glee of the high school and college graduate of which we hear and see so much just now. For similar reasons the new position which one takes in another office, school, store or factory, is so much better than the one just given up.

On the other hand, the common thing is common. Everybody does it. It is the thing I have been doing for so long it is an old story. It makes me just one of the common herd, just a stone in the great wall. The world takes such things as a matter of course. It is a part of the daily grind. Its monotony becomes almose unendurable, burdensome. For this reason the mechanic wants to change shops, and sometimes trades, the stenographer to change offices, the teacher to change schools, the minister to change fields and the church to seek a new pastor. For this reason hundreds of students quit their studies before graduation. For this reason young people tire of the monotonous duties of the home and frequently leave it to seek their fortune in the larger world of experience. Sometimes they meet with success, but more often with sad disappointments and even with tragic experiences.

But after all are the common things just so common? And if they are common are they to be despised? They are the things upon which we rise to higher things. The mechanic became such, because he has been willing to toil unseen until he learned his trade. He only builds a house or a machine who stays by his task to the end. Fruits are gathered in the autumn, rather than in the springtime. In the last analysis, battles are won by those who dig and fight in the trenches, rather than by the general who stands in the rear. It is the sack of sand which stops the incipient leak in the levy that saves the sleeping city from destruction. It is the routine duties of housekeeping—cooking, sewing, tidying, and love—which makes the home the foundation of all our safety and happiness.—a haven of rest to the one who is weary with the demands of a long and arduous day. He alone graduates who has been patient and persistent in his study for months and years before. The common things are, after all, the fundamental things, and without them life is not.

None are so well prepared to do these things as he who has a personal and vital relation with God. His purposes are linked with the Divine. He seeks to make a life that will stand the test of all time. To this end he is willing to undergo hardships as a good soldier. This gives carrying power to his purposes. It gives him dignity and a sense of worth. He knows that there is more to life than just what he sees with his immediate shortsightedness. He is disposed to measure things by a larger unit of measurement. It gives him grace to be patient with little things—to work with them. He is willing to take time to correct little misunderstandings, to overlook the injustices of those with less delicate sensibilities. And above all things we will be content to stay and labor with them rather than to despise them and refuse to have anything to do with them.

Way for the King!

Way for the King—make way!
This is the King's day;
Haste to the crowning.
Weave Him a garland of olive and bay,
And they wove Him a crown of the thorn.
Was such garland as this by a King ever worn?
Still He was King!
Way for the King—make way!

Way for the King—make way!
This is the King's day;
Haste to the throning.
Lift Him on high where a King should be!
And they lifted Him high; yea, 'twas a tree
That they gave Him for throne on the hill Calvary.
Still He was King!
Way for the King—make way!

—HAMILTON B. WILLIAMS.

We are in great danger of getting so used to things that we do not realize their worth. It is bad for a man to get used to God's love, or his wife's love, to the comforts of home, and the blessing of health. It is a bit of the hurt of sin stupefying our senses when it is so. We should aim to cultivate the same freshness of appreciation of our blessings as when these blessings came.—*S. D. Gordon.*

Ilinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Eighth District Convention will be held at West Frankfort, June 27 to 29.

The memorial sermon at Brushy in Wayne County, was delivered by D. M. Durham, who resides at Browns.

W. T. McConnell, pastor of Arcola Church, delivered the memorial sermon to the G. A. R. post of that city.

Thomas E. Israel, who has been preaching one half time at Pittwood, will preach on alternate Sundays also at Orsbonville.

The revival at Argenta, conducted by Major Griffith, the pastor, resulted in four additions, two of whom were by conversion.

L. A. Chapman, minister at Carmi, delivered the memorial sermon at Enfield, and the decoration day address at his home city.

B. S. Kello, pastor at Rinard, held a two-weeks' meeting with his home congregation, resulting in two additions.

The four churches in Danville are contemplating effecting an organization for the accomplishment of more effective mission work in that city.

Pontiac Church has raised forty-five dollars for foreign missions, and remembered the state society with an offering of ten dollars.

G. W. Morton, of Beardstown, conducted the memorial service and preached the sermon on memorial day. The G. A. R. and W. R. C. attended the service in a body.

Evangelists Sword and Kay are holding a short meeting at Donovan, which, at last report, had resulted in twenty-one additions. The pastor is F. M. R. Thackaberry.

An addition is being built to the edifice of the church at DeLand, where George W. Wise recently became pastor. The improvement will cost in excess of three thousand dollars.

At Canton, where J. G. Waggoner is pastor, there have been a number of additions recently. The memorial day service was held in the Christian Church and the sermon was preached by the pastor on "Universal Peace."

Miss Miner visited Long Point recently in the interest of Eureka College, and secured pledges to the amount of six hundred-fifty dollars for endowment and for the maintenance of the Illinois Christian Education Association.

C. C. Spencer, of Kansas, is holding a meeting at Ruchville, where H. L. Maltman is minister. On memorial Sunday the Grand Army attended the morning service and listened to a sermon by Mr. Maltman in observance of memorial day.

The memorial sermon at Augusta was preached by E. T. Cornelius, minister of the Disciples Church. The church here is to greatly improve its edifice. Almost three hundred dollars is already on hand for that purpose.

The churches in Champaign and Urbana celebrate Fellowship Sunday, annually. At this celebration, recently, the pulpit of the Disciples Church was filled by the pastor of the First Methodist Church of Urbana, and Stephen E. Fisher, of the Disciples Church, preached at the Universalist Church.

The dedication of the new church at Hutsonville, was conducted by George L. Snively, May 21. More than Fourteen Hundred Dollars was raised in excess of the amount required to pay all debts, and the congregation will use the surplus to build a parsonage. The church has no minister, but is seeking to locate one at an early date.

The missionary offering for the home society contributed by the Mt. Sterling Church, was $78.31, of which amount twenty-five dollars was contributed by the Sunday-school. The church here listened to two very highly commended addresses by Miss Lura V. Thompson, May 14. The pastor is A. L. Cole.

During the first three Sundays of May there were six additions to Third Church, Danville, where S. S. Jones is pastor. This church is contemplating an experiment with the combination service in the morning. It will not be adopted permanently until it is ascertained what favor is accorded it by the congregation.

Gibson City Church is holding its services in the Opera House during the time building operations are progressing. On two Sunday evenings recently the congregation has co-operated with the United Brethren Church in union service. The first evening the United Brethren preacher delivered the sermon and the following Sunday Mr. Lehman was the preacher.

O. M. Eaton conducted a short meeting for the Marion Church. The congregation was edified and aroused to more active participation in church work. Mr. Eaton is pastor of the church at Sailor Springs, where activity is being shown in all departments of the work. There have been twenty additions since February 1st and fourteen at Clay City, to which congregation one half time is given. At both of these appointments, Mr. Eaton delivered the memorial sermon.

H. J. Reynolds is to attend the Portland Convention at the expense of his congregation at Camp Point. Every congregation in the state capable of doing this should do so for its own sake as well as its pastor's. The minister's attendance at conventions is not a selfish thing. He goes for the profit of his congregation quite as well as for his own personal advantage. It is not a mark of far-sightedness on the part of the congregation, that refuses to make possible its pastor's attendance at such places, when the congregation has ample ability to afford defraying his expenses.

Central Church, Rockford, where W. B. Clemmer is maintaining a very successful pastorate, voted recently in a congregational meeting to plan at once for the building of a new edifice. The building in which the congregation has met for several years is a remodeled dwelling and serves very inaptly as an expression of the congregation's architectural taste, and a meeting place for a congregation of the size and spirit of the Rockford disciples. The congregation is not strong financially, but has made for itself an enviable reputation in the city for accomplishing those things which it undertakes to do.

Moline Church, which is ministered to by W. B. Slater, is succeeding admirably in its work. The pastor has just finished his first year of service. The church is being supported by the state board, and the home society, with the church at Rock Island providing the funds necessary for its maintenance. During the year there were thirty additions, eighteen being by baptism. One hundred dollars was contributed to missions and benevolence. Interest on the church loan was promptly paid and the principal was reduced. Special taxes for pavement and other purposes were promptly met, and all bills against the church liquidated. The Sunday-school has been increased 50 per cent in attendance. The church is in a hopeful condition and enters the second year with every prospect for prosperity.

The church at Blandinsville, Ill. will soon dedicate its new building. This building has been in the process of construction for nearly one year. This was due to the financial failure of the contractor, and to the unscrupulous management of the creditor's trustee, who when the contract price was nearly exhausted turned it over to the building committee who have been very successful in bringing the work to completion. Considering the fact that they have been meeting in various halls during the year the interest in the services and the attendance at Bible school has kept up remarkably well, the attendance at the Bible school averaging about 160. The new church will be dedicated by W. E. Harlow of Springfield, Mo. during the last of June. A definite date will be announced later. The new building will accommodate a modern graded Sunday-school and besides will seat 1,000 people in view of the pulpit. The building is constructed of buff pressed brick. C. R. Wolford is the minister.

Eureka College

The closing exercises of the school year of Eureka College for 1910-11 will be held the week of June 11. The Baccalaureate sermon will be delivered Sunday morning, June 11, by Rev. H. D. Clark of Mt. Sterling, Ky., of the class of '61. It will be a delight to the older students and residents of Eureka to have Mr. Clark return. Fifty years ago he walked away from Eureka College full of ambition and with the stamp of our collegiate approval upon him. To use the current expression, he has "made good." His work has been preëminently successful. He returns with a benediction for his Alma Mater, and words of good cheer for those who are trying to lead the college into larger things.

The exercises of the Bible Department will be held on Sunday evening, June 11. An ordination service will be part of the program. The annual concert of the School of Music will occur Monday evening, and the annual inter-society contest will be held Tuesday evening. The Board of Trustees will hold their regular meeting Wednesday morning and several problems of vital interest will be considered at that time. Graduating exercises for the Preparatory and Commercial Departments will also occur

on Wednesday. The annual Field Day will be on Wednesday; and in the evening of that day the Senior Class will give a play. The art exhibit will be Thursday forenoon and the Alumni will hold a grand picnic and reunion on the afternoon of Thursday.

The President's reception will be held Thursday evening at Lida's Wood. Chas. S. Medbury of Des Moines, Ia., will deliver the Commencement address Friday morning, and degrees will be conferred upon Chas. Adams, W. O. Lappin, Joseph McGuire, Daisy Finger, Ruth Jackson, Bessie Lyon, and Litta Wadsworth. Eureka College has ever been proud of Chas. S. Medbury. We are looking forward with joy to his return to the school that claims him as a son, and that was largely responsible for his vision of the Christian ministry.

H. H. PETERS.

Chicago

Two additions at West End and three at Douglas Park on Sunday last.

Will F. Shaw reports $150 paid on Church Extension Loan and $50 raised for Home Missions by Sheffield Ave. Church the past week. Mr. Shaw recently addressed the church at Walnut, Ill., in the interest of Eureka College, and $100 was raised for this institution.

The Julius White post of the G. A. R. attended Jackson Boulevard Church for their Memorial services. Austin Hunter, pastor, preaching the special sermon. Mr. Hunter, on behalf of the church, extends an invitation to every Chicago Disciple to attend the formal opening of their new annex on Tuesday evening, June 6.

Already The Child Welfare Exhibit has borne fruit. The Elizabeth McCormick Memorial fund, established by Mr. and Mrs. Cyrus H. McCormick as a memorial to their daughter, is to be enlarged under the direction of Sherman C. Kingsley. Mr. Kingsley comes to the head of this foundation adequately fitted by years of service as superintendent of the United Charities, to carry out the plans already outlined. The McCormick fund tends to relieve the condition of sick babies in the congested tenement districts. Locations for these fresh air camps have been chosen, and soon fifty nurses and some half dozen camps will be at the service of these little sufferers.

The Sixty-eighth Quarterly Convention of the Chicago Union C. W. B. M. met Thursday, June 1, at the Ashland Ave. Church. The program was arranged by the Hyde Park auxiliary. In the forenoon O. J. Grainger spoke on "Missions in India—Some Methods and Results." In the afternoon session Miss Grace Abbott, of The University of Chicago, and Miss Caroline Breyfogle, assistant pastor of Hyde Park Church, were the chief speakers. Miss Abbott discussed the problems of "Our Immigrants," while Miss Breyfogle delivered an excellent address on "The Present Condition of Women in the Orient." Miss Lura V. Thompson, state secretary, was present and spoke briefly. At the business session the following officers were elected for the ensuing year: Mrs. Russell, Englewood, president; Mrs. Cook, Memorial vice-president; Mrs. Hewes, Irving Park, secretary; and Mrs. Kenney, Sheffield Avenue, treasurer.

Basil Kausseff, our missionary to the Russians and Bulgarians of Chicago, will speak at several district C. W. B. M. conventions in northern and central Illinois in the interest of our foreign population and the problems they present. He speaks at Minonk, Lanark, Sandoval and Champaign.

A Special Library for Religious Workers.

The headquarters of the Religious Education Association have been recently moved to Rooms 1437-1439 in the New McCormick Building at 332 S. Michigan Avenue. Here with splendid light and convenient and ample room the permanent exhibit has been installed. This exhibit now consists of:

1. A library of over 2,500 books, consisting of works of reference, works of Bible study, on religious and moral education, text books suitable for classes in religion, in ethics, etc., and books especially devoted to the interests of the various departments. The text-book part of this library is of special value as showing the material now available for use in religious education in Sunday-schools, etc.

2. Lesson helps text-books, outline material and printed matter used in Sunday-schools and similar institutions. This is intended to reflect both the general conditions, the material available and the latest and best methods.

3. Maps, charts, pictures and illustrated material available and suitable for classes, etc.

4. Examples of work done by pupils especially in manual methods.

5. Periodicals and general literature related to religious and moral eduucation.

All this material with some other that it is not possible exactly to classify is arranged so as to be easily inspected by any persons interested. Many use this exhibit, and the appreciation of its value is growing. It is hoped that it will steadily develop in useful service. Its privileges are not confined to members of the association but any persons interested in Religious and Moral Education, Sunday-school teachers, pastors, parents, general educators, any who meet the problems of religious education, or desire light upon them are invited to visit and use this exhibit as freely as they desire. It is open daily from 8:30 a. m. to 5:00 p. m. except Saturday afternoons and is free.

The Moody Bible Institute dedicated a new woman's building on Monday, June 5. It is a seven-story fire-proof structure of brick and stone, 92 x 110 feet, located on the corner of LaSalle Avenue and Chestnut Street, and with a dormitory capacity for 208 students in addition to the superintendent and her staff of assistants. The cost of the building above the land, including the furnishings, is $225,000.

ADDITIONAL ILLINOIS ITEMS.

R. F. Thrapp addressed the Grand Army Post of Jacksonville, Memorial Day. The service was in the Christian church.

It is reported that Augustus L. Huff has received a call and accepted the same to the pastorate of Centralia Church. Mr. Huff is pastor of Lovington church. His predecessor at Centralia is J. F. Rosborough, whose resignation becomes effective shortly.

At the Fifth District Convention held in Litchfield, C. H. Metcalf of Girard was elected president for next year, with B. H. Sealock of Edinburgh, vice president, and John R. Golden of Springfield, secretary. John W. Augur of Mt. Auburn and E. H. Kinney of Beardstown were elected to serve on the Executive Board. The convention was one of the best held in recent years in this district.

Ralph V. Callaway, pastor of Havana church, delivered the Decoration Day address in his home city. The church there is prospering. The Sunday-school has an average attendance constantly of about 200. Mr. Callaway has become the marrying parson of the town, having officiated at twenty-one weddings since his pastorate began last September.

B. D. Gillispie, lately pastor of the church at Stafford, Kan., has accepted a call to Beloit, Kan.

Church Life

SPECIAL TO THE CHRISTIAN CENTURY:

Portland is ready for convention. Local committee has worked enthusiastically and harmoniously. All arrangements completed far as possible. Coast and Northwest will attend in great numbers. We are praying for large delegation from other side of Rockies. Hope you will not disappoint us. Letter soon for publication.

THOMAS G. PICTON, Secretary.

—Did your church give the children their chance last Sunday? If you fail to observe some day in this children's month as Children's Day your school will be missing something all the year through.

—Secretary Grant K. Lewis reports that the receipts from the May offering for American missions are coming most gratifyingly. During the first ten days following the first Sunday the receipts were $5,060, a gain over same period last year of $1,761. One hundred and twenty-one churches were represented at that date which did not send an offering last year. Sixty-four churches made increased offerings. It is important that all collections be forwarded promptly.

* * *

Arthus Long, of Burlington, Ia., is in a meeting with Grand View Church, Des Moines, Iowa.

The problem of Christian union and church federation was the special topic at a recent prayer-meeting service at Central Church, Des Moines, Ia.

E. E. Violett and wife are spending their vacation in Loveland, Colo. Their last meeting was in Palestine, Texas, where 105 were added to the church.

A new church has been organized at Grinnell, Ia., and a call has been extended to W. B. Wilson, for some time pastor at Delta, Ia. Mr. Wilson has accepted the call and will remove to Grinnell at once.

In a recent contest between the Sunday-schools of the various churches of Hannibal and Quincy, First and South Side Churches of Hannibal were among the highest in enrollment, having an attendance of 780 and 811, respectively.

G. A. Hess, for the past seven years pastor at Charles City, Ia. and who has accepted a call to First Church, Clinton, Ia., will take up the work there June 11. Mr. Hess has had a very successful pastorate at Charles City, the congregation having increased from a membership of thirty-five to more than two hundred active members.

Transylvania University, Lexington, Ky., is celebrating its one hundred and thirteenth annual commencement this week. Graduates from the college of the Bible number fourteen and from the university twenty-six. Professor Ernst H. Lindley of Indiana University is announced to deliver the commencement address. Hamilton College commencement was held May 25, when thirty-three young women received diplomas.

Perry J. Rice of First Church, El Paso, Tex., delivered the commencement address at the New Mexico College of Agriculture and Mechanic Arts of which Dr. W. E. Garrison is president. This is one of the great educational institutions of the southwest and is in a highly prosperous condition. Mr. Rice also preached the baccalaureate sermon for the El Paso High School on Sunday, May 21 and is announced to the opening address before the Texas Christian Endeavor convention to be held at Wichita Falls beginning June 8.

A series of revival services is being held at West Terre Haute, Ind.

Allen Wilson is in a meeting at Fairmount, Ind.

C. J. Tannar has begun the ninth year of his service at Central Church, Detriot, Mich.

J. B. Lockhart has concluded his meeting at Corning, Ark., with twenty-three additions.

A new church will be erected at Oklahoma City, Okla., to be known as University Place Church.

The new church at Rushville, Ind., which was erected at a cost of $4,000 was dedicated May 14.

The annual convention of Iowa Churches will be held this year at Ottumwa, June 19-22.

A meeting is in progress at Hartshorne, Okla. The pastor, J. C. Howell, is assisted by Mark Sexson.

H. H. Harmon, pastor of First Church, Lincoln, Neb., has been chosen president of the Lincoln Ministerial Association.

William Sumpter of Lincoln, Neb., has accepted a call to the church at Cumberland, Ia., and began his work there May 21.

D. F. Cross, pastor at Turon, Kan., has resigned and will serve the field at Greensburg, Kan. after July 1.

Robert Graham Frank, pastor at Liberty, Mo., delivered the baccalaureate sermon before the graduating class of the State Normal School at Pittsburg, Kan., on June 4.

James Small of Independence Boulevard Church, Kansas City, Mo. lectured before the students of Kansas City University recently. His subject was "The Second Mile."

The congregation of First Church, Sacramento, Calif., will erect a new edifice in the near future at a cost of $30,000. This will replace the building destroyed by fire last year.

A new church will be erected at Washington, Ind., in the near future at a cost of about $17,000. This will replace the edifice which was destroyed by fire several months ago.

A. M. Chisholm, pastor at Rockdale, Tex., reports large audiences at the services on May 21, with three additions. This makes twenty added at the regular services since the last report.

At the ninety-seventh quarterly convention of Golden Gate Union, at San Francisco, Calif., W. H. Bagby, pastor of West Side Church gave the principal address. His subject was "The Call to Youth."

A Sunday-school conference was held recently at Zearing, Ia. Walter S. Athearn of Drake University gave the principal addresses, his subjects being "The Holy Book" and "The Child's Sunday-school Teacher."

Indianapolis charity organizations are considering consolidation. A commission of eleven is making extensive investigation of the relief work in various cities. H. G. Hill of our Third Church in that city is the secretary of the commission, representing the churches of the city.

First Church, Portsmouth, Ohio, where the state convention is held this year has made a wonderful record since the first of the year. There have been 716 additions and the average attendance of the Sunday-school during the month of March was 1108.

F. P. Arthur, who has served as state secretary of the Michigan Christian Missionary Society will take up his new work as city missionary and evangelist of Detroit about August 1. Two new fields will be opened up in that city under the direction and care of Central Church.

The congregation of Central Park Church, Topeka, Kan., will erect a new building to cost about $18,000 on the site of the present edifice. About one hundred members have been added to the congregation since the first of the year, so that the present building has been outgrown.

Joseph Keevil, of Humboldt St. Church, Brooklyn, tells of the death of Theodore Axland, a young man of consecration and promising usefulness in the Christian ministry. He was educated at Kimberlin Heights, Tenn., completing the course but taken ill before the graduation. The church feels that it has sustained a great loss.

The church at Plymouth, Pa., where L. O. Knipp ministers, is rejoicing that the debt of $23,000 incurred by the improvement of the church property several years ago has been liquidated and the church entirely out of debt. This is one of the oldest churches in that part of the country, having been organized in 1825.

At the recent meeting held by J. H. Jones with J. R. Blunt, pastor of South Joplin (Mo.) church, there were about fifty additions. Instead of making plans for the erection of a new building, as was first intended, an effort will be made to wipe out all the present indebtedness so that the building project can be started with a clean slate.

The Pentwater, Mich., summer colony of Disciples will be interested to hear that the congregation there has purchased the building known as the Maccabee Temple for their meeting-house. The house is being painted and repaired and will be put in good order by the time the season opens. W. F. Schrontz is the practical-minded minister there.

During the convention at Portland, Ore., two rousing sessions of the Christian Endeavor convention will be held on Sunday night July 9, one at the White Temple and the other at the Grace Methodist Church. The speakers will be United States Senator William E. Borah of Idaho, Dr. Royal J. Dye of Bolenge, Africa, Chas. C. Chapman of California, James Small of Kansas City and Austin Hunter of Chicago.

Mark Sexson has just closed a meeting at Hugo, Oklahoma, where J. Erian Thomas ministers. Mr. Thomas came to Hugo from Mexico City, Mexico and is originally from South Wales. Hugo is a fast growing city of 8000 and the church there under the leadership of Mr. Thomas is in the front rank, having doubled in membership since his ministry. One feature of the meeting was a number of men who became Christians. Many of these came as the result of the minister's careful over-sight and tactful methods. In token of their appreciation of his efficient work at the close of the meeting the official voted to advance his salary.

W. J. Lockhart, of Des Moines, Ia., has closed a four weeks meeting with the Davis St. Christian Church, Ottumwa, Iowa. In all 211 responded to the invitation. The Davis St. Church where the Iowa convention is to be held this year is a young church, but has made a splendid growth in the past ten years. Its most rapid growth has been under the present pastor, Isaac S. Elder. During Mr. Elder's pastorate a very commodious new house has been built and a very large number of people have been added to the church. Mr. Elder followed the Sunday meeting of some three years ago holding his own meeting with several hundred accessions, and since then has held other short meetings with good results, but the meeting just closed was the first extended campaign attempted since the Sunday meetings. The new converts on the closing night pledged over five hundred dollars to the coming years expenses.

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Pure, Wholesome, Reliable

Made from cream of tartar derived solely from grapes, the most delicious and healthful of all fruit acids.

Its use is a guarantee of perfect food and a protection against the ills that follow the use of alum, alum-phosphate and other low grade powders.

The mixtures called baking powders that sell for ten or twenty-five cents a pound, or a cent an ounce, are all alike, make from alum and costing less than three cents a pound.

We are in receipt of a statement signed by W. T. Moore, president of Florida Christian Missionary Society, and other members of the society warning people in the northern states against the too rosy descriptions of agricultural possibilities in Florida. "Thousands of brethren are being fooled and cheated," says Dr. Moore, by the extravagant claims being put forward for the soil of that state. Nevertheless, the statement makes the point clear that there are possibilities of prosperity there if intelligence and hard work are contributed by the investor. There is especially a need of active Christian men and women who will coöperate with the churches and Dr. Moore asks all Disciples contemplating removing to Florida to write either himself at Eustis or T. A. Cox, state secretary, at Live Oak.

We have the following good report from David C. Peters of Honolulu, Hawaii. "Three young Japanese women, previously baptized, took membership with the Honolulu congregation recently, making six additions since I arrived here two months ago. We are to enjoy the pleasure and profit of the presence of W. C. Merritt, International Sunday-school Secretary for the Northwest, on those islands promoting the better Sunday-school, for a short while. He arrived on May 20, and we expect to keep him busy. I have known Mr. Merritt in the great northwest, and am happy to have him visit Hawaii. He will do our schools good. Members of the Christian Church coming this way to visit the islands passing through to other countries, please do not forget we that are here. If you will let us know in advance the date of your arrival, we shall be glad to welcome you at the dock. We want to show you the tremendous field to be harvested here in the middle of the Pacific. If people who travel for pleasure know the delights of these islands, there would be a vast throng of tourists here all of the time. I have seen much of Europe, Africa and Asia, but I have nowhere seen a more beautiful place than this. Many are coming, and it is hoped that our work here will benefit some by the coming of our own brethren."

E. O. Irvin has resigned at Ottawa, Kan., and will make his future home in Florida.

At a recent Sunday-school convention in Canal Dover, Ohio, there were 1,520 men in line in the parade.

Clinton Aher, of Franklin, Ind., has accepted a call to Carlisle, Ark. Although this is a new field it is a promising one, having a front rank Sunday-school.

On May 21, Joseph W. Hagin, of Covington, Ky., delivered the baccalaureate sermon for the graduating class of Hamilton College, in the Broadway Church, Lexington, Ky.

The new church at Turlock, Calif., is nearing completion. This handsome building is being erected at a cost of $10,000. F. M. Dowling will assist the minister, C. S. Needham at the dedicatory services in August.

The congregation at Portland, Ind., is erecting a new house of worship at a cost of $20,000. Henry H. Webb, the pastor, delivered the baccalaureate address before the graduating class of the high school recently.

C. E. Wagner who ministers at South Side Church, Hannibal Mo., is in the third year of his pastorate. The Sunday-school of this church made an excellent showing in a recent contest with the Quincy (Ill.) schools, having an attendance of over eight hundred.

George P. Rutledge, pastor of Third Church Philadelphia, Pa., has served this church more than thirteen years. The past year has been one of the most prosperous in its history, there being additions at nearly every service. The men's class organized less than a year ago has an enrollment of 125 members.

The Jubilee Convention of the State Missionary Society of the Disciples of Christ of New York will meet in Buffalo on June 20-26. The six-day program covers all the work of the different activities of the churches of the state. The Men's Brotherhood session occurs Saturday evening, June 24. A side trip to Niagara Falls is planned for the afternoon.

Children's Day services were held Sunday evening, June 4, at the Lenox Avenue Church, New York. Special songs, dialogues and recitations were given by members of the Sunday-school. At the morning service, William Bayard Craig spoke on the topic: "The Mission of the Church." Dr. Craig believes the Disciples church has a special mission to the thousands of detached Disciples in New York.

An interesting story is told in the May number of the American Home Missionary of the Park Avenue Church at East Orange, N. J., where L. N. D. Wells ministers. The work was organized only eleven years ago by twelve Disciples. At first services were held in the home of one of the members, but it was not long before a building was needed, so a lot was purchased and with the help of the Church Extension Society a chapel holding 250 was erected. Miner Lee Bates occupied the pastorate for a short time and the work prospered greatly. In 1906 L. N. D. Wells, the present pastor was called and under his leadership the church grew rapidly. A modern building splendidly equipped, was erected at a cost of $40,000. The Sunday-school now has an average attendance of 450, which exceeds a little the church membership. The C. W. B. M. has about a hundred members. Last year the total amount raised for all purposes was $12,436.45, and this year over $1,000 will be raised for missions and benevolences. It is now considered one of the strongest churches in East Orange.

Enroute to the Convention

See the new wonderland opened for the tourist by the new transcontinental railway

On the new line opened for through passenger traffic May 28, you travel to the North Pacific Coast through the most majestic and magnificent scenery in the United States. Marvelous engineering feats take you through mountain gorges, and by rushing torrents that amaze you with their scenic grandeur. In addition you travel on the superb new steel train

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unequalled for ideal luxuriousness, solid comfort and splendid service. Leaves Chicago 10:15 p. m., daily; arrives Seattle 8:00 p. m.; Tacoma 9:30 p. m. the third day, making direct connections for Portland Another new steel train, "THE COLUMBIAN," leaves Chicago daily at 10:00 a. m. The route is over the new steel trail of the

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After a successful pastorate of three years, George W. Purdy will close his pastorate at Blockton, Ia., on July 30.

O. L. Cook, pastor of First Church, Hutchinson, Kan., delivered the baccalaureate sermon, to the graduating class of Oklahoma Christian University, Enid, Okla.

A new country church near Allison, Kan., was dedicated recently by P. W. Walthall of Wray Colo., who followed this with a week's evangelistic services.

E. B. Barnes, pastor at Richmond, Ky., preached the baccalaureate sermon to the graduating class of Transylvania University, Lexington, Ky., June 4.

H. O. Breeden is in a meeting with First Church, Santa Rosa, Calif. Dr. Breeden recently held a union meeting at Rialto, Calif., the Methodist and Congregational Churches uniting with our congregation there.

C. S. Brooks formerly of New Castle, Pa., has accepted a call to the church at Portsmouth, Ohio. During Mr. Brooks' pastorate at New Castle, nearly seven hundred people have been added to the membership, giving a total mmbership of over 1,400. The church has also been remodeled at a cost of $20,000, making it the largest in the city. Mr. Brooks will succeed E. J. Meacham at Portsmouth.

Ridgewood Heights Church

Several members from the Second Church of Christ, Brooklyn, moved into the Ridgewood Heights section, Borough of Queens. The attention of the Disciples' Missionary Union was called to this splendid suburban section. After a complete investigation, they found a promising field, rapidly growing, without any church service in the English tongue. They decided at once to enter the field. January, 1909, an interesting Bible-school was organized, and November of the same year Robt. Wittchen, having completed his course at the College of the Bible, Lexington, Ky., was secured to take charge of this mission work. Nov. 28, 1909, a mission church was organized with ten members and regular church services conducted. An old real-estate office building was rented in which to carry on the work. The church membership increased to twenty-two and a splendid Sundayschool of 175 was built up. A well-located lot on the corner of Forest Avenue and Linden Street was secured at a cost of $3,600, and a neat, temporary frame building, costing $2,000 was erected and dedicated April 30. The formal dedicatory service was held at 3 p. m. Many from our other churches in the city were present. W. L. Fisher, minister of the First Church, Manhattan, preached the dedicatory sermon.

Brooklyn, N. Y. JOS. KEEVIL.

Colorado Convention

The Colorado State Convention meets at Greeley, June 27-29. The program is not exactly the same as that to be used at Portland, but a number of the speakers are the same and the indications are that it will be Colorado's best convention.

The Greeley people are looking forward to a regular "love feast" when many of the old friends from the "east" will stop en route to the National Convention. Greeley is on the Union Pacific road, fifty miles north from Denver (can be reached by motor car from that city). It is located in a rich, irrigated valley. As you approach the city you can see the following significant sign: "This is Greeley, always sober and never broke." As the above would indicate, it is a "dry town," and always has been.

Our Sunday-school is the largest in the state, and the church is one of the youngest of our organizations, seven years of age.

Just as the city's founder, Horace Greeley, said, "Young man, go West," we will say, "Christians, come to Greeley, June 27-29."

"Four hundred and thirty-one present, $310 offering," was the Sunday-school report last Sunday. JOSEPH L. THOMPSON.

Greeley, Col.

Program for the Disciples' Rally

International Convention of Christian Endeavor Atlantic City, New Jersey. Arranged by the National Board of Christian Endeavor.

Monday, July 10-2:00 p. m. Earl Wilfley, Washington, D. C., presiding. Devotional Service. G. Everett Baker, President of Oregon Christian Endeavor Union.

"A Word of Greeting From New Jersey and the East." L. N. D. Wells, East Orange, New Jersey.

"The Debt of the Disciples to Christian Endeavor." A. B. Philputt, Indianapolis, Indiana.

"The Debt of Christian Endeavor to the Disciples." Irving S. Chenoweth, New York City.

"The World's Debt to the Fathers." Hon. Champ Clark, Speaker of Congress.

"The National Board of Christian Endeavor for the Disciples of Christ." Claude E. Hill, National Superintendent.

"Show Me." H. A. Denton, Troy, N. Y.

Closing Prayer Service, conducted by E. L. Philpot, President of the Tennessee Christian Endeavor Union.

San Francisco Letter

The West is beholding a heterogeneous people becoming homogeneous on the question of socialism. Not that all belong to a socialist "local" and carry a red card, but that the trend is that way. Classical Berkeley elected a socialist mayor. Oakland's personal piety and eminent respectability received quite a scare when Booth, the socialist candidate, qualified in the primary. He polled 9,000 votes, Mott defeating him by 2,000. Miller in the Alameda election received 500 votes, and this without the socialists making much of a fight. The peculiar thing is this: The party in Alameda numbers only twenty-five who belong to the local. Who were the 475 that voted for Miller? A good percentage were members of orthodox churches. The same was true in the other cities.

Stitt Wilson, mayor elect of Berkeley, preached in the Methodist church for seven years. He is yet a preacher. He preaches in San Francisco on Sunday morning in a theatre to the largest audience in the city. He is mild-mannered, looks like a preacher, and has no superior on the coast as a pulpit orator. We had him at the West Side Christian Church a few days ago where he addressed a joint meeting of the ministers and the Bay Union, C. W. B. M. He was well received. He said that he had always been accorded a sympathetic hearing from Disciple ministers. He declared that he grew less dogmatic each day. From similar remarks that he dropped it would appear that he is fast becoming an opportune socialist, and perhaps will ultimately adopt the method of laissez-faire.

Even the Chinese and the Japanese are socialists. Recently, two young Chinese women, one of them a graduate of the University of California, stirred all Chinatown against the Manchu dynasty. Here is a sample from Miss B. Loo, "Men, lead on; we women will follow. Great is our purpose. Our country (China) is honeycombed with the thought of socialism. The army and the navy are both affected; the Manchu dynasty will thus fall." When she closed her address, Chinese merchants, schoolboys, scholars, and elders all rose and shouted, "Choong Gwan."

The Japanese went them one better. A week or so after the execution of the socialists in Japan, the Japs of San Francisco assembled in Jefferson Square and bitterly denounced their goverment. An open letter was addressed to Counsel General M. Nagai, requesting him to appear and refute, if he wished, the charges to be made against his

A DELICACY THAT IS HEALTHFUL.

There are many delicacies one hesitates to eat for fear of their after-effects. There are also edibles recommended to us as healthful which we avoid because we find nothing appealing in their taste.

That is why we are always glad to hear of some article of diet which is toothsome as well as benefical.

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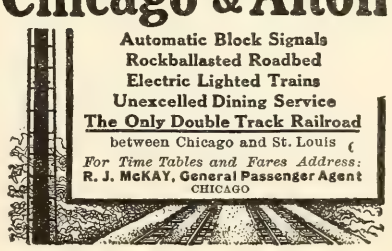

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government and the Emperor. He wisely declined. M. Myrata, editor of the Shin Zei, said: "The socialist movement has spread into every corner of the empire. The blood of the martyrs slain by the government is but the baptism of thousands."

I have seen Japs, Chinese, Hindoos, Italians, Russians, Jews, Germans, Spaniards, Frenchmen, and Americans in a hall together, or on the street, cheering some speaker, though perhaps but few present understood half that was said. Still, one couldn't help but think about the multitude that came together on the day of Pentesost, for, in, spite of many tongues, the language of brotherhood is universal and understood. I wonder if there isn't a kinship between these and those who hid in the hid in the catacombs of Rome, singing, catacombs of Rome, singing, "He hath put down the mighty from their seats, and exalted them of low degree."

Alameda, Calif. J. R. PERKINS.

Joy in the Midst of China's Famine

In the heart of the deepest sorrow you often find the most exquisite joy. China has had a famine. The center of the famine district is the north of Anhui Province. We have four mission stations in Anhui Province so it is not far from us. Floods swept away the crops from thousands of acres of the land and left nothing but a great yellow muddy waste without even a weed. Winter came and starvation. Warm weather came and with it came typhus fever—famine fever if you wish so to call it. Famine and starving and cold are bad, but there is nothing to compare with famine fever. Families die, then villiages are wiped out, then the country is made a waste with little other than wolf-like dogs and great soaring carrion birds left of life in the land. Yet we must work on and do what can be done. In this great work there are three names that should be immortal. They are Doctor Cochran, Mr. Lobenstine and Mr. Morris, of the American Presbyterian mission, at Hwai-yuen. They have worked day and night without thought of anything but the sufferings of their people.

Finally, with the coming of the fever, Dr. Cochran was stricken. A great heartbreaking sob went up in the land. Days wore on and they watched. Then there came the days of wild delirium and five men were required to hold the doctor. It seemed hopeless. All Christian China went to her knees. The orders went out even from the Catholic Church to join without ceasing in the prayers. The poor heathen people hardly knew what to do. They loved the doctor with the passion that runs deep but makes little show. Finally fifty of the men went to the native City Temple, made out an agreement which they signed, promising their god that if Dr. Cochran's life be spared that they would offer in place each man one year of his life,—fifty years they pledged their god to give their friend the "Foreign Teacher!"

And a change came. The wild brain calmed. Then rest and sleep. Now the doctor is out of danger. He is very weak, he had best go home and get his strength again. You may see him. If you do take off your hat. He has faced worse than battle. A man who goes to famine fever seldom comes back.

Do you think it has paid? You ask Cochran. Ask those that offered themselves in his place. The love and devotion of Dr. Cochran and those men who have worked with him in that awful famine has awakened a new Spirit in that sad land, has awakened a Spirit of love,—the Spirit of Christ,—that has put a new song into the hearts of the people, the song of peace.

PAUL WAKEFIELD.

Hiram College News

Arrangements for a most elaborate commencement season are rapidly being completed and from present indications Hiram will be visited by an unusually large number of her alumni this year. Commencement week begins with the baccalaureate sermon delivered by President Miner Lee Bates, Sunday, June 11, and lasts over June 15. The program for the remainder of the week will be:

Monday: Field Day, Literary Society commencements.

Tuesday: Opera, "The Chimes of Normandy" by the college vocal society.

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Wednesday: Meeting of Board of Trustees, Class Day, Alethian Literary Society entertainment.

Thursday: Commencement exercises, Alumni program and business meeting, Alumni banquet, Delphic Literary Society entertainment.

Music for the occasion will be furnished by the college orchestra and glee club. The commencement address will be delivered by Dr. Ira Landrith president of Belmont College, Nashville, Tenn., on the subject, "Level Best Living."

The senior class this year ranks among the largest and best ever graduated from Hiram college and a large number of the graduates have already accepted positions of honor and responsibility, in which they give promise of maintaining the record set by former graduates of the institution.

President M. L. Bates and F. S. Butchert, field agent for Hiram college, returned this week from Portsmouth, Ohio, where they were in attendance at the state convention of Disciples. A large number of the Hiram alumni were present and together held a banquet on Wednesday.

The lecture course committee has completed its selection of entertainments choosing from both the Ridpath and Coit lyceum bureaus for the coming season. The course will include a lecture by Frank Gunsaulus, and a musical by the Chicago Glee Club, which is sufficient announcement of its merit.

The college Volunteer Mission band held a most interesting and instructive service Sunday, May 28, at the Hiram church, when they held their annual open meeting. Addresses were delivered by the different members relative to their plans for the future in foreign lands and also on the vital problems that confront the world today on the subject of missions.

Hiram has the distinction of being one of three colleges having a separate department for missionary training and it meets the need for specially trained missionary leaders in both home and foreign field. Dr. Harry C. Hurd is director of the department this year. He is a leader of ability and capable of instructing and inspiring those who enlist in the world campaign of Christian conquest. Mr. Li, a native of China and a brilliant scholar, teaches Chinese to volunteers for service in China. Harold Baker of the class of '09 and Miss Josephine Witherstay of the same class will leave this summer for Tibet, where they will take uup the work in that field. O. T. L.

New Mexico, West Texas Convention

The New Mexico, West Texas Christian Missionary Society is the official designation of the organization which looks after the missionary interests of the Disciples in that portion of the southwest comprised in the scattered convention constituency, but thus years old and has at best only a small and scattered convention constituancy, but thus far all its annual gatherings have been characterized by unity and enthusiasm. The last one, held at Alberquerque, N. Mex., was no exception. The attendance was not large but in point of genuine interest manifested and work done the convention rivaled the larger conventions held in the central states.

The veteran Frank Talmage, who is known for the good work he has done in Pennsylvania and New York, as well as in the southwest, presided over the sessions with dignity and grace. The convention opened on Monday evening, May 22nd, and continued until Thursday evening, and every moment of the time was devoted to the consideration of themes of vital interest to this "Land of the Turquoise Sky" which is promising so much in the years to come.

The writer spoke on Monday and Tuesday evenings to good audiences and on Wednesday evening Herman P. Williams, who is serving as missionary pastor of the church at Albuquerque related some of his experiences on the foreign field, in demonstration of the power of the gospel to save. Elder G. W. Philipps, the missionary pastor at Alamogordo also spoke to the convention on that evening. On Thursday evening, Pres. W. E. Garrison, of the New Mexico College of Agriculture and Mechanic Arts gave an address on "The Social Mission of the Church." Others present and participating in the proceedings of the convention were J. W. Rose, pastor at East Las Vegas and superintendent of Bible-school work; W. R. Quiggin recently from England, now pastor at Clovis; C. E. Hunt, pastor at Tucumcari and minister to several surrounding points; and secretary of the society and who exercises an oversight over all the missionary churches in the territory.

The work throughout this region seems hopeful. The churches are for the most part supplied with pastors and are growing.

The prospects for the coming year are very bright. Mr. Grim will devote all his time to strengthening the work plans and opening new work wherever an opportunity is presented. Mr. Rose it is hoped will be able to spend all of his time, after Oct. 1, in the interest of the Bible-school work. He is a genius at this sort of thing and will doubtless accomplish a great deal. It is hoped that soon some more definite work for the Mexicans residing in the territory may be undertaken and that a national sanitarium for tubercular patients may be established. Resolutions covering both these projects were adopted. The C. W. B. M. session of the convention was presided over by Mrs. Zwinglius Moore, wife of our pastor at Deming, and a good program was presented.

The next annual convention will be held at Alamogordo, at the foot of the Sacremento Mountains upon which is located only twelve miles away, the famous mountain resort Clanderoft. The convention will continue over several days and opportunity will be afforded for at least one day's outing among the pines and the clouds. It is only eighty-miles from El Paso, the best of the southwest if not of the universe. The national secretaries will all be invited. P. J. RICE.

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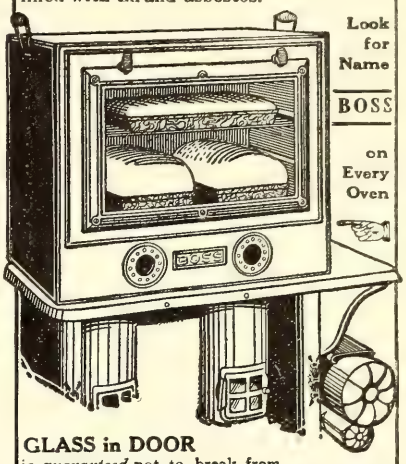

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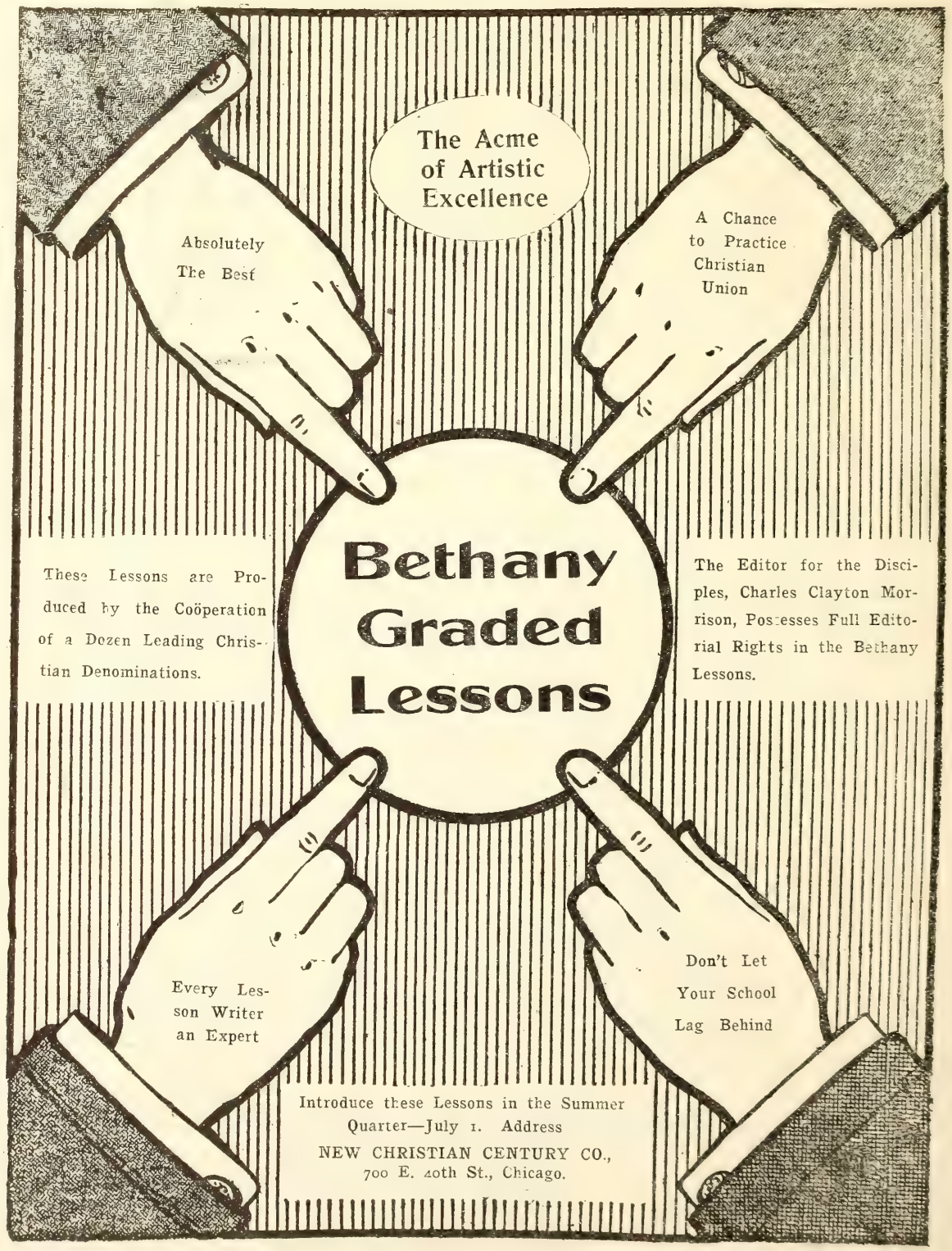
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Volume XXVIII. June 15, 1911 Number 24

Counting Life's Losses

By George A. Campbell

The Rekindled Fire

By G. Campbell Morgan

An English Letter

By Leslie W. Morgan

Disciple Leaders Speak

Condemning Attack on Foreign Society

CHICAGO

HOW A GREAT CITY CARES FOR ITS ANIMALS

BY FRANCES KINGDON.

One morning this winter a family living in Chicago awoke to face a tragedy in their household. Their faithful dog who had lived with them for seven years, sharing all their joys and sorrows as well as their chops and chocolate cake, had disappeared and could not be found. He was lost in a big city. The evening before he had gone out the back door for his usual little run around the block and he had never returned. To some people such an occurrence would have been far removed from a truly big sorrow and hardly suggestive of a tragedy at all, but this family loved their dog; he was human to them, a comrade and a friend, and to go on living without him seemed like a great big ache and a loneliness that would be hard to forget. He was not a fine blooded dog, had no pedigree and had never taken a blue ribbon at a bench show but they did not care if his ancestors were not aristocrats for they loved him. It made home-coming just a little different to every member of that household to receive his glad welcome.

Day after day passed by and still no news of their dear dog. They thought of him constantly out in the cold, homesick, maybe hungry, not understanding, waiting and wondering why some one did not come for him. They would stand on the street corners or look out of their windows hoping against hope for a sight of his big dark figure running along the streets and even at night they would listen for his polite little scratch on the door asking for admittance. When it was sadly settled at last that he was gone forever the little family began to think of all the lost pets in their city. Did they ever find anyone to care for them again or did they die on the streets heartbroken and alone after days of hunting for crusts and crumbs, trembling at the sound of a human step, sleeping out in storms and bitter cold? The family thought, too, of all the little vagabond animals of the city who never knew where to go, who were tortured and teased by the cruel, and when starving to death crept down one alley after another, gaunt and frightened, little ghosts of want, looking for a quiet place to breathe their last.

It was from their desire to be kinder to all poor neglected animals that this family became acquainted with the work of the Humane Society and the wonderful good it is doing not only for human beings but defenseless dumb beasts. They found that the Humane Society of Chicago was organized forty-two years ago and during that time has also organized seventy-eight other Humane Societies throughout the state. It has been the means of causing the legislature to pass many acts for the prevention of cruelty to animals and has put through various humane laws for them. As a matter of fact during those years it has prosecuted six thousand people who have been cruel to animals, comprising such acts as failing to provide proper shelter and food for their animals, failing to properly care for them when they are sick, mutilating, torturing, beating and over-working them. Every year cases of fiendish, almost incredible cruelty, have been described by the society, such as throwing live cats into a furnace or tying them to a post and having a mad dog chew them up. The courts have the power to fine persons guilty of any act of cruelty to animals a sum not less than three dollars or more than two hundred. If the animal that has been mistreated or killed is the property of another a sentence of from one to three years in the penitentiary or a fine of a thousand dollars can be pronounced.

Not only has the Humane Society of Chicago looked out for the animals living in the city but they have officers investigating all the cattle trains coming here. No railroad is allowed to confine animals in any car more than thirty-six hours consecutively, and arrangements must be made for them to be properly watered, fed and sheltered when unloaded. The society has also had a law passed forbidding in the public schools of this state any experiment upon any living creature for demonstration purposes. Dissection of dead animals shall be confined to the class room only. For four years the Society has given public lectures by well informed men on humane treatment of animals which have aroused wide interest on the subject.

"The day is coming," says one of the workers connected with the Humane Society, "when man will recognize that all animals are a part of the divine creation and that in justice to himself he must show justice to his fellow creatures. We will then see the turning of the light of research in the direction of observing and studying conditions that are conducive to the comfort of animals. At present we rejoice that Boston is to have a hospital for the free treatment of sick and injured animals which will be a memorial to the late George T. Angell, formerly president of the Massachusetts Society. The founding of such an institution in the work of animal protection all those engaged in the work will fully appreciate. Another practical object lesson in humane education was given in the will of a prominent Illinois citizen which made provision for the care, as long as they live, of some faithful servants—three horses, 'Ned,' 'Jenny' and 'Dick.' A wealthy Colorado man also set aside a generous portion of his estate for the care of his six horses, with the injunction that from the day of his death they should be exempt from work. The Lincoln Park Board of Commissioners recently constituted themselves a humane society when they decided to reward a faithful old employe—a horse—'Porter,' who had been in their service twenty-six years. They passed a resolution emancipating him forever from heavy labor, that he is never to be sold, shall always have a comfortable home and remain the property of Lincoln Park until his death and then his photograph and history shall be framed and hung in a conspicuous place in the Lincoln Park stables."

Although it seems impossible for all the citizens and children of Chicago to become members of the Humane Society they can greatly assist the work by reporting all cases of cruelty to animals, whether they require prosecution or not, in writing or by telephoning to the society. Give name of driver, owner or party offending, and residence if possible. If unknown, give name or number of vehicle. State nature of cruelty and effect on animals, also place and time when occurring. Complainants should always give their own names and addresses so that further information can be procured if desired. The names given in confidence are never disclosed.

SHE NEEDED SECOND SIGHT—English Clergyman: "And when you arrive in London, my dear lady, don't fail to see St. Paul's and Westminster Abbey." Fair American: "You bet; I'll rattle those off sure; but what I've been hankering to see, ever since I was knee-high to a grasshoypper, is the Church of England!"—The Continent.

GREAT SIMILARITY—"There are some points about your writings that resemble Milton," said the editor. "Do you think so?" cried the delighted author. "Yes," the editor continued, "you employ almost the same punctuation marks."—The Continent.

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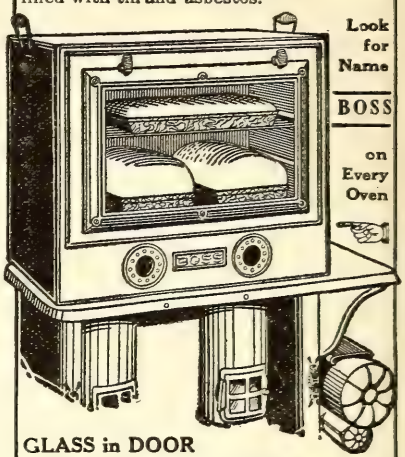

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Facts as to the Missionary Situation

So far in the discussion of the practice of Christian union the situation on the mission field has been referred to only in scattered allusions. The fragmentary and for the most part casual character of these allusions has left them open to possible misconstruction.

It was not the purpose of the Christian Century, after our first reference to the missionary situation, to make any further use of it in the current discussion of the practice of unity; and the editors so informed the office of the Foreign Society. The keen interest of our readers in the unity discussion keeps it sufficiently alive from week to week without drawing upon material which lies in the sensitive zone of our missionary work.

The missionary situation has become a theme of controversy through The Christian Standard's eager siezure upon it as a pretext for attacking the Foreign Society. And it is due the truth that some statement of the facts be made, detached from any polemical context, so that mistaken inferences may be checked and full justice done to all concerned.

* * *

The place to begin is with the movement toward an indigenous united church in those lands where Christians have become numerous enough to have begun to develop what may be called a social consciousness.

This movement is the outstanding fact in missions today. It was the background of every discussion at the Edinburgh Conference. It is creating a new set of problems for missionary statesmen to solve. It is forcing a reinterpretation of the Christian gospel, of the heathen religions and of our occidental sectarian differences.

These distinctions of our occidental denominations are little known and all but meaningless to the oriental church. Our missionaries have difficulty enough in conveying to the heathen mind the essential truth of the gospel. To try to impart the credal distinctions of our western theology would bring confusion and corrupt many from the simplicity that is in Christ.

It may be imagined, therefore, that our sectarian preferences and prejudices are much less conspicuous among oriental Christians than here. There is a strong feeling of fellowship among them on the ground of their common Christianity, regardless of denominational affiliation.

* * *

The policy of dividing up territory among the denominations is practiced on the mission field as far as possible. This is to prevent overlapping and rivalry and waste. The unevangelized world is so large that there is no excuse for duplication of effort in missionary work, whatever excuse for it may be conjured up for the home field.

The problem of practicing Christian unity is thus often brought more acutely to the attention of the Disciples on the mission field than here at home. There are large areas where the Disciples alone have the right to preach. When an unimmersed Christian comes into such territory, if he does not find a church home with the Disciples, he has none and he is likely to be lost to the cause.

It is affirmed that in some mission centers more have been lost to Christianity from this cause than have been won by the missionaries there from paganism. It is the loss of so many, who are only babes in Christ, that troubles the missionaries and makes them wish that some solution for the problem could be found.

One missionary in describing the results of a convert's lapsing into heathenism said, "It is often a problem of the sheer saving of human life."

* * *

In Western China a basis of federation has been adopted by the denominations at work there looking toward and almost already achieving the goal of a united church. The basic condition of this union is the recognition, by each participating body, of the Christian status of the members of all the other participating bodies and the free interchange of letters regardless of denomination. The Disciples have no mission in this territory except the mission on the border of Tibet.

In Southern India, an out and out United Church has been formed, including several denominations. The Disciples have no mission in that territory.

Two years ago, on the invitation of the Presbyterian Church of India, representatives of many of the evangelical bodies of India, including the United Church of South India, met in a conference at Jubbulpore. The Disciples have a strong mission force in Central India, representing both the Foreign Society and the Woman's Board, and they were represented on the floor of the Conference.

As has been stated before in The Christian Century, the Conference drafted articles of federation and referred them to the several bodies for consideration. The salient points of these articles were, first, a thoroughly evangelical view of God, Christ and the Scriptures; secondly, a recognition of the principle that the church of God is one and that believers are the body of Christ and members severally thereof; thirdly, an acknowledgment of the duty of manifesting the unity of the church, to the end that the Kingdom may come; and, fourthly, an agreement to recognize the validity of each other's ordinances, ministry membership and discipline without thereby committing themselves to approval of particular methods and practices.

A year after the Jubbulpore Conference the Disciples' convention was held. The chief subject considered was the relation of the Disciples to the proposed federation. They discussed the practical problem in terms of their individual convictions, of the home church's expectations, of the other Christian bodies' appeal for unity, and of the sad need of the world about them. They recommended a revision of the clause concerning the validity of the ordinances, though no substitute was formulated.

Again last March another convention of the Disciples' was held. A report of this meeting by Rev. George W. Brown was published in The Christian Century of May 25. The report states that an amendment formulated by the English Baptists which eliminates any recognition of the validity of the others' ordinances was approved. This amendment will be considered by the Federation Conference which is to convene again in Jubbulpore next August.

* * *

The attitude of the Foreign Christian Missionary Society and the Christian Woman's Board of Missions in the situation is well known to our readers since the joint statement sent out by them and published in our issue of April 27. These societies have taken no action of approval of the reception into our mission churches of unimmersed Christians.

On the other hand, the statement made on this page last week to the effect that the Foreign Society has inhibited such practice is not to be taken as indicating that there is disagreement and tension between the Society and its missionaries, as though the missionaries were pulling in one direction and the Society in another. Nothing could more unjustly represent the case than such a description.

It is equally unjust to represent the missionaries as assuming to decide such a question as this for themselves. No such inference should be made from our statement concerning the proportion of missionaries holding in favor of the practice of Christian union. Our statement itself should not have been made. There was neither occasion nor sufficient warrant for it. No vote has been taken by the missionaries on the abstract question.

Our missionaries regard themselves as humble workers in the Kingdom of God. They do not propose to assume prerogatives that belong to the church that shares with them the glory and the sacrifices of their work. They face a trying situation. Their hearts are torn with the constant appeal of the people's need and with the sense of a divided church's impotence to supply the need.

They see an independent native church arising which knows not the Joseph of occidental denominationalism. They are face to face with the question whether the Disciples' mission work shall contribute to this indigenous united church or shall be prosecuted outside of it.

But they are loyal to their brotherhood. They only ask us to share the problem with them and to rejoice together in whatever solution the good spirit of truth may send.

Social Survey

Why Children Play in Theaters

The New York Dramatic Mirror on May 3d published a full page article by Miss Blanche Bates on "The Stage and Stage Children." Curiously enough this article by one of America's most talented actresses has not been reprinted, nor given out to the press, nor has its publicity been stimulated in any way. On the other hand a letter from the General Secretary of the National Child Labor Committee to the publisher asking the privilege of reprinting the article with proper credit brought a flat refusal on the ground that the article was at variance with the views of the magazine.

The reason for this silence on the part of those who clamor to exempt theatrical interests from the operation of child labor laws is not far to seek. Miss Bates challenges every argument that has been advanced in favor of child labor on the stage. She maintains that such exploitation is injurious to the child and to the theatre. Regarding the development of dramatic ability, she says,

"In acting, the one fundamental absolute requisite is imagination, —imagination which can analyze and entirely comprehend a character in all its mental and physical aspects, and then can assume them so vividly that others are compelled to see the character in the same way. This is precisely what the stage does not teach the child. The stage instructs him to imitate, not to imagine."

Discussing the unnatural surroundings of the stage and the tendency of children to imitate the unusual she says, "A child is more apt to be completely and irrevocably ruined by the artificiality of the stage than to be elevated and ennobled." Her answer to those who claim that great artists have been developed through early life on the stage is that,

"It is quite as fair to say that these actresses have achieved their rank at the front of their profession in spite of their early connection with the stage, as to insist that they won success because of their environment. Without the handicap, they might have gone on to even loftier heights."

Miss Bates lays upon criminally lazy parents the blame for exposing their children to this environment which deprives them of educational opportunity and exposes them to hardships of travel, "being routed out in the middle of the night for a disquieting journey on jolting trains at the most unearthly hours," and denies that these children are driven upon the stage through family necessity.

Perhaps the most exciting legislative drama of the past season was enacted at Springfield, Ill., in May. A brilliant lobby, consisting of actors, playwrights, theatrical managers and their friends, invaded Springfield for the purpose of breaking down the bars which now prohibit children on the stage, and to substitute for this prohibition a weak, licensing system. Against them appeared Miss Jane Addams of Hull House, representatives of the National Child Labor Committee, and other friends of the children. The notoriously accentuated opposing groups were so obvious that the legislature refused to sacrifice the little children of Illinois to the stage, and the state is to be congratulated on declining to allow any special interest to break into her excellent child labor law.

Catholic Improving School Courses

Through the influence of the Catholic University at Washington there was founded eight years ago the Catholic Education Association, having for one of its aims the co-ordinating of Catholic educational courses with the University course, and the better relations between seminaries and the schools which prepare men for them, including, as far as possible, the high schools which now exist in most principal cities. At Chicago June 26 to 29 will be held the eighth convention of the Association. Questions for discussion will be the Carnegie Foundation and its relation to Catholic institutions, a subject with which Protestants are also dealing, the relation of seminaries to other educational work, and the courses of study in Catholic high schools. During the past year, under the direction of the Association and with the co-operation of bishops, a study has been made of these high school courses with a view of their improvement. The Catholic Church in the United States has 82 seminaries for the training of future priests, and there are 7,000 young men in them at this moment. There are 225 colleges for boys and 696 academies for girls, showing the importance of the question of secondary school. Parish schools number 4,972, and there are 76 high schools of the first rank.

Big Work of Booth's Volunteers

The Volunteers of America, with General and Mrs. Ballington Booth as leaders, have decided through their Grand Field Council just held in Cleveland, to appoint advisory boards of not fewer than five leading citizens of each city in which Volunteers have considerable philanthropic work. Such board has been found helpful in a few citieswhere already appointed. The Council also named a board of five numbers of Volunteer organizations to supervise Sunday-school work, which is growing among Volunteers. The Council learned that philanthropic work of Volunteers has made much progress within the year. Almost 35,000 families were helped last year in the poor sections of large cities, and 640,944 persons were fed with substantial meals, this large number not including the temporary assistance extended at Christmas. Homes of Mercy cared for 5,000 women, and almost 40,000 lodgings were given in the year. In the medical dispensaries 14,000 new cases were treated, and 17,767 old ones cared for, or almost 32,000 cases in all. Nearly 1,000,000 persons attended theindoor Sunday and week night meetings, and 2,700,000 the outdoor meetings. The Prisoners' League, the special work of Mrs. Booth, has now 72,000 members, and of discharged prisoners going under Volunteers' care, 79 per cent, are living reformed lives. By correspondence and service the Volunteers are in touch with 80,000 men who are ready today behind prison bars.

The Greatest Parish in the World

Trinity Church, New York, rich as everybody agrees beyond the thoughts of money values, is $2,358,394 in debt. Contrary to its former practice, it now tells in its annual reports the values of its properties, its income and its debts. Its report for last year, just issued, values productive properly owned at $15,117,000, of which $13,858,000 is real estate at city assessed valuation. According to New York practice, the true value of this real estate is about $20,000,000, but no one can be found who thinks it might be purchased for that sum. The debts are incurred for the erection of business blocks. All old tenements, those which rightly or wrongly brought scandal to the famous parish, have been torn down, all of them, and today nobody can point to a single Trinity tenement with reproach. Practically all are far better than ordinary ones. New buildings for rental are erecting in order that real estate may be productive. The income from real estate rents last year was $751,268. So many pews in Trinity's ten churches and chapels are free that pew rents brought in only $16,626. People who belong and who worship in Trinity's churches and chapels contributed last year $98,090; a large sum when it is remembered that only two of the ten are attended by people of even the middle grade, and none of them by the classes that belong to St. Thomas, St. Bartholomew's or Grace parishes. Trinity parish has 8,595 members, a gain for the year, but they are First and Ninth Avenue, not Madison and Fifth.

The productive real estate of Trinity parish, New York, placed in the report just issued at $13,000,000 and worth $20,000,000 at least, does not, of course, include its churches, chapels, cemeteries and institutions. What may be the value of these is guess work. New York City's tax officials put it at $36,000,000 and exempt it because, upon very close scrutiny, it is used for religious purposes as defined by New York laws. Valuations for purposes of taxation in New York are not under the mark, at least. Including $1,000,000 borrowed last year, the parish's income, apart from the $98,900 given by worshipers in its pews, was an even $2,000,000. Of this sum $950,000 went into the buildings for which it was secured. Here is what was done with the other $1,000,000, or most of it: Schools, of taking the place of public schools, but institutional and all for poor children, $58,500; cemeteries and gifts to help other churches outside of the parish, $65,000; salaries of twenty-nine clergy on the regular staff and a small army of temporary clergy, lay assistants and trained women, chiefly for work among the sick poor, $114,000; music, in which Trinity sets a standard for all America, $52,300; maintenances of churches and chapels, sextons, heat, light, insurance, etc., $105,000; experses connected with the income properties $507,000; interest $58,000, and so on. Attendance at Lenten noon day services in Trinity Church is 50,000 persons each year, and 100,000 enter churches and chapels, rest and pray, when no service of any kind is in progress.

It requires very little ability to find fault. That is why there are so many critics.—O. W. Holmes.

The strange thing is that a man who is satisfied with so little in himself demands so much in others.

The Christian World

A Page for Interdenominational Acquaintance.

Congregational

Do Not Blame the Church For It All.

We are familiar with the person, not always mythical, who blames the party in power for all his financial troubles. We also have an acquaintance with the person who attributes all the evils of humanity to the church. The honest and sensible critics of the church will in the end be seen to be its friends. But the fool critic needs to be told that he is a fool. *The Advance* (Chicago), thus answers the fool according to his folly:

A large share of the criticism of the church proceeds on the principle that the church is responsible for all the conditions of society. But the church is not so responsible. A physician is not responsible for the health of those who refuse to accept his directions or use his prescriptions. And no more is the church responsible for the results of life which is lived in defiance of its teaching or in indifference to them. If the authorities of a city keep thousands of saloons open day and night, or if the federal government nullifies the prohibition laws which religious people have enacted, the church cannot be held accountable for all the corruption, disorder, disaster and shame which result to communities and individuals because of these things. If men stay at home and read the Sunday newspapers, with all the blood and thunder and evil suggestion of scandal, pollution and crime which hold the right of way in their columns, the church must not be blamed for what they do the other days of the week.

Nor is the church responsible for not doing all the good which the idealist thinks it ought to do. The world, in spite of the apple blossoms and the dew drops on the grass, is a pretty tough proposition. A lot of people would go the wrong way even if a whole company of angels were holding them by the coat tails. And it is almost impossible to tell what human beings will do until they do it. One boy follows his mother up into a beautiful life, and another breaks her heart. One young man marries his sweetheart and they crown the glad years with a golden wedding, but another turns upon her with a revolver and kills her. The world ought to love good men but it crucified Jesus Christ. Civilized society ought to spend more money on missions than on whisky, but it does not. We are yet thousands of miles from the thousand years when all will be right. Therefore the church must not be judged as if the thousand years were already here and its work was done in ideal conditions.

Y. M. C. A.

Who Furnishes the Money?

The readiness of men to contribute vast sums of money for Y. M. C. A. buildings is easily explained. The work of this institution commends itself to men of wealth. They believe it is doing what ought to be done for the boys. In a note on the sources of money for association buildings, *Association Men* says:

The building and financial campaigns have brought many surprises. Contributions of large sums have come from men who have never shown an interest in the association and whose lives did not accord with its purposes. Some years ago the president of a New York Association who was visiting his partner, then in his last sickness, was asked by him to hand him a check book, and with the words, "I do not want the boys to go the way I have gone," wrote out a check for $50,000. "With this build a building for the Young Men's Christian Association." That building has done its helpful service to men for years. Another notable bequest was reported recently, and for fully double the above amount. It came from a man who had never been known to be interested in anything religious; in fact, it was said that he never passed a day without drinking whiskey, for he spent the day at a social club to which he did not leave a penny, although it was in financial straits.

Bible Study.

The Young Men's Christian Association has been a leader in the movement for Bible study. Its success in college and universities has been marked. Thousands of young men have been made acquainted with the Bible through this agency. The Men and Religion movement offers a new opportunity for leadership. Of this opportunity F. S. Brockman writes in *Association Men*:

The Young Men's Christian Associations were never before offered an opportunity to contribute of their best in experience and leadership to the spiritual welfare of the country, so unique, so profoundly significant, and fraught with such tremendous possibilities as comes to it in the Men and Religion movement. In no single feature are these possibilities greater than in Bible study. To miss having some part in this movement through blindness, prejudice, spiritual inertia, or pre-occupation in good but less vital matters, will be little short of criminal. The cities which will reap largely are already at work. Many towns will have a revival of Bible study, evangelism, and social service to which no team of exports will go, because the Christian leaders will plan a local campaign and have it going before September, even without any outside help. The smallest town need not be shut out of the movement. A single Bible class in a village church can make itself a local center of the mighty Continental Campaign. A group of railroad train men following a correspondence Bible course can get together and form a nucleus which may have a tremendous meaning through an entire railroad division. The time is ripe. The year is unparalleled in its possibilities and yet—and yet— some men will not see it until June, 1912, when it will be too late. There is an African proverb which runs—"The dawn does not come twice to awaken a man." Will not September, 1911, usher in a new day? But it will dawn but once.

Unitarian

The Minister as a "Good Fellow."

We are told that the minister of other days was a person who inspired awe in the hearts of his parishioners. He was not addressed as "Bill," or "Old Boy," but when people spoke to him they remembered his office and did honor to it. Nowadays we are inclined to treat the minister as a man like other men. This, let us believe, does not signify loss of respect for religion, but rather the exaltation of other forms of service than that which the minister represents. We may believe that the strong, virile preacher of the gospel is as much respected today as he ever was. But it is possible for the minister to forget the dignity which belongs to him as a man in order to demonstrate to every one that he has no halo about his head. The ministerial coat must be laid aside at times, it is true, for the minister must not be bound by regulations as to dress. The danger of going too far in the "good fellow" business is discussed by a writer in The Christian Register as follows:

Well, with much good resulting from this change of base, there is perhaps some harm. For is there not a real danger of overdoing this "sitting-up-like-human-being" business? Some one has recently called attention to the fact that the clergyman's profession is perhaps the only one in which one need not be afraid of being, and acting as if one were, a little better than, or at any rate a little different from, other men. If he is not exceptionally good, or at least trying to be, what is the sense of his calling his flock to pastures in which he himself does not graze? Even keeping a little distance may possibly do no very great harm. Thus I know of one minister who particularly liked his high, old-fashioned pulpit. Perhaps he felt that from it his utterances—which, I hasten to say, were very good, and not in the least flavored with cant—would carry a little further. And I know of another clergyman who, when asked to speak on some occasion in a private house or small hall, said: "Yes, he would, if they would have for him a little platform or something raised a trifle above the level of his audience." Of course he knew very well the subtle difference between the minister speaking from the platform and John Smith Robinson talking on the same actual level of his hearers. It is even possible that he wanted to assume the position of the man who naively said, "I'm not a arguin' with you, I'm a tellin' of you." I well remember how Dr. Henry W. Bellows said that when, on some festival occasion at the New York Century Club, all the other members put bon-bon tissue caps on their heads and fooled around for an hour or two, he refused to assume that clown-like head-gear. Why? Not, of course, because he was concerned about his dignity. As a usual thing dignity is a little matter that takes care of itself; and Dr. Bellows, on necessary occasions, had quite enough dignity with which to intimidate the most audacious. But he knew the subtle effect of such an absurd appearance on the minds of average men. When he rose in the pulpit next Sunday, would not some of his congregation inevitably think of the bon-bon cap of the night before? And, then, lo! "the good minister goes,"—spoiled by a trifle, of sourse, but irretrievably lost. And, again with Browning, is it a case of "the little more and how much more it is, and the little less, and what world's away!"

United Brethren

The Ministry and Christian Union.

According to a writer in The Religious Telescope, the Protestant churches in America had one minister to every 140 members in 1906. The ministry increases as fast as church membership. It is well to insist that ministers be better paid, but the increase in salaries should not come by legislation. There is need of increasing the worth of the ministry. Leaders of the church hold up high ideals of ministerial efficiency, but in practice there is much to be desired. We have ministers enough now. What we need is a proper distribution of religious forces, and this leads to the question of Christian union:

The ultimate solution of the ministerial problem is Christian unity. I can do no better, I think, than quote the following from Milligan's "The Resurrection of our Lord:" "The world will never be converted by a disunited church. Even Bible circulation and missionary exertion upon the largest scale will be powerless to convert it, unless they are accompanied by the strength which unity alone can give. Let the church of Christ once feel, in any measure corresponding to its importance, that she is the representative of the risen Lord, and she will no longer be satisfied with mere outward action. She will see that her first and most imperative duty is to heal herself, that she may be able to heal others also."

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The Law of Harvest

The farmer has long understood the law of the harvest. He is now learning new applications of it. He has allowed foreign insect pests to invade the United States and he is paying a heavy tribute to the invaders. Writing in the *National Geographic Magazine*, Charles Lester Marlatt, of the Bureau of Entomology, U. S. Department of Agriculture, says: "The coddling moth, or apple worm, occasions a loss, in cost of spraying and injury to fruit, of sixteen million dollars a year; the San Jose scale, similarly in loss of product and cost of treatment of trees, ten million a year; the Hessian fly, the most important enemy of wheat, probably causes an annual loss of fifty million dollars, and in some years this loss has reached the enormous total of one hundred million dollars. The cost to this country of the cotton-boll weevil, from the very conservative estimate of Mr. W. D. Hunter, amounts to about twenty-five million dollars a year. All these are imported.

"Very careful estimates, based on crop reports and actual insect damage over a series of years, show that the loss due to insect pests of farm products, including fruits and live-stock, now reaches the almost inconceivable total of one billion dollars annually. The larger percentage of this loss is due to imported insect pests, and much of it undoubtedly would have been saved if this country had early enacted proper quarantine and inspection laws."

What we can figure up in dollars impresses us profoundly, especially when the dollars are reckoned by the million. We are learning to count in dollars part of the loss we sustain from preventable diseases. Bad drinking water, poorly ventilated rooms, and filthy streets occasion great financial losses. It requires a little more intelligence to see this than is required to see that a sick hog or mule is not as valuable as one that is well, but we are learning. We are beginning to appreciate the fact that health of mind is also a valuable financial asset.

Old men, if they have any sort of sense, know that the law of the harvest is operative in the moral realm. Young men may doubt it. They may admit the existence of such a law but they refuse to see that it applies to them and their deeds. But when the old man is suffering from the sins of his youth he does not need a lecture on theology to bring home to him the fact that a man's sin will find him out. In his body, in his heart, and in his relation to other persons he sees the consequences of his wrong doing. Sins which he thought the eye of man would never see have left their records where all may read.

Why did Shakespeare put into the mouth of Macbeth words like these?

> "Life's but a walking shadow; a poor player,
> That struts and frets his hour upon the stage
> And then is heard no more; it is a tale
> Told by an idiot, full of sound and fury,
> Signifying nothing."

These are the words of a man who set aside the moral law and followed impulse; they express the sort of life he has lived. He is reaping what he sowed but, like the fool such a man is apt to be, he does not put the blame where it belongs. His kind of life is a "tale told by an idiot."

If we wish the joys of friendship, we must obey the law of friendship. Loyalty to convictions may separate choice friends. Those who have no convictions and who will not deny themselves for something bigger than their own comfort or personal ambition can never be trusted as friends. The reason many of us go through the world without the sweet companionship of those who believe in us is that we cannot be trusted. We betray confidence. When others need us, we are busy with our own selfish schemes. We are ever on the lookout for reasons why we should not stand with our neighbor in his hard task; we do not display the impulsiveness of love which puts us by the side of the man who needs help. We exchange for money the respect of old friends, and speak the insulting word to the neighbor or to one of our most trusted co-workers, we satisfy an abnormal appetite for drink or tobacco when we have no money for the legitimate desires of those who depend upon us, and then we wonder why the world does not accept us as worthy of its highest honors. We can get the approval of conscience, of good men, and of God, by using life as an opportunity to learn how to love and to do good. [Midweek service, June 14. Gal. 8:20; Hos. 8:7; II Cor. 9:6-11; Rev. 14:15.]

S. J.

Not a Contradiction

Editor Christian Century: You have an editorial in the current issue of the Christian Century upon the "Basis of Union in India," in which you refer to the federation of Christian bodies in that country. I quote from the amendment which was offered for Christian union: "The federated churches agree to recognize the validity of each other's ordinances, ministry, membership and discipline without thereby committing themselves to the approval of particular methods or practices." This proposition seems to knock itself in the head. I do not understand how a rational man can recognize the validity of sprinkling as an ordinance without committing himself to the approval of sprinkling as a practice. I do not understand either how a man refusing his approval of sprinkling as a practice can recognize the validity of it as an ordinance. Will you please explain in another editorial for the benefit of some of us who do not see so clearly as yourself? After explaining, please harmonize your explanation with the statement made in another editorial, which reads as follows: "The practice of Christian union involves no change in the practice of Christian baptism."

Columbus, Ind. Z. T. SWEENEY.

It is a pleasure to reply to the above request of Gen. Sweeney. It should be said, however, that his quotation is not taken from an amendment but from the original article adopted by the Jubbulpore Conference and now being discussed by the Indian churches. The Baptists who declined to participate in the conference have since prepared an amendment to this article, as was pointed out in the editorial to which Mr. Sweeney refers. The Christian Century believes the original article to be entirely in harmony with the Disciples' position and highly preferable as a basis of unity to the substitute offered by the Baptist brethren.

The article does not ask the participating churches to recognize "the validity of sprinkling as an ordinance." It asks them to recognize the validity of the *baptism* administered by all participating churches. Sprinkling is not an ordinance, nor is immersion. Baptism is an ordinance. Neither sprinkling nor immersion is an interchangeable term with baptism. Baptism means vastly more than either sprinkling or pouring.

As our correspondent interprets the article it does indeed "knock itself in the head." But his interpretation is erroneous and has no warrant whatever in the text of the quotation.

The intelligent missionaries who wrote this article and are discussing it are not guilty of so palpable a contradiction. What their words clearly say is this: We recognize that the ordinance of baptism administered in the Presbyterian church, for example, is valid, but we do not commit ourselves thereby to the approval of the particular practice of sprinkling.

This describes correctly the attitude of the Disciples of Christ and we are quite sure that Gen. Sweeney does himself subscribe to it as a statement of his own attitude and belief.

We are not able to discover any appearance of contradiction between this position and the statement that "the practice of Christian union involves no change in the practice of Christian baptism." The statement, of course, refers to the Disciples' practice of baptism, not to the procedure of those who practice affusion.

The Disciples' practice of Christian baptism is to immerse all penitent believers in water, according to apostolic custom and the example of Jesus. This is the only practice of baptism upon which the church can unite. The practice of Christian union (by which

is meant the receiving into full fellowship of all those whom the Disciples and Gen. Sweeney himself already recognize as members of the Church of Christ) does not in any respect modify this practice of baptism. On the contrary, it strengthens it and tends in the direction of universalizing this practice.

The full strength of the Disciples' position on baptism will not appear until they drop the sectarian practice of "close" membership which—after a Baptist mode of reasoning—they have supposed to be necessary as a protection of the apostolic form of initiation.

Disciples are today coming to see that their Christian union ideal may be trusted; that it will not carry them beyond New Testament truth; that it is not just an amiable emotion which needs to be checked and controlled by some New Testament authority, but that it is itself a New Testament ideal—the *essential* New Testament ideal—backed by the authority of Christ himself.

We are coming to see that Christian unity is a more fundamental New Testament imperative, logically, than the restoration of an ancient order of things. If we practice Christian union, not as an impulse simply but as a principle, the question of baptism will take care of itself.

Certainly no church can be said to be deeply in earnest in its talk about Christian union that refuses to practice union with all members of Christ's church.

And equally certainly, any church that gets deeply in earnest in the practice of Christian union will find that it can practice only immersion in the solemnization of baptism.

A Little More Light Wanted.

We have at hand another letter from Mr. S. J. Clarke, whose earlier letter with our response was printed in the issue of May 11. For the sake of clearness we have taken the liberty of interpolating our answers after the paragraphs to which they severally apply, thus dividing Mr. Clarke's communication into sections. Our readers will bear in mind that the letter was continuous in its original form. The letter with our responses is as follows:

Under the above heading appeared an article by the writer in a recent number of The Christian Century, which was answered by the editors. The light asked for was hardly given, or at least was somewhat obscured.

The editors say that no thought of affusion could have entered the minds of the apostles when Jesus commanded them to baptize. "That baptism was solemnized in apostolic times exclusively by an act of immersion in water, The Christian Century, has no doubt, that Jesus himself was thus immersed at the hands of John, there is no room for question." Well, such being the case, and as the editors say, "Paul's beautiful association of the outward act of immersion with the historic facts of Christ's death, burial and resurrection and with the convert's death to sin, the burial of the old self and the resurrection to a new life, not only shows that immersion was the common practice, but it invests immersion with a new meaning, mystical and spiritual. It *Christianizes* immersion one might say." If this is true, how can any other act, save immersion, symbolize the death, burial and resurrection of Christ? Affusion certainly does not.

Of course there are other acts that could have been made to symbolize death, burial and resurrection besides immersion in water. The meaning of a symbol is always an imputed meaning, not an intrinsic and necessary meaning. And this is true of immersion. Paul imputed to it its *Christian* meaning. His rich imagination associated it with Christian facts and so made its symbolism Christian. We agree with our correspondent that affusion would not have lent itself to such symbolism as that with which Paul invested immersion.

* * *

The editors say: "Affusion became a substitute for immersion in the third and fourth centuries, as is well known, beginning as clinic baptism and gradually extending to general use." But who had the right to change that act, substituting an act which cannot in any stretch of the imagination symbolize the death, burial and resurrection of Christ, and "the burial of the old self and the ressurrection to a new life." Has any pope, priest, minister or layman the right to say to the world that while the immersion of a penitent believer in water has been recognized as Christian baptism for hundreds of years we now substitute affusion for said immersion?

Nobody had the right then and nobody has the right now to make such a change. Much controversy and division and other mischief have been caused by the fact that somebody arrogated to himself or some body arrogated to itself the right to make such a change.

* * *

After acknowdedging that immersion was Christianized, The Century says: "To use the word baptism in such way that it can apply only to those who have been immersed carries an implication that cannot be tolerated. Some distinction must be made possible in the vocabulary itself." Why so? If immersion was practiced exclusively for three centuries who would know that baptism could be administered by affusion? Who had the right to add to the vocabulary the word affusion as a substitute for immersion?

We are not sure that we get the point of this question. It may be that an answer will be found in our reply above. Anybody has a right to add a word to the vocabulary when clearness of speech demands it. But no one has the right to make the word affusion a substitute for immersion. That would only confound speech, not clarify it.

* * *

It has been many years since the writer studied logic and the books then used are doubtless out of date; therefore he may not be able to understand clearly the position of The Century, which reads to him about as follows:

Baptism was originally the immersion of a person in water, and was so understood by Christ and his apostles, and also by his followers for three centuries. It was practiced by the Jews and Christianized by Paul.

Affusion was substituted for immersion, beginning as clinic baptism and gradually extending to general use. We therefore have in addition to "immersion baptism," "affusion baptism," "irregular baptism," or "substitute baptism."

By baptism (whether immersion-baptism of affusion-baptism) we are inducted into the church—Christ's body.

The Christian Century knows of no other way of becoming members of the Church of Christ except by baptism. Presbyterians, Methodists and other bodies are members of the Church of Christ, and became such by baptism—affusion baptism. Presbyterians are baptized members of the Church of Christ.

Now, brethren, have we not stated your position correctly? We would not do otherwise.

Our correspondent has done very well indeed, and we congratulate him on having stated the position so much better than certain others have done. In his first premise there is one defect, however, which is quite vital. The Christian Century does not state that "baptism was originally immersion," etc. We have repeatedly insisted that baptism was a great deal more than immersion. The quotation made by our correspondent near the beginning of his article would more justly represent us: "baptism was *solemnized by* an act of immersion," etc.

* * *

If so how can an act like affusion symbolize the death, burial and resurrection of Christ?

As we have said above we do not see how such symbolism can be read into an act like affusion.

* * *

How can one be baptized into Christ by any other act than immersion when Paul speaks of being buried with him in baptism? Can the act of affusion in any way shape or form be referred to as a burial?

One certainly could not be buried with Christ by affusion. But neither could one be buried with Christ by immersion in water. Paul says we are buried with Him by *baptism.* Baptism and immersion are not equivalents, as The Christian Century has repeatedly pointed out. Baptism is neither affusion nor immersion—it is the solemn act of self-consecration to Christ and initiation into the Church of Christ. In apostolic times it was always represented or administered by an immersion in water and should be so observed in the modern church. But no outward act can bury one with Christ, though an outward act may symbolize the spiritual experience. But the symbol does not effect or procure the spiritual reality; it pictures it forth. No spiritual fact depends upon its symbol. The death, burial and resurrection of Christ do not depend upon immersion, but immersion depends upon them and gets its meaning from them. The convert's death to sin, his burial with Christ and his rising into new life do not depend upon immersion for their reality, but immersion depends upon them and gets whatever meaning it has from them. It is wrong to say we are buried with Christ by *immersion.* We must not change Paul's statement that we are buried by *baptism.* The realities of baptism are self-consecration to Christ and initiation into the church, his body. These constitute the burial with Him and the rising into newness of life. Immersion is the symbol of these realities, entirely meaningless and hollow without them. For example, Presbyterians have died to sin, have been buried with Christ, and have arisen with him to walk in new life. They are members of His body, the church. They experience and possess all the realities belonging to baptism though they have not been immersed. We do not think our correspondent will question these statements—on the contrary he as joyfully recognizes the truth of them as do we. Presbyterians who have entered the church by

affusion-baptism have missed something. They are unfortunate in not enjoying the beauty and the help of the outward ceremony which Paul invested with the symbolism of the chief facts of Christ's redemption and the disciple's experience. But their lack of the symbol does not invalidate the realities which they do possess equally with us all.

* * *

That Christ and his apostles instituted Christian baptism cannot be questioned. Christian baptism for three centuries was by immersion. Affusion gradually came into almost universal use as a form of Christian baptism. But who had the right to substitute affusion for immersion and call it Christian baptism? If Christ, his apostles and their followers knew of but one act as Christian baptism for three hundred years, to whom was delegated the right to change the form? Some one must have had this right, else why do you say: "The Christian Century is not willing, however, to conceive the membership of the Church of Christ as limited only to those who have been immersed at their baptism." You certainly mean to imply by this that other acts (always of course, into the name of the Father, Son and Holy Spirit) constitute Christian baptism just as much as immersion; and that all who have had water applied to them as baptism have been baptized into Christ, his body, his church. But how can these things be?

Our good brother is quite as able to answer his last question as are we. As we said above, in answer to a former question, nobody had the right to make the change from immersion to affusion. But the statement which Mr. Clarke quotes from us that "we cannot conceive the membership of the Church of Christ to be limited only to those who have been immersed at baptism," expresses his own sentiment as well as our own. We cannot think for a moment that he differs with us here. He believes devoutly with his Disciple brethren and with us that Presbyterians, for example, are Christians, in Christ, members of the Church of Christ; that they have been buried with Christ and with him have arisen to walk in newness of life. There is not a single vital Christian reality that our esteemed correspondent would not, without the slightest hesitation, predicate of Presbyterians. He does not predicate these things of them just because "they have had water applied to them," and neither do we. Certainly they have never been immersed, and yet they are in Christ. This he will admit as gladly as do we, we are sure. But how did they get in? Does our brother know of any way to get into Christ, to become a member of the Church, except by baptism? It is not for us to say how "these things" can be. It is for him as well. So we leave his last question with himself. He can answer it as easily as can we. And meanwhile there are two things which our correspondent and ourselves must recognize as obvious and immediate duties:

First, we must practice complete Christian union with these Presbyterian Christians. Disciples must not maintain tests of fellowship that shut out any whom Christ receives.

Secondly, we must do all we can to reinstate the beautiful and meaningful ceremony of immersion in the whole church of Christ. And if we can once free immersion from the dogmatic coercion with which its advocates have for so long tried to force it upon the church we will be surprised at the way its own intrinsic appeal will win the support of Christ's people.

Editorial Table Talk

Digging in Jerusalem

The papers have had a good deal to say of late regarding popular disturbances in Jerusalem as the result of excavations on the temple mount by English investigators. The final accounts were lurid and exciting. It was alleged that by secret digging under the Dome of the Rock, on lines suggested by cipher documents discovered in the Imperial Museum at Constantinople, the ancestral treasure house of the Kings of Israel had been penetrated, and the sacred relics, including the ark of the covenant, the tables of the law, and other priceless objects, carried off to Jaffa and shipped, no one knew whither.

Such reports are not likely to mislead any but the least informed. An instant's reflection would convince any person of intelligece that there are no such sacred objects to be discovered, nor have there been for many centuries. If the testimony of the historical records of the Old Testament is to be accepted, the treasures traditionally supposed to repose in the ark of the covenent, such as the tables of law, the sacred rod and the pot of mamma, were lost or destroyed during the mutations of Hebrew history prior to the rise of Judaism, and, therefore, centuries preceding the days of Jesus.

Moreover, the inscriptions on the arch of Titus at Rome provide the information that the temple treasures, such as the ark and the golden candle stick, were carried away by the Roman troops who sacked Jerusalem in 7 A. D.

Quite aside from these fairly definite data, it is inconceivable that any objects of special interest should remain on, within or about the rocky, denuded and often plundered site of Jerusalem. To be sure there is an underground series of cisterns and aqueducts, as Warren, Bliss and Cleremont Ganneau have made evident. But these rock-cuttings are so far known, and the impossibility of their containing anything of moment so fully proved, that stories like that sent out of late are merely humorous.

It appears probable that the English investigators secured a permit to excavate on the southeastern flank of the city, in the district known as Ophel in the Old Testament, where the Mount of Zion slopes southward from the temple platform toward the Valley of Hinnom. This was the royal city of the days of Solomon and his successors. Just below it to the east in the valley of Jehosaphat were the "King's Gardens."

This part of the old city lies quite outside of the present walls, but must have been the most important section of Jerusalem in Old Testament days. If anything of value has been discovered in this district, it will be made known in due time. The fanaticism of the Mohammedan population of Jerusalem would of course make any open excavation very difficult. No doubt the fact that much of the work was done at night served to give current to the wild rumors which have been spread by the press.

Love and Logic

A refreshing word in Iowa's paper. *The Christian Union*, is that uttered by the office editor, Charles Blanchard, in criticism of J. H. Painter, a department editor of his own paper. Mr. Painter has been writing a series of articles purporting to criticise The Christian Century but which in the main have dealt with issues The Christian Century has not raised. Mr. Painter has not been overscrupulous, to put it very charitably, in his representations of the teachings of this paper. His logic has led him also into the most bigoted conclusions. Now Mr. Blanchard takes him to task in a gentle article on "Love and Logic." He says that he protests against "the conclusions of hard and fast logic that practically rules out love as the greatest factor in the plan of salvation. At the risk of being called a heretic, the office editor, speaking only for himself, protests against the danger of trying to reduce salvation by grace to salvation by formula. We have so emphasized (perhaps over-emphasized at times) what we call the "plan of salvation," by which we mean "faith, repentance, confession and baptism." that in the minds of some it has become a sort of sacred formula. It is against the logic that no one has or can be saved who does not go through this formula that love rebels and refuses to accept the conclusion, though it be put in the form of a syllogism."

He concludes his article as follows:

Some years ago the writer heard one of our preachers preach a sermon from the text, "Enter ye in at the strait gate, etc." And he set in forth as meaning "faith, repentance, confession and baptism." His use of the text and his conclusions were all wrong. But it illustrates the lengths that some of us go to prove our pet formula. Now I am not objecting to the formula as such but to the hard and fast logic that makes it practically impossible for men and women to be saved by the divine grace except as they enter in at this "straight gate." And this in face of the indisputable fact that multitudes of men and women full of faith and faithful in life and abounding in love, bearing the fruit of the Spirit in their lives, have not entered into the church or the kingdom according to our pet formula. I know it may be answered that we do not know that such are in the kingdom. But Jesus said, "By their fruit ye shall know them." And I am personally willing to rest it there. And the Christian world is fast coming to that point. It's the only basis of brotherhood. We are not likely to get together and stay together on any body's creed or formula of what we must believe and do. Just where we are coming out I don't know. It may be difficult, impossible, to separate love and logic. But this I feel will be the issue, when the love of God is really and rejoicingly shed abroad in all our hearts by the Holy Spirit, our pet formulas and creeds and confessions of faith will slip away from us and we will wonder why we ever permitted these things that now perplex us to separate us one from another and from the Christ whom we love.

Gold always lies under rough rocks.

Parents need to remember that children learn twice as much with their eyes as with their ears.

Monday Moods

Succeeding in Obscure Places.

Among a number of religious journals that visit me regularly, I am especially fond of the "British Weekly" edited by the accomplished Sir. W. Robertson Nicol. Each issue is a treasury of devotional and sermonic material as well as literary miscellany. It is a bright paper, is the "Weekly," and usually precise and extraordinarily accurate in quotation or comment. But once in a while, a great while let it be said, some of its matter-of-fact and sober statements about Americans are funny, very funny. Here is a paragraph from "A Man of Kent's" column in a recent number of the "Weekly."

A New Humorist.

Near the town of Atchison, in Kansas, there is a humorist named E. W. Howe, who writes, sets up, and publishes, all by himself, *E. W. Howe's Monthly: A Farmer's Magazine for Town People.* Mr. Howe is a farmer, an editor, a novelist, and a playwright. His novel, "The Story of a Country Town," was published twenty-five years ago, and attracted considerable attention. Now he has issued a book entitled "Country Town Sayings."

There are several statements within this paragraph that are in detail, I should think, a little twisted as to fact, but the first sentence is the funny one. It pictures Mr. Howe *writing, setting up* and *publishing* his paper "all by himself." While I do not positively know it, I have a conviction that Mr. Howe has not "set up" a stick of type for many a day. Indeed I should be much surprised if his printing plant is not equipped with linotype machines and that the only "setting up" (of type) done by his force is on display advertising and the like. And as for Editor Howe getting his papers out "all by himself," that would be almost as difficult as for Mr. John Wanamaker to "tend" his Philadelphia store "all by himself."

Mr. Howe's book is worthy a notice in the Weekly along with a row of excerpts from which I select the following:

"A woman is as old as she looks before breakfast."

"Nearly every succesful man we ever met was a good billiard player."

"How fearless and plain-spoken a man is in talking to his woman folks!"

"We have found it a pretty good rule to avoid an intellectual feast."

"There is usually enough of everything on the table except cream."

Mr. Howe's "Globesights" have long been popular as exchange items with the newspaper fraternity from New York to San Francisco. Atchison has had no bigger advertising asset than this bright editor. The career of Mr. Howe and that of William Allen White at Emporia are superb illustrations of Emerson's observation that the world will make a path to the door of any man who has a message or is able to do an important work exceptionally well.

Whether a man's field of labor is in a great city or a small town is of secondary interest providing he succeeds. (And by the term "success" here I do not mean merely material success.) As between going to the metropolis and so succeeding as to focus the eyes of the country on himself, or staying in the country town and making good so as to focus the eyes of the metropolis on his work—I should say it is hard to say which is the more praiseworthy. The latter I should guess to be the more difficult since it seems to be the rarer. Of one thing we may be sure: no man's field of labor can of itself make him great though he may, can and does sometimes make it great.

The train of thought my mood is now taking suggests to me a front page editorial of singular strength and timeliness in "The Continent" of recent date. It is entitled "*Who Disparages the Country Preacher?*" and the answer it makes may be put in a single word—*himself*. And herein is food for reflection not only for the country preacher but for his city brethren as well.

Edgar DeWitt Jones.

Anvil Sparks

Wandering minds make small wages.

No harvest is reaped without hardness.

Worry gives the doctor half his work.

No solid work was ever done by a man looking for a soft place.

A change of character accomplishes more than a change of climate.

He gives the world no kindling who always carries a chip on his shoulder.

Interpretations

Assessing Our Losses.

If life were all conscious gain it would be as different from what it is as the strongest imagination could picture. Every gain has upon it the shadow of loss. The universe of souls as well as of matter is a vast system of exchange. Gain is reached by loss, life by death, saintliness by foregoing the pleasures of sin. One cannot have the rewards of both saint and sinner. To have learned how to bargain in the universe's vast market is to have been born with the Spirit of God. It is to have eyes that see. Youth often vainly seeks to possess all. The experienced, especially the spiritually experienced, find support in a just valuation of losses. Youth seeks escape from losses; but no soul can live long without concluding that life is largely made up of losses. Even the application of all known virtue and all known science would not protect us. How, then, shall we deal with the darker things of our existence? Let us see how we should value our losses. That which lies most outside of us we should put least value upon and that which lies at the heart of ourselves, or is ourselves, we should put the greatest value upon.

A common loss is that of property; but it lies in a circle really remote from ourselves. It is of value and its loss often entails hardship both to ourselves and to near loved ones. Yet its loss is not loss of self—and indeed frequently brings a blessing. It often results in wider sympathies and greater industry.

Again there is loss of years. This is a greater loss than that of property. They can never be recalled. The sentiment of thousands, expressed in a familiar line, "Turn backward, turn backward, O time in your flight" has never been answered. The years have gone forever but they have brought their deposits, their convictions, their certainty and their promises. So that many do not regard the passing of youth as a loss but confidently look forward with hope that the best is yet to be.

Shall we draw closer to our inner selves? Then we shall find the loss of friends a sorer loss. To have loved and lost by death is not the loss I would mention. That indeed casts a deep shadow—a shadow from which none of us ever entirely emerges. All of our gaieties are sobered by its thought. But to lose a friend by unfaithfulness is a greater loss. A friend is one who has looked into your soul, one indeed whom you have admitted to the holy of holies of your life. You believed in him, and then when he has profaned your trust there has come to you a loss—a loss of faith, a loss of love, a loss of confidence in your fellow man, so great that all of God's healing time and Spirit will be necessary to keep you from becoming a faithless and loveless cynic. May God pity the faithless friend—the worst enemy—and sustainingly comfort the deceived friend!

Everywhere there are those who have lost health of body. In this world the body and soul are indissolubly united. Their interdependence it too fine for the wisest accurately to analyze. Yet we all know that physical ailments do not necessarily impair the soul's strength. Some of the sweetest and strongest spirits, valiant voices of the eternal, have borne about tabernacles of pain. Hugo says: "To be blind and yet loved is one of life's sweetest experiences." Why? Because when the body's eyes are never opened the soul forces its, wider and wider. George Matheson might never have written one of our great modern hymns if he had been allowed the activity of seeing. And, then, the body is so short lived. The old theologians were right in stressing the brevity of this life. We soon fly away.

What then is life's greatest loss?

The soul is immortal. It is myself. To abuse it is to cut into my life. It links me to God, the everlasting and the all holy one. To rob it of faith or love or purity or perseverance is to bring to myself the greatest matters little. But the small circle that encloses me in God and God in me is of infinite concern. As the following poem suggests, the loss of the believing heart is life's greatest and saddest loss:

"Upon the white sea sand
There sat a pilgrim band
Telling the losses that their lives had known,
While evening waned away
From breezy cliff and bay,
And the strong tides went out with weary moan.

There were some who mourned their youth
With a most tender ruth,
For the brave hopes and memories ever green;
And one upon the west
Turned an eye that would not rest
For the fair hills whereon its joys had been.
Some talked of vanished gold
Some of proud honors told,
Some spoke of friends who were their friends no more;
And one of a green grave
Far beyond the wave,
While he sits here so lonely on the shore.
But when their tales were done,
There spoke among them one
A stranger, seeming from all sorrow free;
Sad losses ye have met
But mine are sadder yet
For the believing heart has gone from me.
Then alas! those pilgrims said,
For the living and the dead,
For life's deep shadows and the heavy cross,
For the wrecks of land and sea;
But, howe'er it came to thee,
Thine, brother, is life's last and sorest loss,
For the believing heart has gone from thee;
Ah, the believing heart has gone from thee."

In these days of the exaltation of material things, of the ascendency of cold science and of the madness of commercial pursuits every soul needs to guard well his believing heart.

GEORGE A. CAMPBELL.

The Rekindled Fire

BY G. CAMPBELL MORGAN.

"And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures."—Luke 24:32.

During this week in conversation with an eminent, scholarly and devout professor of one of our theological colleges, he told me that he had been now for some years preaching Sunday after Sunday in different parts of the country, seeing church life at the normal; and he declared that the impression upon his mind as to the condition of affairs is that there is everywhere an appalling flatness—I use his own word—and at the same time wherever ministers, office-bearers, or church members are led into conversation on this condition of affairs they earnestly express a desire for better things; a consciousness of deadness and desire for life.

It is because I share this conviction that I bring you this evening the message of the incident in connection with which the words of my text occur. It is one of the post-resurrection stories. Here Christ is seen; no longer in the limited, straitened circumstances in which, according to his own confession as recorded by Luke, he exercised his ministry of three or three and a half years; but in all the glory and power which came to him by resurrection. He was the same as he had been during the days of his sojourning with men; and yet entirely different in very many ways. The appositeness of the story to ourselves is born of this fact.

Appears and Vanishes.

The forty days of our Lord's sojourning on this earth after resurrection were characterized by appearance and vanishing; and I personally should be inclined to say that the main purpose of his tarrying was not that of appearing, but that of vanishing. He appeared to Peter, and vanished! He presented himself without the opening of a door or the shooting of a bolt, in the midst of his disciples in the upper room; and vanished! He walked with disciples on the road to Emmaus, sat with them at the board, and suddenly vanished! He hailed the fishermen after the night of fruitless work, himself standing in bodily presence upon the shore of the lake, "Children, have ye any meat?"; and they came and partook of the breakfast which he had prepared; he talked to Peter across the flicker of the fire, in the early morning, while the light of the sun was shimmering upon the sea, about past failure, challenged his love, called forth his confession, gave him his commission, and then vanished!

Teaching for All.

The chief value in each case was not in the appearing, but in the vanishing. He was teaching those disciples, not for their sakes alone, but for the sakes of all who should follow them, that even though they could not see him with the eyes of sense he was always nigh at hand. He was training them to be independent of the senses, and dependent upon the spirit, in the matter of their fellowship with him; accustoming them not to see him, and yet to know that he was at hand; training them so that presently, one of the number of the disciples, not of those who saw him in the days of his flesh, but of those who were brought to him afterwards, Saul of Tarsus, could write, "Henceforth we know no man after the flesh; even though we have known Christ after the flesh, yet now we know him so no more."

Today we are living in post-resurrection days in the fullest sense; in days when we no longer have the presence of our Lord as to the physical fact, but when we know he is nigh at hand, in the midst of every assembly of his people, the close, personal companion of every pilgrim of faith, the constant comrade of every trusting soul.

Let us then examine the story; looking at the disciples; their possession and their lack; then carefully observing the Christ; his quest, his method and his victory.

What They Lacked.

First, what did these disciples lack? They had lost their confidence, not in him but in his ability to do what they thought he was going to do. They had come to the conviction in the presence of the tragedy of the Cross that he had failed. They had hoped he would redeem Israel, break the yoke of the oppressor, restore the people of the ancient economy, bring in that day of which prophets had spoken and psalmists had sung through the long ages; but he had failed. That was their outlook, and in consequence there had been a cooling of their enthusiasm. They loved him still, and believed in his high and holy intention, and in his endeavor, but they had lost hope. Not in forgetfulness did they walk to Emmaus, but in keen disappointment. Therefore they lacked the burning, the enthusiasm, which is the dynamic of service.

I believe that at the present moment this is the condition of the Christian church to a large extent. I am perfectly convinced that there was never more personal, individual loyalty to the Lord than there is today; a loyalty which is undoubted if we think of the individual in personal relationship to Christ. But there are thousands of persons of whom all that is true, who are nevertheless suffering from a lack of certainty as to his ability to do what they thought he was going to do. They are inwardly, if not confessedly, pessimistic as to the issue of our Lord's work in the world. They are not quite sure.

Some Symptoms.

Let me give you some of the symptoms of this lack of assurance. You find Christian people are content to give attention to men who are putting him into comparison with human teachers. I find among my brethren in the ministry as I travel through the country that the articles they are reading are those which question him. We are questioning him, asking whether after all he is the One we thought he was, admitting some kind of supremacy to him, professing loyalty to him, but putting him into comparison with others, asking the question that came out of Herod's prison long ago, asked then by a man perfectly loyal but perplexed, "Art Thou he that cometh, or look we for another?"

Another sympton is that we are modifying our conception of his victories. We are not sure that the victories won were won in and by that Name alone. We are willing to discuss the possibility of some other form of religion being more suited to certain races than that of the Lord Christ. We are not quite sure whether it is final. Therefore we are a little uncertain of the possibility of his ultimate triumph.

There is consequently a marked cooling of enthusiasm, a lack of passion, an absence of fire; until today the church of God, taking it as a whole, making every allowance for exceptions, is a little afraid of enthusiasm. If I may quote again the words of my professor friend, there is everywhere an appalling flatness.

Christ's Method with the Men.

Now let us go back to our story. How did Christ deal with these men? First I pray you notice the fact of his quest.

He was seeking love, and the bursting of it into a flame, into passion, the rekindling of it into a fire! He knew it was there, overshadowed; he knew there was faith in him, loyalty to him, and that is but another way of saying that love for him still remained.

Now mark his method. He did not make himself known in order to kindle that love. He brought them back to the things they knew full well, to the old, familiar things. He brought them nothing new, but he turned the old into the new by his interpretation. Have you ever dreamed as you have read that story? Have you ever wished you could have listened to his interpretation of Moses and the prophets? I often have.

Interpreted the Prophets.

They listened to this Stranger as he took their own sacred writings, and interpreted to them their deepest meaning. They listened to him as he revealed to them the profoundest depths in the suggestive ritual of the

Mosaic economy, as he breathed in their ears the secret of the love which lay at the heart of the ancient law. They listened to him as he traced the Messianic note in the music of all the prophets; showing that he was David's King, "fairer than the children of men," and in the days of Solomon's well-doing he it was that was "altogether lovely." He was Isaiah's child-king with a shoulder strong to bear the government, and a name Emanuel, gathering within itself all excellencies; Jeremiah's "Branch of righteousness; executing judgment and righteousness in the land;" Ezekiel's "Plant of renown," giving shade, and shedding fragrance; Daniel's stone cut without hands, smiting the image, becoming a mountain, and filling the whole earth; the ideal Israel of Hosea, "Growing as a lily," casting out his roots as Lebanon;" to Joel, "the hope of his people and the strength of the children of Israel; the usherer in of the fulfilment of the vision of Amos, "the plowman overtaking the reaper, and the treader of grapes him that soweth seed;" of Obadiah "deliverance upon Mount Zion and holiness;" the fulfilment of that which Jonah was but a sign; the "turning again" of God, of which Micah spoke; the One whom Nahum saw upon the mountains "publishing peace;" the Anointed of whom Habakkuk sang as "going forth for salvation;" He who brought to the people the pure language of Zephaniah's message; the true Zerubbabel of Haggai's word, rebuilding for ever the house and the city of God; himself the Dawn of the day when "Holiness unto the Lord shall be upon the bells of the horses" as Zechariah foretold; and he the refiner's fire," "the fuller's soap," "the Sun of righteousness" of Malachi's dream.

Won the Victory.

What was the result? He won the victory. They came to new possession of Jesus, while as yet they did not know the One interpreting the Scriptures was Jesus in very deed. They looked back to the Cross and saw it set in the light of the ancient symbolism, of the ancient prophecy; and the inglorious tree gleamed with glory of which they had never dreamed.

They listened in astonishment, and as they listened, to employ their own word, their hearts burned within them. Coolness gave way to heat, despair to hope, disappointment to certainty; and there flamed within them the fire, not merely of the old and lost enthusiasm, but of a new passion for this very Christ in whom they believed and whom they loved, as they learned by interpretation of their own Scriptures at the lips of the Stranger, that all the things which had filled them most with fear were according to the predictions of those Scriptures.

The Discovery of Old Things.

Thus their burning of heart was the thrill of a new discovery of the old things. It was the shame of past failure. It was the passion of a new endeavor. How were all these things created? And this was created by Christ's interpretation of the ancient Scriptures which they knew, with which they were perfectly familiar; the Scriptures which they thought they had understood. They were so familiar with them that they had ceased to make themselves familiar with them.

I pray you mark this carefully; my insistence upon it is repeated because it is the key to the situation. They did not know who this was who talked to them; he was quite a stranger; but listening to the old words, giving new attention to them under his guidance they found new meaning, new value, and new power.

To Kindle the Fire.

What then does the Church need today in order to kindle again the fire, to renew the enthusiasm, to set upon the faces of her members the flaming glory of the morning, and to create again the fervor. She needs that the things she possesses should become real to her.

Supremely we need exactly what happened to these men on the way to Emmaus, a new understanding of the Scriptures of truth, a new discovery of them as the Scriptures that set forth the things concerning Christ, a new test of the Scriptures by the study of them; and the abandonment of the life to the law which flames forth from them; and the putting of them to the test in all our work and all our living.

Yet, I have not touched the deepest note of all! The Bible we have, and there is a sense in which it is being studied today as it has never been studied. There were more Bibles published last year than in any year in the history of the world; there were more Bibles printed than any other book in all the wide world; they are everywhere, and men are turning back to the study of the Bible with a keen and remarkable interest, as I know full well. Yet we lack the fire, the fervor, the enthusiasm. What then do we supremely need? To gather together around the Bible which we have, recognizing that we never can know it, never can understand it, save as we take time to listen to the Lord's interpretation of it to our own souls.

ENGLISH TOPICS

BY LESLIE W. MORGAN.

Two things have recently occurred in English politics which are most refreshing, especially since they have been taken up in a spirit which does not often exist in any nation. Party lines have been quite obliterated.

The first question is that of the proposed treaty between England and America. No party has lagged behind, all advocating the desirability of such a step. This is in response to an all but universal public demand which after all is the greatest occasion for rejoicing. Such manifestations in favor of peace would not have been possible even a very few years ago. In addition to the great meeting held at the Mission House under the chairmanship of the Lord Mayor, and with Mr. Asquith, Mr. Balfour, the Archbishop of Canterbury and others speaking, town meetings have been held in almost every important centre in the country, and these have been heartily supported by all political parties, and by all branches of the church. Individual churches have passed resolutions. Denominations have sent memorials. Societies of every class and description have indicated their approval, and altogether there has been a most active campaign in the interests of peace.

On the Eve of Peace.

The hearty support which has been given to the suggested treaty with the United States has excelled but little the expression of the desire to ultimately enter into a similar agreement with other countries. It begins to look as if we were really on the eve of a great era of peace. It is to be hoped that no vital question will soon arise which might tend to shake the foundations before they are really laid, or firmly set. Perhaps Mr. Roosevelt is right that the nations would still fight at the drop of a hat if anything touching their national honor should be involved. This is not saying, however, that there is not a more excellent way; it simply indicates that we are not yet fully Christian.

Lloyd George's Bill.

The other matter which has been welcomed with almost universal approval is Mr. Lloyd George's "Insurance against unemp'oyment and invalidity." bill. This is being brought in as a non-partisan measure, and honest effort is to be made by all parties to assist in such revision, before it reaches the final stage, as will make it most efficient. It is the most important social legislation that has been undertaken in many a day, not excepting old age pensions.

Even Mr. Lloyd George's opponents in other things cannot help giving expression to admiration of the manner in which he has framed this measure, and the spirit in which he has presented it. The task has been a colossal one and the financial interests involved very extensive. He has received valuable assistance by the example of Germany, and yet there was much new ground to cover. The manner in which he has gained the support of the already existing Friendly Societies, and numerous insurance companies, alone, is striking evidence of his diplomacy. These are to be linked up with the government scheme in such a way as not to hinder but rather to enlarge the scope of their activities. Had they not already been under close governmental supervision this would not have been possible.

Doctors Not Forgotten.

Even the doctors who serve the members of these societies, often for very inadequate fees, have not been forgotten. The chemists also come in for their portion as medicines are to be made up by them instead of by the doctors as has heretofore been the custom in this class of practice.

The erection of sanatoria for the treatment of consumption, provided for in the bill, is a feature which is most highly commended. There was breathless attention in the House when Mr. George was speaking concerning this matter, and referring in a sympathetic way to the 75,000 per year who die from this dread disease.

A grant of thirty shillings (7 dollars, 50 cents) to maternity cases is another feature which has met with universal approval. Not the least beneficial feature of this provision is that the grant is made on condition that the mother does not go back to work, in cases where she is in employment, until her child is four weeks old. This is an example of the saying, "that the condition is better than the promise."

Some Opposition Among Employers.

There is a certain amount of opposition on the part of employers to the proportion which they are asked to pay towards the insurance, but doubtless this will be adjusted in a satisfactory manner. If they should realize, in practical experience, the saving in rates which is predicted, their opposition will doubtless soon be withdrawn, when the scheme is once at work. There is a desire also for a more general application of the insurance, but this will doubtless come in time. At present about 14 million people will come within its range. The thing most to be admired in Mr. Lloyd George in connection with this whole matter is the spirit in which he has gone about it. He has seen a vision as truly as did Isaiah and he has answered the call.

The Baptist World Alliance is to be convened in Philadelphia in June, and a large number of leading Baptists have already sailed for America, including Dr. Clifford, the Rev. J. H. Shakespeare, the Rev. F. B. Myer, and the Rev. J. E. Roberts, associate and successor to the late Dr. Maclaren.

This alliance orginated in the fertile brain of Mr. Shakespeare, and his desire to see the organization perfected was probably the chief thing which induced him to refuse the offer of the secretaryship of the National Free Church Council, when offered to him last year.

(Continued on page 22.)

Our Readers' Opinions

Editors' Note

The dominant emotion with which the editors open the columns of The Christian Century to the expression of our readers' opinions on a subject involving the policy of a contemporary is not one of triumph but of sadness and humiliation.

Great as is the satisfaction in hearing the voices of the brethren repudiate the iniquity with which the spirit of progress in our brotherhood has struggled for years, it cannot outweigh the shame involved in the fact that the iniquity exists and that being essentially public in character it must be expiated publicly.

The Christian Century is consecrated to other tasks than this. Ours is a constructive work. We are set for the building up of the holy life, for the widening and deepening of the mind, for the creation of the Christlike temper, for the publishing of peace.

It is a rule that no discussion shall enter these pages except it be a courteous and earnest search for truth. We invite the opinions of our readers constantly and publish opinions that differ with our own as gladly, often more gladly, than those which agree with our own. We love good-natured, earnest discussion of views. It is a sorry day for any community that abandons free discussion.

The question of practicing union on the foreign field is one that called for a free, general exchange of views by a free, progressive people like the Disciples. It would have been a splendid demonstration of our solidarity and assurance had this new situation been faced with earnest tolerance and talked through.

Instead of that it was taken up by The Christian Standard as an occasion for threatening the income of the Society. And not the income alone, but the very existence of the Society was threatened. By the many devices which a newspaper can use to insinuate an idea without becoming editorially responsible for it, the Standard has for long been pursuing a policy that meant the disintegration of this organized work if it succeeded.

The clear perception of this and the possession of our share of the common knowledge of the motives in which that policy is rooted made continued silence seem wrong for this paper and wrong for the brotherhood. Therefore we spoke as we did in our opening editorial last week.

The response to our words has been prompt and representative —far beyond our expectation for the first week. The following pages of responses are only a part of the communications we have received. Almost as many more (and fully as representative) are being held over for lack of space, while every mail increases the number.

One of the first communications received was accompanied by a personal note in which the writer expressed the fear that the brethren were not ready to speak on this subject. "The mind of the brotherhood is in a state of suspended judgment on the practice of Christian union," he wrote, "and it is not likely that you will receive many responses to your challenge." He will be astonished to find the brave words of his own communication in the company of the equally brave words of so many others.

It is as if the "suspended judgment" of the brotherhood were a drawn bow and our editorial had released the arrow.

It is farthest from the purpose of The Christian Century to interpret these communications as bearing on any but the one subject. We do not assume nor should our readers infer that these voices or those yet to be heard are endorsing this paper's earnest desire that the Disciples shall practice Christian union. The practice of Christian union is not the subject upon which our readers are writing. The Christian Century may be right or wrong on the question of practicing union—it is irrelevant to the present issue.

Nor is Guy W. Sarvis, appointee of the Foreign Society, the issue. The Christian Century believes that Mr. Sarvis is a man of God. No man of richer spiritual life, of stronger personal character and finer mental equipment has been produced by our colleges in recent years than he. That he is consecrating his life to mission work should rejoice all lovers of missions. But Mr. Sarvis is only remotely connected with the issue that is now joined.

The issue now joined and to which our readers are speaking is—

Whether the missionaries on the foreign field—who are now not just two or three individuals but a community or brotherhood in themselves—whether this missionary community is to be trusted to meet these great problems in loyalty to Christ and their brethren;

And whether the Foreign Society which stands between these missionaries and the brotherhood, interpreting them to us and us to them—this society whose leaders have been and are the pick among our saints and statesmen—whether this society is to be continually menaced by the wanton power of The Christian Standard—

This is the issue upon which the Disciples are now registering their opinions.

The Christian Century is glad to hear from its readers on this issue. We do not wish to make newspaper capital out of it, however. The readers of The Christian Evangelist would do well to send their protests to that paper and our state papers should be deluged with communications voicing the long pent up indignation of righteous souls in our brotherhood against the dictatorship which has embarrassed our progress, depleted our offerings, and shamed the Disciples of Christ in the eyes of the Christian world.

Telling Sentences From Our Correspondence

It seems to me that the men and women who give up all and go to the dark land for Christ's sake can be trusted to be true to Him in all matters that concern the Kingdom.—J. A. Barnett.

To destroy practical, fraternal fellowship with other Christian workers in the great foreign field is not only a sin against the unity of Christians for which Christ prayed, but is also a sin against the great multitude who have joined the Christian Church because of its plea for Christian union. We betray their confidence and blast their hopes.—Wm. Bayard Craig.

The unrighteous habit of plunging our people into cataclysmic controversies is ruining our spiritual welfare. A people living in such an atmosphere cannot grow into the higher spiritual graces.—J. H. Goldner.

So long as conscientious men and women can be found and aided to carry the Scripture to those that have it not, let no Christian fritter away time and fateful opportunities in the effort to assure himself that their faith and practice are absolutely identical with his own.—Judge Frederick A. Henry.

It seems to me to be almost the last straw.—Harry G. Hill.

That the Christian Standard should become a destructive critic of our great organized foreign work is sad to behold.—John P. Sala.

We have been silent too long, hoping against hope that the editor would see the folly of his course and repent.—E. B. Barnes.

But granting for the sake of argument, that all the charges made against him are true, though he denies them in full, does any sane man think for a moment that this one teacher in a university in China could do the smallest fraction of the injury to the cause of Christ that is done by this fight on the Foreign Society?—David H. Shields.

I wonder if the time has not come for our discerning brethren to be bold and courageous enough to lift their voice and pen in protest. —A. D. Harmon.

The practical problems of the mission field can be best settled by the missionaries. Men who give their lives to such a cause can be trusted with matters of both principle and policy.—A. W. Taylor.

Stand by the Society!

Our Foreign Missionary Society has emerged successfully from many a hard struggle. We will trust to the wisdom of the board of managers now. They see the question from a world center and recognize the tremendous interests involved. What would the Master have them do at this juncture? Let them answer that question as best they can and never mind the clamor of the timid and misled.

We have talked and prayed for Christian union for a hundred years and the answer is coming just where we might expect it to come, on the foreign field where the conditions surrounding the early Christian missionaries are reproduced. Some are crying out with fear when all should be crying out with joy.

To destroy practical, fraternal, fellowship with other Christian workers on the great foreign field is not only a sin against the unity of Christians for which Christ prayed, but is also a sin against the great multitude who have joined the Christian Church because of its plea for Christian union. We betray their confidence and blast their hopes.

We do not fear for a moment that the Foreign Society contemplates any action that will in the least degree compromise the conscientious convictions of a representative Disciple of Christ. That they will go far in providing for the recognition of the conscientious convictions of other Christians on the foreign field is the devout prayer of a multitude among us. God grant that the board will have both the courage and the wisdom to do whatever they see and believe is right

The question of baptism is at its best but a question of machinery. It is a means toward an end. Without the Christ love and spirit of which it is intended to be but a symbol and outward sign it is an empty husk. Those who are the greatest sticklers for Scriptural obedience to the command ought to exhibit in discussing the question, the graces of an unfailing indwelling divine love. WM. BAYARD CRAIG.

New York City.

Confidence in the Foreign Board.

The majority are interested in the great enterprises of the Kingdom. We desire to see every knee bow before our Lord, and we listen to hear his saving name upon every lip. The high work in which we are engaged will not permit us to come down to petty, irritating quibbling. We are too busy raising the money for great foreign offerings. We believe in the nobility of world-wide missions, we have confidence in the secretaries and in the men who compose the board of our Foreign Society. All our energies are employed in securing the good dollars which shall carry the gospel of Jesus' love to the ends of the earth. We see our objective. We know what we are about. We are sincere and we will not be hindered. JOHN RAY EWERS.

Pittsburg, Pa.
East End Church.

Writes a Letter to the Standard.

In response to your editorial request for an expression on the Standard attack on our Foreign Missionary Interests, I enclose you a copy of a letter I am sending the Standard.

Editor Christian Standard, Cincinnati, Ohio. Dear Sir: Your continued attitude to the Foreign Society appeals to our church and to me as unworthy the paper founded by one of our greatest leaders. Your constant hostility leads us to believe that you may be animated by personal antagonism and unworthy motives. Your paper has an unusual opportunity for large service to our cause. It would be a tragedy to prostitute it. May we hope that you will consider the seriousness of what you are doing. The cause of foreign missions is too sacred and the interests of our valorous missionaries too holy to be made the object of an unjust and an uncalled for attack. May I kindly but most emphatically protest. If mistakes are made, there are right and wrong ways to correct them. It is decidedly to injure the whole cause on account of any disagreement you may have with some detail of conduct. Sincerely yours, JOSEPH C. TODD.

Bloomington, Ind.

A Prophetic Word.

I congratulate you on having put aside the proprieties of journalistic etiquette and spoken the prophetic word. There are some of us who have for years known—not merely by hearsay but by experience—the utter disingenuousness of the Christian Standard's devotion to orthodoxy, and have watched with growing sadness its successful exploitation of the brotherhood and the plea. We would be glad to believe that it has at last overreached itself and made apparent to all the true inspiration of its motives. If its last outbreak fails to arouse the brotherhood, we will be tempted to say, as was said of old, "This people's heart is waxed gross and their ears are dull of hearing."

The only argument that the owner of the Christian Standard is able to understand, the only appeal that is able to reach his "heart," is a discontinuance of subscriptions and orders for church and Sunday-school supplies. If the churches that appreciate the work of the F. C. M. S., and that wish to protect and foster our co-operative work, would use this argument they would soon bring this prodigal to the penitent form. Your protest is most timely. I wish you success. EARLE MARION TODD.

Fort Wayne, Ind.

An Awful Responsibility.

Without meaning to add fuel to any flame of controversy, I am bound to respond to the call of your editorial, "A Time for Loyal Souls to Speak Out." The Standard's boycott of the Foreign Society overleaps the bounds of the ordinary journalistic *divertissement*. It is a calamity. That paper's undoubted power and influence are demonstrated, if demonstration were necessary, in this year's imperilled receipts of the Foreign Society. But it assumes an awful responsibility!

In this season of fruition of the Laymen's Missionary Movement, and amidst unexampled popular interest in foreign missions, when every other Christian communion is pressing forward, as never before, towards the goal of world-conquest for Christ, the Disciples are actually retreating, because their oldest organ disowns the greatest work of its founder.

Friendly criticism of our missionary societies may at times be needed; but to promote hostility, or even indifference, to their appeals, is to thwart, in some measure, the Master's last and dearest hope. He will take care of the regularity of obedience to his good tidings, if only they be carried to all men everywhere, in his name. So long as conscientious men and women can be found and aided to carry the scripture to those that have it not, let no Christian fritter away precious time and fateful opportunities in the effort to assure himself that their faith and practice are absolutely identical with his own.

The Foreign Christian Missionary Society should have the whole-souled support of every Disciple of Christ. Unfriendly critics of its work do incalculable injury to the extension of the Kingdom. I join in solemnly appealing to the Standard to lift the boycott.

Cleveland, Ohio. FREDERICK A. HENRY.
Judge of Circuit Court.

Works Injury to Men and the Cause.

This is to thank you for your remarkable editorial, "A Time For Loyal Souls to Speak Out." For a number of years the influence of the Standard has been pernicious. Its editorial policy has been narrow and bigoted. Under the guise of mock sincerity and of a hypocritical loyalty it has injured institutions, men, the cause of Jesus. For years it has bluffed its way and honest men have feared to speak. Now, thanks to you and others, we have learned the truth about the Standard.

Paris, Mo. FRANK WALLER ALLEN.

Foreign Society May be Trusted!

Upon the one single point regarding our support of the Foreign Society, I think its record and the standing of the men who are conducting its affairs should lead all loyal disciples to a sympathetic and patient attitude of waiting while it works out the difficult problem now before it. Both missionaries and newspapers should remember that the society has a better understanding of all the data that must be considered. No one ought to embarrass it by heated discussions at this time. It will be responsive to the will of the Brotherhood in council assembled, when it has had opportunity to make its report and receive its instructions. CHAS. M. SHARPE.

Columbia, Mo.
Bible College.

Standard is Destructive of Faith.

Yes it is time for every loyal soul to speak. It is high time that these controversies between our Foreign Missionary Society and the Standard cease.

The people down the line—the folks who pay for the paper, who support the missionaries, who are constantly being told by the preacher that our program is to "preach the gospel to every creature"—are being confused and losing faith.

I am glad the Century has spoken right out in meeting, although I wish it might have been avoided, for already there seems to be a disposition for people to class themselves according to the paper they read, and such questions as, Are you a Standard man, an Evangelist man, or a Century man? are not uncommon. I have already heard of places where a man in announcing one paper feels he must mention the others to prevent friction. Some are already concluding that it is simply a case of what one paper pro-poses the other o-poses.

We have sung Christian union in long and short meter, we have preached it loud and long but when it comes to an attempt at practice even in heathendom and our missionaries enter into the discussions of feasible and practical plans the F. C. M. S. is periodically required through press and circular to declare that they are still seeing to it that their workers are contending for "the faith" or somebody will set up the cry: We are supporting heretics! And of course that means a wail from the "defenders" saying they will keep their offering at home till it is all fixed up.

I know little of the Hyde Park plan but I know that even though they be *short* on baptism they are *long* on missions and that Brother Sarvis was not appointed until he was well examined by A. McLean, whose loyalty and consecration cannot be questioned.

We should frown on the system of dictatorship which flays and criticises a man who ventures his honest opinion even though it seems not exactly correct as we see it. Let's not put on the label, "Not Sound" too quickly.

It appears to me that our boast of liberty in opinion and prayer for union is largely a case of bluff. The editor of last week's Judge says—"Bluff is what a man puts up—Stuff is what he puts down. He puts up one when he hasn't the other to put down." I believe the Disciples have the "stuff" to put down. Let's get at it or let somebody else do it. A. IMMANUEL ZELLER.

Cuba, Ill.

Discussion Good if Christian.

The most unfortunate thing with respect to the present controversy regarding the Foreign Missionary Society, is the apparent personal animus and commercial spirit which enters into it. This has been true of the controversies in the past and it is evidently true now.

I think it is a needed and wholesome thing that these problems should be discussed in our papers and by our brethren. I think also that the present problem ought to be clearly stated by the society so that it can be intelligently discussed. But in the discussion let there be no covered motives either by papers, individuals or society. Above all let the discussion be conducted by all in the Spirit of the Master. If this is done, none need fear the outcome. H. O. PRITCHARD.

Bethany (Lincoln), Nebr.
University Church.

Our Missionaries May be Trusted!

I have read with interest and admiration your timely editorial, "A Time for Loyal Souls to Speak Out," and wish to say that I believe you have correctly analyzed the situation that now confronts the brotherhood. It is to be regretted that one of our great newspapers is constantly assuming an

attitude of hostility toward our organized missionary interests. A paper that desires to represent the brotherhood and be supported by it should be very careful that its utterances do not injure the agencies we have created for the purpose of extending the Kingdom of God. I have also read the statement of Mr. Sarvis and the statement of the Foreign Society and am quite convinced that no custom of receiving unimmersed persons into the church or of extending fellowship to them in our churches is being practiced on the foreign field. If such is the case here or there, the society evidently is not responsible. The urgent need of a united native church and the isolation of missionaries from their brethren makes the fellowship of the missionaries of all religious bodies closer and sweeter than we know at home. And it seems to me that the men and women who give up all and go to the dark land for Christ's sake can be trusted to be true to Him in all matters that concern the Kingdom. Let us take care that we are as true at home, and that these noble servants of ours and of Christ be not left un-supported because some of our semi-anti brethren persist in casting suspicion upon our splendid Foreign Society. J. A. BARNETT.

Galesburg, Ill.

Amazed and Shamed.

I read with amazement the circular sent out by the Foreign Missionary Society in order to save the Children's Day offering against the insidious attack of the Christian Standard, and I have been waiting for just such a manifesto as that contained in your editorial which I have just read. It is certainly "a time for every loyal soul to speak"—to speak in no uncertain tone for the preservation of our essential liberties.

The venomousness of the Standard's attack is only matched by its stupidity. They seem to have "Hyde Park" on the brain—though it would be well if it were only the brain that were at fault. It is a shame at this day and time in the church of the Campbells that such statements as those by the Foreign Society and yourselves should be necessary to enlighten the brotherhood and protect innocent men from insult. But they are necessary—there is the pity and shame of it. Surely the Holy Spirit of truth and justice has winged your arrow this time. May the same spirit send it home to the mark!

Richmond, Va. H. D. C. MACLACHLAN.
Seventh Street Church.

Not Surprised at Standard's Attack.

I desire to say a few words concerning the matter of Guy W. Sarvis and The Christian Standard. I am not surprised at the attack—nor time and manner of it; it is in harmony with its methods for the past decade. It is no part of its policy in such matters, it would seem, to secure the facts and furnish correct information for its readers. If it should present the facts there would be no opportunity to deceive and create prejudice. Then an opportune time for misinformation is just a few days before some important missionary offering. To raise the question just after the offering when there would be plenty of time to inform the misinformed, would be a situation very much to be deplored by the Standard.

What surprises me is that any who know the policy of this paper respecting our organized missionary interests during the past few years should be deceived by it. Its animus is so easily seen and its iniquity so gross that none should be led astray. It is certainly a time for every loyal follower of our Master to brand as traitorous conduct which is so plainly intended to hinder the progress of the Kingdom. F. L. MOFFETT.

Springfield, Mo.
Smith Street Church.

"Progressive" Sentiment has Rights

Previous to the reading of your editorial I had been informed of the deplorable attitude of the Standard in its last attack (latest of many) upon our Foreign Society. Personally I do not now subscribe for, nor do I read the Standard. It became a positive hindrance to my personal life. It is almost altogether negative of good and positively demoralizing. The present attack upon the Foreign Society is without excuse, and in direct conflict with the facts, which were available to the Standard. The whole matter seems to me to be almost the last straw. Our people have been patient, long-suffering. The name Standard has been a word to conjure with, but it has so far departed from the splendid progressive spirit of its founder that it is no longer worthy of the support of our people. It stands a self-appointed dictator, coercing browbeating, bullying.

If I have any criticism of our Foreign Society, it would be that they have been too ready to answer the "heresay-questions" of the Standard. Who constituted it a judge? Has its court jurisdiction? There are at least two parties—in attitude—in our great brotherhood. Has not a "progressive" who is a supporter of missions a right to representation—if he desires it, —as well as the so-called "conservative." So far I have not heard of the progressive insistence on this right. I believe this is because the progressive has too great an interest in missions and our Missionary Society to insist upon his own personal **rights. Let the people rule.** Let the loyal speak. HARRY G. HILL.

Indianapolis, Ind.
Third Church.

The Standard's Destructive Criticism.

I note your timely editorial on "A Time for Loyal Souls to Speak Out," and wish to express my appreciation of it. That the Christian Standard should become a destructive critic of our great organized foreign work is sad to behold.

The present attack seems indeed, uncalled for, far-fetched and is a sad injustice to Mr. Sarvis. They certainly owe him an apology. Indeed, we feel that their representation is so forced that our brethren will note that there must be some grievance or purpose behind it. That paper's sin against the army of workers on the foreign field is great.

If they do not feel the sin and shame of their work in this matter, many of us Ohio preachers do. We look for better things from our religious journals.

Our plea for union will be a farce before the world as long as such journalism prevails among us.

Is the Standard, with its prejudices, able to judge the worthiness of our missionary candidates better than our beloved McLean, who has given his life and money as an offering to the spreading of the gospel plea to the uttermost parts of the earth? or than the sweet-spirited Corey, or than the energetic Rains, or than the executive committee who unselfishly give their labors to this work? It assumes to be able.

You are right; a crisis is here in our work right now. Great principles are at stake. It is a time for every true Christian in our ranks to show his colors. The Christian Standard has signified its intention to injure the great organized interests of the church for carrying the gospel into foreign lands. It makes it imperative then for those of us who believe in the Foreign Society to throw into it our most vigorous support. JOHN P. SALA.

Dayton, Ohio.
Central Church.

A Hearty "Amen!"

I have read with pleasure the editorial concerning the Standard's action toward Mr. Sarvis and the Hyde Park Church. It reads well. That something should be said there has been no doubt in my mind, and I am inclined to feel that your statement of the case and the sentiment of the whole article will meet with a hearty "Amen" from many quarters.

Allow me to express again my appreciation of the splendid poise which the Century has displayed in the last year or more in handling the most delicate problems. I am sure that this has won many friends for the paper and will accomplish much in the end. There is almost a universal recoil (so far as my knowledge extends) from the policy of the Standard among the most astute of its old supporters, and I am comforted in the opinion that there is a natural growth toward better things. My only concern is that our impatience may not disrupt and spoil what seems sure to come in time. W. F. ROTHENBURGER.

Cleveland, Ohio.
Franklin Circle Church.

A Ringing "No!"

Your editorial, "A Time for Loyal Souls to Speak Out," is the clarion note for the hour. Long enough has the brotherhood maintained its silence while the Standard, under the pretense of protecting the faith, has thundered forth its decrees and bludgeoned those who ventured resistance. For the second time in the last five years, the Foreign Society has been obliged to defend itself against attacks from the Standard by resorting to the individual letter through the mails. The papers were silent. Leaders uttered not a word. The question began to arise in many minds, "Has the Standard terrorized the brotherhood?" Your editorial is a ringing "No,"—a stirring obligato that ought to call forth a chorus of a million Noes.

The unreasonable and trifling attack upon Guy Sarvis, one of the ablest, truest and best equipped men ever called to the foreign field, ought to unmask the Standard to all fair-minded people. Yours for liberty and loyalty.

Danville, Ill. H. D. WILLIAMS.
Fourth Church.

A Reproach upon the Brotherhood.

I approve most heartily your defense of the Foreign Society against the attacks being made against it. I have been for a long time thoroughly out of all sympathy with the course pursued by certain ones in their utter recklessness in attacking worthy causes and men and in their chronic disposition to keep the brotherhood stirred up over false issues. Such things seem to me to be far below the *true* Christian standard. Such a course is producing effects in some of our churches that hinder spiritual development and must ultimately cause great reproach upon our brotherhood unless our people awake speedily to see whither such a spirit is tending. ALBERT SCHWARTZ.

Clinton, Ill.

Injuring Disciples' Reputation.

The situation in our Zion today is indeed deplorable, and is not only doing great injury in our own ranks but is giving us an unenviable reputation among other religious bodies.

I have, all my life, believed in contending for "the faith once for all delivered to the saints," but I am unable to see the necessity of making war on good brethren in order to do it.

If we are to move forward and accomplish our mission in the world we must all line up for constructive work both at home and abroad and frown upon all reactionary or disintegrating influences among us.

But let us do all things in love and be much in prayer. S. S. JONES.

Danville, Ill., Third Church.

The Policy of Disintegration.

Your able diagnosis of the Christian Standard's policy of disintegration and would-be-domination of the brotherhood, should meet with a hearty response from every right thinking man among us. We have been silent too long, hoping against hope that the editor would see the folly of his course and repent. The reversion of that once great paper to anti-ism, its attempts by independent missions, and its crusades in favor of disintegration policies of any sort that would injure the work of the Foreign Society, form one of the most lamentable and humiliating chapters in our history. I am sure that our brethren need only to be shown what is the animus of its hatred, and they will speak out in no uncertain manner.

Richmond, Ky. E. B. BARNES.

Brotherhood Will Not Be Misled.

The Century just came to my desk and I must write you a line to tell you how much I appreciate your editorial "A Time for Loyal Souls to Speak Out." It is the best thing that has come to my notice in years. For once I wish we had an authoritative body to rebuke in a manner in keeping with the continued assaults of the Christian Standard. I cannot believe that our large-hearted brotherhood will let itself be misled by such pigmy mindedness as has been exhibited in the last year from the above source. As you say, the shame of it is that the Foreign Society felt itself compelled to speak out to save itself in the Children's Day offering. Our offering was considerably more than ever before. Keep it up.

Niantic, Ill. ROBT. E. HENRY,
Sec'y. Sixth District.

Sarvis at the Worst is not so Bad as Standard's Attack.

I have carefully read your editorial, "A Time for Loyal Souls to Speak Out." During my fourteen years of ministry I have steadily refused to enter into any of the current theological controversies for two reasons, at least; first, because they seldom partake of the Spirit of Christ; and second, I have been too busy trying to strengthen the forces of righteousness and not weaken them by further division. As you say, however, this fight on our Foreign Society is not theological, but it is a "moral iniquity." I am certain that every true disciple of Christ has watched these recurring assults on our Foreign Society with increasing sorrow and indignation. These assaults are not only a sin against our society, causing it to spend money and energy uselessly, but they are a sin against the churches of Christ in America, wasting their money and dividing their forces, and they are also a sin against the missionary and against the unsaved heathen.

I know absolutely nothing about Mr. Sarvis' theological views excepting what he has set forth in the letter sent out by our Foreign Society. But granting for the sake of argument, that all the charges made against him are true, though he denies them in full, does any sane man think for a moment that this one teacher in a university in China could do the smallest fraction of the injury to the cause of Christ, as this fight on the Foreign Society?

It seems to me that the time is long past when a private concern that is run wholly for private gain can bulldoze a million of Christ's freemen. Are there not enough men who love Christ sufficiently to say that this iniquity must cease? Are we never growing big enough to put Christ above the subscription of a privately owned paper, or some sectarian view of the gospel?

We not only ought to encourage our missionaries to lead in union work on their fields, but we ought to recall them if they do not. The conversion of the heathen world is stupendous enough without adding another sect to divide the forces.

Eureka, Ill. DAVID H. SHIELDS.

Time to Protest.

I have just read your editorial on the relation of The Christian Standard to the Foreign Missionary Society.

I hasten to commend you for the frankness and boldness with which you state the issue.

The encouraging fact in connection with this matter is that the number is legion of those who share these views with you and who have become wise to the Standard's persistent ambush attacks on our missionary interests. It is pathetic to see it exploit the brotherhood in the interests of its counting room under the role of saving the "plea."

I wonder if the time has not come for our discerning brethren to be bold and courageous enough to lift their voice and pen in protest.

We express the same convictions privately. Have we a dictatorship so entrenched that freedom of speech is synonmous with excommunication?

Do we boast of liberty and through a decade cringe before public expression on these great and vital matters that involve the essence of our religious existence?

I think A. McLean's exposure of the Standard on the eve of the Norfolk Convention the work of a consecrated hero, who had suffered long and was kind. Silence is often golden, but practiced when such interests are at stake as our missionary enterprises may be the part of a weakling and a sycophant. I commend you for the editorial.

First Church, St. Paul, Minn. A. D. HARMON.

"Who Made Thee a Prince and Judge?"

I have read the editorial concerning The Christian Standard and the Foreign Society, and while I deeply regret any religious controversies, I think your editorial timely and I am at least in accord with its spirit. Without doubt you have correctly presented the animus of The Standard, though its frequent interdictions have never affected me, as I knew there must be sinister and not devout motives actuating such utterances.

It were far better if our religious journals could devote larger space to that which builds faith, cements fellowship, unifies forces, and less to censorious criticisms. I have oft felt like saying to The Standard, "Who made thee a prince and a judge over us?" A. W. KOKENDOFFER.

Sedalia, Mo.

A Sinister Spectacle.

The Century's bold championship in behalf of deliverance from ecclesiastical despotism in the present situation is timely and heartening. That the diagnosis of the case is quite accurate, to my mind, does not admit of doubt. The signs of the times are written so large that even the wayfaring man may read the glaring letters upon our religious sky-line.

The question is, shall we longer permit a commercialized publishing house to exploit our brotherhood, browbeat our ministry into blind conformity, sow abroad the seeds of strife and suspicion, despoil our missionary boards of the treasures of the people's loyalty, and annul the whole purpose of our separate existence?

Why we should be compelled to allow anyone to wreak vengeance upon the whole scheme of world evangelization simply because they choose to regard the brotherhood's chosen agents as enemies of their house, does not appear.

As one who has been intimately connected with our Foreign Society, I rise to declare my devotion to its representatives whom I know to love and honor. I only regret that the tenor of our entire brotherhood upon which they rely for support has not encouraged them to permit our missionaries to enter more completely into the practice of our ideal of unity.

The spectacle is a very sinister one. That we should have to acknowledge the flamboyant presence of despotism and strife within our own ranks simultaneously with our plea for religious liberty and unity among the "torn and rent divisions of Christendom," is a moral anomaly. Let the call shiver through the brotherhood until we shall have vouchsafed to us the freedom to preach and also practice the truth, not as conceived for us by some religious dictator, but rather as it springs forth in our own hearts, with "none to molest or make afraid." C. C. WILSON.

Milwaukee, Wis., First Church.

Known By Its Fruits.

The Foreign Society is known by its fruits. It merits the confidence of every missionary man among us.

The practical problems of the mission field can be best settled by the missionaries. Men who give their lives to such a cause can be trusted with matters of both principle and policy.

To yield to the demands being made upon the Foreign Board would be to sell our birthright. We have ever pleaded "in faith unity, in opinions liberty."

To every one who knows Guy W. Sarvis his positive word is an end of controversy. Hearsay and the interpretation of someone else as to his opinions will shake the confidence of no one who knows his sterling honesty, his devotion to his Lord and the manner in which his life is given to Christly service. He is of one mind with our missionaries in China. Anything that would prevent his going to China with his rich abilities and consecrated enthusiasm would in consistency demand the recall of every missionary representing us there.

A. W. TAYLOR.

University of Missouri, Columbia, Mo.

Diagnosis is Correct.

I have read with interest and deep concern your editorial, "A Time for Loyal Souls to Speak Out," and heartily endorse that part of it which deplores the attempt being made to destroy the Foreign Christian Missionary Society. For from all appearances your diagnosis is correct. That was the conclusion I had arrived at before reading your editorial. We all recognize the right of any of our religious journals to criticise the work of any of our national organizations—that is part of our freedom. But if any of them are to be destroyed, that is for the Brotherhood to decide in convention assembled.

O. W. LAWRENCE.

Central Church, Decatur, Ill.

Hoping for a New Day.

I deplore deeply the spirit that is back of these continued attacks on our foreign work. I can not, in the light of the time of their renewals, and the knowledge of personal jealousy, and personal revenge, in the hearts of some, believe there is any sincere desire to serve the truth. I am anxious to see a new day of clean, calm, truth-seeking religious journalism manifest everywhere. We need the various types of view. I try to read all. But the appeal to narrow prejudice and the attack upon character on garbled facts is unclean, passionate and demoralizing.

Emporia, Kan. O. L. SMITH.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXVI. Nahum and the Fall of Nineveh

June 25. Text For Special Study. Nahum 2:1-13.

QUESTIONS.

1. With what nations did Israel come into contact during the period we have been studying?
2. What was the territory and capital of Assyria?
3. What instances does the Old Testament record of Assyrian operations in Palestine?
4. What was the character of the Assyrians in their military conduct and their treatment of their enemies?
5. What was the feeling among the people of Israel and Judah toward Assyria?
6. What book of prophecy besides Nahum refers to the hatred in which Nineveh was held by the people of Palestine?
7. What is known of Nahum, the writer of this book?
8. What relation does chapter 1 sustain to the remainder of the book?
9. What is supposed to be its date as compared with the other two chapters?
10. What is its theme?
11. What situation is pictured in chapter 2?
12. In what terms is the overthrow of Nineveh recorded?
13. What kind of animals are referred to as like the people of Nineveh?
15. Was it assumed by the writer that such would be the fate of any city that disregarded the divine will?
14. Who brought this ruin upon the city of Nineveh?

* * *

1. JUDAH AND ASSYRIA.

The entire history of the Hebrew people might well be written in terms of their relations to contemporary peoples. Those relations usually amounted to such military vassalage as kept the men of Israel in some kind of subjection to their stronger neighbors. At first it was Egypt that was in control; then in the days of the advancing monarchy, it was the Philistines who raided their borders and collected tribute. Later still, Syria was the troublesome factor in Israel's politics. But by the middle of the eighth century B. C. Assyria had begun to assert its power in the west, and continued for a century and a half to be the practical master of the western coastland. The inscriptions which refer to Hebrew history assure us of the tribute that was paid from time to time by Hebrew kings to their Assyrian invaders for the purpose of purchasing their friendship or averting disaster. Jehu seems to have secured his title to the throne of the Northern Kingdom by payment of tribute to Shalmanezer II in 842 B. C. Menaham sent a large present to the capital of Assyria to uphold his tottering power. Shalmanezer IV, angered at the rebellion of Hoshea, besieged Samaria in 624 B. C. and the city fell in the first year of Sargon 621 B. C.

The ravages of Tiglath-pileser in Palestine brought terror to both Syria and Israel. In 732 Damascus was overcome and ten years later, as already noted, Samaria fell. Another decade saw Tiglath-pileser the master of Philistia on the southwest coast, and in 601 B. C. Sennacherib was knocking insistently at the gates of Jerusalem. The merciless character of Assyrian warfare kept the weaker nations in constant terror and indignation. The military methods of the Assyrians were inhuman. Their commanders gloried in the cruelty with which they treated subject nations. Nineveh, the proud capital of this Assyrian empire, was the object of the particular hatred and detestation of the peoples who had suffered so wantonly at its hands. It was not strange that Judah should share in this animosity and rejoice in every sign of the approaching downfall of the great tyrant. Nothing could give greater satisfaction to the people who had suffered so much at the hands of this conqueror than the news that his capital was about to fall. Even centuries later the memory of Judah's hatred of Nineveh had not died out when the author of the book of Jonah made it the background of his urgent message to his countrymen.

* * *

2. DIVINE JUDGMENTS.

Somewhere during the dark reign of Manasseh or the times of reform that follower under Josiah, a prophet in Judah, conscious of the movements in world politics that were bringing Assyria to its end, lifted up his voice in a message of triumph and exultation over the approaching tragedy. This prophet was Nahum the Elkoshite.

Of this man nothing is known save what the book declares. Probably Elkosh was a town in Judah. It has been supposed that it lay somewhere on the road from Jerusalem to Gaza. The substance of his message is contained in chapters 2 and 3. Chapter 1 appears to be a psalm celebrating the judgment of God upon his enemies. It is much mutilated in its present form, but bears traces of having been originally an acrostic. This fact, together with its lack of direct reference to the Assyrian situation, has led to the belief that it was added at a later day to the original prophecy of Nahum, and that it performs the service of a poetical preface to his work.

After the double title, "The Burden of Nineveh. The Book of the Visions of Nahum the Elkoshite," the poem proceeds with the picture of God as an avenger of wrath, visiting punishment upon his enemies, and using the forces of nature as the instruments of his will. Nature withers before his angry approach. The mountains quake, the hills melt, and the earth is in convulsions. No one can stand before his anger.

But on the other hand he is a stronghold and a refuge for those who put their trust in him. It is useless for the enemies of his people to imagine success. Whatever enemy rises up against God and his chosen people is certain to be overthrown. But more than this, he will have mercy upon the afflicted of his people, and the yoke of oppression shall be broken from their necks. The enemy of God is to be destroyed and cast into the pit. Joyous tidings are going forth throughout the land of Judah because of the destruction of the oppressor.

* * *

3. THE IMPENDING FALL OF NINEVEH. (Ch. 2.)

With the beginning of chapter 2 the real message of Nahum opens. The date at which he uttered this message cannot be known with certainty. But there are two very definite points between which it must fall. The first is the capture of Thebes, the capital of Egypt, the "No-amon" of 3:8. Thebes was taken by Assurbanipal in 663 B. C. The other event is the fall of Nineveh itself which occurred in 606 B. C. Since Nahum refers to the first of these events as past and the second as approaching, it is clear that his prophecy falls between the two dates, 663 and 606 B. C. Closer than this it is impossible to come with accuracy, though perhaps 645 B. C. would be a fair conjecture. That would place the prophecy in the last days of Manasseh's reign.

The scene is vividly set forth in chapter 2. The city of Nineveh is surrounded by its enemies, the Medes and Babylonians who brought it to desolation. The prophet foresees the final struggle of the mighty city. All the preparations for battle are noted. The streets are full of the war chariots and companies of soldiers hurrying hither and thither. The soldiers are summoned from their quarters. The assault against the walls is urged. The engines of destruction are hurried to the attack. The waters of the river are diverted from their channel, and the enemies rush in through the river

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

gates. The mighty lady, perhaps the queen, and perhaps the personification of the city itself, is carried away, and her maidens shriek in terror at the catastrophe.

Nineveh the great, famous from of old, has no protectors left. In vain her defenders are bidden to stand. The enemy rushes in to seize upon the countless spoil. Her strength is exhausted and in anguish she sinks into despair and ruin. The famous capital that was the stronghold of a lion-like race has passed away. No one could have dreamed that such a fate would overcome so mighty a city. But Jehovah of hosts was her enemy, and she can but perish in his wrath.

* * *

4. THE SIN OF NINEVEH.

The second section of the prophecy proper is found in chapter 3, and considers more carefully the causes that brought Nineveh to her ruin. What a terrible confusion is that which is now witnessed in the struggle of her final overthrow. The bodies lie in heaps on all the streets. This is only the fitting retribution for the idolatries and immoralities of which Nineveh has been guilty. The nations that were compelled to bow before her shall now see with astonishment the shame of her undoing. In the violence of her overthrow she shall be as much of an astonishment as she was in the splendor of her power.

But there may be skeptics who say that such an overthrow can never come to so mighty a city. Yet they would have said the same thing of Thebes, the great capital of Egypt, whose fall still echoed in the thought of the world. What city was more wonderfully safeguarded? The Nile was her protection and her sustenance. Ethiopia and Egypt acknowledged her sway. The Lybians and giant races of Africa were her defenders; yet she was utterly overthrown and her people taken into captivity. Even so shall Nineveh perish, or be compelled to seek for shelter in the day of disaster.

The decline of the Assyrian empire had been gradual but inevitable. Her people trusted too much in her great name and were weakened by luxury and vice. When at last the moment of trouble came she had no strength to resist. Her merchandise was in all the world, but her soldiers were incapable of affording her protection. Her leaders were self-indulgent and worthless, and the final test of her strength found her weak and impotent. Such was the analysis given by Nahum the prophet regarding the causes which led to the destruction of the great city.

* * *

5. THE MESSAGE OF NAHUM.

It will be seen from a careful reading of this little volume of prophecy that the seer is thinking but little of his own people, save as he shares their patriotic hope that their great oppressor may soon fall. There is in his message nothing of that effort which Amos had made to awaken his own people to a sense of their peril by the vision of divine judgments upon neighboring offenders. Perhaps the faithful in Judah needed the encouragement of such a prophecy as this in the long days of darkness through which they were passing. Perhaps the prophet thought it sufficient to assure his countrymen of a better time to come, leaving their instruction in righteousness to other messengers.

In the first chapter which contains the poem, there is strong emphasis laid upon the justice and majesty of Jehovah, the God of Judah, and this is perhaps the strongest of the elements of instruction in the book.

How completely the words of Nahum were fulfilled we know from the records of history. In 606 B. C. the combined forces that had been growing restive under the heavy hand of Assyria were led on by the Babylonians to the siege of Nineveh. The city was taken and destroyed. Its vast extent became a ruin, where our own generation of archæologists has worked with such wonderful results. So complete was the ruin of Nineveh that, when centuries later, the ten thousand Greeks whose story was written by Xenophon in the Anabasis were on the way past the site, they took the mounds of that deserted metropolis for the ruins of ancient Median cities. Thus the words of Nahum had more than come true.

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FOLLOWING STUDIES:

Sec. XXVII. will deal with "Habbakuk and the Rise of Babylon" and will be followed by "Zephaniah and the Day of the Lord."

* * *

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS:

1. The evidence regarding the writer and the date of the prophecy of Nahum.
2. The closing day of the Assyrian empire.
3. The siege and fall of Nineveh.
4. The correctness of the picture of Nineveh presented by the prophet Nahum.
5. The influence of Nineveh's fall upon subject nations.
6. The religious value of the prophecy of Nahum.

* * *

LITERATURE.

A. B. Davidson, "Nahum (Cambridge Bible); G. A. Smith, The Twelve Prophets, vol. II; Farrar, The Minor Prophets (Men of the Bible Series); Kirkpatrick, The Doctrine of the Prophets.

16. Of what sins had Nineveh been particularly guilty?

17. How did the prophet undertake to convince those who were doubtful whether so strong a city could fall?

18. What event in Egyptian history had transpired shortly before?

19. Does Nahum seem to have been concerned with the moral education of Judah?

20. How was the prophecy of Nahum strikingly fulfilled?

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic June 25th. A Missionary Journey Around the World.—VI. Missions in China. 2 Cor. 11:21-28.

As we turn to a study of missions in China we will miss much of the significance of that work if we try to estimate it in terms of dollars spent and converts made. Christianity is a spirit and refuses to be compassed by figures. To study it then as a spirit which is moving upon that wonderful people, is to get a much more adequate appreciation of what it is doing.

A Chinese Christian, writing on China's needs contrasts what he calls Confucian civilization. He says, "the former rests satisfied if the self is subdued from doing evil, but the latter will not feel satisfied until that self has been so subdued that it may be directed to do some positive good." After enumerating the reforms which are now in process in China, the marvelous crusade against opium, the energetic suppression of foot-binding, the unequivocal abolishment of the time-honored educational system, etc., as the results of the Christian spirit at work there, he concludes, "a new spirit has set to work and a greater doctrine has come to be applied."

Says another observer of the work of Christian Missions in China, "The Chinese have the efficiency of mission schools, mission hospitals, and missionary physicians, and they have served as models for the Chinese to build their schools, hospitals, and the basis of their practice of medicine."

Very much then in China, as in Japan and Korea, old institutions, forms, and customs are regarded as inadequate and are being laid aside. The important thing now is what shall take their places? They must, they will, have something. Will they be institutions fashioned by Christian ideals and principles, or will it be a piecing together of various forms of heathenism? The golden opportunity which confronts those interested in Christian Missions is apparent to all who know conditions. This is again a formative period in China, and we can do at a single stroke now what would require many strokes later on. This is what gives appropriateness to Mr. Mott's latest book, The Decisive Hour in Missions.

China's population is estimated at 400,000,000, but she has less than 200,000 church communicants. Some time ago she had 15,000 students in Japan and only six of them were Christians and two of these were Y. M. C. A. secretaries, who were sent out by the association. This is a fair proportion of Christians among the students today. The challenge is, therefore, to us Endeavorers to multiply our strength over there—for some of us to go in person to that land and spend our lives for that people as Jesus spent his life for us, for others to spend our lives here, but giving of its fruits to that same unselfish end.

The Present Pope's Family

Pope Pius X is reported as much amused by long continued appeals that he create his relatives counts and marchionesses, and otherwise elevate them from present humble walks in life. These appeals come in no instance from these relatives, but from ambitious persons who desire the Pope to have noble kinsfolk. The Pope's brother is postmaster in a provincial village. He has been to Rome twice to call at the Vatican, and the Pope always refers to him as the "Post Master General." One sister is married, and her husband keeps a small inn at Riese. Here she assists in ways landlord's wives of the better grade usually do. The Pope's two other sisters, untitled and unassuming, dwell in modest apartments in Rome, quite near to the Vatican. Neither of them has taken any part whatever in affairs of church, state or society since going from Venice to Rome. Pope Pius himself conforms to custom while in the pontifical apartments of the Vatican, but when he takes the elevator—he caused the first elevator to be put into the Vatican—to his private apartments immediately above the pontifical ones, where he lives with two secretaries for companions, he is much as when, years ago, he was parish priest in Treviso.

That Which is Lost

I think no garden's sweeter
Than its sweetest flower;
I think no life is kinder
Than its kindest hour.
But all the flowering sweetness.
Lieth not in one,
Nor all a lifetime's kindness
In the great thing done.

—*Youth's Companion.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

First Church, Cairo, was preparing to dedicate its new building last Sunday.

J. E. Stout is holding a short meeting with the Red Brush congregation, located three miles north of Louisville.

At West Salem, G. W. Ford is pastor. The congregation here is anticipating the erection of a new building in the near future.

On May 21 there were five additions to Centralia Church, with nearly six hundred in the Sunday-school.

Wright Spurlin is to become pastor, for one-fourth time, of the church at Pittsburg, in Fayette county.

J. H. Gilliland, Bloomington, is supplying the pulpit at Normal since the termination of the pastorate of William G. McColley.

J. D. Williams secured an offering of one hundred twenty-five dollars from Table Grove Church in the interest of district work.

B. W. Tate, who is pastor of Pontiac Church, delivered the memorial sermon at Rooks Creek, and the decoration day address at Latona.

Effingham Church will have for its pastor during the summer months, Joe L. Fisher, a student of Kimberlin Heights College in Tennessee.

The church at Chapin has invited A. E. Underwood to continue his pastorate, and will increase his salary. Mr. Underwood is available for a meeting during the latter part of June and the first week in July.

J. A. Clemens of Casey, was honored with a call to return to his former pastorate at Toledo, to deliver the baccalaureate sermon for the High School. He also conducted the memorial services in his home city.

The Shelbyville pastor, R. H. Robertson, was invited to deliver the baccalaureate sermon to the High School graduates, and the memorial sermon to the old soldiers. There have been a number of additions to this church in recent weeks.

The church at Kilbourne is erecting a new edifice expected to be dedicated about August 1. Their pastor, E. P. Gish, a student of Eureka College, is to spend his vacation in Iowa, where he is assisting in chautauqua work. He preached his farewell sermon at Kilbourne the last Sunday in May.

Paul M. Mundy, pastor of Erie Church, is assisting other pastors of the town in an effort to secure five thousand dollars for a Y. M. C. A. In the church of which Mr. Mundy is pastor, a Boy Scout band has been organized, which promises well for the boys of the community.

At the celebration of the first anniversary of the dedication of the new building at Shirley, Professor Silas Jones, Mrs. A. I. Zeller, and Secretary J. Fred Jones, were the principal speakers. F. L. Starbuck, who is pastor of this church, while receiving his education at Eureka, is succeeding in accomplishing very creditable work.

More than three hundred Sunday-school scholars of the Christian Church, Watseka, formed in line and marched to the hall of the Grand Army Corps, from whence they escorted the old soldiers to the church on memorial day. Each Sunday-school scholar bore in his hand a small flag. The minister, Ellmore Sinclair, delivered the sermon to the old soldiers.

G. W. Morton, of Beardstown Church, headed a company of one hundred people from his home town to the State Sunday-school Convention at Quincy to secure the convention for Beardstown in 1913. Their enthusiasm at the convention created a very favorable impression. It is not reported whether they succeeded in securing the convention.

The men of First Church, Springfield, encouraged by the success of the young ladies during the month of May, have assumed responsibility for the Sunday evening services during June. A special program committee was appointed to make detailed arrangements for the services. The pastor's subject for the first evening was "The Christian Man in the Community."

The Christian Endeavor Society at Cairo, Second Church, recently listened to a thrilling address, and full of pathos, from a young man under sentence to serve ninety-nine years in the penitentiary at Chester. The story of his earlier life and the pitfalls into which he fell made a very deep impression on the large company of young people who were present to listen to his story.

An invitation has been received at the Century office to attend the wedding of Miss Mary Frances Gilliland and George Edward Brammer. The wedding will be solemnized June 21st at Centennial Church, Bloomington, where Miss Gilliland's father, J. H. Gilliland, served until recently as pastor. They will be at home in Des Moines, Iowa. The Christian Century extends cordial congratulations.

The offering for missions and benevolence at First Church, Bloomington, amounts to almost one thousand dollars. This church, of which Edgar D. Jones is pastor, has a Woman's Missionary Society, which raises six hundred dollars annually, in addition to this amount, for the support of a missionary in Porto Rico. Mr. Jones delivered the baccalaureate sermon for Butler College, Indianapolis, last Sunday, and his pulpit was supplied by Charles H. Winders of Downey Avenue Church, Indianapolis.

The women of Lawrenceville Church are unusually active in advancing the interests of the congregation. Recently they purchased a new individual communion set, and now one of the young women's classes in the Sunday-school is initiating a movement to secure a pipe organ. This congregation is a Living Link in the Foreign Society, supporting Mrs. F. E. Hagin in Japan. B. F. Cato, the pastor, delivered the baccalaureate sermon to the High School graduates the last Sunday in May.

The baccalaureate sermon for Eureka College was delivered June 11 by H. D. Clark, of Mt. Sterling, Kentucky. Mr. Clark is a graduate of Eureka College of the year '61. The commencement address will be delivered this week by Charles S. Medbury of University Church, Des Moines, Eureka College has had one of its most prosperous years, and with the successful completion of its endowment campaign, will be equipped for the most aggressive and highest standard of work in its history. Every friend of this school must feel a profound interest in the successful issue of the present movement for its more adequate financial equipment.

THE SCOVILLE EVANGELISTIC MEETING AT GALESBURG IS BEING CONDUCTED

The Tabernacle at 9 a. m.

At 11 a. m.

Normal Church is contemplating the erection of a splendid new church building, well located and designed to meet the needs of the congregation in this city. Negotiations are under way for the purchase of a fine piece of property, and plans for the structure are being drawn up.

The funeral of Jacob F. Burgman was held May 24 at Bloomington, where he had lived for many years, and where he died. Mr. Burgman was for more than fifty years an elder of First Church, and also served as janitor. He was a noble man; known and loved by all who were in any extensive way acquainted with the Church of the Disciples in Bloomington.

Gibson City, where L. O. Lehman preaches, follows the "omnibus" plan in receiving its missionary offerings. Pledges are received the first Sunday in June, payable September first. Of this offering thirty per cent goes to foreign missions, fifteen per cent to home and state missions, eight per cent each to Church Extension, Eureka College, benevolence and Ministerial Relief, and eight per cent is retained as a reserve fund. Last year the congregation raised seven hundred and fifty dollars. Following the two union services on Sunday evening with the United Brethren Church, this congregation is now in a co-operative series with the Presbyterian congregation. This is the result of the congregation's desire to practice co-operation as well as the result of limitations thrown upon them by the building enterprise now on hand —a suggestion of the value our limitations may very frequently be to us.

News Editorials

Turning the Searchlight on Vice.

John R. Golden of West Side Church, Springfield, headed a committee of citizens who waited on the mayor and commissioners of the city to solicit official appointment of a Vice Commission, to do for Springfield a service similar to that done by the Vice Commission of Chicago. Immediate action by the commissioners was not expected, or sought. Whether the commission will be appointed or not, remains to be seen, but there is a wholesome sign in the effort to secure it. It reveals a desire for scientific investigation of conditions as a foundation for attacking great social problems. One of the greatest blunders, often made, is in well-intentioned but misdirected efforts against municipal and social evils. Sporadic and indiscriminate attacks are not conducive to elimination or reduction of the evils of our cities. These attacks are apt to accustom people's ears to hearing the tale without surprise, and oft repeated appeal, without action, dulls resolution and induces apathy. A united, broad study of the problem, with men of scientific training or temper in the lead, will discover the facts in such specific way and in so comprehensive form as will demand attention and encourage action in even the formally indifferent. There is extra reason for optimism regarding the suppression of vice to be found in the intelligent and masterful way our reformers are approaching the task. We are beginning to turn the search-light on our plague districts, while before there has been considerable use of the magnifying glass on small sections.

Illinois' Educational Responsibility

Eureka College is celebrating its commencement this week. Strong young men and women are receiving their diplomas certifying to their mental equipment for large responsibility and conscientious service. Eureka College is a great school. It is not great because of massive buildings, or large endowment, or for a great multitude of matriculates. It has none of these. The buildings are modest, its endowment is slender, and the enrollment is meager compared with many of the so-called great colleges and universities of the country. It is not even great because of champion athletic teams. In athletics, many schools, even in Illinois, are her superior. Eureka College is a great school because it equips young men and women for satisfactory service in life. Her graduates appear to know the meaning of life. They have secured a view-point which enables self-poise and such adjustment to life's conditions and problems as distinguishes them for their efficiency. They bear faithfully a citizen's part. Her ministers are men of character and message. On the foreign field her missionaries take high rank among the most expert and capable of those commissioned to the most difficult task of modern times.

The foregoing requires no proof. Throughout Illinois, and wherever her graduates are known, these facts are accepted. No institution produces better citizens and more self sacrificing public servants proportionately than does this college. The brotherhood of Disciples, and especially the Disciples of Illinois, may well congratulate themselves on an institution such as Eureka College. For three years a campaign has been waged to raise one hundred twenty-five thousand dollars additional endowment. So far, only a little more than one hundred thousand dollars has been secured, and there yet remain approximately fifteen thousand dollars to be received before the pledges already made shall become in force. Several facts stand out clearly.

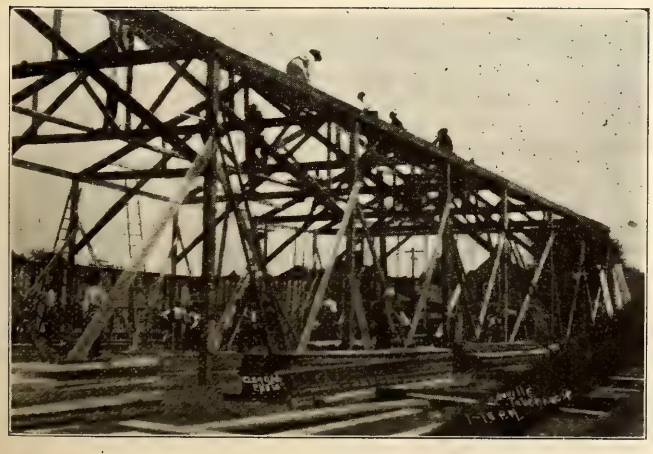
First.—The agents of the college have worked assiduously and faithfully. They have traveled thousands of miles by rail, by horse and by foot. Their appeal has been tactfully made to many cities and in the country, and that plea has been an exalted and correct one. They have a true educational ideal, and, knowing the value of Christian education, have not shunned to declare this knowledge in public and private. No college of the Disciples ever had a more masterful and more balanced claim made for its endowment than Mr. Peters and his co-laborers have made for Eureka.

Second.—The object is a conservative one. That Eureka College should ask for one hundred twenty-five thousand dollars more endowment, if criticisable at all, is to be criticised because of its being too modest an appeal for an institution so useful and progressive as this college has become. From the needs of the school, from the ability of the state, and in view of what is being done outside, there can no question arise as to the justice of all that is being sought by the institution.

Third.—The campaign cannot fail and the brotherhood be unaffected thereby. The interests of the brotherhood of Illinois attach more to the college at Eureka than any have yet dreamed. Our preachers are created here; the educated leaders in our churches are trained in this school; the missionaries sent out from our Illinois churches, who represent us on the foreign field, are the products of this college; that which keeps alive within our state a keen sense of the necessity for Christian education is the school at Eureka, for which school the Disciples of Illinois are responsible.

The kind of college which we create at Eureka will have a very considerable reflex action upon our religious and educational ideals. It will be hard for us to make out of this school an insignificant institution and at the same time become anything else than that kind of a brotherhood in this state. It would seem as if Illinois Disciples were willing to see Eureka suffer. So much energy has been expended and three years of time, and yet, the money is not in hand nor the subscriptions which the college must have for just a decent maintenance. Only about two and a half months remain before the effort will have failed, if the money is not raised. Pledges for the entire one hundred twenty-five thousand dollars must be in hand by September first, to insure the payment of what has been already subscribed. All the subscriptions have been made conditional on the entire amount being secured. The Christian Century does not believe the brotherhood of this state will be so short-sighted and so lacking in educational enterprise as to let this campaign, now so well advanced, come to an unsuccessful issue.

IN A TABERNACLE BUILT IN ONE DAY BY MEMBERS OF THE CHURCH



At 1 p. m.

At 3 p. m.

Secretary's Letter.

DeForrest Mullins has closed his work at Mechanicsburg and is now open for a new location. Address him Springfield, R. D. 4. Brother Mullins is a good young man and ought to be called at once.

The field secretary ordained A. H. Wilson to the ministry at Wapella, May 30th. Brethren Schwartz, Davis, Robertson, Barnett and the Methodist Episcopal minister were present and participated. Brother Wilson did a good work at Wapella for two years and is now on his way back to Australia, his native country, having accepted a field there.

John W. Auger supports five boys in college and a foreign missionary besides.

The fifth district convention at Litchfield showed the best work of any district this year, but there was the smallest attendance. The work, however, is the main thing. The former members of the board were re-elected, and E. H. Kinney and J. W. Auger were added to the board.

The field secretary dedicates the new building at Concord on the 11th, and the church at Mill Shoals on the 25th.

The First Church, Springfield, F. W. Burnham, is linking with us again this year in supporting the Stuart Street Church, H. H. Jenner, minister.

John Huston, W. M. Groves and C. E. Bolin are in the House of Representatives and their brethren are proud of their record. Senator Robert Jones, of Flora, is another of our good men and he is the author of the bill that is now a law prohibiting the carrying of drinking men on trains. It also prohibits drinking on trains. If the Legislature were made up of their kind nothing but good could happen.

The statistical reports are coming in lively. Keep them coming till every church in Illinois is reported correctly. Attend to it at once, please. Remember we want every report in by the 15th if possible.

The state convention program is about ready for the printer and it will be in type before long. The committee is preparing a great feast of rich things for the throngs that will be in Danville, Sept. 4-7.

The fourth district convention was held in Minonk, the 6th, 7th and 8th.

The first district convention will be held the 14th, 15th, and 16th, at Lanark.

Our missionary year closes August 1st, little more than six weeks hence. Many churches have done nothing so far for state missions. The time is short, brethren, and we need your co-operation. Take an offering soon as possible and send it to our treasurer. It may not be a large amount, but it will help our work and put your church in the list of supporters, and entitle you to delegate representation at the convention.

J. W. Hiett, of St. Augustine, writes that he will look after the state offering in a very short time. They went away beyond their apportionment on Children's Day.

The hard pull of keeping up the local work and audiences is just now beginning to be felt as the hot weather comes upon us. This is true in country and city alike. A special effort should be made by every member to attend the services regularly and keep up the interest. It is difficult to keep up the local finances, and bills and salaries run behind. Let every one be faithful to the church and work hard to keep the interest up strong through the summer; then it will not be so hard to start the fall and winter campaign to booming.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.
Bloomington, Ill.

Church Life

—We gladly call attention of our readers to the itinerary of the Union Pacific train to Portland, of which O. F. Jordan, of Chicago, is in command. The train leaves the Chicago and North-Western station at Chicago, Tuesday, June 27, at 10:45 p. m., and runs to Omaha, via the North-Western Line. From Omaha to Denver via Union Pacific. A stopover at Denver and Colorado Springs for sightseeing. Arrives at Salt Lake City July 1 where a stop is made. Arrives at Portland Monday, July 3, at 8 p. m. the evening before the convention opens.

* * *

G. W. Burch, for the past three years pastor at Fairfield, Ia., resigned there recently.

John A. Jackson has resigned his pastorate at Sheldon, Ill., to accept a call to Owenton, Kentucky.

The annual convention of the sixth district of Kansas, held recently at Marysville, was largely attended, and a good program was given.

A new church was dedicated recently at Rosalia, Wash. J. F. Rice, the pastor there, was assisted in the services by C. F. Stevens, pastor of Central Church, Spokane, Wash.

M. H. Garrard, pastor at Grand Rapids, Mich., read a paper on "Modernism" before the recent meeting of the Michigan state convention held at Traverse City.

A. V. Hart, who has had charge of the church at Oro Del, Ia., for the past year, while attending Drake University, has returned to his old home in England.

The church at San Bernardina, Cal., captured the flag offered to the congregation sending the largest delegation to the district Sunday-school convention recently.

On the day of the baccalaureate services at Eureka College the communion was observed in the evening instead of the morning.

H. L. Willett delivered the commencement address at Christian University, Canton, Mo., last Thursday. Dr. L. W. McCreary, of St. Louis, preached the baccalaureate sermon the Sunday before.

The Minnesota state convention is being held this week at Austin. Prominent names on the program beside the national missionary leaders are Chancellor Oeschger of Cotner University, H. S. Connelly of Minneapolis, and W. R. Warren of St. Louis.

ADDITIONAL ILLINOIS NOTES.

W. F. Turner, pastor of Central Church, Peoria, was recently elected president of the Peoria Ministerial Association.

Eighth District convention will be held in West Frankfort, June 27-29. J. E. Pritchett of Metropolis is president. A good program is announced.

Among the speakers at the annual meeting of the Tazewell County Sunday-school Association held at Delavan, June 13 and 14, were O. C. Bolman of Pekin and J. W. Street of Mackinaw.

The celebration of the sixtieth anniversary of the founding of the church at Table Grove was observed June 11. J. H. Garrison delivered addresses at the morning and evening services and the afternoon session was occupied by addresses from visiting pastors, former pastors and members.

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T. S. Tinsley has been conducting Sunday-school institutes in Kentucky with the work outlined under the two headings: The Physiology of the Church, and The Psychology of Religion. This is a suggestive discrimination.

Dedicatory services were held on the evening of June 30, in the new building at Beloit, Wis., which had been completely erected on that day. Frank L. Van Voorhis was present and gave an address.

At Drake University commencement this week a feature will be the recognition of the thirty years' service of Professor Bruce E Shepperd, who is just now retiring from the chair of philosophy.

P. D. McCallum, who has been pastor at Viroqua, Wis., since October, 1908, has resigned his pastorate there to return to his home in Australia. Mr. McCallum came to America a number of years ago in order to complete his education here.

The feature of Cotner University commencement last week was the installation of William Oeschger as chancellor of the university. George B. Van Arsdall of Central Church, Denver, delivered the commencement address.

Harry G. Hill, pastor of Third Church, Indianapolis, Ind., has been elected president of the Indianapolis Ministerial Association, which represents over thirty evangelical denominations and has a membership of two hundred and seventy-five ministers.

There was a large attendance at the Oklahoma Christian Missionary Society at Enid, during the first week of June. Besides the local speakers, A. McLean, I. N. McCash, J. K. Shellenberger, R. W. Shepard, G. W. Muckley, Robt. M. Hopkins gave addresses touching on their fields of labor.

S. S. Lappin, editor of the Christian Standard, preached the baccalaureate sermon at the Commencement of the Johnson Bible College, Kimberlin Heights, Tenn., May 21, and Adam K. Adcock, Carbondale, Ill., preached to the under-graduates in the evening of the same day. This college conferred upon them both the degree of Master of Arts.

According to local Kansas City papers, plans are being discussed to develop extensive institutional features at First Church, where W. F. Richardson ministers. This would probably include a restaurant, library, social rooms and schools for the training of the illiterate poor. Plans for rescue and mission work would also be a part of the movement.

E. V. Stivers, pastor at Forest Grove, Ore., has resigned there to accept a call to McMinnville, Ore., beginning work there Sept. 1. Mr. Stivers has been very successful in building up the church membership and promoting interest in the various lines of church activity during his three years' pastorate at Forest Grove.

Miss Rose T. Armbruster writes from Akita, Japan: A booth was erected in Akita park during the cherry-blossom season and here hundreds heard the gospel message, many for the first time. Sold 170 New Testaments, 100 scripture portions, thirty volumes of sermons and many small books, while 2,000 tracts were distributed free. The vice-governor came to listen and expressed his approval of the work.

A resolution was passed at the recent meeting of the alumnae of Christian College, Columbia, Mo., urging that $50,000 be raised for the endowment of the college. A friend of the institution has agreed to give $25,000 toward the endowment if the alumnae raise the same amount. At the sixtieth commencement held May 31, T. P. Haley delivered the address and degrees were conferred on a class of twenty.

The beautiful new home for Wilshire Boulevard Church, Los Angeles, Calif., was dedicated Sunday, June 4. The pastor, Wm. C. Bower, was assisted in the dedicatory service by C. C. Chapman, president of the Southern California Missionary Society. At the fellowship service in the afternoon, J. P. McKnight, A. C. Smither and pastors from the local Methodist, Congregational, Baptist and Presbyterian and Episcopal churches were present and gave talks. A series of evangelistic services with F. M. Dowling as evangelist is being held now. This church is strategically located and has great promise.

John L. Brandt and helpers, Prof. and Mrs. Berg, closed a successful revival at Longview, Tex., on June 1. No meeting, perhaps, ever accomplished more for the cause of primitive Christianity in this conservative little city. There were in all fifty-three additions to the congregation, and the church was greatly edified and strengthened in every way. Immense crowds were in attendance at all services, and the entire community received a great spiritual uplift. During the meeting Mr. Brandt preached the baccalaureate sermon for the High School and delivered two addresses in the interest of state-wide prohibition. All of these workers are deeply consecrated and we hope to have them back for another meeting.—J. N. Wooten, Pastor.

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Shadows
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Lord is it I?
Christ is King
His Thought
Is He Yours?
What Will it Be?
My Savior's Love
O What a Change
No Burdens Yonder
He will Hold me Fast
The Valley of Shadows
Jesus Will Sustain You
His Eye is on the Sparrow
The Hand that was Wounded for Me
He Lifted Me

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O Lord be Merciful
With Strains Sublime
The Glory of the Cross
Soldiers for the King
He is Our Lord and King
Crown the Redeemer of Men
What Boundless, Matchless Love
"Some Day" May be Too Late
(*new arrangement*)

W. C. Cole, pastor at Goldfield, Iowa, for the past two years, has removed to Nevada, Iowa, where he has accepted a call.

Garry L. Cook, of Indianapolis, Ind., gave several addresses at the recent Sunday-school rally held at Main Street Church, Kokomo, Ind.

The church at Alaska, near Martinsville, Ind., was rededicated Sunday, C. W. Cauble, pastor at Martinsville, officiating. This is one of the oldest churches in the vicinity, having been organized in 1836.

Hillside Church, Indianapolis, Ind., is making excellent progress since their removal into their new tabernacle. From an enrollment of 165 in the Sunday-school, the attendance has been nearly trebled, having an attendance on one Sunday of 460. The Men's Bible Class, with an average attendance of twelve, has increased to fifty, and it is hoped that it will reach 100 in the near future.

The following report is from Granville Snell, evangelist for the seventh district of Missouri, with headquarters at Mound City:

"I visited Guttman, Sunday, June 4. These people have been without preaching since Bro. Harlan resigned there. W. H. Rust of Burlington Junction will probably take that work now. About forty of the preachers of the seventh district will meet at Camden Point, June 17, and give a week to rest and discussion of matters of interest to the churches of northwest Missouri. Come and be with us. J. K. Shellengberger preached a strong sermon on "The Fatherhood of God" at Mound City yesterday."

English Topics

(Continued from page 11.)

Your readers will doubtless have full information concerning the program and the purpose of the gathering. They are concerning themselves very largely with the interests of the Baptists' cause in European countries. It is hoped that a college may be established on the continent for the training of ministers.

More Like Disciples Than Baptists?

From what one hears occasionally of the beliefs and practices of certain immersionists bodies in various European countries, one cannot help wondering whether many of these people are not really more nearly Disciples than Baptists. To my mind it is very probable that if they knew of such a movement as ours they would very readily associate themselves with us.

Why should we not have a world alliance? Perhaps we have in a sense, but not in a very definite sense.

America is linked to the churches of other countries, where we are known, through her colleges, and to some of them through the work of the F. C. M. S., but after all we have done but little in linking up our forces throughout the world. We have been too busy with our state and national and provincial organizations to think of the wider field.

Is not the time ripe for a World Alliance of Disciples? The Anglo-American Conference of last year was a step in that direction. A similiar gathering in Australia a year or two hence would be an excellent thing, but even though there could not be many world-wide gatherings, the good of such an organization would not be wholly confined to that method of propagation. A world-wide sympathy could be created in many other ways, and plans laid for the spread of our principles in many lands. If we have a mission to the Christian world we should fulfill it. The "Disciple Witness" to the world is concerning Christian Union. Shall not this come first?

Unity Before World Conquest.

After all, was not the order of our Lord's prayer first, "that they may all be one," and second, "that the world may believe."

Our increasing sympathy with other denominations should not lessen, but rather intensify, our belief that we have a mission amongst them, as well as to the unconverted. And we should take heed lest others excell us in zeal for our speciality.

There has always been some question of the wisdom of the F. C. M. S. supporting the work in Christian lands, such as England and Sweden and Norway. Perhaps the formation of such an alliance as is suggested would supply an opportunity to alter this. Perhaps the Council on Christian Union would take this matter under consideration and attempt to link up the Disciples of other lands in a world-wide organization in the interests of the propagation of our plea, especially in Christian lands.

The Coronation is almost at hand, and active preparation is going on in every quarter. Every ship is bringing recruits from many lands. There is every reason to believe that the present Coronation season will be a more brilliant one than was the last, but concerning this I must write in another letter.

"Wringcliff" Priory Road, Hornsey, London.

Oklahoma Christian University

The commencement exercises of Oklahoma Christian University, closing the fourth year of the institution, were held during the last days of May. Previous to the Commencement exercises proper, the departments of voice, piano and oratory gave daily evening programmes that were largely attended by the music lovers of Enid. The entertainments were rendered by the graduates of the departments of music and oratory.

On Saturday evening, the students graduating from the University High School presented a play, in a manner reflecting much credit upon themselves and those who trained them. Sunday morning, the two congregations of the Disciples of Christ in Enid united for the baccalaureate sermon. The sermon of the morning was delivered by Rev. O. L. Cook, of Hutchinson, Kansas, and was full of sound advice to the young men and women receiving diplomas from the University. Just before the sermon, Prof. F. H. Marshall conducted an impressive ordination service, in which Herschel V. Davis, Elbert A. Taylor, J. Quincy Biggs, and Loyd Snapp, were ordained to the ministry of the gospel. Monday evening the department of oratory presented an interesting programme, and the commencement closed with the annual commencement exercises on Tuesday evening when eleven young men were granted the A. B. degree; three, the A. M.; one, the B. D.; one the B. O. Ten graduated in voice and piano, thirteen from the University High School, seventeen from the Business College, two in expression, three from the Teacher's College, one from the School of Church Workers, and three from the University Training School for Nurses, making a total of sixty-five. The commencement address was delivered by A. McLean, of Cincinnati, Ohio. At the closing session Chancellor O. N. Roth reported the total enrollment for the year as 356, an increase of 10 per cent over the previous year. These students come from fourteen states, the Dominion of Canada and Australia. A large number of gifts were reported, ranging upward to $5,000, the total amount aggregating over $30,000, which is being used in the liquidation of a debt which has encumbered the institution from its beginning. All the departments of study in the University are in a healthy, growing condition and many courses have been strengthened and enlarged to meet the growing demands of the University.

The State Convention of the Oklahoma Christian Missionary Society was held for three days immediately after the commencement exercises. The programs were given in the University Chapel and largely attended by delegates and workers from all parts of the state.

Enid, Okla. G. K. STANTON.

Keuka College

The following is the calendar for commencement week at Keuka College: June 13—Meeting of Board of Trustees; June 15—Part Song Concert by Kenkina Choral Society; June 16—Karisthenia Public; June 17—Institute Graduation—Address by Mr. F. J. Gantz, New York; June 18—Baccalaureate Sermon—Pres. Jos. A. Serena: June 19—Class Day Exercises; June 19—Athenæum Literary Society; June 20—Alumni Baseball Game; June 20—Alumni Business Meeting; June 20—President's Reception; June 20—College Commencement—Address, John Chester Ball.

The college will again open its main building for summer guests during July and August. Its beautiful location on Lake Keuka, with the splendid equipment and reasonable rates, makes it an attractive place for a quiet summer where rest and recreation can be combined.

Baltimore Notes

June 3 marks the close of the Temple Seminary commencement, beginning on the previous Sunday with the baccalaureate sermon, followed by Seminary Night exercises and the day following the class exercises and the regular commencement, when seven were graduated, on the evening following, then the banquet on the next evening, closing

BAKING ALWAYS IN SIGHT.
Why Housewives Appreciate the BOSS Glass Door Oven.

This is an age when conservation is a recognized sister of economy. People are eager to hear of any plan or any invention that will save anything. There is coming out of Cincinnati the Boss Oven—a portable affair with a glass door. It can be used on any kind of a stove or range in which either oil, gasoline, acetylene, alcohol or gas is the fuel. Housewives appreciate an oven in which they can always see their baking without opening the door. It means freedom from the worry and loss caused by burnt or fallen bread and cakes.

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with the next day by an outing on the Chesapeake Bay.

The graduating class this year consisted of two Disciples, two from the Reformed Church, one from the Methodist Episcopal, one from the Methodist Protestant and one from the Church of the Brethren. Our seminary is reaching into every religious body in the city and these three years of diligent Bible study are making an astonishing impression in this Roman Catholic center. Dr. O. C. S. Wallace, of the First Baptist Church, made the address to the graduates and Dr. C. H. Dodd, of the Eutaw Place Baptist Church, and Brother J. R. McWane, of Alabama, were the chief speakers at a banquet.

Several of our number will enter the various colleges next fall to prepare for the ministry and the mission field. One of our number will enter the Presbyterian School for Deaconesses. About this I shall write more later, for the time has come when the Disciples ought to establish such a school for our own young women.

Many of us are burdened with anxiety regarding the physical condition of F. D. Power and the resignation of W. S. Hoye, from the pastorate of the Beaver Creek Church, where he has served for 28 years. These two names are towers of strength in our missionary district. Dr. Power has been at Vermont Avenue Church for 35 years and is loved and honored everywhere. A few days ago one of the leading ministers of Washington City, of another communion, said to me, "There are few men like Dr. Power and he has made an impression on Washington City in Christian character and Christian service as few men that have lived here and we all feel anxious about his condition." It was reported a few days ago that he was worse, but he has rallied and is up again. Brother Hoye has likewise been an unselfish servant of the Lord's work throughout this community. His sterling character and common sense have caused him to be much sought after for advice and many of us are hoping that he will remain in the state, but he is just in the prime of his service and is a strong, capable and untiring minister of the Word.

W. E. Sweeney is the new pastor at Harlem Avenue Church and he is taking hold of the work well. H. F. Lutz's meeting at the Calhoun Street Church left things in fine shape and Brother Scott, the minister, is pushing ahead with renewed energy. L. B. Haskins is doing faithful work at 25th Street Church. J. H. Pickering, the lawyer-preacher, at Randall Street has recently closed a revival meeting there with 12 additions. Clarence Poage is leading Fulton Avenue into greater work for missions than it has ever done. W. P. George has been having fine audiences at Wilhelm Park. A year ago a gentleman presented to the Temple two beautiful lots in a suburb known as English Consul and a new Sunday-school has been started there. Lansdowne Church continues under the ministry of Brother DeHoff. The minister of the Temple is closing his 20th year and in many instances it has been the best year in our work. Our audiences have been large and likewise our offerings. There have been baptisms nearly every Sunday since last fall and during the minister's absence this summer three of his official members will supply the pulpit and they are good preachers, being called frequently to speak in other churches throughout the city.

Baltimore, Md. PETER AINSLIE.

Notes from the Foreign Society

Secretary Rains writes that two of our Japanese brethren have started a work in Soul, the capital city of Korea. They began by organizing a Bible Class and teaching the full gospel. Very soon four men asked for baptism. They were baptized on April 30. A little church has started and it will grow. One of these Korean brethren will go to Tokyo next fall and enter the Bible College where he will prepare for the ministry. Then he will go back to spend his life among Koreans. Our native Japanese missionary society will take the support of the work in Korea.

The First Church, Tacoma, Washington, becomes a Living Link in the Foreign Society, W. A. Moore, pastor.

The telegrams, letters and early receipts give prophecy of the greatest Children's Day-offering in our history. It seems assured that the Sunday-schools will at least reach $100,000 this year.

Secretary F. M. Rains will be at the Portland convention. He is returning from a strenuous journey through the mission fields. His tour of the fields will prove of great value to the work. Everywhere he has conferred with the missionaries and studied the problems of the work. Many new plans will be projected because of his visit.

The Foreign Society will have a fine program at Portland. The missionaries present will be Dr. A. L. Shelton of Tibet, M. B. Madden and wife of Japan, Miss Nellie J. Clark of China, W. H. Erskine and wife of Japan, and H. H. Guy of Japan.

STEPHEN J. COREY, Secretary.

Cincinnati, O.

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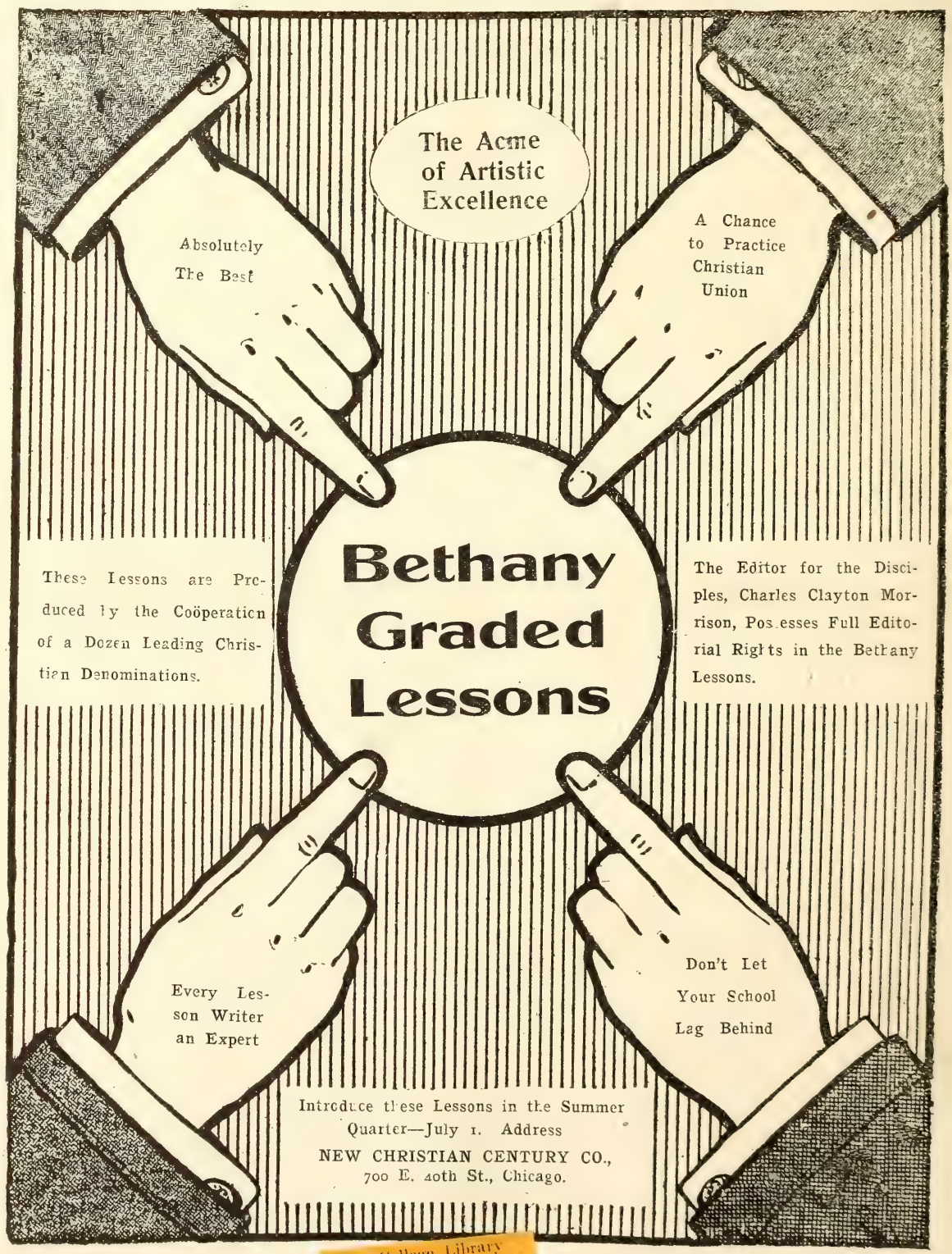
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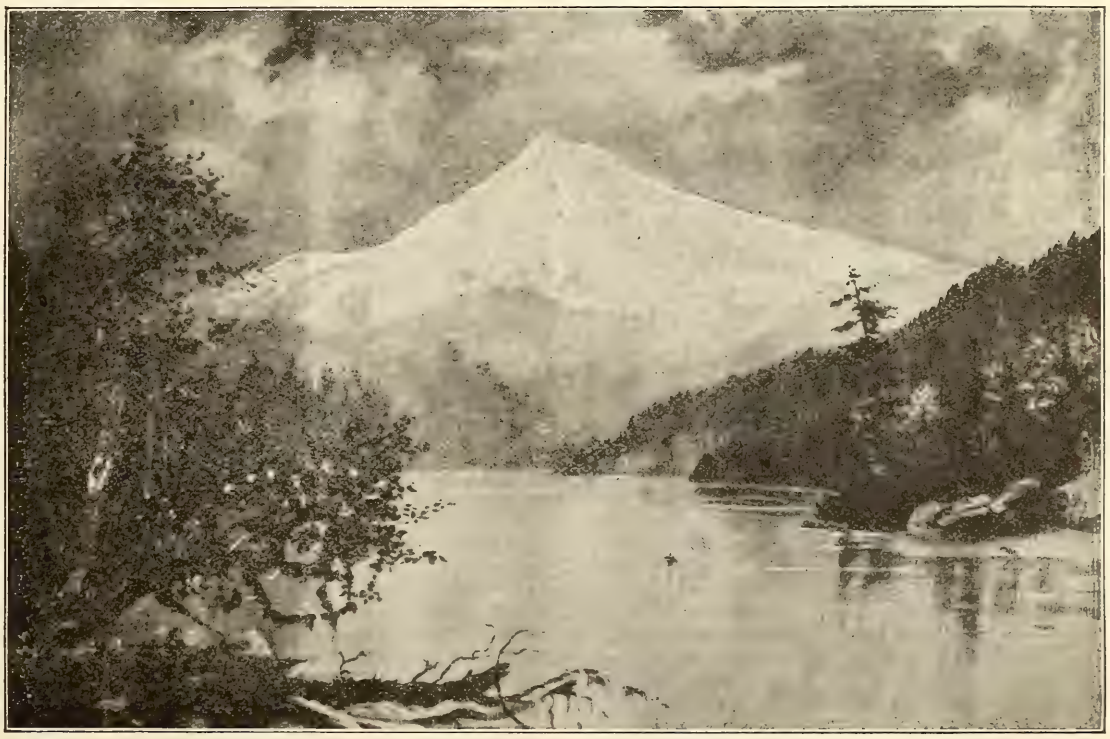

Mt. Hood as Seen From Portland.

CHINA'S SOCIAL RECONSTRUCTION

Amazing Changes in Temper and Custom of Ancient Empire.

BY SECRETARY F. M. RAINS.

Ten years ago I visited China. At that time I felt encouraged over what I saw. The influence of the gospel promised steady, permanent changes for good. But neither I nor others dreamed of the almost miraculous changes that have been wrought in a decade. Had anyone predicted what has actually come to pass, he would have been pronounced a fanatic by even the most hopeful. Let me note briefly some of these changes. I can mention only a few and in a very brief way.

People's Changed Attitude.

The change in the whole attitude of the people impresses you at once. They are more cordial and courteous and in every way kindly disposed. New views have come to the people, different ideals are before them, and they have a different understanding of the world and their relation to it. The old feeling of self-satisfaction and contentment with what they had, and indifference to the outside world, has passed away or is passing. They are hungering for the new life of the world. They are more respectful to Christianity. I attended a great union evangelistic meeting. There were about two thousand present. It would remind you of a Charles Reign Scoville meeting in America. There was a leader of song on the platform, a Chinese woman at the organ, Chinese women ushers, etc., etc. I have never heard better gospel singing. The people were as quiet and respectful and devout as an audience in America or England. Such a meeting anywhere in China would have been impossible ten years ago.

Government Against Foot-Binding.

The government has issued an edict against foot binding. Mrs. Archibald Little, Shanghai, has led in this movement. The cruel custom is growing more unpopular. The people are fast giving it up. A woman is not so much respected because her feet are small. This movement is wonderful. It is growing in momentum and power. It is believed that within a few years the custom will be among the things of the past.

Over three thousand miles of railroads have been built in the past ten years and about twice that mileage is under construction. Ten years ago there were only about one-hundred and fifty miles of railroads in the whole empire.

Radical and enlightened reforms have been effected in the judicial system of the empire.

Thousands of newspapers have been established and a large number of these are dailies.

Ancient system of education has been replaced by modern methods. The old examination halls have been abandoned. They covered about ten acres in Nankin alone. This is one of the marvels of modern times. This change is so great it almost staggers one's belief.

Giving Up the Queue.

The young Chinese men are cutting the queue. In many instances the movement is general. In one hotel the waiters, about fifty in number, all wore queues. They decided to remove them and they were all cut one night. The next morning the whole force appeared to serve breakfast with out a queue. The guests were surprised beyond expression.

Provincial parliaments in each of the eighteen provinces have been organized. A permanent national parliament or congress, with constitutional government is confidentially expected. Suffrage will be limited to certain property and educational qualifications.

The growth of Christianity is beyond all expectation. The number of Christians has been more than doubled. Great union evangelistic meetings are held. A National Union Evangelistic Association is under way. Our own Frank Garrett is a leader in this movement. The growth of the Christian union sentiment is even greater than in America. The Chinese Christians are demanding an indigenous Chinese Church of Christ. The growth of the Sunday-school movement is far beyond all expectation. Uniform Sunday-school lessons with suitable literature has been introduced.

Opium Evil is Broken.

The National Anti-Opium Society has been waging a tremendous war. This reform is one of the wonders of the present century. Never before has a government attacked a national evil with such vigor. Fifty years ago October 24, 1910, the opium treaty was made with England. That act was a crime on England's part beyond description. China is now begging to be released. Throughout the British Empire, October, 24, 1910, was observed as a day of humiliation and prayer that the opium traffic might speedily cease. Great anti-opium meetings have been held all over the British Empire. Thousands upon thousands attended. China's National Assembly has taken great interest in the fight, as has also the Provincial Assemblies. The Anti-Opium Society works hand in hand with the Assemblies. After July 19th, 1911, the Inter-Provincial trade in opium in all China will be entirely prohibited. At that time all tax offices in connection with the trade shall cease. This means that China is willing to give up the revenue from the trade. This step will help to unify China's people in a common cause. China is giving an example to the world. Victory seems nearer than ever before. This seems to be God's time to save China from opium. It is the Lord's doing, and marvelous in our eyes.

Signs of Suppression.

The captain of the ship on which I traveled from Calcutta to Hong Kong told me that he had only four or five hundred chests of opium as cargo for China. He said he had that many thousand in former times. He felt that the opium trade between India and China was doomed. The governor of Kiangsu reports that the cultivation of poppy has been entirely suppressed in his province. He reports also that there are now but one thousand and thirty-three shops for prepared opium in his territory against twelve thousand six hundred and sixty at the beginning of the year. His problem is the influence and trade from the outside. The opium business has been almost entirely swept out of many large cities. Thousands of the long opium pipes have been gathered and burned in a great pile at night, in many cities. Great buildings, three and four stories high, given up entirely to opium dens, have been wholly abandoned and are now used for legitimate business. Our missionaries testify that the campaign against opium has far surpassed the most hopeful expectations.

These are only a few of the mighty changes being effected in China. Christianity gives life to movements like these. Indeed the gospel message is behind all of them. China is a world-problem. It is believed by many that as goes China so goes the world.

April 8, 1911.

Let us be brave for the sake of the timid. Let us lead the way for the sake of those who will never lead but are ready at once to follow. If one speaks the word of truth that ought now to be spoken, there are many others waiting to speak it after you. Be first to stand for the right today, and you will be surprised how many others will then stand with you. Give up some habit that is bringing ill to others, and many will give it up after you who have not courage to be first in the effort.—*Christian Work and Evangelist.*

The Wanderings of a Bewildered Soul

In the Mazes of Christian Science.

Since God is Good and God is All,
And All is God and All is Good,
It follows, then, whate'er befall
Must fall to my Beatitude.

Since God in All is God Entire.
And I'm in All and All in Me,
It follows that I may aspire
To be considered Deity.

Since God is I and I am God,
And God is Power and Power is I,
Methinks it would be rather odd
If any Force could Me defy.

There is no matter, say the Wise;
In man and nature Spirit reigns.
I only Think that I have eyes;
I only Think that I have brains.

There is no sin. It lingers in
The Concepts of untutored thought,
And therefore to believe in sin
Is deadly sin, as I am taught.

There is no pain, and I am glad;
For God is All, and Good, and so
No pain *could* be, since pain is Bad.—
Yes, very bad! I ought to know!

Belief in Pain is Very Wrong.
Who thought of it, I wonder, first?
And did it take him very long
To furbish up the Myth accurst?

[*In the midst of her philosophizing the Christian Scientist is suddenly seized by a severe Imaginary Toothache.*]

Ouch!—Fie! I mean. How weak I am.
Thus to debase my sovereign Me
Beneath an incorporeal qualm.
An out-of-date nonentity!

[*Another twist of the illusory screws.*

Oh, my! My tooth! Ouch!—U-u-m! I mean
Alas, alas, my feeble faith!

[*Speaking rapidly, as an exorcism.*]

No—tooth—no—ache—no—felt—no—seen.
All—God—Good—Mrs.—Eddy—saith!

[*The Illogical Unreality gets in some more of its work.*]

Ouch!—Oh, those Drops I used to use
Before I learned the Truth of Things!
But no! the Higher Way I'll choose.
Rise, Soul, on Faith's triumphant wings!

[*Further Imaginary Qualms, attended by rapid cogitation.*]

Behold, how flexible is Truth:
I'll stuff some paregoric in:
It can't do harm, as there's no Tooth:
It can't be wrong, as there's no Sin!

—AMOS R. WELLS.

Growing a Name

Little Luke Hayes could write his name. He brought his slate to show his mother what round, clear letters he could make.

"Would you like to make your name grow, Luke?" said his mother.

"I never saw a name grow," said Luke.

Then his mother took him out into the garden. She gave him a stick with a sharp point, and made him write his name in large letters in the middle of a bed of black earth: then his mother sowed mignonette seed along the letters. "Now," she said, "in a few weeks you will see your name growing tall and sweet."

Luke went away the next day to visit his grandmother, and when he came home again, three weeks later, he ran at once to the garden. There was his name, "Luke Hayes," in pretty green letters, just as he had written it. Luke was delighted, and has never failed to grow his name every year since.—*The Congregationalist.*

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Irregular But Not Invalid

DISCIPLES OF CHRIST CONTEND THAT THE BAPTISM BY WHICH MOST METHODISTS, PRESBYTERIANS AND CONGREGATIONALISTS BECAME MEMBERS OF THE CHURCH OF CHRIST IS IRREGULAR, BUT THEY DO NOT DENY THAT IT IS VALID.

This is not to say that Disciple literature has made this distinction explicit; for in truth it has not done so. On no subject has there been such vague, inconsistent and equivocal thinking by Disciple teachers as on their attitude toward unimmersed Christians.

There is not one page in all our literature where a writer of representative temper has fairly faced his brethren of the denominations and dealt with them in complete intellectual frankness.

There are Disciples of non-representative temper who have done so. The so-called "anti" brethren do not hesitate to follow their logic to its cruelest conclusion.

They say that Christ has put baptism as the last of four indispensable steps into his church.

One can no more enter the church without taking the baptism step than one can enter without taking the faith step or the repentance step.

Immersion and nothing else is baptism.

Hence, without immersion no one enters Christ's church.

Hence, Presbyterians and the others who may not have been immersed, are not members of the church of Christ.

And our non-representative brethren frankly tell them so.

But the main body of the Disciples and the representative leaders of the brotherhood do not tell them so. They tacitly hold that Presbyterian churches are churches of Christ, that Presbyterian people are Christians, members of the church of Christ, and as such it cannot be affirmed that they are without baptism.

But this view is held *tacitly*.

We have never faced with complete intellectual frankness either the logic of the four steps or the practical consequences of our recognition of the Christian status of unimmersed Christians.

This is a singular fact, for the outstanding characteristic of the Disciple mind has ever been its courage to think things through. But our courage has failed right at this point. We have recoiled at the conclusion to which our logic inexorably led us, and have refused to think further. And our practical attitude toward others, adopted in lieu of the logical one, has in it implications to which we have never been willing freely to commit ourselves.

* * *

The rise of the movement for Christian unity on the mission field and in Christian lands is compelling the Disciples to think out the implications of their attitude.

For a century we have been pleading for unity. Now on the mission field we are being *pleaded with* to unite. It is an unfamiliar position for us, and we are embarrassed and awkward, if not humbled. We are embarrassed because we cannot fall back upon our logic, and we dare not trust ourselves to the implications of unqualified fellowship with other Christians.

On the one hand, the logic of our reactionary brethren is altogether impossible to the great body of the Disciples. Our heart is grown too big for the gnarled sectarianism in which that process of reasoning lands us.

We feel that there *must* be some fallacy in a chain of reasoning whose conclusion is manifestly un-Christian.

On the other hand, we are unaccustomed to the outright admission that Presbyterians and Congregationalists are Christians. We have referred to them in euphemistic but non-committal terms as "believers," or "our religious neighbors," or the "pious unimmersed," or "members of the denominations." Or if we called them Christians we have added "in a sense," or "as it were," or we have qualified their Christian title by calling attention to their "imperfect obedience."

And when some speaker or writer taking a particularly bold stand for Christian unity did refer to them as Christians it was in tones of solemn asseveration as if he were drawing a conviction from the depth of his soul against tremendous inhibitions.

* * *

And the inhibitions *are* tremendous.

To admit that Presbyterians are Christians, members of Christ's church, carries with it an admission that they have been baptized; for Disciples know no other way to get into the church but by baptism, and a favorite Scripture is that which speaks of being "baptized into Christ."

But this admission that Presbyterians have been baptized we are slow to make.

The Scriptures know nothing but immersion in the solemnization of baptism. Jesus was immersed. Immersion was the universal practice in the apostolic church. Paul drew the physical act of immersion into symbolic association with the great facts of Christ's redemption and of the convert's experience. The very word *baptizo* by which this ordinance came to be denoted was in its original signification simply "to immerse."

Here then is an apparent contradiction within the Disciples' mind: On the one hand, the *text* establishing immersion as the unexceptional form preceding membership in the apostolic church. On the other hand, the *fact*,—no less undeniable than the text,—that the great majority of the members of the church of Christ, of evangelical faith and temper, have become such without being baptized by immersion.

How shall this seeming contradiction between the text and the fact be interpreted?

* * *

Manifestly, as we hold text and fact close to each other they interpret each other.

The fact says to the text:

Affusion-baptism is not invalid; it is not meaningless. By it men do become members of Christ's body, the church. By it believing and repentant men are buried with their Lord and rise with Him to walk in a new life.

Immersion is not the substance, the essence, of baptism. The substance of baptism is the candidate's self-consecration to Christ, and the church's recognition of him now as of the household of faith. The outward form marks and symbolizes this gracious spiritual reality.

The text says to the fact:

Affusion-baptism is a departure from the historic practice of the church. The historic practice is every way more fitting. Jesus was immersed; and the same voluntary principle that draws us to the communion table in remembrance of Him should draw us to honor Him in immersion, whether we regard it as his command or not.

The continuity of the church, like that of any social institution, is supported by maintaining from age to age the identical initiatory form. The sense of the unity of the church today with the church of Paul and Peter and John is made vivid by the practice of immersion.

There is no symbolism in affusion. Immersion is rich with symbolism. The cleansing bath; the changed environment; the redemptive facts of Christ's death, burial and resurrection; the convert's death to sin, the burial of the old self and the rising into new life—these all with realistic symbolism are portrayed in immersion.

Appreciably poorer would the church be by its abandonment.

* * *

But the advocates of immersion must free their advocacy from the legalism which both the modern spirit and the New Testament abhor. No outward form gives validity to any act in our dealing with Almighty God. It is preposterous to take a position that disfranchises the great body of Christ's followers. We must not unchurch the church.

On the other hand, because the validity of affusion-baptism is admitted is no reason why its irregularity should not be insisted upon and finally corrected.

But its correction can take place only within a united church as a result of unity, not in a divided church as a means to unity.

Social Survey

New York's New Public Library

New Yorkers may well be proud of their public library for they have now one of the best equipped and largest public library buildings in the world. The dedication was made memorable by the gathering of great educators. Many prominent government officials, including President Taft, Governor Dix, and Mayor Gaynor, were present. The exercises were conducted as follows: Opening prayer by Bishop Greer; delivery of the keys by Thomas Hastings, the architect; addresses by Charles B. Stover, Mayor Gaynor, John Bigelow, George L. Reed, Governor Dix, and President Taft; and benediction by Archbishop Farley. The ceremonies were conducted in the main lobby of the building which unfortunately has a seating capacity of only 500. That number of tickets were sent out to specially honored guests. Two hours later the building was inspected by a double line of 15,000 people who, also, were holders of special tickets. The building stands upon a site which is valued at $20,000,000. Although the structure is not completed, it has already cost $10,000,000, and it is expected to cost $2,000,000 more. Some idea of the size of the building may be obtained when it is stated that it has a floor space of 275,000 square feet as compared with 226,000 in the Congressional Library at Washington. There are now about 1,400,000 books upon the shelves, and shelf room to accommodate 2,500,000 more volumes. The building boasts of the largest general reading room in the world, that being 290 by seventy-seven feet in size and fifty feet high.

A Progressive Postoffice Department

Since the beginning of the administration of Mr. Hitchcock as postmaster-general, the postoffice department has made history. As already stated in these columns, the department by the introduction of economical methods, has converted a deficit of millions of dollars into a balance of cash on hand. It is said to be the first time in its history that the receipts have exceeded the expenditures. The report for the year ending June 30 is expected to reveal a balance of no less than $1,000,000. We are reminded by a contemporary, however, that it is a mistake to assume that the postoffice is yet a paying institution. Before it can justly be said to be so, its receipts must equal all expenditures just as in the case of a private business firm. Take, for instance, the cost of the erection of new postoffice buildings and the cost of repairs on old ones, items which are now provided for by congressional appropriation. If the cost of these were included in the expense account, the report would still show a deficit. Again, the employés in the department are not too well paid. This is particularly true of those in the railway postoffice department. The country may well hesitate before it takes so sweeping a step as cutting receipts in half by the reduction of postage on letters (first-class matter) from 2 cents to 1 cent. We shall now hear no more of the proposal to increase the people's postage bill by the increase of postage on newspapers. The matter of a parcels post will probably not come up in the present session of congress, but it will be presented at the regular session this fall, and its friends hope to secure the adoption of permissive legislation at that time. One argument said to have much weight in favor of parcels post legislation is the success which has attended the introduction of the postal-savings banks. These have been especially well received in the West where the banking facilities are not as sufficient, although they are an unqualified success everywhere where the experimental offices have been opened. A few weeks ago, Postmaster-General Hitchcock announced his intention of naming, weekly, fifty new banks in which to establish savings departments. Later he announced his intention to double that number. To date no savings departments have been installed in any but second-class postoffices, but that policy will probably not be followed exclusively much longer. This is made certain by the announcement that Chicago, the largest city in the West, is to be the first city of the first classification to enjoy the benefits of the new savings institution. Much interest will follow its introduction in the larger cities. Chicago is a new city. Many thousands of foreign-born people live here, and it would seem to be a thoroughly representative location for the experiment. At the same time that we are congratulating ourselves over the good work of our postmaster-general, our English cousins are saying good things about their postmaster-general, Mr. Herbert Samuel. In his recent report to the house of commons he announced a number of reforms and improvements which parallel and possibly out-rival those of our own department. Beginning with coronation day, postal-cards will be sold for one-half penny (English), their face value, instead of 1 penny as heretofore. Stamp books will be sold for the face value of the stamps therein, thus relieving the purchaser of paying extra for the card and books. Stamps will be issued in long rolls for the use of business houses in stamping machines. The British postoffice department also maintains a telephone and telegraph system. The telephone service is to be extended for the use of the farmers. A rate of about $15 a year for unlimited service is to be inaugurated where five farmers in one neighborhood want it. Cable and telephone service to France is to be cut in half, foreign parcels-post rates are reduced, certificates for posting of a letter issued for one-half penny, and small home safes for use in connection with the postal savings department will be issued for a registration fee of 1 shilling and a deposit on each box of 2 shillings.

Germany and the Peace Movement

We hope that the attention of all those who are inclined to doubt the success of the movement for world-wide peace has been directed to the attitude which Germany has taken in the matter. It is regarded as the most war-like of all the great powers, and has scouted the suggestion of disarmament and all other projects which have to do with thrusting aside war. The German mind is scientific, and Germany wanted "to be shown" how such an end may be attained before she will consider it seriously. True to the traditions of the race, the German government has maintained an open mind and signified her willingness "to be shown." The general letter sent out by President Taft, inviting all nations to enter into negotiations with the United States with a view to arbitration treaties, together with the submission of a tentative draft of such an agreement to both France and England, completely disarmed Germany's suspicions of an Anglo-American alliance. In Washington it is now said that an agreement with both Germany and England is practically certain. After discovering what the terms of our proposal included, the German officials decided that there is nothing to lose in giving such a treaty a ten-year trial. Such an agreement would completely annul the Triple Alliance. In anticipation of that effect, Germany, Austria-Hungary, and Italy, the three parties to the alliance, have agreed that notice of the dissolution of that pact shall be given on July 11, next, to take effect in one year. For many years England has been Germany's most dreaded neighbor, but she has already made overtures through her chancellor, Berthmann-Hollweg, with a view to immediate ratification of a treaty with Great Britain. If these two countries, which have lived almost at sword's points, can reach an agreement which will be satisfactory to both, then the world can ask no clearer testimony as to the feasibility of unlimited arbitration. If they find the relationship so pleasant as to warrant continuance after ten years' trial, then the world need not longer despair of permanent world peace and of the eventual disarmament of nations, except as armies and navies are required for police purposes.

Canada's Marvelous Growth

The decennial census which is now being taken in the Dominion of Canada, has revealed remarkable growth. The returns are far from complete, but estimates indicate that growth since 1901 has been approximately 2,750,000. Population at that time was 5,371,315. The present enumeration shows a growth in the decade of over 52 per cent. That is two and a half times the percentage for the United States in the same period. Even then, this is not fairly representative of development in the last five years. During the first half of the period increase was not so great, but of late the development of the western provinces, largely through emigration from the United States, has been marvelous. Canada is one of the few countries in the world in which there is abundant room left in which to grow. Here lie the greatest tracts of almost uninhabited, yet valuable land. In the great 100,000 square mile tract along the west coast of Hudson Bay, census enumerators were able to discover only 1,800 human beings, of whom only 200 are white.

Let us be content to "walk with God," though we know not by what force we mend our way.—*Lillian Sincere Ahrens.*

The common ties of daily human life are often the avenues for the divine and heavenly life.—*H. F. Cope.*

The Christian World

A Page for Interdenominational Acquaintance.

Christian Endeavor

The Needs of the "Better Classes."

In Paul's day the worldly wise and the aristocrats were hard to reach with the gospel message. At the present time there are many whose financial resources are far greater than their intelligence and moral power. They use their wealth to escape the duties common to all rather than as a means of conferring benefits upon the world. Such persons are apt to consider themselves superior beings. They do not listen meekly to the man who reasons of righteousness, self-control, and the judgment to come. The *Christian Endeavor World* thinks we ought to send missionaries to these "better classes." It says:

The man who stocks his larder with the highest-priced liquors, and frequents a club where he can at any time get other refreshments of the same sort, is as seldom troubled by a temperance missionary as by his own conscience, whereas the poor sot, reeling from a low saloon, finds very likely a rescue mission at the next door. The fashionable and guilty divorcee holds up her head as high as her neighbor, and no one ventures to tell her that her offences "smell to heaven."

The children of the so-called "better classes" are often in the Sunday-school for a short period in their early youth, but it is notorious that they make more trouble for the teacher and the superintendent than the children from the slums. Ask almost any Sunday-school worker who the unruly boys in the Sunday-school are, the boys that make their teacher's Sunday-school hour a torture and leave him with a heartache when he goes home, and he will tell you that they are the sons of the "best people" of the city or the village. No one dares to reprove them or to dismiss them from the class, lest their parents should get angry and withdraw them altogether.

Who is it that reads the best books in our public libraries? Not the blue-blooded American children, whose great ancestors landed at Plymouth or Jamestown, but the children of the Russian Jews who came over year before last in the steerage of the big transatlantic liners.

We know that this class that so much needs missionary work is the most difficult of all to approach. There is probably not a high-caste Brahmin in India or a three-button mandarin in China whom it would be more difficult to win to the way of righteousness than some of these American millionaires or those who ape their ways.

There are some things that can be done, however, even if we form no missionary society exclusively for them. Public sentiment can be educated so that they shall no longer be considered as belonging to "the *better* classes." The old adage that "handsome is that handsome does" can be revived and applied to them. Or we might formulate a new adage to the effect that "he alone who does his best belongs to the best classes."

Presbyterian

The Church of the Working Man.

Those who preach on the opposition of the church to the working man, need not look to Charles Stelze for assistance. He does not believe the church can be convicted on this charge. He replies to the critics of the church thus:

"The church has always been against the working man"—so some men are wont to say. I shall not discuss the purely theoretical arguments in this connection. Neither do I propose to make this a theological treatise; nor yet shall I discuss religion as such. There are some well-known historical facts which may and should be produced against the statement at the head of this article.

In the first place, its founder, Jesus Christ, was not against workingmen. Never were more sympathetic words spoken to the "common people" than were uttered by him. We are told that "the common people heard him gladly." He himself was a carpenter, and he must necessarily have had a workingman's sympathies. He constantly rebuked the oppressors of the poor. The men whom he selected as his first disciples and who were the first promoters of the church were workingmen. During the first centuries of its history, the church received its strongest support from the great labor guilds of that period—the labor unions we would now call them—and it is not impossible that Jesus himself was a member of the Carpenter's Guild in Nazareth.

In the second place, the prophets of the church were not opposed to workingmen. The strongest indictments of the labor agitator against society today are chosen from the sayings of the prophets as they are recorded in the Scriptures.

Furthermore, the Text-book of the church is not opposed to workingmen. The principles laid down by its writers would solve the social question if faithfully lived out by both the capitalist and the laborer. Scarcely a book treating on political economy which was used in any university ten years ago but is out of date today. The Bible is the only book always up-to-date, and it is the only text-book which the church officially recognizes.

Again the leaders in the great religious movements in history were not opposed to workingmen. Indeed, most of them were workingmen themselves. The great religious movements had their origin among the common people. They were fought for by workingmen, of whom thousands upon thousands shed their blood because they believed in the great principles involved.

Finally, the preachers of today as a class, are not opposed to workingmen. Many of them could be named who fearlessly denounce the sins of the rich as well as the sins of the poor. Eager to help, they are asking what they may do in a practical way to assist in raising the standard of living for the workingman.

In the light of all this is it fair to make the statement that the church is opposed to workingmen? I confess that the church has not done all that she should for humanity, because, after all, it is made up of poor, weak mortals. But give her credit for what she has done. You would demand the same treatment for trades unionism, and rightfully so.

Church of England

The Bishop of Hereford has proposed that Protestant Dissenters be invited to participate in a "united Communion service" in Hereford Cathedral on the occasion of the coronation. Lord Halifax, president of the Council of the English Church Union, has addressed a letter to the Archbishop of Canterbury in which he shows the wickedness of this proposal. Without intending it, Lord Halifax has also shown that Christian feeling must be put aside for the sake of ecclesiasticism and ritualism. The argument runs in this fashion:

The Bishop's action appears to them inconsistent with the primary duty of a Bishop, which is to guard the faith and sacraments of the church, gravely to compromise the Church of England in the eyes of the other portions of Catholic Christendom, and to be tantamount to a declaration, so far as depends on the action of an individual Bishop, that the church of which he is one of the chief pastors, is indifferent to the sin of heresy or schism, however little those who are involved in such sin may be conscious of its real character, and whatever excuses may be made for them.

Your Grace will not suspect me of indifference to any measure which might promote the reunion in one fold of those for whom Christ died, but the cause of reunion will not be helped by ignoring vital principles of universal obligation. It is not only the Nonconformists who have to be won back to the church; the Church of England has duties to the rest of the Western Church and the churches of the East which she is bound to remember. She has also duties to her own children, duties which can only be disregarded by action such as that of the Bishop of Hereford, at the cost of forfeiting their allegiance and exposing the whole Anglican Communion to the most serious disaster.

Cumberland Presbyterian

Union? None of It for Us.

The Cumberland Presbyterians who stand opposed to union with the Presbyterians have strong feelings to support their attitude, whatever may be the strength or weakness of their reasons. This year the Cumberland General Assembly sent a telegram of fraternal greeting to the Southern Presbyterian Assembly and paid its respects to the Presbyterians by quoting 2 Thess. 3:1, 2, "Finally, brethren, pray for us, that the word of God may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men; for all men have not faith."

The retiring moderator of the Assembly said:

God has planted the Cumberland Presbyterian Church in the most fruitful land ever known. There is no power, no wealth, no numbers, no protestations, no sneers nor persecutions from powerful denominations in this country that can prevail against it. With God behind me I can fight the devil and the Northern Presbyterian Church, and fight any other imp behind him. In all these trials, if you are looking on them as not a blessing from God, and not seeing God in all their movements, you are making a mistake.

Southern Presbyterian

"Elect Infants."

From a report of the General Assembly of the Southern Presbyterian Church we have the following:

On the subject of the "Elect Infants" the Assembly had before it the information that the overture sent down last year had not been approved, and also fourteen overtures from presbyteries asking for another form of amendment to Chapter X, Section 3, of the Confession of Faith. These facts went to the Committee of Bills and Overtures, which recommended that the following amendment to said article be sent down to the presbyteries for their advice and consent: "Infants dying in infancy are regenerated and saved by Christ through the Spirit who worketh when and where and how he pleaseth. So also are all others who are included in the election of grace and who are incapable of being outwardly called by the ministry of the word."

An effort was made to table the whole matter on the ground that the church was tired of the question and could not be brought to unanimity on the subject. This effort failed, and after considerable debate the action recommended passed the Assembly by a very large majority. The meaning of this action is that this Assembly desires that the Confession be amended so as to state definitely the belief of the church that all infants dying in infancy are regenerated and saved.

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The Place of the Cross

There can be no doubt that the cross had a prominent place in the preaching of Paul. His gospel was a gospel of the cross. Does the modern church glory in the cross of Christ? There are those who say it does not. These persons think they miss the note that was distinctive of the preaching of fifty years ago. It seems to them that sin has ceased to be terrible even to the church and that the doctrine of self-assertion has taken the place of the belief that in Christ crucified men find their strength and salvation.

A change of emphasis has doubtless come. If those who regret the changes that have taken place in the thought and preaching of the church base their doctrine of the cross on asceticism, they are right in feeling that the foundations have been shaken. The church of today does not believe that the body is vile and should be numbered among the enemies of the soul. It believes, with Paul, that the body may be abused and be made vile and that then its nerve functions are such as to hinder right thinking and right acting. But the way to treat the body is not to despise it and neglect it but to train it to be the instrument of a mind enriched by faith and knowledge.

Pain is an element in life which seems to be permanent. We have made great progress in the science of medicine. The surgeon has banished many terrors from the earth. Methods of caring for the sick have fallen to the province of specialists. We know how to protect the babies from the diseases of childhood and some day we shall do what we know ought to be done. Our knowledge of sanitation is such that we may hope finally to make all human habitations and all places of work safe for those who live and work in them. But when all is done that science can propose, death will remain and sin will remain. Hearts will be broken and friendships severed.

In view of the fact that pain is a permanent element in the life of man we ought to have no difficulty in seeing that the cross may have tremendous meaning for us. Perhaps there is meaning in pain. It is certainly foolish to ignore it. Those who have tried to live as if it did not exist have never been profound thinkers and their contribution to the common stock of hope and insight has been very slight. The outcome of such an attitude is usually the blackest sort of despair. The world is not made for persons who refuse to meet in the open what is painful and disquieting. To Paul the way of hope and joy was through pain and affliction. He gloried in his tribulations. For, knowing Christ the crucified, he knew that God was on the side of him who endured for the sake of the kingdom of righteousness, that the suffering of men was borne on the heart of God.

The cross means victory for the individual Christian. The evil habits which have so marred the life and brought misery cannot be accepted as necessary and unchanging by one who has become united to him who was crucified for the sins of men. The cross means strength, not weakness. It means self-assertion of the right sort, the assertion of our right to be clean in body and mind, to know what is worth knowing rather than to occupy our minds in the attainment of trivial facts and degrading sentiments; in a word, to live as the heirs of the grace of life and be the children of God in the full enjoyment of the favors of the Father in heaven.

The believer in the cross makes war against the evil in society. He looks for a city which hath foundations, whose builder is God, and he counts himself as one of the workmen in the construction of that city. His ideal of the faithful disciple of Jesus is that of one who lives with and for others, who advances because he helps others to advance, who seeks to change into a city of God his own city instead of fleeing to some safe retreat where he can, as he imagines, be free from the temptations which beset men in active life. It costs something to be a citizen of the United States and discharge all the duties pertaining thereto. It is easy to stand before a congregation and denounce the wicked politicians or to sit in the Bible class and show what a crooked set our business men are, but to know enough to vote right requires that we sacrifice some of our comfort, and to vote for the good of all in preference to the good of a faction is not easy. We like to hear that the gospel is being preached unto the ends of the earth; we cannot do our part in sending it or in preaching it unless we glory in the cross. The first preachers were persecuted and put to death. We are idle dreamers if we expect to share their joy with sacrifice. [Midweek Service, June 28. Gal. 6:11-18. Matt. 10:38; 16:24; Rom. 5:9; 1 Cor. 1:17; Eph. 1:7; 2:13; Col. 1:20; 2:13-15; Rev. 1:5, 6; 7:14.] S. J.

The Weightier Matters.

In one of the many conflicts of Jesus with the Pharisees he called their attention to the scrupulousness with which they tithed mint, anise and cummin, and then proceeded to warn them that they were neglecting things more important, even judgment, mercy, and faith. He did not ask them to abandon the practice of tithing, but he did ask them to add the inner qualities of character to their practice of outward conformity to statute law.

In religion as in everything else humanity elects to follow the line of least resistance. Among the things that belong to the religious life and its expression we naturally choose those that come most easily. It was easier for the Pharisees to tithe than to be humble; to pray on the streets than to love their neighbors as themselves; to enlarge their phylacteries than to forgive those who despitefully used them. Today it is easier to observe the ordinances than to be forgiving and loving. Is there any doubt that if Jesus were among us now he would chide us as he did the Pharisees? Are we not conscious of offense at the precise point where the Pharisees offended? It may not be in the matter of tithing, for comparatively few practice it, but how many of us can honestly declare that we strive more earnestly and persistently to keep our hearts than we do to conform to ceremonial requirements?

Some things in the religious life are more important than others. Among the things which are asked of us, while we may not say that any of them are unimportant, we have good authority for assuming that some are to be given first place in our thoughts and our efforts for their realization. Jesus has placed the kingdom and righteousness of God in the place of primacy among the things for which the Christian is to seek. We believe that there is ample warrant for observing the ordinances of baptism and the Lord's Supper. Are we justified in any measure of indifference to that which he exalts to the highest place because we are so insistent upon observing certain ceremonies which he sanctioned?

Frankly, we believe that the Christian world of today needs exactly the rebuke which Jesus administered to the Pharisees and scribes of his time. We do not seek as we ought for the growth of our souls. The thing which Jesus put first we are disposed to neglect, even our spiritual likeness to himself. From our pulpits we warn people against introspection and proceed to argue disputed questions of form. In an age when so few are at all disposed to examine their hearts, when all is hurry and bustle and hustle, when reflection is a lost art, it is nothing less than ridiculous for any Christian teacher to spend his time inveighing against the danger of becoming morbid from the practice of self-analysis. If there is anything that the Christian of today needs to do it is to take account of himself as regards the things of the Spirit. We need to sit down alone and ask our souls such questions as, "Do I love God?" "Do I love my neighbor as myself?" "Am I forgiving?" "Do I do unto others as I would that they should do unto me?" "Am I merciful?" "Is my heart pure?" These and many other questions have to do with the real man. In their answer is found the revelation of character.

That word character seems to be offensive to not a few good people. They at once rise up to inform us that we are not saved by character but by Jesus Christ. But does Christ save us irrespective of character? or does he save us by inducing character?

If Jesus did not always and everywhere insist upon right character as a condition to salvation then his words are incapable of being understood. Character is the sum of moral qualities. Justice, kindness, meekness, forgiveness, patience, love—these were the things upon which Jesus insisted. Righteousness, real rightness, this and nothing less than this, he demanded of his own age and demands of us today. This righteousness does not consist in devotion to any ceremony; it is of the heart. Doing things without being what God asks is as empty and meaningless in his sight as is the adoration of a piece of wood by the ignorant savage. Forms are given meaning only by the Spirit. When the soul, loving, aspiring, seeks to express its love and aspiration through any form, then and only then does that form take on value.

We greatly need a larger measure of devotion to the things of the Spirit. We need to add to our loyalty to external ceremonies intense interest in the cultivation and growth of soul-qualities. The needs of the age can be met only by a living apologetic. People grow weary of ceaseless contention concerning outward things while so little is said—and, seemingly, thought—about the graces of human character. Put into any community a body of Christians who live the life that Jesus asks, Christians who are ready to forgive, who walk among their fellows in real humility, who practice as well as preach the homely virtues, and there is a force that cannot be resisted and that will redeem the life of that neighborhood.

A Letter From Mr. Long

Dear Brother Morrison. I note in your issue of June 8 an article entitled, "A Regrettable Incident," in which an act of mine seems to be involved, and in a portion of which article I see you are trying to prevent the public mind from being prejudiced against me in consequence of my position taken at a meeting of the National Lumber Manufacturers' Association held in Chicago a few weeks ago. The closing paragraph of said article seems, however, to warn me about extending the hand of fellowship to a man whom the public mind has convicted of certain political practices.

This is to advise that I do not deem the position taken by me of a kind to call for an apology either by my friends or on my own account. Neither would I have it understood that I spoke under the excitement of the moment, or without having given careful consideration to what I was going to say, for the night before I accidentally picked up a program referring to the meeting of the next day, and noticed that I was expected to respond to the welcome address to be delivered by the Mayor of Chicago, and between that hour and the hour of my appearance on the program I gave careful consideration to what I wanted to say, and without consulting with, or making known to a single individual, what I was going to say, excepting I stated to one of the directors of the National Lumber Manufacturers' Association that I was going to say something about the Hines incident in my address.

Through a certain channel I had had occasion to hear of Mr. Hines' relation to the Lorimer incident, and was convinced in my mind that Mr. Hines was not guilty of the crime alleged, regardless of the testimony of the other side up to that date.

According to my understanding, it is not right nor just for a manly man—to say nothing of a Christian man—to convict any individual before he has been heard, and believing in Mr. Hines' innocence, I was desirous,—please understand, not through a sudden impulse, but as a result of careful reasoning,—to make my position known to my fellow-lumbermen, and so I spoke with as much emphasis as my soul could command, for what I said came from my heart, and in my closing remarks I extended to Mr. Hines my hand and said: "You have my sympathy, and shall have my support until, if ever, you are found guilty of the alleged crime."

I cannot recall to mind any single act of mine I have ever committed that has brought me so much satisfaction as this deed, for I have done that which I believed was manly and Christian, and even though Mr. Hines should be proven guilty, I shall never regret having taken the position I did, for I spoke as I believed according to the evidence in my possession. If perchance it should be proven that Mr. Hines is guilty, then the last paragraph of my address just mentioned leaves me on the right side of the question.

You can use your pleasure about publishing this statement. I do not deem it necessary to publish it for my satisfaction, for regardless of whatever criticisms may have been made, or may hereafter be made regarding this matter by my fellowmen, be they my Christian fellows or otherwise, I am entirely unconcerned, because of being so deeply impressed with the justice of the position I have assumed in the premises. Yours fraternally,

Kansas City. R. A. Long.

The Future of the Church College

The service which the church has rendered to education in the past is acknowledged by all who are well informed. What of the future? The state has an elaborate program of education. Must the church retire from the field of higher education? The great churches of America do not feel that their work of education is done. They have their colleges and universities and these they are planning to strengthen. On the question of the church college the *Central Christian Advocate* says:

1. Church colleges must specialize and intensify. Rapidly the situation is becoming such that they can not hope to complete with the state institution in extensiveness; they can, however, specialize, and by that means they can not suffer in prestige. Their future in that is secure.

2. They must have strong moral atmosphere—we might have said religious atmosphere. They are for making of the men who will go to the special and professional colleges in the plethoric university family, sending up to the state professional schools men of such moral fiber that the church colleges will be thought a pride and a necessity in our civilization. Then they can not suffer in prestige and their future will be secure.

3. What church schools do they must do as well as any kind of institution does it.

4. They must be colleges. It will require millions to build, equip and maintain the family of professional colleges which will characterize the "university" of the future. With such a mountain of money the church college can not compete, such a mountain of money the church colleges can not hope to secure. Indeed, with a very few exceptional foundations such a dream would, if true, be detrimental. As it is the income of the State University of Illinois is four per cent net on $50,000,000. The multiplication of such estates held by churches would be a menace to republican institutions. Moreover, it is not likely, human nature being what it is, that such estates will hereafter come into the hands of ecclesiastical corporations.

5. Church colleges must be as well equipped with plant, professors, apparatus, cultural agencies, for a college as the like branch in a state university; in short they must have money if they are to solicit the men and women of the west to entrust to them their sons and daughters; for the college years come but once. Incomplete furnishing is a handicap never fully mastered. It is scarcely fair.

6. Church colleges have an unquestioned future. The state university can no more do the work of the church college than the church college can do the work of the state university. Educators realize this already. Let us band ourselves together to make our church colleges more successful in that sphere in which they can have no rival. In that way we can hope to bless and preserve mankind.

The schools of America are the creation of the churches. The churches by providing cultural courses in colleges of the past and of the resources the churches have, will more than maintain the prestige of the past, in moulding still the benefactors of coming generations.

Murderous Friends

A man of wide experience with churches and religious workers ventures the opinion that the church is the only institution in the world that will pay men for abusing it. A certain kind of preacher and evangelist draws crowds by villifying the church and the church often seems to pay more cheerfully for being maligned than for having its aims fairly stated and supported. On the success of some men in winning applause by antagonizing the church at the same time that they stand before the world as its ministers, the *Universalist Leader* comments thus:

It is a strange thing that among the chief assailants of the Christian Church today there are none more intense and persistent in their antagonism than some who stand in the pulpits which the church they attack has founded, and to which they are wholly indebted for their fitting and their opportunity. You will hear from them an elaborate defense of their action as they claim they are only pointing out the weakness of the church that it may be strong, but it is so easy to pick flaws; it is Easy Street leading to a cheap kind of popularity, and many there be who enter therein. So interested do they become in destroying one after another of the faiths and functions of the church they are assumed to serve, that they become known as apostles of the negative. Many people go to see, and some to hear them, for the same reason that a great crowd goes to see the fire which destroys the building, but only a few go to see the carpenters at work building it. They are the children of the theological age who like to see the splinters fly, who want to hear the crash of things falling. They are the servants at the table who ostentatiously sweeten our coffee with cyanide of potassium!

Monday Moods

Concerning the Devotions

"Let's cut the devotions." It was said during a convention of religious workers. Three or four kindred spirits were enjoying a conversation in the rear of the hall when the opening hymn of the afternoon session suddenly interrupted. Then it was that the sentence as quoted above was uttered by one of the group. The suggestion was carried out immediately. The little company left the building, had their talk out and returned in time for the first address of the afternoon.

"What are you on for?" It was at another religious convention and two ministers were conversing. "The devotional" was the reply. Whereupon the other exclaimed, "*Oh!*" And such was the manner of the exclamation as to leave no doubt that the speaker deemed "the devotional" the smallest and least worth-while feature of the program.

Candidly, brother mine, isn't the estimate of the two ministers precisely the same that most of us have of the devotional feature of convention programs? I think so. As a rule when one accepts this place on a program he doesn't make much preparation; oftenest none at all. Few expect anything more than a prefunctory reading of the scriptures and prayer. Some would even criticise the man who attempted more than this, charging that he took advantage of the occasion to "make a speech."

It is high time that we set ourselves like flint against this tendency to belittle the devotional period of religious gatherings. The place of the devotions on a religious convention program is *first*. Not first in order of services but first in place of *importance*. Instead of this period coming at the beginning, it should come in the very heart or middle of the session. This is the good old Scotch and English custom.

None who attended the World's Missionary Conference at Edinburgh a year ago will ever forget the "Intercessory Periods." They were the greatest of all. They lifted us close to God and made us feel the power of his presence. Vivid beyond words is my memory of one such period presided over by the gentle Bishop Moule. Under the leadership of that spiritual seer the eleven hundred delegates lost sight of visible things and "worshiped the Invisible alone."

It became necessary for me to leave the hall at the very beginning of one of the "Intercessory Periods" and by so doing I think I actually shocked my companion and fellow-guest at "Southdean," an "S. P. G." man fresh from victories of the cross in China. "Why man," said he, as I got up, "you are not going *now*?" "I just must" I whispered. "O too bad, too bad!" he commented, a look of hurt surprise on his face. "Why didn't you plan to miss the address and come back to this?" Sure enough! Why didn't I? Simply because I thought I could afford better to miss the devotional than the speeches. I was mistaken. I know better now.

Our churches should cultivate constantly the devotional in all the services of the house of God. There is too much *chattering* in our churches. Many of the so-called "hymns" we sing are unworthy a people who have at their command the really great and deathless hymns of the Faith. Reverence for sacred places and hallowed names may not be, as some one has said, " a forgotten art" but with a multitude of church members reverence is a neglected grace. Of this deplorable fact there can be no gainsaying. To the healing of this hurt let every Christian set himself assiduously.

I enjoy wholesome fun. I relish a hearty laugh, delight in a good, clean joke, especially when it is *new*, and splendid rhetoric is as music to my ears. But with a great company of my brethren I am hungry for a fuller and deeper devotional character in the services of the church and other religious gatherings. And I am conscious of a very great need for every personal help toward the worshipful and the devout.

Varying the phraseology of a certain famous petition a trifle, I fancy a great multitude could wish to offer it as a personal prayer: "O, God, make others wise; make me worshipful."

EDGAR DE WITT JONES.

—The leaders of the Men and Religion Forward Movement are to hold a conference at Silver Bay on Lake George, July 22-30. This will be the final fundamental outlining of the work. Every possible detail will be considered in preparation for the movement which is to begin sweeping the continent in the fall.

Interpretations

The Game That Has No Appeal

It must have been out of very bitter experience that Job wrote concerning God. "There is no umpire between us." Often he must have wished that there was some supra-God to whom he could appeal from the providences enforced upon him. The emotions of one soul are the emotions of all. What person has not felt at times the injustice of his experiences? But Job, as we all do, concluded there was no umpire to whom he could appeal.

The umpire has a large place in mundane affairs. He figures in athletics, in the school-room, in the courts of law—indeed, in every department of life. We are so anxious that every man be given justice that society has established a series of possible appeals.

But in the tremendous things of life and death there is no appeal above the decision of God. Shall we fret under this limitation, or can we find happiness and liberty in it? While some grimly and dumbly submit, others learn to sing Hallelujah. The latter find the way of health—the true way. But the darkness of life is so great that surely the supreme Umpire must be patient with those who miss the note of joy in his compulsions. His compassion certainly is greater than ours. The prayer that George MacDonald puts on the tombstone of Martin Elginbrod is certainly reasonable.

"Here lie I, Martin Elginbrod,
Have mercy on my soul, Lord God,
As I would do were I Lord God
And ye were Martin Elginbrod."

If a farmer have his crop destroyed by some vandal, he would have recourse before some civil umpire; but when Nature destroys it by frost there is no one to whom he can appeal. There is no appeal from the law of gravity that kills its thousands, nor from any other law of nature that is relentless in its merciless working.

Murder is still punished in most countries by a life for a life; but when death snatches loved ones away by accident or disease there is no one to whom we can appeal. No strong arm of justice returns them to those who mourn. In every age the cries of suffering millions have arisen beside fresh graves, so loud and so soulful, that the heart of the universe must have bled in sympathy. But no return of loved ones resulted. And from this awful silence experience teaches that there can be no appeal.

There is no umpire between us because we need none; for God is altogether wise and good. Shall not the judge of all the earth do right? How do I know? I do not know, but I feel so. The brain limps in every solution it tries to write, but the heart leaps with joy. The farmer believes in God although in a single night his crop is destroyed. The mother believes in a God of love though death robbed her of that which was dearer than her own life. Spirit with spirit meets and faith results.

That which God intends to be great and splendid he begins very small and imperfect. Paul began as a little lump of flesh. "The whole creation groaneth together." When God is done with this world the lion and lamb shall lie down together. The tuberculosis germ shall be converted into a health force, and there shall be no typhoid fever or cyclone or anything that doth make afraid.

But God is not trying to build a physical world, but a spiritual man. Here is the key to his silences and shadows. He is leading his earth-companion by devious ways to prepare him for heavenly fellowship.

"Came the whisper, came the vision, came the power with the need,
And a Soul that is not man's soul is lent us to lead."

The whisper first—the brain never gets more than the whisper—and finally the power found in the fellowship of the divine Soul leading. Surely God must be as good as Christ, and this thought comforts me. He was the great interpreter of the Father. He found love at the heart of the universe and my heart is glad to respond to his.

No soul has need of any umpire other than the God of Abraham, Isaac and Jacob. He sees the whole; we but a part. There are enough hints of his justice to lead the brain not to despair, and there is such an abundance of his own life shed abroad in our hearts as to hold us to the peace that passeth understanding and to urge us to the high tasks of love.

GEORGE A. CAMPBELL.

Going Up to Jerusalem

BY J. S. DICKERSON.

WHETHER ONE comes from the North or from the West, he goes "up to Jerusalem." If he comes from the North he must make the journey by carriage or horseback. If from Jaffa he may now comfortably cover the fifty odd miles from the sea by railway train. It seems preposterous to enter the ancient city by so modern a conveyance as a railway carriage drawn by an American locomotive. It is incongruous, indeed, but the journey of fifty-four miles, which is accomplished in about four hours, is a most decided improvement over that by camel train or that on horseback, or even that by carriage, which methods were the only means of reaching the city until about fifteen years ago, when the present railway was built.

THE SO-CALLED TOMB OF ABSALOM, JERUSALEM. Permission of Eager Tours Co., Baltimore.

To Jerusalem.

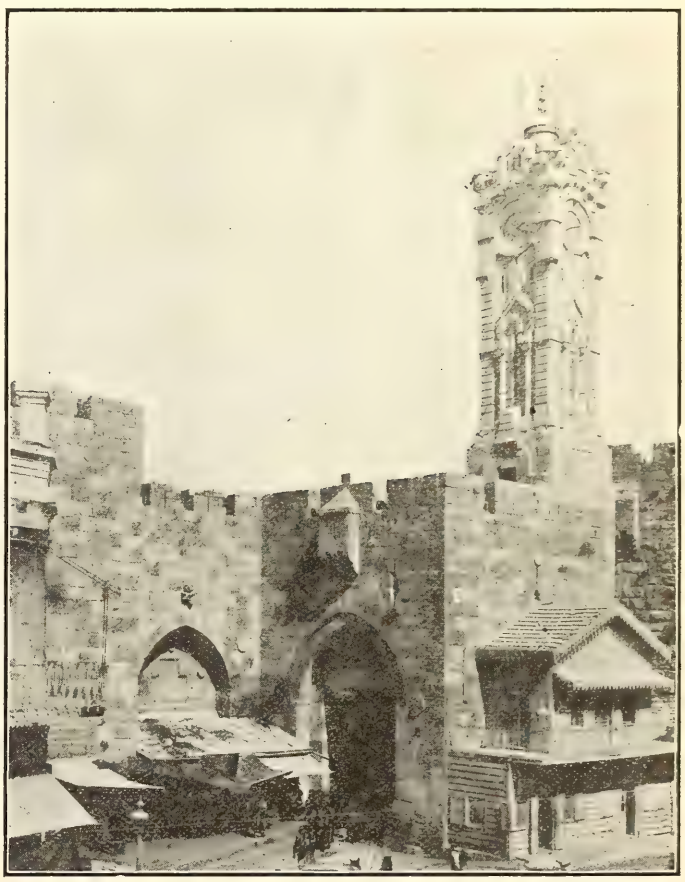
It was a relief to leave the uninviting Jaffa and pass through the beautiful orange groves which surround the city. The trees were laden with the yellow fruit, although the ground was also covered with thousands of oranges which a recent storm had blown down. It is well to enjoy the dark, refreshing green of the orange groves, for, save the olive trees, there are few evidences of verdure or of foliage after the train leaves the vicinity of Jaffa and crosses the comparatively narrow Plain of Sharon. not by barbed-wire—no farmer in this land of poverty could afford thus to protect even his vegetable garden if he owned one—but by stones. "Remove not the ancient landmark which thy fathers have set," has a new significance when one sees that the changing of a time-honored line of demarkation would be a comparatively easy matter in a country where stones are plentiful. One may possibly catch a glimpse of a lean fox running across the hillside. One may see a crow or a partridge. But there is observable little animal life, either domestic or wild, on the journey "up to Jerusalem" from the "great sea" to the city's walls.

THROUGH THE WALLS OF JERUSALEM.—THE DAMASCUS GATE.

He must either walk to his destination, or hire one of the carriages to which are attached the worst specimens of horseflesh that are to be found anywhere. Horse-feed is scarce near Jerusalem, and drivers are brutal to their horses. One felt guilty to permit such poor, starved beasts to draw the vehicle over the muddy road to his destination. Some of the "Arabic" passengers found, to their sorrow, how weak the horses were when, during their "ride" to Jericho," they were obliged to walk weary miles owing to the inability of these forlorn, underfed nags to pull the carriages up the long hills east of the city.

The Mount of Olives.

It was perhaps unfortunate that the first impression obtained of Jerusalem was that from the Mount of Olives, for after that superb view of the city and its surrounding country every other seemed inadequate. The day, after a week or more of snow and rain, was perfect. The air was so clear that objects many miles distant could be clearly discerned. Driving from the vicinity of the Damascus Gate northward toward Mount Scopus, the route turned eastward until the summit of the Mount of Olives was reached. Here, in the vicinity of the Russian Tower, the best view of the city is obtainable. Far off to the east could be discerned sites whose names are as familiar to every Christian as his own. To the east the hills round about Jericho could be discerned and beyond them, on the other side of the Jordan, the barren mountains of Moab and Gilead could be plainly seen. To the southeast the sun revealed a silver spot where the waters of the Jordan gleamed in the sunlight and a little further on they could be made out as the muddy stream pushed itself out into the lighter colored Dead Sea. The red cliffs, near the supposed Brook Cherith where the monastery of St. George is built into the rock wall, may be seen. The monastery is a kind of penitentiary for Greek priests. Jericho, which is 840 feet below the sea level, cannot be seen, although the hills round about it are visible. Bathed in the light of the setting sun, the hills and rocky slopes, the darkening valleys and the glimmering sea, afford a



THE PRINCIPAL GATE OF MODERN JERUSALEM.—THE JAFFA GATE.

fine picture, although the whole land is barren and the almost total absence of trees, to eyes accustomed to their softening effects, detracts somewhat from its charm.

There are many places which are sure to arouse the imagination on the crest of the Mount of Olives. A few of these are worthy of a visit. The hill itself affords the best obtainable view of the city. From this place Jesus undoubtedly looked pityingly across the valley to the city. On its slopes he passed that night of agony. But to assert that this or that spot is the exact scene of some event in the life of Jesus is to declare something which cannot be substantiated. Somewhere near here these tragic acts in the greatest life history of the world transpired, but to claim that this particular stone is one from which Jesus mounted the ass when he was about to enter the city in triumph, or that these very olive trees are those beneath which he passed that night of awful trial, or that this is the limb from which Judas hanged himself; to make such claims as these is sacrilegious. One must turn to the Bible for the verities; one finds in Palestine, all too often, superstition and idolatrous worship of tradition. The New Testament reads like a history written by believing men familiar with that which they recorded, the guide-books read like descriptions prepared for credulous people whose little faith must needs be bolstered up with "old wives' tales."

Too many of these alleged sites appear to be merely means to wring money for priestly needs from the ignorant.

The Church of the Holy Sepulcher.

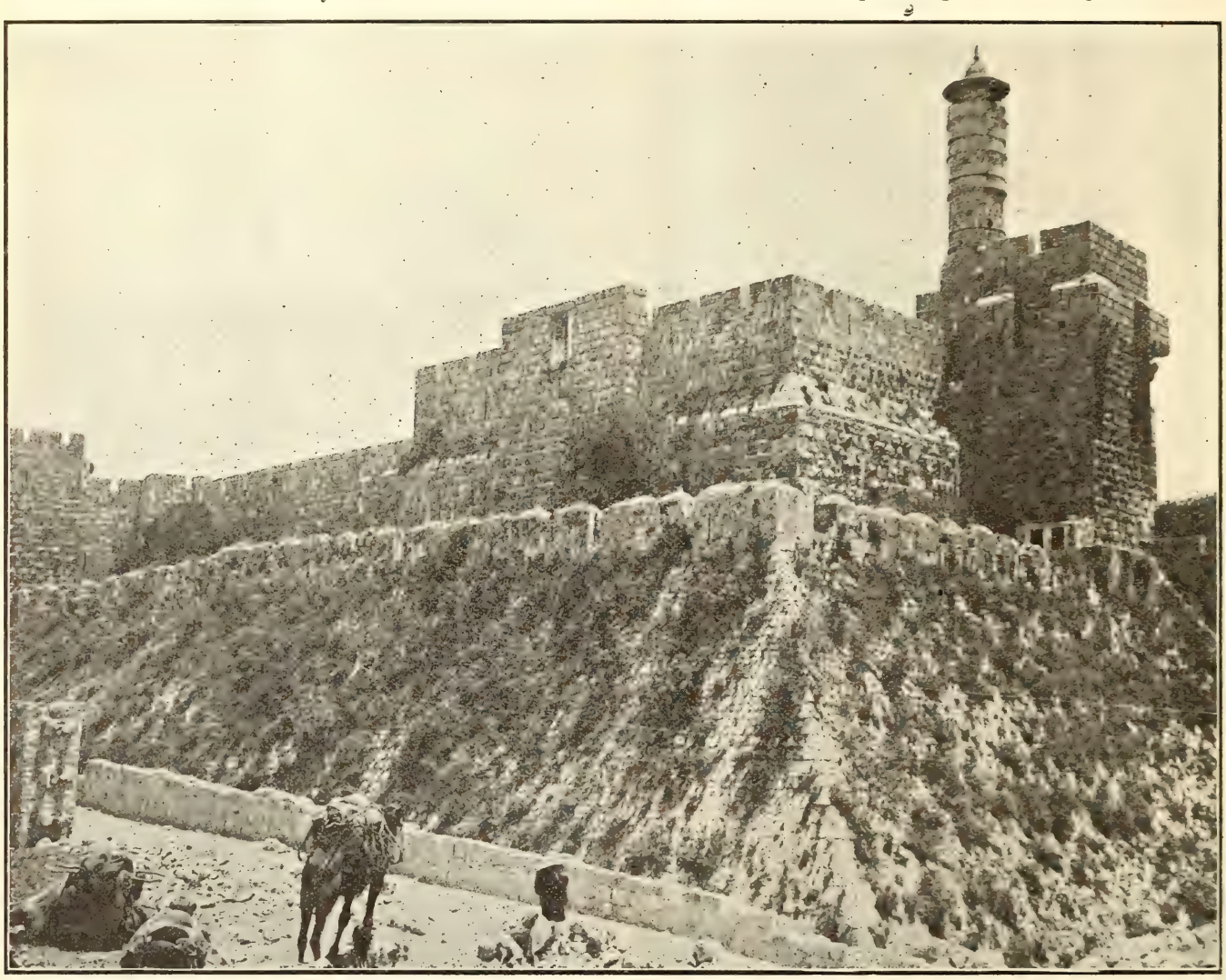
If a visit to the beautiful Hill of Olives arouses resentment and calls forth protest, what shall be said of the Church of the Holy Sepulcher, which fairly reeks with impossible and preposterous traditions? It may be that the great building covers the actual place of the crucifixion and the sepulcher where Jesus was buried. The best authorities, however, appear to agree that it was on another hill—Gordon's Calvary, so-called, being regarded as a much more probable location. But even if the crucifixion really took place at this point, the other events here memorialized by chapels and stones and relics, and smoking lamps, and candelabra, and tawdry ornaments, and crudely executed paintings and decorations, gilded and bejeweled altars, and a thousand and one other symbols, could never have transpired at places so contiguous. Here is the so-called stone of unction on which the body of Jesus laid when it was anointed by Nicodemus. Here are the stone which covered the mouth of the tomb in which Jesus was buried, the column to which he was lashed when scourged by the Roman soldiers, the stone which is said to mark the center of the world, pieces of the cross, the stocks in which Jesus was placed. Numerous chapels are consecrated to different periods in the trial and crucifixion of Jesus and other events connected with his death on the cross.

The angels' chapel and the chapel of the holy sepulcher are said to occupy the spot of the burial. These small enclosures, hung with lamps and decorated with marbles, are among the most venerated places in this ancient building, parts of which must date back to the fourth century, while others were added less than 100 years ago. Hither come thousands and thousands of pilgrims from Russia and elsewhere who kiss the sacred stones and cross themselves before the many holy places. Belief in the spread of disease by germs gets a rude shock in this venerable shrine. If germs carry disease one would expect to see thousands of people stricken, for these stones are worn smooth by the continual kisses of innumerable throngs of unkempt pilgrims, who in steady streams press their lips to these supposably sacred and merit-conferring emblems.

The Dome of the Rock.

There can be little doubt, if any, that the mosque, commonly known as the Mosque of Omar, occupies the site of Solomon's and Herod's temples. There is good reason to believe, too, that the great stone in the center of the mosque is that which was once within the Jewish temple, and that upon its surface the sacrifices were made. Attendants point out channels in the rock, which is some sixty feet long, leading to outlets below, through which undoubtedly the blood of the slaughtered animals found its way, possibly outside the temple area. The tendency to perpetuate the use of sacred places, and by adherents of varied religious beliefs, was never more evident than in this instance. The best testimony indicates that this was the threshing floor of Araunah, purchased by David, the site of Solomon's temple, of that erected after the captivity, as well as of that of Herod. The Mohammedans early seized this spectacular site and for over a thousand years, at least, have used it for the peculiar services of Islam. The name, Mosque of Omar, is undoubtedly incorrect. The building is called by an Arabic title, meaning the Dome of the Rock. It is octagonal in shape and occupies the most conspicuous place upon the temple area, upon which, further to the south, there stands, adjacent to the wall, another mosque known as El Aksa.

A walk around the temple area gives one an impression of what it must have been in the days when Solomon's wonderful building here lifted its glorious walls, as well as when the Temple of Herod, associated so closely with the New Testament narrative, was silhouetted against the sky. One gets a fine view of the Mount of Olives and of the valleys to the south of the city from the temple area. Beneath his feet are still the great cisterns built by Solomon for the storage of water, and which are still in use. Beside this wonderful spot, in memory, there stands a monument in one's journey to the Near East. Volumes could be written about it, and yet it must be cut off in a paragraph or two.



"Walk About Zion, and Go Round About Her; Number the Towers Thereof."

Bethlehem and the Other Sights.

A drive to Bethlehem was a delightful incident of one day. Here in the Church of the Nativity one discovers traditions similar in character to those of the Church of the Holy Sepulcher. There is great probability, however, that this site is actually that of the wayside khan which sheltered the mother of our Lord and the Babe in the manger. Space will not permit more than a mention of this strangely impressive and yet cruelly disillusioning spot with its ever-present Turkish guards, preventing the warring sects of Christians from cutting each other's throats. The story goes that quarrels which centered around the golden star in the Grotto of the Nativity led to the Crimean War. There are windows in the Church of the Nativity which have not been washed for over thirty years, because the Armenian and Greek priests are at war with each other over the right to care for these holy panes of glass.

The Preacher and His Vacation

Scriptural Warrant and Common Sense Approve the Summer Rest

BY W. A. FITE.

I have been brought up with a conviction that we ought not to do or to teach anything for which there can not be found a "Thus saith the Lord," and hence in advocating a vacation for the ministry I have been led to discover if possible either a scriptural precedent or precept. Fortunately I find the precedent in the life of Christ. After our Lord had sent his disciples forth two and two, and they had fulfilled their mission, and had returned to Him and "told him all things, whatsoever they had done and taught," he said unto them "Come ye yourselves apart into a desert place and rest awhile." And so when we, his servants today, are tired because of what we have taught and what we have done in his name, he says to us "Come ye apart into a desert place and rest awhile." He himself in his ministry took more than one vacation. We read about him going away into the borders of Tyre and Sidon, and that while there "he would enter a house and have no man know it." He did not go into Phœnica to teach—for in his personal ministry he was not sent save "to the lost sheep of the house of Israel"—he went there that he might rest. They would not let him rest in Galilee and so he went where he could. When so often he withdrew to the east side of the Sea of Galilee it was that he might get rest. And just before his crucifixion we read "Jesus therefore walked no more openly among the Jews, but departed thence into the country near the wilderness, into a city called Ephraim; and there he tarried with his disciples." This vacation was a preparation for the Passion Week. Of course Jesus did some good while on these vacation tours. He healed the daughter of the Syro-Phœnician woman when in the borders of Tyre and Sidon, and he cast out the demons from the man who dwelt among the tombs on one occasion when he was on the east side of the Sea of Galilee. And so a preacher ought not to despise his opportunities to do good when on his vacation. He should take along a few old sermons, in case the occasion should arise when he might need them.

The Necessity of a Vacation.

A preacher needs a vacation to get away from the multitude, his multitude. Following the words of Jesus commanding his disciples to come apart and rest awhile are these words, "For there were many coming and going, and they had no leisure so much as to eat." Contact with the multitudes makes rest a necessity. A crowd makes a draft on one's vitality. One cannot rest in a crowd. It is difficult to explain but just to be with people is to become fatigued. And particularly in this case when one is constantly on the qui vive, trying to entertain, or to bring some kind of help. This is not saying that we should not seek people and should not love to be with them. No one would advocate being a recluse because the touch of people brings weariness. For while it is true there is an enrichment of our own lives by knowing other lives, and we need the intoxicating joy of the social touch; but solitude as well as society is necessary both for the good we do ourselves as well as the help we may bring to others.

Benefits of a Vacation.

It breaks the monotony of life.

The ministry like everything is full of monotony. There is a routine about it that becomes irksome. It becomes a grind. Who does not find it monotonous thinking out two sermons a week, week after week? Who does not find it irksome to make call after call, many times to discuss things no more interesting than the weather? When there is no intermission even the prayer-meeting may become a bore. The same old hymns Sunday after Sunday finally grate on one's nerves. There is even a tiresomeness looking at the same faces week after week. A preacher now and then needs to break the monotony.

Makes Him Appreciate His Work.

A minister may love his work and not know until he gets away from it for a time. He may think that he has a holy disgust for the ministry at times, he has found it so monotonous, his discouragements have been so numerous; but if he will only get out of the groove of the grind for a time he can go back to it realizing that he was mistaken. Some men quit the ministry in hot haste because they are disgusted with its monotony and think that other fields of labor have more varied and more desirable landscapes. There was a time in my own life when I grew tired of preaching. I think God then thrust me out of the ministry for three months, during which time I had no opportunity to preach. I enjoyed my vacation at first; but soon I began to chafe under my freedom. I heard other men preach and I felt I would just like to show them how it was done. Like an old race-horse keen for the track I yearned for another opportunity to preach. And so when we grow tired of our work, if we would take a few weeks off we would come back to it with a new appreciation and joy. Usually by the time or before one's vacation is up a love for his work comes over him. He learns he could not live without work, and that while play is a very desirable thing at times, that after all the sweetest life to live is the life in which work is the rule and play the exception.

"Lives there a man with soul so dead,
Who never to himself hath said,
I hate this petty grinding toil;
I must take rest or I will spoil.
Up in Wisconsin there's a lake:
I'll pack my trunk and then I'll take
Two weeks of solid rest and fun.
I just can't wait till its begun.

Lives there a man with soul so live,
Who didn't worry and contrive,
And fret about the work he left,
While catching fish of monstrous heft?
Who didn't telegraph at last
And catch a train that's labeled "Fast"
And with a throb of joy and pain
Plunge headlong into work again."

And so when one gets back from his vacation, the work seems so eminently worth while.

Makes One Appreciate Home.

If one lives in trunks and grips for a few weeks, at hotels and boarding houses, and is made to put up with inconveniences incident thereto, he will feel before his vacation is over that there is no place like "Home, Sweet Home." The man who loves his home always loves to return to it.

One must be away from his church and friends for a time in order to appreciate them. After a few weeks sojourn away from them among strangers he will find himself very happy to get back to the familiar scenes. The sight of the old church will look good to him. The members of his church and friends will be glad to see him and he will be glad to see them. He will discover that while strangers may have a passing interest for him, that after all only those in whom he is interested, and who are interested in him, only those he loves and who love him, can find the large place in his heart and life.

Thus it is that he gets a perspective of his work, his home, his friends that he cannot get by always staying too close to them.

Broadening Influence.

Of all men a preacher cannot afford to be provincial, narrow, or prejudiced. He should be the broadest man in his community. He must divest himself of intolerance, and bigotry, or his ministry will only be a bighting influence. We have too many men in the ministry preaching their prejudices and narrow, distorted views of the truth and in consequence are leading souls captive to a religious provincialism which works more harm than good. The southern preacher ought to go north for his vacation and the northern preacher ought to go south. The Calvinist ought to mix with Arminians, and the Arminians ought to mix up with the Calvinists. The immersionist ought to get into company of the affusionists and the affusionist should seek out the gatherings of the immersionists. To know what others are thinking, particularly those with whom we do not agree, to get their viewpoint, is calculated to make us more charitable and give us a catholicity of spirit which every preacher of the gospel needs.

Kinds of Vacation.

There are many preachers who take their vacations by holding meetings. They can supplement their meager salaries in that way. I do not believe that holding meetings is much of a vacation. During the time allotted for his vacation, if a preacher conducts revivals, he comes back to his pastorate, not rested, but more nearly worked to death than when he left. He can bring to his labor no new enthusiasm. There is no freshness to his message, but in all probability there is the same moribund deliverance that characterized him before he took his vacation. It is nothing less than injustice toward a church for a preacher to be granted a vacation by his congregation and to spend it in such a way as to return to them fagged out in mind and body.

It is not necessary for me to go into detail in speaking of the kinds of vacation offered to us preachers today. Fishing, camping, and roughing it in various ways are oftentimes advisable. I personally incline to a vacation which offers mental and spiritual refreshment and at the same time offers opportunities for bodily rest and recuperation. It is well to occasionally attend a summer school at one of our great universities. Assemblies and Chautauquas are offering today marvelous opportunities. At many such places one can have plenty of time for sleep, for boating, bathing, fishing, golfing, tennis, and hear every day the best talent of the nation's pulpit and platform. In such places one's mind rests not in the dark but in the light. With new information, new inspiration, new enthusiasm, new appreciation, rested and refreshed in mind and body, broadened in spirit the minister can come home to do better and more effective work in the great service to which God has called him.

Paducah, Ky.

Our Readers' Opinions

Editors' Note

At the moment of going to press the following statements from the Foreign Society's Executive Committee and from Guy W. Sarvis came to hand. We are withdrawing a page of our readers' opinions which had been placed on this page in order to admit these two statements.

MR. SARVIS' STATEMENT.

ADDRESSED TO THE CHRISTIAN STANDARD.

To the Editors of The Christian Standard: Since you have not seemed satisfied with my former statement and since you have published further communications from Mr. Smith and Mr. Ray which may lead to a misunderstanding of my position, I desire to make a final statement. I do not and never have advocated the reception of the unimmersed into church membership either at home or abroad and I have no intention of advocating their reception on the mission field. The Hyde Park plan does not involve the reception of the unimmersed into church membership. It simply provides for the recognition of their Christian character and practical coöperation with the church, yet I am not even an advocate of that plan. My relations with the Hyde Park Church have never involved conformity with its practices or with the views of its pastor. Since leaving Drake University in 1908 my position has not changed on the matters under discussion or on the matters brought up at my meeting with the Executive Committee at the time of my appointment as a missionary. Mr. Ray and Carl Smith have been confused with reference to the distinction which I think I legitimately make between recognizing members of other communions than our own as Christians as against advocating their admission into local churches as members. I believe there are unimmersed persons who are Christians. My expression of this belief is the basis for the statements of Mr. Smith and Mr. Ray. I said very emphatically to Mr. Ray that I believed there were other Christians than those in our own brotherhood. I also said to him, what I have always believed and preached that conformity to the teachings of the New Testament in our lives is the fundamental aspect of Christianity. I did not say and do not think that other aspects of Christianity are unimportant, or that we have any right to minimize them. I did not mean to imply that where a person has had adequate teaching with reference to baptism so that he could reasonably be expected to see that it is the will of Christ, it is not necessary in becoming a Christian. I do contend, however, that a woman like Pandita Ramabai or Frances E. Willard, or men like Robert E. Speer, W. J. Bryan, or David Livingstone, whom we would gladly accept at our communion table, but whom we would deny membership in the church of Christ, are Christians. What does our plea for Christian union mean if all the Christians are already in our fellowship? What did the Topeka convention mean by appointing a council on Christian unity? What did it mean by approving the union in educational work in Nanking? GUY W. SARVIS.

A PROTEST AND A PLEA.

FROM THE EXECUTIVE COMMITTEE OF THE FOREIGN SOCIETY.

Recent publications in the Christian Standard and especially recent editorials in that paper, which are in accord with the spirit maintained for years by that paper against the Executive Committee of the Foreign Christian Missionary Society, seem to make it necessary for the members of the Executive Committee, individually and jointly, to record their protest against such injustice and to utter their earnest plea for fair treatment of themselves and of those whose chosen representatives they are.

The members of the Executive Committee are all regularly chosen, and are duly authorized representatives of the Foreign Christian Missionary Society. Most of them have been members, annually re-elected, for many years. All of them are members of the Church of Christ, in good standing and full fellowship. They are believed to possess at least average intelligence, integrity and consecration; to be fairly well informed in the things pertaining to the Kingdom of God; to understand and be in hearty accord with the plea of the Disciples of Christ; and to be earnestly striving in love and loyalty to their Lord to win the whole world to Christ.

These facts, the Committee thinks, are sufficient, not only to protect them against the absurd demand to prove themselves innocent of groundless charges of dishonesty and disloyalty, but also to protect the Society which they represent and its work from being publicly condemned upon the assertion of a newspaper whose chief owner and manager is known and acknowledged to be unfriendly to members of the Committee, and who has not written an editorial word for many years in favor of the Committee or its work.

The members of the Executive Committee invite and welcome investigation and criticism; but criticism only after investigation. This is only fair, not to say Christian.

All communications, whether addressed to the office or to members of the Committee individually, receive due consideration, and are answered in perfect frankness; and there is absolutely no reason or excuse for any individual or paper misunderstanding or misrepresenting the action or attitude of the Committee in conducting the work of the Society.

Groundless suspicion and unmerited distrust of the Committee have been excited, and great harm to the work of the Society has been done by publishing statements as true, which a little investigation would have shown to be utterly false, and then calling upon the brethren to condemn the Committee for offenses thus falsely attributed to them. By such unfair means good brethren have been led to condemn or criticize the Committee for offenses of which they are guiltless, and in some cases to withhold support from the Society and from the devoted and dependent missionaries on foreign fields, while many other brethren, not more interested, but less hasty, have written for the facts and found nothing to criticize.

The Executive Committee clearly and solemnly recognize their relation and responsibility as representatives and agents of the Foreign Christian Missionary Society, and of the churches, Sunday-schools, Christian Endeavor Societies and other organizations and individuals coöperating through that Society. They know the constitution and history of the Society, and thoroughly understand and cordially approve the abiding purpose of its founders and supporters. They are familiar with the teaching and practice of the ministers and churches of the Disciples of Christ. No member of the Committee advocates or approves anything that contradicts or contravenes this well-known teaching and practice; nor does any one of them advocate or approve the reception or acknowledgment as members of our churches, either at home or abroad, of any persons except immersed.

A Pastor's Protest

Editor of Christian Standard—I am the "least of the saints," but I cannot refrain from saying a word about the attitude you have taken toward Brother Sarvis and the Foreign Society. I know Brother Sarvis well. He is one of the best-equipped men the Foreign Society ever commissioned to the field. He is abreast the modern spirit of Christian workers in all the missions fields. He represents the spirit of Christ which is infinitely better than holding correct views and showing an unbrotherly spirit. There is nothing in his heart contrary to the teachings of Jesus.

I do not think you have been fair to him. Just as I feel that the greatest hurt the Disciples of Christ have ever suffered is the periodical attack made by The Christian Standard on some one of the choicest spirits among us. If you were pruning our Brotherhood of immoral leaders, you would challenge the best within us to approve you. But when you make your attack purely on the mental attitude men assume and the method of bringing in the Kingdom, you violate what we have preached for 100 years—viz.: that our test of fellowship is loyalty to Jesus. Is a man who is willing to lose his life on the foreign field any less loyal to Jesus than a man who sits in the editorial chair and crucifies or exalts whomsoever he wills?

I think the grossest insult to Christ, however, is that which your attacks have produced in dissipating the offering to Foreign Missions. What satisfaction can you get out of causing our Israel to turn back from the vision of a better day in missionary annals to the long wandering in the wilderness of chaotic effort? The Foreign Society has and does approve itself to the consecrated intelligence of our brotherhood for its wisdom and economy. I sincerely plead with you to train the enginery of your warfare upon unbrotherliness and stinginess, and let us place abundant resources in the hands of these men "approved of God" and cease these cruel personalities. In humiliation,

Des Moines, Ia., Central Church. FINIS IDLEMAN.

penitent believers in Christ. Furthermore, it is believed by the Committee that all missionaries appointed and supported by them are in sincere accord with this policy; and certainly they would not appoint, and indeed would recall any one known to be not in such accord. They disclaim any right and disown any desire to do otherwise.

There is only one reason why this Committee gives expression of its position in regard to the reception of the unimmersed as members of the church. It is done to inform the readers of The Standard who may have been deceived concerning the position of this Committee and to allay the suspicion unjustly and wrongfully aroused by the above paper; a suspicion which has already cost the sacred cause of foreign missions thousands of dollars. In doing this we wish it understood that we believe the policy of The Standard in demanding a public statement or disclaimer from a responsible committee of Christian men in regard to their Christian belief is wholly unwarranted and destructive of Christian liberty. Such demands, if recognized as a policy, would put the committee and every other representative committee of our brotherhood under obligation to answer every suspicion and rumor put forward by any paper or individual. It would make it possible for The Standard to put this Society on the defensive every week in the year and to demand pronouncement on any item of doctrine it wished to bring up, and thus load upon a free people the intolerable burden of a religious censorship conducted by a privately owned enterprise.

Brethren, we are your representatives and agents, and our work is your work. So long as we are entrusted with the great work we will continue, as much as in us lies, faithfully to do our whole duty, as God gives us to see our duty. But we beseech you to defend the work from such unjust and injurious treatment as is referred to above.

We believe you can most effectively do this and we trust you will, in order that we may thus be assured against further injustice and annoyance in our work by such indiscriminate and unfair attacks as are complained of in this our protest and plea.

If hereafter any charge worthy of respect shall be made against your Committee by any person or paper, we suggest that the same be referred to a committee of arbitration.

Such a course may be the only possible one for the adjustment of any differences between the Executive Committee and The Christian Standard, which in its issue of June 10 publicly declares that it puts no dependence upon any statement of your Committee in a vital matter.

The mission field is so large and so ripe for the harvest, the appeals for help so numerous and urgent, the demands upon our sympathy and strength so great, and the support of the missionaries—our brethren and sisters in Christ—so imperative and appealing, that we dare not leave this great work of winning the world for Christ, and come down to parry the thrusts of those who seem bent on annoying the Committee and hindering the work.

A. McLean.	R. O. Newcomb.
S. M. Jefferson.	Justin N. Green.
B. C. Deweese.	M. Y. Cooper.
W. S. Dickinson.	H. C. Hendrick.
C. H. Winders.	C. W. Plopper.

Stephen J. Corey.

On account of distance from the office, the names of F. M. Rains and E. W. Allen are not signed.

[The Christian Century will have to reserve editorial comment on the above statements until a later issue.—The Editors.]

A Situation Inexpressibly Unfortunate.

I can not too strongly express my regret that, wholly apart from the dogmatic or ecclesiastical interests of the question now before us, our co-operative missionary work should be caused to suffer from the present aggression of certain of our newspaper interests upon the Foreign Society—one of a series of aggressions which has created a situation inexpressibly unfortunate. Let us be done with these attacks which threaten to impair the effectiveness of our business—that of making Christ known to the world.

W. C. Bower.

Los Angeles Calif.,
Wilshire Boul. Church.

A Contrast Sharp and Sad.

No contrast could be sharper or sadder than that between the old days when Isaac Errett and the Christian Standard stood in the forefront of every forward movement and the present captious and reactionary policy of this paper. "How are the mighty fallen!"

Edward B. Bagby.

Fort Smith, Ark.

The Children's Voices Are Heard.

Some may read this and say that children should be seen and not heard, but there are times when children even may speak. I want to say that Sunday, June 18, we shall have our Children's Day program and what we receive by way of an offering will go to the F. C. M. S. in whom we have the fullest confidence.

We believe that their hearts are in the work of the Master to the fullest extent.

Harley Swift.

Dorchester, Nebr.

Like a Blighting Frost in Summer.

In these glorious days of June, it is distressing to have to think of December chills. But sometimes, right in June, we have a cold, wet week that is the meanest thing in the whole weather calendar, especially if the week ends up with a killing frost. To me The Christian Standard always has the effect of a cold, wet spell in June, while its sudden attacks upon the Foreign Society are like blighting frosts in summer time. Some people seem to take special delight in the chilling weather, it makes "the other fellow" so miserable. But give me the sunshine, and the flowers and fruit unblighted by the untimely frost. This reminds me that there is a very applicable text of scripture for this situation. It is in the tenth chapter of John and in and around the tenth verse.

Iowa, City, Ia. Carlos C. Rowlison.

Our Most Destructive Force.

Yes, it is indeed a time for every loyal soul to speak out, and I want to congratulate you for your fearless and clear statement of the issue. Some of us have known of the perfidy of The Standard for a long time. It has sought to accomplish its end—which is commercial—by appealing to the prejudices and passions. Behind its every move, in pretended loyalty to the plea, I can see the hand of that prince of disruptors, Russell Errett, figuring the probable effect on the financial end of the business. The Standard is the most demoralizing and destructive force in our ranks.

Glasgow, Mo. Arthur Stott.

A Dispassionate Disapproval.

I cannot refrain from speaking a word of appreciation of your editorial in The Century of June 8. It was bold, clear-cut and definite. It will certainly elicit many responses. This is not a time for heated discussion—if, indeed, that time ever comes—but a dispassionate statement voicing the disapproval of the wanton attack of The Standard on the Foreign Society should be made by every friend of foreign missions. Personal animus and greed have no place in a genuinely Christian community, much less do they deserve to be followed as defenders of Christian faith.

Harvey, Ill. W. D. Endres.

Mission Boards Must Be Free From Dictation.

Your editorial headed: "A Time for Loyal Souls to Speak Out," was an admirable and timely statement of the situation and I am glad to express my approval. We have reached a point where, it seems to me, all efforts to placate the wrath of The Standard are destined to be fruitless. We must act quite independent of its attempted dictation and threats of disruption. I doubt if any such evil consequences as some seem to fear will really follow, but it were better to let come what may than to temporize longer, hoping for a peace which will not come.

Of course our missionary boards will act, as they always have with due discretion and in deference to concensus of judgment as they may be able to gather it from the whole brotherhood, but they must be free and the sooner they declare their absolute and unqualified independence of such dictation as The Standard has attempted to exercise over them the better for all concerned. The churches will ultimately, if not immediately, approve such a course.

El Paso, Tex. P. J. Rice.

Exceedingly Humiliating.

To those of us who were personal friends of the lamented Isaac Errett the course of The Standard of late is exceedingly humiliating. We greatly deplore it. On the other hand our young ministers and all agencies employed to further the gospel should be very careful and keep in the middle of the good way and give the very least possible occasion for just criticism. In so far as baptism is concerned I have had little trouble in many years. The Presbyterian and M. E. ministers of a certain town were with me recently and we all used the same pool to immerse in. The battle is over and the smoke all but cleared away in the baptismal controversy.

Danville, Ill. Andrew Scott.

The Main Issue.

The attack made by the Christian Standard of Cincinnati upon the Foreign Christian Missionary Society seems to me very regrettable. By starting independent missionary efforts among the churches it will lead to the sending out of men and women unsuited in their personality or their physical health and get people away off on the foreign field without the assurance of regular or continuous support. A change of pastor in a local church or a decline of financial power may, under this arrangement, result in the abandonment of a missionary without resources 10,000 miles from home. Only by the co-operation of such a large number of churches that local vicissitudes counterbalance each other, and by working through a responsible board can regularity and continuity of support, two absolutely essential things, be secured. It is no mere accident that in its first attempts to encourage the sending of independent missionaries the Christian Standard finds itself tangled up in the old "anti" movement (see issue of June 10, pp. 8 and 9, "That Rejected Article").

I have the highest regard for the members of the present board of the Foreign Christian Missionary Society and for its officers both as efficient and reliable managers of large enterprises and as Christian gentlemen. Their work in the past and their present plans so far as I know them

are entitled to the hearty endorsement of the churches. Every church should continue and increase the support hitherto given them. It would be a disgrace to let factional bickerings interfere with the preaching and teaching of the gospel. As the Christian Standard itself says (June 10, page 9.)"There is no little confusion among us at present. It comes from some among us, having temporarily lost sight of the main issue." Very truly yours,

Indianapolis, Ind. C. B. COLEMAN.
Butler College.

Prefers Absent Treatment.

I'm mighty glad you have pressed the button on the attacks on the Foreign Society. I'm delighted with the words of approval in this week's paper. E. M. Todd hits centre in his suggestion of the most practical protest. The Standard czar cares little for your protest so long as you subscribe. Personally I find absent treatment far better for my spiritual health. I don't agree with you in all you have been saying lately but I'll stand by loyally in letting the light in on this unholy warfare.

C. A. FREER.

Millersburg, O.

Little Less than An Outrage.

I am thoroughly in sympathy with the Foreign Society and its worthy president and think it is little less than an outrage for the Standard to continue its attacks.

GEO. B. STEWART.

Colorado Springs, Colo.

Will Intensify His Support.

I want to offer my loyalty to the Foreign Christian Missionary Society. I believe in those men and I believe they have the interests of the cause deeply at heart. I cannot imagine them capable of any act that would bring discredit upon the plea or the name of our Lord. Their administration has been most fruitful and there has been a steady growth both in the work on the field and in missionary enthusiasm at home. I do not intend to withdraw my support but rather to intensify it. Yes, I am for the Society.

Chicago. MEADE E. DUTT.
West End Church.

Strong Remonstrance, Hearty Endorsement.

Having written the Standard a strong remonstrance against its attacks upon the Foreign Society I wish to give my hearty endorsement of the stand taken by The Christian Century in this matter.

Doland, So. Dak. CLAIRE L. WAITE.

The Foreign Society a Personal Matter With Every Giver.

Your editorial, "A Time For Loyal Souls To Speak" is admirable. I wish every member in our brotherhood could read it. The repeated and unprincipled attacks upon the Foreign Society, so timed as to affect the offerings of the churches and Bible Schools and throw our International Convention into a state of panic are heartrending, particularly so, when we know that anything but a Christian motive can prompt them.

This cruel practice of jeopardizing the splendid work of the Foreign Society by attacks upon the officers who have been tested in every way and found absolutely genuine and worthy of our unlimited love and confidence, is a personal matter with me. The work of the society is *my* work. *My* prayers, *my* time, and *my* money have been put into it. The church I have served for nearly twelve years has put its money and prayers into this work. I have a right to protest against any man's effort to ruthlessly and cruelly cripple this holy enterprise, which God has looked upon with so much favor. Any man who has put anything worth while into the Society should rally to its defense in no uncertain way.

The unrighteous habit of intermittently plunging our people into cataclysmic controversies, surely for no good purpose, is ruinous to our spiritual welfare. A people living in such an atmosphere cannot grow into the higher spiritual graces.

J. H. GOLDNER.

Cleveland, O. Euclid Ave. Church.

Work Hindered by This Quibble.

Recent attack made upon our Foreign Christian Missionary Society are to be deplored. I have perfect confidence in the men who are leaders in this great work. They are loyal consecrated men. The advancement of the work of preaching the gospel is being hindered by this quibble. The work of Foreign Missions is too important a work to be subjected to such criticism as is being made at this time. Count me as one who stands by the Society. Their decision goes here.

Indianapolis. CLAY TRUSTY.
Seventh Church.

An Emphatic Protest.

Allow me to say amen to your editorial, "A Time for Loyal Souls to Speak Out." This constant effort to cripple our missionary work, by lessening the offerings for the support of the men whom we have sent out, seems to me little less than dastardly.

Rupert, Idaho. D. B. TITUS.

Native Christians Demand United Church.

I want to commend your editorial in The Christian Century regarding the many attacks the Standard has made repeatedly on the Foreign Society. That personal spite is the underlying cause of this persistent and offensive hostility is shown by the methods employed.

Too long have the missions been trying to stem the tide of this demand for Christian union on the foreign field. One thing is certain the native Christians will be satisfied with nothing less than a free united native church. The denominations that refuse to heed the demand will find their members gone to the union in spite of them. Bigotry in the mission field will be met with the contempt it deserves at home.

We must always insist that our differences be discussed in a righteous way, we must not permit any church paper to open its pages to the injury of any good man, much less so great a cause. Now that the fight is on do not stop until the issues are clearly made and settled for all time.

[Dr.] HUGH G. WELPTON.

Des Moines, Ia.

Disciples Cannot be "Bossed."

No paper, no organization is wise enough, good enough or entrenched enough, to "boss" the brotherhood, and every time I read the "Standard" I've the feeling that "bossism" comes near being a "Standard" specialty, only some issues make the feeling stronger than others.

Nothing makes a more unfailing test of my Christian temper than its editorial pages; wherefore I read it. I've prayed that it might be made fairer, sweeter, juster; and I've scolded the editors thereof privately, a little. If anathema would be effective, I'd pronounce it now and then.

I have such faith in the great good sense and solid unselfish character of our people as a whole, that I think the "Standard" in pursuit of the head of Archibald McLean will attend its own hanging before it secures his decapitation; if there is a man of God in the brotherhood, being used of God for great good above others—that man is McLean; the Lord possibly has great blessings in store for the Foreign Society and suffers "Standard" misrepresentation and injustice to further its plans for Christ's honor. The Cincinnati attitude is harmless in the long run because so contemptible; we need patience with it as with a spolied child, for the chastening will surely come whereby it will see "it" is not the brotherhood.

Your editorial resume of the situation and animus in it is timely, cogent, and palpably true. I congratulate you on its statement. You are making a great paper; a stimulating, challenging, Christian spirited paper. The Lord continue you in His grace.

Vincennes, Ind. E. F. DAUGHERTY.

What Shall One Say?

"Time to speak out!" What shall one say? What movement or organization among us will not be attacked by the Christian Standard? As far back as the Detroit Convention it was forced upon my mind that this paper was dedicated to an assault upon all of our missionary interests. What could be done? I protested, oh yes, to the owner and editor. But to what purpose was any protest by anybody? After the Norfolk episode I felt but one course was open to me and that was to refuse to take the paper, and since then not a copy of the Christian Standard has ever reached my desk. I did not feel that it was ministering to my growth in grace and felt I could get along better without it than with it. And I think I have. Really I have not known since then what it has been saying, what brethren it was assaulting, save for little rumors or references in our other papers.

Even now I do not know what can be done. I am out of sympathy with its spirit and have been for years, therefore I no longer receive it in my home. What more can I do, what more can any do? If people like the sort of thing it dishes out to its readers, why, as Lincoln said, that is the sort of thing they like. From what I see in your editorial as to the Standard's latest position on the appointment of Bro. arvis, I must simply say that I am wholly out of sympathy with any such sentiment. I have too much confidence in our Foreign Society to be misled by such unwarranted conclusions as the Standard sets forth. I am sick of this sqabbling in the name of the peaceful Jesus. Could I make any contribution to harmony and unity in our brotherhood it would be my joy. If my voice of protest against this latest scandal is of any value then I hurl it in thunder tones.

Augusta, Ga. HOWARD T. CREE.
First Church.

Loyal Not to My View But to Christ.

I have always entertained the highest regard for our Foreign Society, and I still believe in the conscience and ability of the brethren who administer its affairs. I also have the fullest confidence in the representatives on the foreign field. I believe that those heroic men and women know more about the needs of that situation than do any of us who remain at home. I am willing to trust them to the fullest extent, and to give them the largest possible freedom in dealing with converts, and the reception thereof. So long as they are willing to represent Christ in those dark places, I shall do all I can to encourage the church to support them. I deplore the disposition of any brother or brethren to suspect or attempt to arouse suspicion in the mind of others. Faith in men gives us more confidence in our Father.

I am not expecting any other man to concern himself about whether or not he is loyal to *my* views; I respect him because he is loyal to his view of Christ.

I thank God for any intelligent man who is willing to preach Christ to the ends of the earth. L. J. MARSHALL.

Kansas City, Mo.
Wabash Ave. Church.

Real Object of Standard's Attack.

There have been few times in the history of the Foreign Society when they have chosen a man better equipped in scholarship and more fitted through religious experience than Mr. Sarvis. My personal acquaintance with him for the two years past has led me to regard him as a man of remarkable balance and power. It is apparent to most thinking people that the Standard only makes Mr. Sarvis a pawn in its game to secure control of everything in the brotherhood through a policy of threats and suspicion. The real object of the Standard's attack are men whose lives are so holy and so serviceable to the brotherhood interests that they may not be assailed directly. With the Standard headed toward anti-ism at break-neck speed, it would seem that we might as well let it go to its logical goal and compete henceforth with the Octographic Review. I am not competent to pass upon the many questions of missionary administration that arise but I feel profoundly that to fail to practice Christian union on the foreign field at this time, even at the sacrifice of some lesser convictions, would be to nullify the force of all our larger holdings.

Evanston, Ill. O. F. JORDAN.

Heartsick Over This Attack.

A blow at our missionary interests is a blow at the heart of the brotherhood. I am heartsick over this latest attack. I could not believe it possible were not the evidence before me. I am determined to give the Foreign Society more ardent support than ever. If there must be a line of demarkation I want to be counted upon their side.

Gibson City, Ill. L. O. LEHMAN.

Utmost Confidence in Foreign Society.

I have the utmost confidence in the Foreign Society, its officers and its committee. There is a time and a place where frank and full speech will be timely: The coming national convention. And that convention for the well-being of our co-operation work ought to be a gathering together of representatives of the churches of Christ, to whom every organized society within our Brotherhood should be responsible, make report and give account of stewardship. There, if the Foreign Society or any other, has not properly represented the faith and life of the church, is the time for proper handling.

Meanwhile let us "go forward upon our knees." We have minds differing on many things of procedure. Let us seek afresh and continually the mind of Christ that it may possibly be said again, "it seemed good to the Holy Spirit and to us."

Rockford, Ill. WM. B. CLEMMER.

A Contrary Opinion.

I have twice read your recent editorial enittled, "A Time for Every Loyal Soul to Speak Out."

Agreeing with you that "it is time for every loyal soul to speak," I take this occasion to speak out and say that you are wrong in the leading positions of that editorial. You misrepresent the Christian Standard, you misrepresent our brotherhood, and you are not in accord with the brotherhood upon the basis of Christian union. Before you attempt to extract the mote out of the Standard's eye you should remove the beam from your own eye.

The greatest peril today to our cause both at home and abroad is the erroneous teaching of The Christian Century.

Long Run, Ia. M. P. HAYDEN.

Unchristian Attacks.

What do I think of the present situation as indicated by the kindly protest of the Foreign Society? What can I think, having followed for years the unchristian attacks made by certain prominent men in the Standard company?

I know well, highly esteem and love some of the men associated with that once great paper, and I only wonder how they can continue the association under the present regime.

They fought the Christian Evangelist until they learned that J. H. Garrison was a spiritual giant against whom neither slings nor poisoned darts could avail anything.

Their virulent attacks on H. L. Willett, with misrepresentations of his teachings and writings as gross as those Bob Ingersoll made of the Bible, evidently had the same purpose as did their earlier attacks on Editor Garrison and his paper.

When A. McLean had Christian spirit enough to reprove their long-continued and unseemly contention, they turned their shafts toward him, and naturally are antagonistic to the work with which he is associated. Were I to characterize in one phrase my full conviction of the (un)-Christian Standard's attitude, I should say, it appears to be that of "religion for revenue only."

I will stand by the Standard when it becomes truly a Christian Standard, but I prefer the Octographic Review at present.

I shall never support The Standard in any way knowingly, until these unchristian attacks on our noblest men and organizations are stopped. I do not for a moment believe that all of its editors are guilty or in sympathy with this. I wish they might come to realize that some of the most conservative of us are so nauseated by the long-continued strife they foster and provoke, that our patience is about at an end, forbearance, ceasing to be a virtue. Yours for the truth in the spirit of Christ,

WM. E. ADAMS.

Danville, Ill., First Church.

Sorry Society Took Notice of Standard's Charges.

Your editorial on the above theme is timely and powerful. It is heartening to find one editor who has the courage to show up the blighting record of the Christian Standard. What does the Standard care for "our debt of honor" to the men and women at the front? It *knows* how to regulate things in India and China much better than the heroic souls who are grappling first hand with awful problems! No Mr. Editor, it's not the Standard's sense of honor. It is its grudge against the Foreign Society because to date it has not been able to control it. It would sacrifice every missionary and church on heathen soil to "down" those servants of God whose shoes it is not worthy even to dust. It would starve orphans if the superintendent of the orphanage did not acknowledge its creed as infallible. It would cut off the supplies of an army because perchance the board of strategy did not take its side of the controversy in the discussion between "tweedledee and tweedledum."

Many are sorry that our Foreign Society took any notice of this latest fiasco of the Standard. Many are anxious for the Society to ignore the Standard. The brotherhood is "on to" the Standard. It will be a complete humiliation if our Foreign Society allows itself to be drawn either into a controversy with a discredited journal, or makes, at its demand, any statement as to its future policy in appointing missionaries. Surely the men, who have never even batted an eye in the Standard's presence, will save us that humiliation!

Let me again thank you for your editorial. It is broad, sound, and inspiring. The Century's position is gaining ground every day. CECIL J. ARMSTRONG.

Monroe, Wisconsin.

Reactionary, Not Conservative.

It is indeed "Time for loyal souls to speak out" against the tyrannical rule of an organ half "anti" and the other half reactionary. Conservative is not the word, for one may be "conservative" and still be Christian in heart and conduct.

I was one that slowly and reluctantly acknowledged the situation even after I had ample evidence, but the editorial aroused the sleeping indignation that as a brotherhood we should tolerate such an influence and suffer the ignominy and disgrace that must be ours throughout the Christian churches.

I am continually wondering how long we will be thus disgraced, and how long we will tolerate it. The influence of that journal is practically nil in California. Of course, there are those whose prejudice has been so distorted that they mistake the vehement vituperation on which they weekly feed for righteous indignation.

By the way, The Christian Century is about the only paper with a national circulation that gives no uncertain sound, and that really has anything in it worth while. Probably a close second is the Pacific Christian. Some of us looked for relief from the "brotherhood paper" but are feeling disappointed. The Christian Evangelist under Brother Garrison, was a good, constructive journal, but now it is most difficult to find its policy if it has any. It seems to be casting a net for every kind and will probably make a poor catch.

While I am speaking "out" let me say I have endorsed the position for a long time, your paper takes toward the Christian standing of the unimmersed Christians, and also, the position of what "baptism" is. I think the reason why some cannot see the position you take and continue to misconceive it, is that pre-conceived idea that there is no baptism without immersion, as though the form is the *principal* thing. The spiritual aspects count for little with the legalistic mind. But surely any unprejudiced mind cannot help but see that it is the same faith, the same Savior, the same God, the same spirit, the same life and the same death, yes and the same good conscience, and, with equal penitence, the same regeneration and godly life following, but albeit a different form. Who will say the form is worth more than the substance? If we as a church are not willing to freely concede the baptism of those of proper age, and their Christian status, we will be left out of the union process, and present the sorry spectacle of a sect going to fossilization around a legal dogma! In fact the indication that we have a sectarian conscience is not far to seek, for in appealing to the brethren as to whether we are following Mr. Campbell, or not, in regard to baptism or anything else, is a betrayal of the fact that we consider ourselves a denomination appealing to our denominational leader. What real difference does it make to us in this day of grace, with our new situations and problems whether we are following Mr. Campbell or Martin Luther? Why not seek to know if we are following Christ? I submit that the only real way to follow Mr. Campbell, is not to take his opinion from his view-point, but to follow the Lord Jesus as best we may, for he did that.

I congratuate The Christian Century on its clearly conceived, and courageously stated, attitude toward our brethren of other denominations with whom we should unite in every good work. Enclosed find one dollar for sample copies of the issue of June 8th; I want my congregation to read that editorial and subscribe for The Century.

JOHN KENDRICK BALLOU.

Stockton, Cal.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXVII. Habakkuk and the Rise of Babylon

July 2. Text for Special Study, Hab. 2.

QUESTIONS.

1. What prophet spoke with confidence of the approaching fall of Nineveh?
2. In what year and under what circumstances did Nineveh fall?
3. What power rapidly took the place formerly held by Assyria?
4. How did Babylonia compare with Assyria in brutal strength and arrogance?
5. In what period did the prophet Habakkuk live?
6. What had been the expectation in Judah in connection with the hoped-for downfall of Assyria?
7. In reality did the fall of Assyria relieve Judah of her difficulties?
8. What problem did the change of rule from Assyria to Babylonia raise in the mind of Judah's leaders?
9. What sins among the people of Judah required punishment, and what did the prophet believe to be the instrument of this punishment?
10. Where did the prophet go to find his answer to the perplexities of his situation?
11. What was the oracle in which he found comfort?
12. What sins were making the Babylonians so fiercely hated by the people of Judah?
13. In what powers did the Babylonians put their confidence?
14. How does the prophet contrast Jehovah with the idols of heathen worship?
15. What are some of the literary features of the poem in chapter three?
16. What great event in the past experience of Israel does it describe?
17. What is the lesson drawn from this past manifestation of Jehovah's power?
18. What are the great texts of this prophecy?
19. What use did Paul make of the oracle in reference to faith?
20. In what sense is faith the victory that overcomes the world?

1. CHANGING EMPIRES.

In our last study the prophet Nahum spoke with confident assurance of the early fall of the great tyrant Nineveh, which had ruled the world from its throne upon the Tigris for centuries. That was somewhere between 660 and 606 B. C., probably about 645. In 606 B. C. that prophecy was completely fulfilled by the capture of Nineveh by the Babylonian and Median forces under Nabopolassar. Esarhaddon II, the Sardonapolus of the Greek historians, was the last monarch of the Assyrian empire, and tradition reports that when his capital was hopelessly surrounded by his foes he assembled his wives and children in the royal palace and burned it over his head, a suicide comparable to that committed years before by Zimri, the seven days king of Israel at Tirzah (1 Kings 16:15-17). A few years later, in 604 B. C., the Babylonians under their young and conquering sovereign Nebuchadrezzar met and defeated the Egyptians at Carchemish, thus gaining supremacy over the whole of western Asia. By this change of empires the old tyranny of Assyria was merely exchanged for that of Babylon, and as the subject nations soon discovered, the rule of Babylonia or Chaldea was even more ferocious and exacting than that of Assyria had been.

Meantime Jehoiakim, the son of Josiah, was ruling in Jerusalem, and Jeremiah, the prophet, was vainly endeavoring to awaken the conscience of King and people to the necessity of obedience to the will of God. In Josiah the prophets had had a staunch patron and friend, but Jehoiakim, his second son, was concerned with far less important and more material enterprises. Jeremiah reproved his royal master in unmeasured words (Jer. 22: 22:13-19; 26:33-21) and in consequence was under suspicion and disfavor throughout his reign. It is probable that the message of Habakkuk belongs to this period of Jehoiakim who regarded neither the words of prophecy nor the claims of justice, and brought upon his land such dire disasters because of his rebellion against the Babylonian power, first in 601 B. C. and then in 597.

2. THE CRY OF HABAKKUK.

Of the prophet, whose name is otherwise unknown, nothing is recorded either in the book or elsewhere in the Old Testament. He was one of the moral leaders of Israel, who was distressed at the condition of things in his age. The particular problem which seemed to baffle explanation was the transfer of power from one overbearing and cruel people to another. When Judah looked forward with confidence to the overthrow of Assyria by the destruction of Nineveh, it was confidently expected by Nahum and the other prophetic spirits in Judah that this event would be the end of trouble. Why should not the nation from that day forth be free to work out its own political and religious problems in peace?

But unhappily the downfall of Nineveh was only the beginning of fresh disasters. Upon the ruins of that empire arose one more exacting and more fierce. The cruelties practiced by the Assyrians in their western campaigns were forgotten in the atrocities committed by the Babylonians. How could such events be justified? Where was the providence that permitted such miscarriage of justice?

But a still more intimate problem arose in connection with Judah's own inner conditions. The land was filled with violence and misrule, probably the result of changing political conditions and the weakness of Jehoiakim's government. The opening verses of chapter one are description of this spoiling and violence. For such conditions there must be punishment, and the prophet sees that God is raising up this Babylonian power to be the instrument of chastisement for the immoral and perverse elements in Judah. The Chaldeans, or Babylonians, swift and bitter, are to devastate the land like wild beasts. Their advance is irresistible and their plunder not to be reckoned. They scoff at opposition and laugh at fortresses. Wicked and insolent they press onward, proud and godless.

How can God enploy such a nation as the weapon of his correction of Judah? Does it not seem unaccountable that He who is too pure to look upon iniquity should regard with tolerance a destroyer so rapacious and insolent as this dreaded foreigner, who spoils the nation with his plundering raids and catches them as fish in his net? Will he never cease to destroy? Where is there hope when he advances? These are the problems that stir the heart of the prophet to protest and insistence upon response. Sin must be punished, as he believes; but why choose so rapacious and vindictive an instrument, and why seem to destroy hope forever by passing on the power of world-wide sovereignty from one tyrant to another?

3. THE PROPHETIC WATCHTOWER.

(Chap. 2.)

The prophet now attempts to find a solution for his problems. Like a lonely watcher of the night he retires to the tower of outlook and meditation. He demands of God, like Job, an accounting for the moral perversity of the age and the riddles too deep for his own solution. In this mood of waiting and listening he received the divine response. It came in oracle which has become one of the most notable words of prophecy. It was not easy of comprehension at first, as he was told, but the gradual unfolding of history would make it increasingly clear.

Then the oracle was given. It was in two impressive utterances. The first was the admission that the Babylonian enemy was puffed up, insolent and unjust. No defense was made of this instrument of the divine justice in the world. But the second part of the oracle gave the true solution of the difficulty: The just man shall survive through his faithfulness; victory comes by holding on persistently to the divine assurance. Here is the answer of the Book of Job to the problem of suffering. We cannot always understand why the events of life take the ordering that seems perverse and distressing, but our salvation is in trust in the providence of God. In waiting for His disclosure of his purpose we find satisfaction and victory. The just man lives by his faithfulness.

Then follows a list of the sins which made the character of the Babylonian spoiler so difficult to tolerate. A drunkard, haughty, avaricious, rapacious, cruel, he gathered nations in his net without remorse. Surely such a brutal people must come to grief. And here follow the taunting words of the nations he has ravaged. Who will not take pleasure in the humiliation of the Babylonian? The violence wrought by the conqueror shall be returned upon his head by those whom he has plundered and impoverished.

The woes that follow in the latter part of chapter 2 apply admirably to this rising power which seemed so remorseless. The cruelties practiced by these Babylonians were enough to make the unconscious timbers and stones cry out from their places in the ruins of cities. Their buildings were the result of bloodshed and iniquity. The work of generations they destroyed without remorse, little aware of the fact that Jehovah and not they was to rule over all the world. They had made the nations drunk in their violence and cast shame upon them. In consequence they must drink to the dregs the cup of God's avenging justice. Their plundering raids in Palestine shall not be forgotten. The violence done to man, to the land and the beasts of the field must yet have its righteous compensation.

Makers and worshipers of images shall suffer in the folly of their superstition. How can intelligent men bow down to wood and

stone and call upon them for help? There is no power in a dumb idol. But Jehovah is in his holy temple, let all the earth keep silent before Him.

4. AN ODE OF CONFIDENCE.

The final chapter of this short book is a poem fashioned after the manner of a psalm. Indeed its structure, its heading, its subscription, "To the chief musician, on my stringed instruments," and the triple appearance of the pausal word "Selah" at the end of stanzas, shows that the poem was used liturgically in the temple service, and may have been copied in this book from some collection of temple hymns. Its theme is the confidence of the psalmist in God, in view of His former wonderful works in behalf of His people. Few passages of the Old Testament are grander than the section of this poem which describes the coming of Jehovah from His ancient habitation in the southern deserts, leading his people to the place of their new possession in the land of promise. This passage is to be compared with the similar descriptions in Judges 5 and Deuteronomy 3, which emphasize the same ancient Hebrew belief that Jehovah originally inhabited Mt. Sinai in the desert south of Palestine, and had changed his habitation to Mt. Zion when the tribes journeyed through the wilderness to the borders of Canaan. At that time nature was in a panic at the approach of deity. All the voices of creation were lifted in terror or exultation. The sun and moon stood still, and the waters were dried up.

Yet God was not angry with nature at that time, but with the enemies of his people. Why not then have confidence in the same God in every time of trouble? Devastation and ruin may come against the land, and nature be stricken with drought and barrenness. But the man of faith may rejoice in God who is his strength and his defense.

5. THE VICTORY OF FAITH.

Into the critical problems connected with the book of Habakkuk it is impossible to enter. The commentaries and introductions deal at length with such questions. Whether the book is integral and consecutive or fragmentary and in parts displaced cannot be easily determined. But its central teaching is found in the oracle so admirably stressed by the entire arrangement of material both preceding and following it. The just man lives by his faithfulness. No spiritual truth was ever more worthy of emphasis than this. The trust in God that waits with serene confidence for the parting of the clouds and the clear shining of the sun is the secret of victory over all misfortune.

It was not strange that the apostle Paul seized upon this great text and made it central in his teaching (Romans 1:17; Gal. 3:11.) It is, to be sure, with a new interpretation of the word faith that Paul employs the text. In his vocabulary faith has become the concrete and explicit acceptance of the Lord Jesus Christ as a personal revelation of God and the object of implicit trust. Therefore, with Paul faith embodies the entire complex of personal relations to the Master in loving submission and service. This is quite a different term, therefore, from the faith of our text, which denotes reliance, steadfastness and waiting upon God.

And yet in the Christian thought of the first century the word faith thus made concrete and personal by Paul regained also its universal character as a Christian trust in the moral order of the world, and the ultimate triumph of righteousness over sin. It is in this sense that it appears in the Johannine writings. "This," cries the great Evangelist in the first of his supplementary epistles, "is the victory that hath overcome the world, even our faith" (1 John 5:5.) But he immediately adds, as if to keep the personal values of Jesus' leadership in mind, "And who is he that overcometh the world, but he that believeth that Jesus is the son of God." In this firm confidence, Christian trust in God and in the divine purpose for the world reaches its highest point. The just man, the saint, lives by his faith in the life and program of the Christ, and in this confidence he leans upon God and awaits in confidence the issue of the divine program.

FOLLOWING STUDIES.

The title of section XXVII will be, "Zephaniah and the Day of the Lord." and of XXIV, "The Early Years of Jeremiah."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The rise of the Babylonian empire.
2. Jehoiakim and the prophets of his day.
3. The moral problem in the mind of Judah involved in the transfer of authority from Assyria to Babylonia.
4. The oracle of Habakkuk and its value as a theodicy.
5. The literary structure of the Book of Habakkuk, especially the poem in chapter 3.
6. The use of Habakkuk's oracle in the New Testament, and in the messages of the reformers like Luther and Calvin.

LITERATURE.

G. A. Smith, "The Book of the Twelve Prophets" vol. II; A. B. Davidson (Cambridge Bible for Schools); F. W. Farrar, "The Minor Prophets" (Men of the Bible); Kirkpatrick, "The doctrine of the Prophets," pp. 269-290; Jordan, "Prophetic Ideas and Ideals," pp. 130-137.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic, July 2, Ways of Serving Our Nation. Esth. 44:1-17. (A Patriotic Consecration Meeting.)

These are days for patriotic expression, and the purpose which brings us together in this meeting is religious. But patriotism and religion are branches from the same stem, and a patriotic consecration meeting is perfectly consistent. To ask for ways of serving our nation is another way of asking for ways of serving our Lord. Are we not as Christians committed to the good? And did not Paul conceive the powers of the state as "the powers that be ordained of God" and that "rulers are not a terror to the good work, but to the evil?" Indeed we must regard all institutions and movements which make for the promotion of our well-being as a part of the work of bringing in the kingdom.

Ways of serving the country. These are times for encampments and reunion of the G. A. R.; of dress parade of the National Guards; of flags and fire-crackers for the children. Our minds almost naturally revert to the days of the Revolution, of Washington, and Valley Forge, and our souls are stirred by the brave men of that day who consecrated their lives to the cause of freedom. We all but regret that we were not privileged to have a part in that immortal struggle. A minister recently said in a memorial sermon that he envied just a little the old soldier who had been thus privileged to serve his country. We rightly honor the man who was a true patriot and did not hesitate to answer his country's call with his life in behalf of the cause of liberty. No more fitting tribute could well be paid than to close the houses of craft and commerce and to adorn their graves with flags and flowers.

But after we have paid all due homage to our brave sires who bought our liberty with their own life blood, let us rejoice that the barbarism of war is soon to be numbered with the things of the past and that it is no longer necessary. While in our history it has been inevitable, it was none-the-less destructive. The destruction of property, the loss of time, and waste of human life, have rendered the world that much poorer. We should rejoice that we are privileged to serve our nation in a more fruitful and constructive way. It is our glorious privilege to live for our country. Here is the field for our lives. We are to serve by opposing the various forms of our national evils. What would be a better service than to put all our might to the destruction of the liquor business which claims a hundred thousand lives outright annually? To stand for honest representation in the official life in our city, state, and nation is to guard the foundations of a free people's government. To stand for integrity in business, out of yhich alone confidence can come, tends to weld our people into a great body which in turn strengthens and protects the individual.

Not only is this our opportunity, but our Christian obligation. As Christians we condemn the wrong and stand for the right. We cannot then say that this wrong was done in the political field and is, therefore, of no concern to us. It must concern us and for us to ignore it is to shirk our Christian duty.

Moslem Divisions Healing

The progress and sense of strength of Mohammedanism has also been checked hitherto by the great division which makes two people of the followers of the prophet. In Bombay a month ago there was a riot between the Sunnis and the Shiahs which resulted in as many deaths as a small battle and was only ended by rifle fire from the British troops. Persia is mainly Shiite, holding to the Koran, but rejecting the tradition and the authority of the early Caliphs, Abubeker, Omar, and Othman, while regarding Ali as caliph and martyr. Turkey and the rest of the Moslem world is mainly Sunnite. But the revival of Moslem hopes and zeal, the misfortunes of Persia and the evident purpose of the Christian powers to exploit Turkey for their own profit are beginning to draw the leaders of the two sects together. Recent conferences between these leaders make it possible that among the heathen people the Christian missionary, and the Christian powers of Asia, may soon have to deal with a Mohammedanism not only of revived missionary zeal, but also of united faith. Only a Christianity true to the orders of its Founder in active discipline of the whole world can win in such a conflict.—*Men and Missions.*

I need not tell you that you will find your labor prosper in your hands in proportion as you live near to Him, in all the ways He has appointed—in His blessed sacrament, in the solemn prayers of the Church, in the private and even, if I may say, in the unspoken prayers which, amidst all the occupations of life, will ascend from your own heart.—*William E. Gladstone.*

When Christ gets into a man's heart all the rest follows—all the cleanliness comes the same day, and on the morrow comes music, and on the third day comes the dawn of heaven.—*Joseph Parker.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Ogden Sunday-school secured nine dollars as its offering on Children's Day.

Washburn Church Sunday-school raised one hundred dollars on Children's Day.

Fisher Church Sunday-school made an offering on Children's Day of $27.53.

The churches at Prairie Hall and Berryville are being ministered to by I. Kello.

W. S. Gambo has resigned at Herrin and entered the pastorate at Olmey on June 4.

Camp Point Sunday-school made a Children's Day offering of $66.58.

Saint Francisville is having preaching one-half time by J. M. Battenfield, whose home is at Clay City.

The Sunday-school at Batavia, where E. A. Henry is pastor, will contribute twenty-five dollars as its Children's Day offering.

Mrs. Royal Dye and family have returned to their home in Eureka, after some months absence visiting with relatives.

Miss Bertha Lacock is home on a furlough from her mission work in Porto Rico. She is resting in Eureka.

Pekin Sunday-school received an offering of more than twenty dollars for foreign missions, on Children's Day.

Harold E. Monser, residing at Champaign, is preaching on alternate Sundays at Findlay and Cadwell.

Roy E. Weare, who was graduated this month from Ashley Johnson's Bible College in Tennessee, is to become pastor of Joliet Church.

Julius Robertson, son of the pastor of Shelbyville church won first honors in the Interstate Athletic and Oratorical Contest held at Charleston last month.

E. W. Sears, pastor at Winchester, delivered the baccalaureate sermon to the high school graduates, and was the chief speaker on Decoration Day.

Denver Church Sunday-school made a Children's Day offering of $55.04. The offering was made without a special Children's Day program.

The church at Quincy, where Clyde Darsie is pastor, will have a revival meeting in October, conducted by Lowell C. McPherson.

Danville First Church Sunday-school received an offering of about twenty dollars on Children's Day, which is to be increased before remitted to the Foreign Society.

The Sunday-school at West Point will send eight dollars and eighty-four cents for foreign missions, as a result of its Children's Day celebration.

The new church at Concord was dedicated last Sunday by Secretary J. Fred Jones. Two weeks from that date the secretary is to conduct the dedicatory service at Mill Shoals.

Evengelist, H. M. Barnett closed a two-weeks' meeting at Lowe's Chapel, resulting in twelve additions. The pastor of this church is E. T. Hartley, whose ministry is succeeding.

The revival at Galesburg, where J. A. Barnett is pastor, and which is conducted by Charles Reign Scoville and his helpers, in the tabernacle built in a day, is meeting with phenomenal success.

State Secretary, J. Fred Jones, assisted in an all-day meeting at Allenville the first Sunday in June, and ordained J. W. Hoskins to the ministry and two elders for the local church.

The baccalaureate sermon for Lincoln College was delivered by Milo Atkinson of Centennial Church, Bloomington. The subject of the sermon was "Instruction in Grace."

A class of young people in University Place Sunday-school, Champaign, taught by the pastor, Stephen E. Fisher, made an offering for foreign missions of two hundred and seventy-six dolars, which is expected to reach more than three hundred dollars.

A. H. Wilson, who has been pastor for two years at Wapella, left the church to accept a pastorate in Australia, his native land. Before leaving Wapella, he was ordained to the ministry by State Secretary J. Fred Jones, with the co-operation of ministers from surrounding towns.

David H. Shields delivered the baccalaureate sermon to the high school graduates of Eureka for the third consecutive year. He was also honored with the invitation to deliver the memorial sermon. Mr. Shields read a paper before the Ministerial association at Peoria on a recent Monday morning.

Evangelist H. O. Breeden was interrupted in his meeting at Santa Rosa, California, by a message advising of the serious illness of his father, whose residence is at Ipava, Ill. The evangelist, together with his singer, Mr. Travis, was invited to return in the fall for another meeting.

At Springfield, West Side Church, there were seven additions the first Sunday in June, all but one of these being by confession, and the result of decision day. The Children's Day program in the evening resulted in an offering of almost forty dollars.

O. L. Cole, who has been pastor of Mt. Sterling Church for two years, presented his resignation to the congregation, to take effect the first of September. Mr. Cole is leaving for the purpose of doing graduate work in the university, and with the appreciation and esteem of the entire church and community.

The sixtieth anniversary of the organization of the Table Grove Church was celebrated last Sunday. J. H. Garrison, editor of the Christian Evangelist, delivered the addresses morning and evening. Visiting pastors and friends of the church made addresses in the afternoon. Fred S. Nichols is the pastor.

C. E. French, for the past three years in the pastorate at Tallula, presented his resignation to the congregation. No announcement has been made regarding Mr. French's future plans, but his relinquishment of the pulpit at Tallula will afford some other strong church an opportunity to call a very successful pastor.

At Central Church, Peoria, where W. F. Turner is minister, there have been fifty-four additions in six months. The congregations in the evening are better than for many years, and the Sunday-school is in a thriving condition. The missionary budget of this church, together with that of Howett Street is twelve hundred dollars. With one half of this amount, a living link missionary will be supported on the foreign field.

Among the resolutions adopted at the Fifth District Convention at Litchfield was the following:

"We the representatives of the Church of Christ, assembled at the Fifth District Convention, whnch was held May 31 and June 1, denounce the methods used in the election of William Lorimer to the United States Senate, and the retention of his seat by the vote of Senator Cullom."

The Children's Day offering at Beardstown was $18.50. This will be considerably increased before remittance is made to the Foreign Society. The church at Beardstown is a new organization and has been without a property of its own until recently. The building occupied for some time has been purchased. The building is not sufficiently large for the Sunday-school, and arrangement has been made to use the parsonage for some classes. G. W. Morton is the successful pastor.

Albert Schwartz has resigned at Clinton after a three years' pastorate there. He closes his work June 25. The local paper in commenting upon the city-wide regret with which his departure is being received notes particularly the "fine spirit of unity existing among the ministers of the community," which spirit, it says, has been largely due to Mr. Schwartz's inuence. He will not take up any work this summer but will take a much needed rest and be ready for work in September.

The new Fourth Church, Danville, was ready for dedication June 18. Secretary I. N. McNash was dedicator. There were three services—10:30 a. m., 2: 30 p. m., and 7:30 p. m., with the communion service in the morning. The afternoon service included the dedicatory sermon. Owing to the small auditorium and the location of the church, the other churches of the city did not adjourn their services. First Church choir furnished the music for the afternoon service. The pastor is H. D. Williams.

F. Louis Starbuck will remain another year, by invitation of the church at Shirley. On the anniversary of the dedicaton of the new church and of the present pastorate, an entire day's celebration was held. Speakers from outside the town were H. H. Peters, Mrs. Carrie F. Zeller, Silas Jones and J. Fred Jones. In the reports it was discovered that all debts had been paid and that a balance was held by the treasurer. The congregation is now ambitious for a parsonage, and such a building will likely be started at an early date. The membership was more than doubled last year. At the Sunday-school service in the morning, an offering amounting to nearly thirty dollars was received for foreign missions.

W. B. Clemmer, pastor at Central Church, Rockford, conducted services at Freeport, on a recent Sunday evening.

Central Church, Rockford, W. B. Clemmer, minister, had, as a goal for Children's Day, 300 present and $30.00 offering. The attendence reached 215 and the offering was $44.75.

T. W. Grafton of Kansas City addressed the City Sunday-school Union in Peoria on the Boy Problem, and was listened to with great enthusiasm. As a partial result of his visit, many Boy Scout companies are being organized.

J. H. Gilliland, who is supplying the pulpit at Normal, left vacant by the removal of Wm. G. McColley to Paxton, is endeavoring to induce the church to revive the building project which has been under way for a year.

Andrew Scott, district secretary, of Danville, sails with his daughter from Montreal for Glasgow, July 1. Mr. Scott came to this country from Scotland. He will visit the scenes of his early life making headquarters with his brother James Scott in Edinburgh.

News Editorials

An Audience Or a Church, Which?

"Our young pastor is doing a great work. He draws great audiences and thrills them with wonderful eloquence."

The above is an extract from a report recently found in news columns of one of our papers. It is to be hoped that "our young pastor," in this case, is doing something more than drawing and thrilling great audiences. Unless he is doing something more, his work is amounting to very little. A minister's supreme duty is to build up the church. That is something more than getting people into the church building, helping them through the baptistry, or writing their names on the church roll. It is the making of a brotherhood that will illustrate before the community the meaning of Christ's ideals and demonstrate their practicability. Getting an audience is a little job; building a church is a tremendous undertaking. Unfortunately there is a popular standard that measures a church by its membership and a preacher by the size of his audiences. Accordingly some superficial ministers are tempted to work, not for a church, but for an audience. Such men never build a church. They may sometimes get an audience, but never, a church. As Dr. Charles E. Jefferson says; "A church is of supreme importance. . . . An audience is not worth working for. An audience is a crowd, a church is a family. An audience is a gathering, a church is a fellowship. An audience is a collection, a church is an organism. An audience is a heap of stones, a church is a temple. Preachers are ordained, not to attract an audience, but to build a church. Coarse and ambitious and worldly men, if richly gifted, can draw audiences. Only a disciple of the Lord can build a church. It is not uncommon for a supposedly mighty church to wilt like Jonah's goard, as soon as the man in the pulpit vanishes. The structure was of hay and wood and stubble, and it disappeared in the fire of God's swift judgment day."

Chicago

By Vaughan Dabney.

On Friday, June 9, the executive board of the Chicago C. W. B. M. union met in the tea-room of Marshall Field's and arranged that the next city rally would be held in October at Sheffield Ave., Irving Park arranging the program.

The second quarterly congregational dinner and business meeting of the Metropolitan Church was held Monday evening, June 12. Charles Reign Scoville, minister at large, was present and addressed the meeting.

The regular annual meeting of the Chicago Christian Business Men's Association was held June 12 around the banquet table in the Grand Pacific Hotel. C. C. Morrison delivered the address of the evening. At present there are over forty members of this association.

The seventh session of the summer school of missions, under the auspices of the interdenominational committees of the Central West, representing Women's Boards of Foreign and Home Missions, will be held at Winona Lake, Ind., June 22 to 29. The Disciples on these committees are Mrs. A. R. Atwater, Mrs. Carl Bushnell, Mrs. E. M. Bowman, Mrs. T. B. Knights, Mrs. C. C. Morrison and Mrs. M. E. Harlan.

Nelson Trimble reports a busy week at Gary, June 18-25. This week is in commemoration of the opening of the Gary work a year ago, in which time we are advised that two churches have been erected, three corner lots secured, and $11,000 in cash, loans and pledges, has been raised. The program consists of athletic contests, banquets, Sunday-school and C. W. B. M. conferences. Some of the speakers for the conferences are Errett Gates, Austin Hunter, I. R. Lines, Claude E. Hill, O. F. Jordan, Cecil Sharp and Herbert Carpenter. On Saturday evening, June 17, a supper is to be given to the Englewood choir, after which a musical program will be rendered in the Jefferson school by the choir. On Thursday, June 22, a Gary C. W. B. M. will be organized by the women of the South Bend Church. On Sunday afternoon, June 25, the corner stone of the new church will be laid. All Chicago Disciples are invited.

Rev. John Clifford of London, president of the Baptist World Alliance, preached the baccalaureate sermon for the members of the spring graduating class at the seventy-ninth convocation, Sunday, June 11 at Mandel Hall. Dr. Clifford thinks the great need of today is spiritual toning. On Tuesday, June 13, the convocation address was delivered by Count Johann Heinrich Von Bernstorff, Imperial German Ambassador to the United States. His subject was "The Foundations of the German Empire." The honorary degree of Doctor of Divinity was conferred upon Dr. Clifford, and Count Von Bernstorff received the honorary degree of Doctor of Laws.

Chicago is determined to call a halt on Missouri's evident attempt to start a procession of our preachers to that Beulah land of Discipledom. The curve of that state's policy was not disclosed in the call to Professor A. W. Taylor, but when G. A. Campbell was called to Hannibal and R. W. Gentry to Columbia there were good grounds for concern. The most guileless cannot doubt the last maneuver, however. Kirksville calls Orvis F. Jordan, of Evanston Church, the captain of our hosts here! Such *casus belli* could not be ignored. The Evanston Church rose up, armed itself in defense and flashed the news to The Business Men's Association meeting that very night in annual session. These men went to the telegraph office after adjournment and sent night letters to the Evanston pastor saying that he could not go, that the work here was too great to spare him, that he belonged to the whole city and a good many other things just like that. Next morning Mr. Jordan sat on his veranda and held a reception of messenger boys for two hours. After which he sent a messenger off with about ten words of his own. These words went to Kirksville. They were very courteous, no doubt, but they meant, simply, "No." Let Missouri take knowledge from this that Chicago is aware of her designs and intends to defeat them!

At a reunion of about forty former members of the West Side (Jackson Boulevard) Church held in Los Angeles, May 19, the following resolutions were unanimously adopted and sent to the Jackson Boulevard Church.

"Grateful for the manifold blessings that have attended our days and the kindly Providence that has directed all our wanderings and for this happy hour that brings us together again we wish to send a message of remembrance and love to the church and to the pastor (J. W. Allen) who have helped to make us all that we are for Christ and his kingdom. Our minds go back to the days gone by in the dear old West Side Church when we were associated with the heroic men and women who through darkness and light lifted up the standard of the cross. One by one we have called their names and enumerated their quiet and unassuming sacrifices. The most of us as little children learned the way of life from the lips of that prince of men and loving pastor, J. W. Allen, and many of us his hands laid in the memorial baptismal grave and over some of us his benediction was pronounced when the marriage vows were spoken. We remember with tenderest love the men and women of God whom we knew in the years of "Auld Lang Syne" who went bravely on toiling upward in the night. Now we believe that they have found the morning light. They being dead yet speak and their works do follow them. We remember the charter members two of whom we have with us tonight. We remember the elders and deacons, our Sunday-school superintendent and teachers and the officers of all the societies. We count it our joy and crown to have been numbered with this royal company. We live over again the blessed hours of the prayer-meeting service and we have spoken the names of the dear souls who spoke of the peace that comes from above and we have sung again tonight the songs we heard there when we were children. Of all the beautiful pictures that are painted on memory's wall the ones of the dear faces of that blessed fellowship are the most imperishable. We have shaken your hands again tonight and have taken new courage for the tasks of all the morrows because of the memories of what you have been. We know of at least a score of churches in our beautiful sunny southern California which have been enriched by the treasures that have poured from your hearts as our deserts have been made beautiful and fruitful by the rivers that have been turned to them from the hearts of the mountains. We would speak a word to show you the magnitude of your undying work through the unending years. We subscribe our names as a poor token of our love and appreciation. God be with us till we meet again, till we meet at Jesus' feet. God be with us till we meet again."

In addition to this was also a letter from Bruce Brown, a former pastor of Jackson Boulevard, who was present at this reunion. He says "From a small company of former members of Jackson Boulevard is growing in Los Angeles what will without doubt be our greatest church in all the great west, Wilshire Boulevard Christian Church. Had it not been for the dear old Jackson Boulevard Church this great work in Los Angeles would never have been possible."

Fourth District Convention.

The Fourth District Convention which recently convened in Minonk took a significant forward step so far as the leadership of the churches by the District organization is concerned. A definite plan was formulated for a campaign by the district to enlarge the offerings of all the churches to missions and benevolences. Each church was urged to formulate a definite missionary prayer for itself which shall be fair to all our general interests and adequate to their ability. A standard of $2 per resident member was set as the proposed aim of the churches for the coming year, and arrangements made for vigorous effort to bring the churches to the standard. We believe the plan is good for the following reasons:

1. It includes all missions and benevolences, not simply our own state and district work.

2. It sets a standard for the churches to strive for.

3. This standard, while hardly the maximum for which churches should strive is far in excess of former efforts and approaches more clearly our ability and responsibility.

4. It leaves the churches free to formulate their own missionary programs and divide their money as they see fit only suggesting that at least 15 per cent be given to state and district missions.

5. It solves for our churches the problem of the unification of our missionary enterprises by handling it in the local church.

6. It gives to each church the proper missionary perspective, one that is adequate to our ability, fair to all interests, and world-wide in its reach.

The plan has been tried in a few of our churches in recent years with success and we are looking hopefully forward to larger things this coming year. Further particulars will be published later.

Gibson City. L. O. LEHMAN.

Secretary's Letter.

June 11 the Normal Church raised $12,269 in cash and pledges as a starter for a new church building and extended a call to J. H. Gilliland to become their pastor and he has accepted. Bro. Gilliland has been supplying the pulpit for some weeks and had charge of the services when the money was raised. This is a very happy arrangement the leadership of a master church-builder.

The field secretary spent Sunday, the 4th, with the Allenville church, Major Griffith minister. There were two services in the grove and one in the building. Bro. Mathers was also present. John Hoskins was ordained to the ministry and two elders of the church were ordained at the time. The church is thriving under the inspiring ministry of Bro. Griffith. He and his family are all fine singers.

Hundreds of Illinois churches have not yet sent us their statistical reports for this year just closed. Kindly look after it at once if yours has not been sent, using the stamped envelope we mailed you. This is important, brethren, in order to have a correct Year Book.

The missionary year will close in a few weeks. The treasurer's books show that not half the church in Illinois have made an offering thus far to state missions. Has yours? Look into the matter and if it has not, present our cause to your people right soon before they go away on their vacation and take the state offering and be counted as a contributng church. It ought to be a matter of real pride and gratification to know that your congregation is in line to help evangelize Illinois and aid the weak churches in their struggle.

W. D. DEWEESE, Office Sec'y-Treas.
J. FRED JONES, Field Secretary.
Bloomington, Ill.

Church Life

—The cut on the front page is loaned by the Union Pacific Ry., whose train under the management of O. F. Jordan leaves the Northwestern Station in Chicago Tuesday, June 27 at 10:45 p. m. On this page in last week's paper will be found the itinerary and schedule.

—The publishers of the Bethany Graded lessons are surprised and pleased at the way orders are coming for these lessons for the summer greater. Many schools are preparing for the autumn by introducing the lessons now.

* * *

A new church was dedicated at Wewoka, Okla., on June 4.

Dr. Bruce Brown, pastor at Fullerton, Calif., reports twenty-two additions to the church during April and May.

C. C. Wilson, of First Church, Milwaukee, is secretary of the Congregational ministers' association of that city and also secretary of the general ministerial association.

The congregation of First Church, South Leavenworth, Kan., have been donated a lot, and plans for building will be begun immediately.

The church at Hill City, Kansas, will hold a revival beginning the second Lard's day in October. Charles E. McVay of Hardy, Nebraska, will have charge of the music.

The annual convention of the Missouri Christian Missionary Society, held this year at Cape Girardeau, had a large attendance. Next year's meeting will be held at Brookfield.

There were three adults added to the Christian Church in Blandinsville on last Sunday at the morning service. The church is full of cheer as we approach dedication. C. R. Wolford is the minister.

S. T. Willis was inaugurated president of Virginia Christian College at Lynchburg, Va., last week, succeeding Joseph Hapgood. The latter was present and made an address at the inauguration exercises.

John P. Sala closed his first year at Central Church, Dayton, Ohio, and reports 140 additions to the membership. The Children's Day offering was $300, the largest in their history.

A. N. Glover, who resigned his pastorate at Fullerton, California, on account of ill-health is recovering slowly, but will probably rest several months longer before taking charge of another work.

J. H. Fuller has terminated his work as missionary in Monterrey, Mex., where he has spent four years under the auspices of the C. W. B. M. He reports himself as enthusiastic for Mexican missions.

It is of interest to note that S. M. Perkins, of Davenport, Ia., was recently elected to the office of president of the Iowa Sunday-school Association comprising twenty-two affiliated religious bodies.

J. H. Challener has begun work as pastor at Chikasha, Okla. He captivates the local paper with his remark that his motto is "Keep things moving," and explains that it means either the work must move or himself.

J. M. Rudy has resigned at Greencastle, Ind., to close his work Sept. 1. He will enter upon evangelistic work. Mr. Rudy's work has been singularly successful in Greencastle and his previous evangelistic experience was notable.

Fred M. Gordan, of Knoxville, Pa., has accepted a call to Flatbush Church, Brooklyn, succeeding Walter S. Rounds who has become university pastor at the State University of Indiana.

Barton O. Aylesworth, ex-president of Colorado State College and of Drake University has accepted a call to the church in Chandlerville, Ill. Illinois is his home state and she welcomes him back to her borders.

Claire L. Waite and Mrs. Waite are in a good meeting at Doland, S. D. A new church has been organized, twenty-five persons have responded to the invitation to accept Christ, and a fine lot donated for a new house.

For eight weeks James W. Johnson, minister at Redfield, Ia., has been confined at home from a severe attack of appendicitis but will be able to be in his pulpit again June 18. During his illness, Marvin Lansbury of Neosha, Mo., a Drake student, supplied the pulpit.

C. A. MacDonald, the Sunday-school specialist, who has been holding institutes in various parts of the land has accepted a call to be superintendent of young people's work and leader in the Sunday-school of First Church, New York City, W. L. Fisher, pastor.

E. L. Day, formerly of Noblesville, Ind., was installed as pastor of North Park Church, Indianapolis, Ind., recently. Among the ministers who attended and took part in the services were C. H. Winders, A. L. Orcutt, A. B. Philputt, C. M. Fillmore and Clay Trusty.

John R. Ewers is delivering a series of Wednesday evening lectures on "The Christian and His Social Relations" at East End Church, Pittsburgh. Problems of the family, business, pleasure, society, etc., are being treated. His last two lectures are "Will Jesus' Social Teachings Work Today?" and "What am I Going to Do About it?"

In his church calendar E. F. Daugherty of Vincennes, Ind., confesses that he forgot the prayer-meeting one Wednesday evening! He was so actively working for the completion of a Y. M. C. A. building fund whose time limit expired that evening that he "forgot that this church existed. That's the first half-hour he has forgotten it, and it probably won't occur again."

A. D. Harmon, pastor of First Church, St. Paul, will sever his relationship with that church October 1, after a fourteen year pastorate. The church board has known of his purpose for many months. These years, he says, have been full of hard work and joy. In that period the church has grown from a virtual mission into a splendid prestige, equipment and permanent strength. Mr. Harmon has been intimately identified with all the religious activities of the city—president of the city ministers' union, president of the city civic federation from its organization, and ten years president of the Disciples' state missionary society. He plans to spend a few months after October with his family at Cable, Wis., make a trip to the old world and after that return to work again. We congraduate the St. Paul Church on the long term of service of its pastor and wish both him and it happy new alliances.

Renewed interest is being taken in the church in Ogden, Utah. About twelve years ago the church ceased to hold regular services, and the membership scattered. A valuable lot is owned by the church, but there is no building on it. Recently a meeting was called at which time a board of trustees and clerk were elected, and plans

made to incorporate the church. A Christian Link Circle has been organized by the women, and is recognized by the trustees as a nucelus around which a church may grow. Hopes are strong that in the near future they will be able to call a pastor and resume regular services.

G. H. Bassett of Salisbury, Mo., has accepted the call to Independent, Kan., to succeed J. A. Longston.

Three notable achievements have been accomplished during the three years pastorate of E. B. Bagby at Fort Smith, Ark.; the payment of a debt of $8,500 on the church property, the purchase of a handsome pipe organ, and provision for the planting of a mission. This latter is made possible through the generosity of a member of First Church who has bought two lots and will build and furnish a Memorial chapel. Mr. Bagby starts July 3 for a two mnths vacation in Virginia, Maryland, and the District of Columbia.

First Church, Oklahoma City, Okla., subscribed $23,500 on June 11 toward their building fund of $125,000. A balance of $6.500 is all there remains to be secured. J. H. O. Smith is the pastor. It was here that C. R. Scoville held his great meeting last winter with 1,500 conversions. The new church is rapidly nearing completion, the walls of the building being practically complete and all in readiness for placing the roof on the structure. As soon as this is done the work of finishing the interior will be rushed as rapidly as possible. The congregation expects to occupy the building by January 1.

First Church, Augusta Ga., Howard T. Cree, minister, has received twenty additions to the congregation in the last two months by confession and baptism. Quite a few of this group are young men whose presence promises well for the future of the church, these have all come into the church at its regular services and without holding any series of meetings. Recently the Sunday-school organized an orchestra of six from its own members which has proved helpful in the musical feature of the school session. Mr. Justice Lamar, who returned home from the Supreme Court for a vacation of several months, will resume his Sunday morning lectures to adults in the Sunday-school. In the spirit of Christian fraternity the pastor occupied the pulpit of the Citadel Square Baptist Church in Charleston June 4.

The telephone number of The Christian Century has been changed to Douglas 5966.

MONTANA CONVENTION.

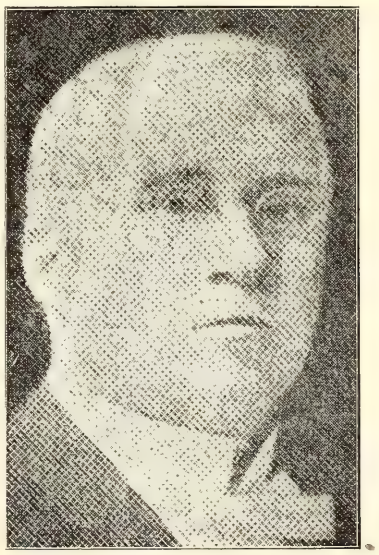
The state convention of Montana, in session two weeks since, resolved upon an aggressive campaign by the placing of two evangelists in the field, one for Eastern Montana and Northern Wyoming, the other for Western Montana. A system of missionaries' rallies in the interest of state missions, with a "team" of five or eight men, was discussed. The convention elected the following officers: President, Charles W. Barnes, Helena; vice-president, Frank Maples, Billings; recording secretary, E. M. Romine, Red Lodge; treasurer, W. W. Beeman, Billings; corresponding secretary, J. S. Raum, Fromberg; executive committee, Charles W. Barnes, of Helena, W. W. Beeman, of Billings, J. S. Raum, of Fromberg, P. B. Bartley, of Helena, S. C. Kenyon, of ozeman, Dr. C. C. Albright, of Anaconda, and W. M. Jordan, of utte.

Summer at Bay View

What Chautauqua and Northfield are to the East Bay View, in northern Michigan, is becoming to the middle West. There, is held every July and August, a series of great conferences in vital themes, that are attended by large audiences often running into the thousands. These are the Bible, Missionary, Labor and Social Welfare, and Good Health Conferences, in charge of eminent leaders of national reputation, and extending over four weeks. The place is also the seat of the Bay View Assembly and Summer University, whose brilliant programs and highly organized educational work draw people from all parts of the country. Another Bay View magnet is its cool and healthful climate, known far and wide. The place is entirely a summer city, amid the groves on Lake Michigan, and has a great reputation for its pleasant life. For the announcements and general information, write J. M. Hall, Boston Boulevard, Detroit, Michigan.

"Garfield's Pastor" is Dead

F. D. Power, one of the most widely known and widely beloved pastors among the Disciples died at his home in Washington, D. C., June 14. For some weeks the condition of Dr. Power has been such that the end was not unexpected. Death was due to a complication of diseases. He had



steadily been losing ground for more than a year, though he rallied eufficiently several months ago to take part in the services of installation of Earle Wilfley who had been called to be co-pastor with him of Vermont Avenue Church.

Dr. Power was born in York county, Va., in 1851. His father was Dr. Robert Henry Power and his mother before her marriage was Miss Abigail M. Jencks.

The son was sent to the Old Field School, near his home. He entered Bethany College in West Virginia in 1871. A short time later he was ordained a minister of the Disciples of Christ.

In 1874 he was called to the pastorate of the Disciples' Church in Charliottesville, Va. A year later he accepted the pastorate of the Vermont Avenue Christian Church, which was then a small, struggling congregation. Year after year, through Dr. Power's indefatigable efforts, the work broadened and the church became known far and wide

From 1881 to 1883 Dr. Power was chaplain of the House of Representatives. He was also known, not only in Washington, but in many parts of the country, as "Garfield's pastor."

Dr. Power, who was given the honorary degrees of A. M. and LL. D. by his alma mater, Bethany College, was at one time president of the American Missionary Society, and at the time of his death was a trustee of the United Society of Christian Endeavor.

Some years ago he wrote the "Life of W. K. Pendleton, president of Bethany College." He was also the author of other volumes, including "Bible Doctrine for Young Disciples," "Sketches of Our Pioneers," "Thoughts of Thirty Years." All of these books dealt with his work in the ministry of the Christian Church.

In 1874 Dr. Power was married to Miss Emily Brown Alsop, of Fredericksburg, Va., who, together with a daughter, Mrs. Abbie Clark, survives.

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Promising Church Dedicates Parish House

Wilshire Boulevard Church, Los Angeles, W. C. Bower, pastor, dedicated its beautiful parish house Sunday, June 4. The structure cost $25,000 and will serve as a sanctuary until the final house is erected on the corner of the lot. This congregation is only about a year old, but has already gathered a membership of 135 and a Sunday-school of 175. It is located on the most beautiful boulevard in Los Angeles and has among its members, Mr. Charles C. Chapman who matched the gifts of others for the new house dollar for dollar. The entire cost was thus provided for. Mr. Chapman, as the California custom seems to be, officiated at the dedication services and in the evening of that day F. M. Dowling began a series of evangelistic meetings. Various evangelical bodies were represented in a union fellowship service in the afternoon.

The new house is of club-house style of architecture. The auditorium has a seating capacity of more than 700. Besides a handsome ladies' parlor and pastor's study and commodious and well lighted circular class rooms, some of the unique features of the building are a ten-foot mantle decoration with an etched and hammered brass hood with a design of mountains and trees in natural colors, in which a glowing fire lends cheer and home-likeness to the evening service; a large stage across one end of the auditorium, with all of the accessories for secular programs; a handsome recessed pulpit on one side of the auditorium, and a recessed baptistry with a beautiful art glass window having a figure of an angel against a background of mountains and lilies. The art windows blend beautifully with the scheme of tinting and stencilling. The commodious basement will be fitted up for the home of a neighborhood men's club and a banquet hall for the social life of the church. A gallery extends over the entire

west end of the auditorium. The ceiling gable roof is lighted by 187 points of electric light. The Wilshire and Normandie entrances both have pergolas. The approach to the building is a beautiful park 125 by 140 feet fronting on Wilshire Boulevard. This lot, where the permanent building will be erected, is the generous gift of the Chapman Brothers Company, consisting of Messrs. Charles C. and S. J. Chapman and Mrs. F. M. Chapman. This lot is valued at $25,000. Here it is proposed to erect within a few years a building to cost $100,000 which will be in thorough keeping with the architecture of the surrounding community.

Mr. Bower, the minister, has been with this church but a few months, having come from New York City. He is proving himself a wise and inspiring leader.

To the Churches of Christ

Your attention is hereby called to the following clauses found in article III of the Constitution of the American Christian Missionary Society: "Any congregation contributing $10 or more shall be entitled to one delegate in the annual meeting of this society for that year, and any state missionary board or society contributing a dividend from its state treasury for the objects of this society shall be entitled to two delegates in the annual meeting of the general society and to one additional delegate for every 5,000 disciples in the state; any church, Sunday-school or other local Christian association shall be permitted one delegate annually for ten years for each life membership or life directorship taken by the association as such."

Now those churches, Sunday-schools, and other organizations having the right, under these clauses, of representation in the annual meeting, to be held July 4-11, 1911, at Portland, Ore., are heartily invited to avail themselves of it by electing competent delegates and providing them with certificates of such election.

Yours fraternally,
H. D. SMITH, President
American Christian Missionary Society.

Wisconsin

The building-in-a-day enterprise at Beloit, May 30, was a great success in every way. Between seven and seven a fine chapel was erected, with exception of a few finishing touches, and dedicated that evening. There is great rejoicing and it is with some difficulty that we are able to realize that this really happened in Wisconsin. But it did and we are all proud of it and have taken renewed courage from it. Great credit is due N. A. Borop, the minister there.

R. E. Thomas has taken work at Readstown, West Lima, and Pleasant Ridge, having taken up his residence at Readstown. We are sure a fine work will be done in these fields.

J. H. Bullock, preached the baccalaureate sermon for the S. W. Teacher's Training School at Richland Center on May 28.

Work on the addition to the building at Rib Lake, where J. Sig. Stone ministers, has been started. This work will be largely done by the boys of Mr. Stone's Bible class. Mr. Stone is preaching at two country points with fine success. He preached the baccalaureate sermon for the high school of Rib Lake on May 28.

The meeting at Ontario, held by the writer, closed May 21 after continuing three weeks, with 32 accessions. A building project was started which will result in a fine equipment for this splendid band of workers.

We regret that P. D. McCallum is soon to close his work at Viroqua. He sails July 1 for his old home in Australia, from which he has been absent nine years. A successor has not as yet been secured.

Our state convention will be held with the First Church, Milwaukee, in Sept.

FRANK L. VAN VOORHIS.
Cor. Sec'y & Supt. of Missions.
Green Bay, Wis.

Some State Conventions

Just before leaving for the great conventions on the Pacific coast, we wish to take a few minutes to report some very pleasane visits recently to a number of state conventions. These have included Ohio, West Virginia, Michigan, Missouri and Oklahoma. We had hoped to include Arkansas also but were unable to get there. These conventions will be reported in full by others, but we wish to say just a word concerning the Sunday-school interests.

In Ohio after a year's trial of evangelistic work only, the convention voted unanimously to employ a Sunday-school superintendent to devote all his time to distinctive Sunday-school work. The present evangelist, L. I. Mercer, has done a splendid year's work and he will continue as an evangelist under the state board, but Ohio with her great schools, is to have a superintendent also.

In West Virginia, the efficient state secretary, O. G. White, has been doing his best to serve in every capacity and the convention appreciated all that he has done. But the Sunday-school interests are so important that at Brother White's recommendation, a state superintendent will be appointed to serve without pay until funds are in sight with which to pay him, and we are glad to say they are already coming into sight.

Michigan began to organize her Sunday-school forces last February when the state board with the aid of the Sunday-school department of the American Christian Missionary Society put Walter G. Hopkins, a student in the university to work as state superintendent. His work for the four months has been highly commended and it will be enlarged and continued.

Missouri and Oklahoma have had efficient state superintendents for many years. J. H. Bryan, the present incumbent in the strong state, presented a fine report. H. S. Gilliam in the new state has been doing pioneer work. Both men were highly commended and their work has been of a splendid character this year.

In all the states the front rank enthusiasm is high. There seems to be a determined effort in every one to win the national banner. The personal contact with representatives of the various schools, with state superintendents and executive committees, we believe is well worth the time and expense of attending these state conventions, even if no time were granted for speech making. We have had however, opportunity in all these meetings for both addresses and conferences.

We are pleased to announce that the material is ready for the July and August American Mission programs. This includes a beautiful wall chart with leaflet of explanation and full directions for each month. The material may be had by writing the Sunday-school department of the American Christian Missionary Society. If you do not have a missionary committee or secretary in your school, appoint one next Sunday and send us the names with a request for these programs. In the meantime you can use them yourself pending the appointment of your missionary department. Though made at heavy expense, this material is sent you free upon request, but only upon request. Write us today.

ROBERT M. HOPKINS.
American Sunday-school Superintendent.

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Notes From the Foreign Society

Splendid news comes from the workers in Africa. The following are some of the most recently reported baptisms. At Monieka nineteen; at Longa twenty-two; at Lotumbe, twenty-seven; at Bolenge forty-nine and six restored. At the most distant and newest station, Monieka, there are fifty native evangelists working.

Lovington, Illinois, becomes a living-link in the foreign society. A. L. Huff is the pastor. This is a great victory for a church in a small town. The people are enthusiastic and will support Mrs. P. A. Sherman at Hatta, India.

A conference of the Protestant missions in Central India was recently held to consider closer Christian unity among the native churches. Our own workers took the position they have always held, namely, that they would welcome and encourage co-operation in every way so long as it did not interfere with the absolute freedom of our churches to teach and practice the precepts of the Scriptures as we understand them.

G. M. Brooks of Carlisle, Ky., reports that the negro church of that city plans to support a native evangelist in Africa next year.

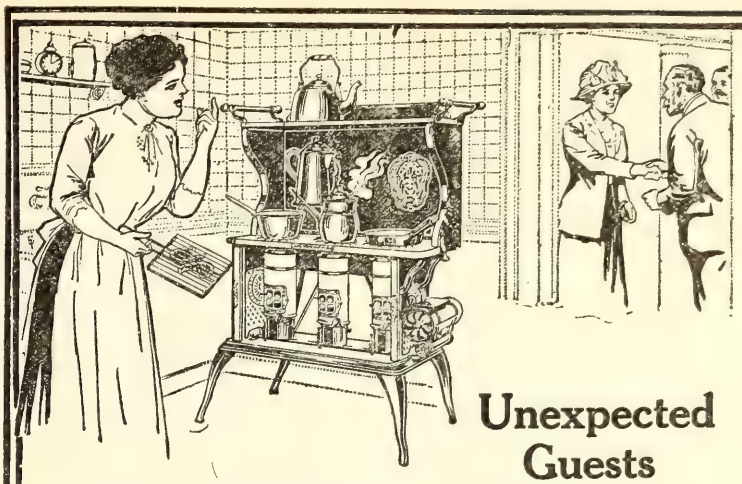
Herbert Smith of Lotumbe, Africa, reports an offering of $10 from the church for missions. No member has $50 worth of property and wages are eight cents a day

The receipts of the Foreign Society are thus far considerably behind those of last year. This is a source of keen disappointment. We had hoped for a large gain. It is not too late yet to go far beyond last year. Let every church and Sunday-school give loyal support this year. Many offerings are slow in coming in. We trust that remittance will be made at the earliest convenience so that as good a report as possible may be made at Portland. The convention comes in the middle of the fiscal year and no full report can be made.

Many people have made inquiry recently as to the names of the men on the executive committee at the National conventions, While these men are elected annually at the national conventions, yet some do not know who they are. The names of the brethren who serve on this important committee are as follows: A. McLean, president, Cincinnati; W. S. Dickinson, business man, Cincinnati; Justin N. Green, minister, Cincinnati; S. M. Jefferson, professor, College of the Bible, Lexington, Ky.; B. C. Deweese, professor, College of the Bible, Lexington, Ky.; H. C. Kendrick, minister, Georgetown, Ky.; R. O. Newcomb, business man, Cincinnati; C. H. Winders, minister, Indianapolis; F. M. Rains, secretary, Cincinnati; Stephen Corey, secretary, Cincinnati; E. W Allen, secretary, Kansas City, Mo.; C. W. Plopper, treasurer, Cincinnati; M. Y. Cooper, business man, Cincinnati.

STEPHEN J. COREY, Sec'y.

Cincinnati.



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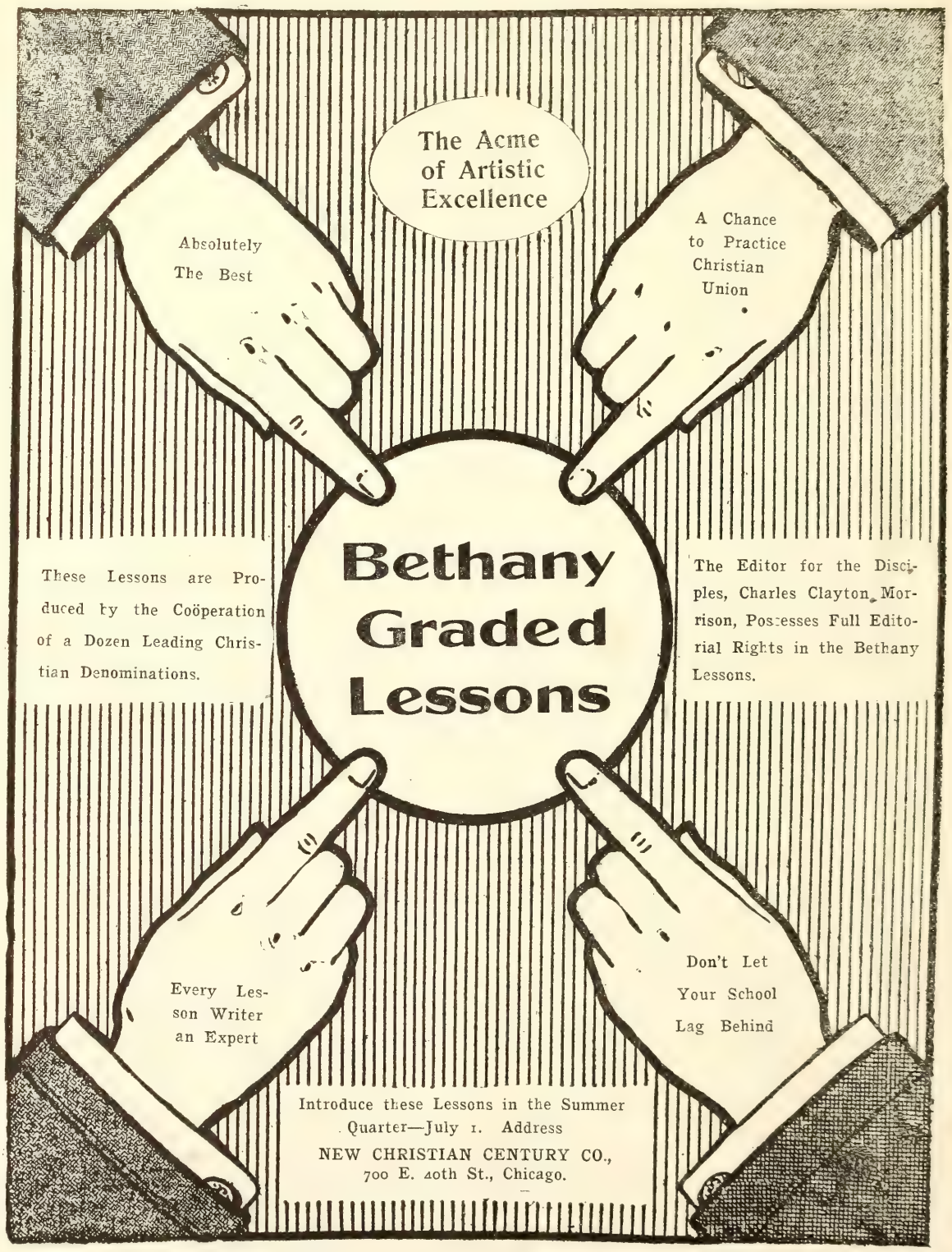
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Volume XXVIII. June 29, 1911 Number 26

College Number

ACCOUNTS OF THE COMMENCEMENTS

A STUDENT IN GERMANY

ADVANCING SCHOLARSHIP AND THE DISCIPLES

THE VISITOR AT THE COLLEGES

A POINT OF HONOR—Editorial

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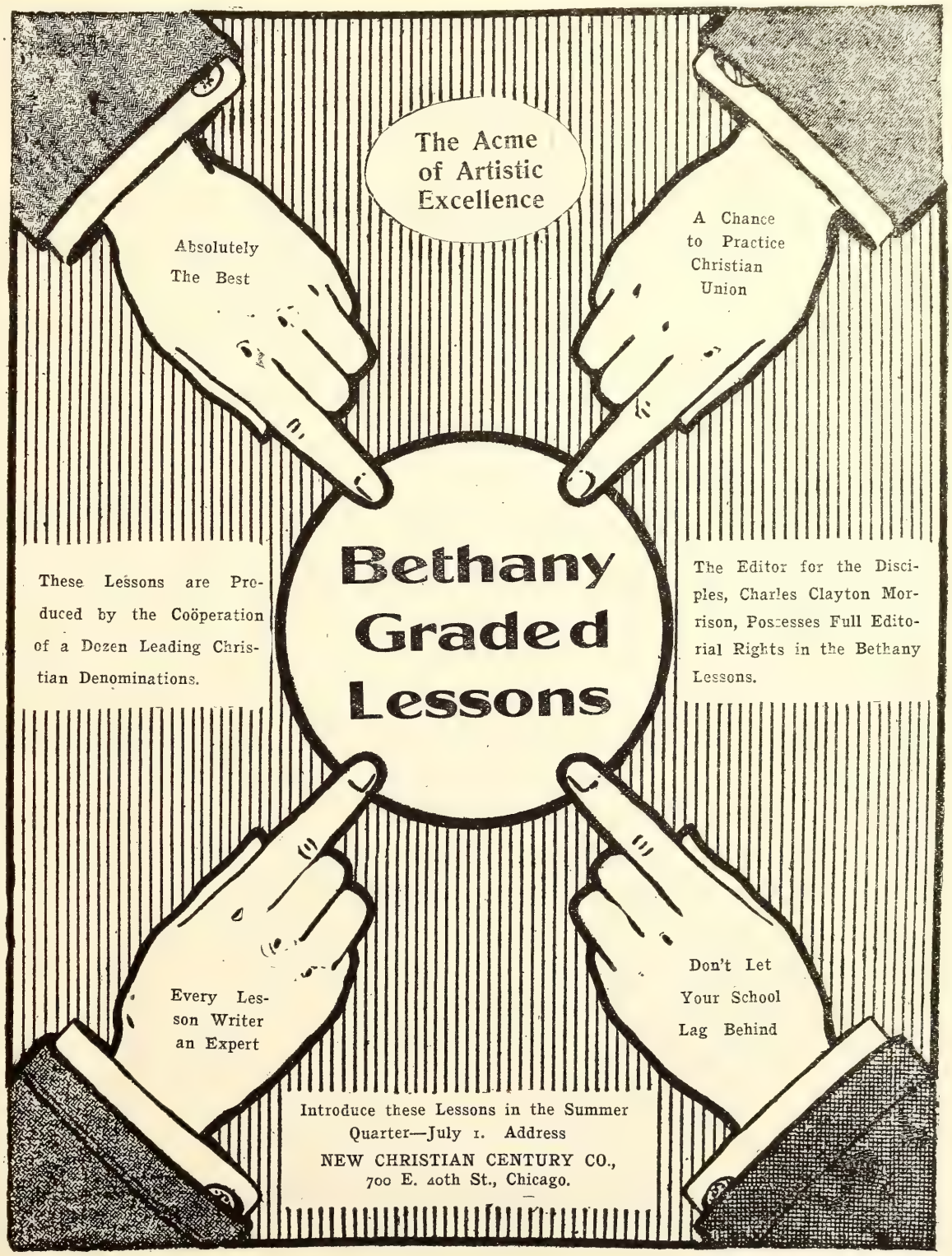
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Labor Sunday September 3

To the Protestant Ministers and Church of America.

The Social Service Commission of the Federal Council of the Churches of Christ in America hereby request the ministers and churches to prepare for the appropriate observance of "Labor Sunday," September 3.

It is suggested that the secretaries of local associations of ministers in each city and town communicate this request to their constituencies, with the hope that the observance may be universal. Such local secretaries are invited to communicate at once with the secretary of the Federal Council Commission, who will send them literature, both for their own guidance and for distribution among the ministers of their localities.

A leaflet of "Suggestions for Labor Sunday" and programs suitable for either a Sunday morning service or a union evening service will be sent by the commission upon application.

An immediate response is urged upon the part of all the Protestant ministers of America.

FRANK MASON NORTH, Chairman.
Clarendon Bldg., New York City.

Lake Geneva Conference

The popular summer sessions of the Y. M. C. A. Institute and Training School held during July at Lake Geneva open June 28 and bid fair to be the best and largest in the history of the twenty-two years at the lake.

The faculty for the month will number more than seventy-five men, each a specialist in his own line of work. Prof. Walter Rauschenbusch, Ph. D., of Rochester, George L. Robinson, Ph. D., D. D., of McCormick, Dr. Robert W. Rogers of Drew Seminary, Dr. Fiske of Oberlin, Dr. W. S. Hall of Northwestern and Dr. Raycroft of the University of Chicago, and many other eminent lecturers, even Corsan the Swimmer is among the number who will be there. The Summer session no doubt will number three hundred or more men. It is hoped that this year's school will make a large contribution to the associational brotherhood and to the religious advancement of this country and the world.

The Fourth of July will be celebrated appropriately with athletic and aquatic sports in the afternoon and patriotic speeches and illuminated stunts in the evening. Commencement and class day exercises for both sessions will take place at Lake Geneva the 26th of July.

New York City Mission Notes

The Quarterly Convention of the Auxiliaries to the C. W. B. M. was held at the Third Church, Brooklyn, June 13. The convention was honored by the presence of Mrs. DeWitt Knox, secretary of the National Foreign Missionary Jubilee. Mrs. Knox gave a most interesting and helpful address on "The Inspiration of our Jubilee."

The evening service was given to the work of the Disciples Missionary Union. Short helpful talks were given by a representative from each church, on the work of the organization, followed with an address by Joseph Keevil on "Our Progress."

The record of our mission work for the past year show: added to the mission churches 59—by confession and baptism 33, by letter 13, by statement 12. A total membership in the five mission churches of 441. In the Bible-school 563. For current expenses $1,753.09; for missions $304.05. A total of $4,051.68, or nearly $10 per member.

While the work of the past year has been of interest and profit, we believe a greater and beter work will be done the coming year. One of the real pleasures of the work is the present delightful co-operation of the pastors and churches in the work. They are interested and find pleasure in making the work possible. We may be weak in numbers and financial resources in this great metropolitan city, but we are making progress in the interest of the kingdom.

An exceedingly profitable evening was spent June 9 at a dinner of the Men and Religion Forward Movement at the Hotel Astor. Mr. James G. Cannon presiding, the following stirring after-dinner addresses were made. "The Boy," Mr. Warren L. Bunger, Dayton, Ol; "The Bible," Elmore Harris, D. D., Toronto, Can.; "Evangelism," Mr. Hubert Carleton, Boston, Mass.; "Missions," Mr. W. B. Millar, New York; "Social Service," Rev. Charles Stelzle, New York; "To Church Life," Rev. Wm. T. Manning, D. D.; "To Civic Life," Mr. Raymond B. Fosdick; "To the World," Mr. Robert E. Speer.

JOSEPH KEEVIL, Supt. of City Missions.

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Next session begins Sept. 12. Columbia, Mo

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

A Point of Honor

Commencement ought to mean for the graduate the entrance upon a new stage of life, a new way of conceiving life. He passes now from the stage of law to that of grace, from obedience to "Thou shalt," to responsiveness to "Thou oughtest." He goes from the feeling of necessity to the sense of responsibility; from the matter of course acceptance of things as he happens to possess them to a serious recognition of the way they came to be his.

There are dispensations in individual experience as well as in racial history. Society has moved through the paternal and legal dispensations to the dispensation of freedom. And each soul passes through these stages recapitulating the epochs of the race.

Childhood is the paternal dispensation of the soul. It is the stage of dependence, of innocence, of irresponsibility. Everything is done for the child. Nothing is exacted from him. Play is his business. He is made to feel as little as possible the restraints and goads of duty. Love and joy are the atmosphere of this dispensation.

In youth the soul has passed into the dispensation of law. The impulses are put under check and control. The imagination, which, in childhood, ranged capriciously without let or hindrance, is now tied down by parent and teacher to real things. Home and school seem to youth's mind to symbolize restraint, restriction of liberty, against which aggressive protest is incessantly made.

Graduation from high school or college marks the soul's passage from the dispensation of law to the dispensation of free action. Paternalistic and scholastic restraints are removed. The soul now chooses its own course, projects its own plans, puts forth its own initiative, bears its own responsibilities.

* * *

Commencement is thus the initiatory ceremony into the mysteries of freedom. It marks the real birthday of a man or woman.

The most searching question for the graduate,—this initiate into the freemasonry of mankind,—is whether he shall conceive his new life in terms of self or in terms of service. Shall he regard his liberty as his chance to "get even" with the universe for his years of restraint and tutelage, and forthwith set to work to exploit the world with those tools which long discipline has sharpened and tempered? Or shall he consecrate his talents and himself to the high task of making a better world for others?

No doubt an education may be capitalized for selfish purposes. The educated man is abler to accomplish his own aggrandizement at the expense of others than his uneducated brother. And the sorry commentary must be written that culture has by no means proved always to adorn a noble soul.

There are, no doubt, graduates who think of their educational equipment in selfish terms. Their motto is, The world owes me a living: it owes me wealth or ease or honors, and I shall claim my right to the limit.

* * *

However true it may be as a social principle that the world owes each individual a living, it is a vicious principle when the individual asserts it for himself. Any man who comes to the world with such a claim will surely prove a bane upon society, and will cheat himself out of life's most precious goods.

The great soul, the true man, does not assert any such claim for himself, though he may assert it on behalf of others. He knows the demoralizing effect upon himself of yielding to the suggestion that society owes *him* anything. There is no power of recovery in such a claim. There is no dynamic in it. It spells moral defeat when any soul asserts it.

The motto of power for the graduate and for every soul is: I owe the world my life! This was Paul's great word. "I am debtor," he said. The sense of debtorship was the root out of which his missionary passion grew. It was the dynamic of all his multifarious activities on behalf of others. His question was not that stupid one of Peter's: We have left all and followed Thee, what shall we *have* therefore? but, Lord, what wilt *Thou* have me to do?

* * *

And this is the burden of our Commencement messages today. Our teachers are striving to create the Pauline conscience in us, to make the graduate see that he is under special obligations to serve the community, to be a home maker, a church worker, an active citizen, a promoter of all good causes in the community and in the State.

This is a new note in education. It signifies the final democratization of culture. In former times education was for the few. It was a class pursuit, a class privilege. It gave an aristocratic rank to its possessors. It was not regarded as inconsistent that culture and *hauteur* should dwell together in the same soul. Education was a means of escaping the hard service of the world. One need not soil his hands if he had knowledge.

Occasionally some cultivated soul would break through its caste and *in spite of* its culture embark upon an enterprise of service to the poor, the sick, the oppressed. But this attitude was one of patronage. Such service was a sort of adventure. It relieved the *ennui* of life or diverted the soul from grief or disappointment.

Today the graduate is being taught to serve not in spite of his education, but because of it. The very possession of culture lays the graduate under an obligation to serve unselfishly which the uncultivated cannot in the nature of the case feel.

"*Noblesse oblige*" is the device being graven on the conscience of each graduate. It is being shown the graduate that he enters into harvests upon which he bestowed no labor. The whole educational process, conducted by parent and teacher, which at the time seemed to the youth a restriction of his liberty, he now sees as the liberator of his intelligence.

And if he has any moral sensitiveness, the thought of what parents and teachers and philanthropists and scholars and the State itself have done that he might go forth equipped for life will organize itself in his mind in the form of a great debt which only a life of unselfish service can discharge.

Once get this point of honor fairly raised in the graduate's soul and the curve of his character will inevitably be determined by it. The sentiment of honor is a very penetrating thing. No soul can be comfortable in accepting life selfishly when it is once perceived how intimately its honor is involved.

* * *

The dispensation of freedom then, is the dispensation of grace. Here at last the soul realizes that all of life is a free gift to him, that he earns nothing and can claim nothing.

The graduate looks out into nature and beholds her ministering to him in air and water, in fuel and food.

He looks back into history and sees men building a civilization through painful milleniums—for him.

He looks out into the industrial order and sees men making his shoes, his clothes, his foods, his house, his books, his paintings, his church—ten thousand hands are working—for him.

And he sees all this put into his lap before he has proved himself worthy of it, before he has shown that he deserved an infinitesimal fraction of it.

And then, if he has any imagination at all, he will perceive just the sort of a universe he has come into—a universe of grace, a universe that puts itself at his disposal because it trusts him to do the noble thing.

And if there be any moral chivalry in him, if there be any resiliency of the soul, he will accept his life as an affair of honor and fling himself into it with unconquerable moral passion.

Social Survey

Popular Election of Senators

In response to the repeated demand of the people for a constitutional amendment providing for popular election of United States senators, the senate has at last passed a bill with this provision by a vote of 64 to 24. The vote was a comfortable margin over the majority of two-thirds necessary for such an amendment, and in addition it is fairly representative of the attitude of the country in this matter. Strangely enough, the order of procedure on this amendment was reversed from the usual order. The sentiment that resulted in the passage of the amendment has been growing for the past twenty-five years, and in that time, legislatures in more than two-thirds of the states have declared themselves in favor of the change, and have urged their representatives to further the movement. Those resolutions are not of legal value in the passage of the present amendment, but they indicate the attitude of the people in those states, and give rise to the conjecture that action endorsing the amendment will be promptly given in the required number of states. The bill as passed by the senate is not in the exact form in which it was sent up from the lower house. An amendment to the bill was made which leaves to congress the control of the times, places, and manner of holding popular elections of senators. Two senators are to be elected from each state by the voters of each state respectively who have the qualifications to vote for members of the lower house of the state legislatures. The addition of this amendment will make a conference with the house of representatives necessary. Should it be approved by the lower house, the president will undoubtedly sign it, and it will become a law as soon as the states ratify it.

Census Report for England and Wales

The publication of the British census report for 1911 has excited considerable comment. Many interesting figures are given, some of which will correct popular misconceptions concerning the British people. According to this census, the population of England and Wales is 36,075,269. In 1901 there were 32,527,843 people in the same district. This represents an increase of 10.91 per cent. The increase in the preceding decade was 12.5 per cent; in the decade from 1881 to 1891, 11.7 per cent; and from 1871 to 1881, 14 per cent. This is a creditable showing and does not compare unfavorably with the corresponding figures for our own country. Of course the per cent of increase in the United States was about 21 for the last decade, but that is not the whole story. Exact figures as to the proportion of increase by immigration and by births in the United States are not at hand, but immigration furnished a large percentage of our increase. In England and Wales the reverse is true. It is computed that the actual increase by births is about 15 per cent, but that this was greatly reduced by emigration to other countries. Thus it may be seen that the actual natural increase in these countries does not widely differ. The average density of England and Wales is 618 to the square mile, while in the United States it is only thirty-one. The most densely populated state, Rhode Island, has only 508 to the square mile. This growth in England is of quite recent origin. In 1801 her population was only one-fourth of what it is now, and from the fourteenth to the sixteenth centuries it remained practically stationary at about 2,500,000 people.

A Rebuke to Race Prejudice

Admirers of President Taft's so-called judicial poise were treated to a rude shock recently when the president burst out in righteous indignation against Col. Joseph Garrard, commander at Fort Myer, Va., for discriminating against a Jewish candidate for promotion.. The young man in question, Private Bloom, unable to secure appointment to West Point in President Roosevelt's administration, was advised by Mr. Roosevelt to go into the ranks and work his way up. This advice the young man followed, and is said to have made a creditable record. He recently took examinations for promotion, but because of his Jewish descent, failed to receive an endorsement for promotion by Garrard, the officer in command of his division. Colonel Garrard admits, "The young man is undoubtedly honest and upright, ambitious and probably deserving," but declares that, "the presence of the applicant's family at a military post would be subversive of discipline and their probable treatment a source of mortification to them and frequent cause of trouble to commanding officers." Under our eyes, it would seem, an aristocracy has developed with inflexible lines of caste. In anticipation of the peace era, the army appears to be perpetuating itself by metamorphosis into a social organization supported by the government. But President Taft, in his official capacity as commander-in-chief of the army and navy, has set himself firmly against such an order of development. In his letter to the secretary of war, he says, "It is difficult for me to read the endorsement of Colonel Garrard . . . with patience and without condemnatory words. . . . The statements made by Colonel Garrard are not true with reference to the standing that Jews have in this country. . . ." Mr. Taft denounces the action as narrow. But it has some foundation on fact. Unfortunately, many people entertain these narrow prejudices with Colonel Garrard, though we do not believe this so generally true as the colonel indicates. To say the least, it is not a flattering commentary on our social institutions, and the swift rebuke of the President will receive many seconds throughout the country.

Threatened International Strike

An international strike of trans-Atlantic seamen recently threatened to tie up international commerce, but danger now appears to have dissolved to a large extent. On June 14, at London, Glasgow, Liverpool, Cardiff, Bristol, Southampton; and at many Belgian and Dutch ports, the strike among the seamen was declared against the Atlantic lines. A strong effort was made to enlist all the seamen at each port in the walkout, but this was not successful. The declaration came on the date of the sailing of the big White Star liner Olympic in its maiden trip across the Atlantic, and an especial effort was made to tie it up, but it got away on schedule time. In its case, as in the case of several other vessels about to sail, a satisfactory settlement was reached between the company and the seamen. In Amsterdam, the situation was more serious for a while. Crews of three vessels of the Royal Line refused to go on board and were dismissed and other crews were signed to replace them. Had there been trouble in securing them, hundreds of Chinese seamen were ready to act as strike breakers. Fortunately, this strike cannot easily spread to the United States. The laws of this country and the contracts of the men are such as to prevent it. Seamen are obliged to take the vessels back to the port from which they came. It is comforting to know that there is at least one form of labor trouble from which this country is practically immune.

Trade With Our Colonies

Taking the official report on trade for the first ten months of the fiscal year, as a basis, the indications are that trade between the United States and its non-contiguous possessions will reach a total of $202,000,000 for the year. In seven years this trade has increased more than $100,000,000. Imports constitute slightly more than half of this trade, but exports show a considerably larger percentage of increase. In 1903, the earliest year in which records are available, exports to the territories—Alaska, Porto Rico, Hawaii, and the Philippines—aggregated $36,000,000. Last year they aggregated $83,000,000, and this year the total will probably reach $96,000,000. That will make a total increase since 1903 of 170 per cent. Imports from the territories aggregated $59,000,000 in 1903, and $108,000,000 in 1910. Indications are that they will aggregate only $107,000,000 for 1911, but the increase for the seven years is 80 per cent. The greatest gain in outward shipments was made with Porto Rico. For the ten months exports have been made to that island at the rate of $35,000,000 per annum as compared with actual exports of $27,000,000 value in 1910, and $7,000,000 in 1903. Hawaii ranks first in the value of imports into this country, though the figures for the fiscal year were considerably below these for the year 1910. Shipments have been made at the rate of $40,000,000 per year as compared with $46,000,000 for the year ending 1910 and $26,000,000 for the year ending 1903.

Religious Conditions in Ireland

Irish Catholics, encouraged by Pope Pius X, will make new efforts so to adjust political conditions in Ireland that losses in Catholic Church membership and population may be stopped. It is claimed by them that new laws, the adoption of which they hope for soon, will change the situation, and even lead to increase in population and church strength. Census figures just made public show a loss of 76,824 in Ireland's population in ten years, the lowest, however, of any decade since 1841-51. The figures for respective large religious bodies are: Catholics, 3,258,000; Episcopalians, 575,000; Presbyterians, 439,000; Methodists, 61,000, and others, 57,000. The Catholic loss was 2.1 per cent; the Anglican, 1; the Presbyterian, 0.8, and the Methodist, 0.3. Leinster alone of all the provinces increased in population. The largest losses were in Connaught and Munster.

The Christian World

A Page for Interdenominational Acquaintance.

Universalist

One Ministerial Advantage.

There is not much to be gained by emphasizing the disadvantages of the minister's life. Of course, young men who think they are called to preach the gospel ought to know something of the hard work and the bitter disappointments which they must meet. The people to whom the gospel is preached ought to have some appreciation of what the man who preaches to them has to bear. But the opportunities of the minister are many and these the minister should understand and prize. Parents who worry about the future of their boy who has decided to enter the ministry should read this from the *Universalist Leader*:

Of course the minister's salary is too small in many if not most instances; of course there are difficulties in the way of providing for old age, and in securing the proper equipment for work, but there is something to be said on the other side. In no other profession can a man step at once from the preparatory school into a living salary; it may not be a big salary, but if the young minister is worth anything there is "a living" awaiting him at the very door of the seminary. If he is not worth anything he will probably get exactly what he is worth! If the young minister is efficient—and that is a great word—if the young minister is efficient it will not be long before he is getting more than a bare living. Still he may never get such an income as the successful lawyer or physician, but the chances are that he will get as large an income as the lawyer or physician of his caliber! And he will have, at once, in social standing and opportunity to serve the position to which the others may never attain. And he must figure the advantage of those early years which, while lean years, are not the starving years of those who seek entrance to the other professions. He comes out of the seminary in debt, but the others are more apt to come out of the first decade of practice still deeper in debt. We believe that the pay of the minister today is inadequate, but at the same time we are disposed to recognize the fact that few men suffer less for what may be termed the actual necessities of a happy and useful life. Get your boy into the ministry if he is called that way, and don't worry about his support; he can command there, as in any other field, exactly what he is worth.

Presbyterian

Christ or the Church?

"Do these people really desire that the kingdom of God make progress in the world, or is their world that of an organization which does not touch many of the most vital interests of religion?" This is the kind of question that is being turned loose in more than one community in this country. It prompts *The Presbyterian Advance* to say:

We unite with *The Congregationalist* in the wish that we could know just how much vital energy on the part of men and women throughout this land is expended just to keep up a church organization, and we pass on a question it recently asked: "Is all the work done now by the isolated units (separate churches) really contributing to the kingdom of God?" It must be confessed that it looks very much as if the supreme purpose of many congregations, as seems to be the only purpose of many individuals, is just to keep alive. But why should a church live unless it lives for something? And why should we strain so to "keep up the church" unless the church is kept up for the purpose for which it was called into existence by the Head of the Church. Is your work in the church for the Christ and his kingdon through the church, or is it just for the sake of keeping up a denominational organization? To your mind is the church an end in itself, or is it only, as it ought to be, a means toward an end? It is to be hoped that we are really nearing a better day when the ideal of "keeping up the church" will give way to the better ideal of serving Christ through serving our fellows.

Religion and Reform.

Zealous promoters of measures for the removal of the evils with which we are afflicted have been known to denounce the church for what they consider its failure to do its part in the work of reform. Occasionally one arises to announce that religion and progress cannot keep house together. The service of religion to social progress is often overlooked by some who are profoundly religious. *The Presbyterian Advance*, after stating its belief in every movement that promises to give a larger life to all the people, says:

But there is something else; it is religion. In the city which is said to be as bad as it was fifteen or twenty years ago there live certain families of whom we have had more or less intimate knowledge during that period of time. They were and are religious families. In those families fifteen years ago there were a number of children. The children are now grown and to the citizenship of that city in need of reform they have added a very respectable number of honest, law-abiding, upright, useful citizens. Meantime, in the same city, there have grown up the children of other families which were and are by no means religious families, and of these children a considerable number have been added to that element of society the existence of which causes the city to feel that it is in need of reform. We do not mean to say that all the children from the religious families are to be counted among the good citizens and all the children from irreligious families among the bad citizens, but we do assert that the truly religious families have contributed very largely to the increase of the good citizenship, while the greater number of the new citizens who came from homes without religious influence have been added to the group which is the cause of the cry for reform.

Now suppose that all of the families of the city had been under true and vigorous religious influences twenty years ago, can we suppose that anybody would today assert that the need of reform is as great as it was then? What are we driving at? Why, just this: If there were only more religion in that city there would not be such great need for reform. No, we do not discount the good work of the reformers. It is needed. But we fear that sometimes the reformers do discount the good work of the churches and of the Christian families. This slow, patient, unspectacular process of Christian teaching pursued by the churches and in the homes of church members does not exhibit any very marked effect in a day or a year, but if this process were not continually going on the need of reform would soon be very much greater, though, alas! there might not be any reformers to discover the need. It is a good thing that good people walk up now and then and put forth vigorous effort to make bad things better, and it is not at all remarkable that in their enthusiasm and zeal some of them cannot understand why all church members do not get equally enthusiastic and zealous, or that they hastily declare that the churches are not doing any good; but the truth of the matter is that the most powerful influence against evil and for good that the world knows anything about comes through the patient, persistent teaching and training of church and school and Christian home. If all were a good deal more zealous in making people truly religious there would not be such great need for spasmodic bursts of zeal in behalf of reform.

Unitarian

The Minister's Training.

It is difficult for the average man to accept the new at its full value without underestimating the importance of the old. We can examine but one thing at a time and if that thing happens to please us, we are ready to say it is the most important thing we ever saw. New methods of ministerial training may so absorb our attention as to cause forgetfulness of the good in the old. Wisdom was not born with us. On the way in which ministers are prepared for their work *The Christian Register* remarks:

In the training of ministers many traditional things once highly prized are passing. New things are coming in, and the effort is being made everywhere to bring the ministry of religion closer to the common life of the people. But it is quite as easy to make mistakes which are fatal to usefulness as to turn out men who are unfit for their new tasks because of the antiquated methods which they retain. The ministry was never closer to the common life of the people than it was one hundred to one hundred and fifty years ago. In those days the ministers were not prepared for their work by special studies in social science. They got close to the people because they were of the people, loved the people, and associated with them on equal terms every day in the week. When a man has been thoroughly trained in heart, conscience, and intellect, so that he has become a magnanimous thinker and a broad-minded spectator of human affairs, wholesome contact with the people will quickly supply him with the social data that he needs for his work.

Fads from the East.

There are some people who see nothing good in what is foreign. There are others who think they must go abroad to find wisdom. The latter are the easy victims of crooks of various kinds. The *Christian Register* states in the following paragraph what most sensible people in this country have learned thoroughly:

Ever since the Parliament of Religions was held in Chicago peripatetic Swamis, Yogis, adepts, and philosophers, mostly Hindus, have visited this country and reaped a rich harvest of money at the expense of sentimental devotees. Some of these men worked publicly and some in secret. There were a few men of noble presence and high character. There were many more who were of the kind so adequately described in the second epistle to Timothy: "For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth." A reputable native of Bombay told the writer some years ago that many of these persons, because they lost caste by coming here, changed their names and could not be identified in their own country. The Americans, hard-headed as they are, love that which is occult and mysterious, and to these men professing to hold the keys of the unseen palace of truth have given a welcome and access to their homes, a hospitality which many are now learning to regret. In Cambridge, Mass., the worst part of the exposure relates to the way in which the wily Oriental got access to the treasure chests of innocent women.

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The Patriotism of the Kingdom

"Patriotism is the last refuge of a scoundrel," said Dr. Johnson. There is justification for the remark. The cloak of patriotism has covered many kinds of wickedness. The land-grabber skilfully conceals his real motive and enlists the support of patriotic feeling in behalf of his greed. The grafter shouts the praises of the republic while he steals from the pockets of the citizens. Ignorance, narrowness, and bigotry have all drafted patriotism into their service. But the misuse of a sentiment is not a good reason for doubting its nobility. Love of country has been and is one of the noblest passions, and he who has no country for which he is willing to sacrifice is less than a man.

Religion, too, has been the refuge of scoundrels. They have sought its sanctions for their schemes of exploitation. The "wars of the Lord" have too often been the wars of the devil. The privileged classes have said to the dispossessed, "You are waging war against the throne and monarchy of heaven when you denounce us for keeping you under our authority and in poverty. We are the Lord's appointed guardians of the earth and are entitled to use others for our purposes." Talk like this has ceased to awe anybody. We have read our Bibles enough to know that God is not on the side of injustice. They are defying the authority of God who wrong their fellow men.

The patriotism of the kingdom is based upon knowledge. The mob does not rule where the principles of universal justice have been formulated in the habits and customs of the people. Opposition to everything that is foreign gives way when knowledge enters. The patriotism of the kingdom unites men in opposition to what is false and defiling. The true patriot is aroused by acts of injustice, whether the sufferers be members of his own race or citizens of his own country, or men of other races and countries. Lying, stealing, and oppression are sins which do not become virtues when they add to the wealth of our country at the expense of China, Mexico, or a country of South America. The patriotism of the kingdom is ethical, and therefore it discards tribal standards of right and wrong.

The kingdoms of this world have been agents in the building of the kingdom of heaven. The brutal monarchies of the ancient world broke down barriers of race and religion which kept men apart. We feel more kindly toward these despotisms when we remember the crimes committed to gratify race pride and to satisfy the demands of tribal gods. The prophets of Israel came forward with their visions of universal religion at a time when the thought of universal political dominion was filling the minds of men. Paul was protected by the power of Rome from mobs of Jews and of Gentiles. As governments become more responsive to the needs of the people and cease to represent the desires of a few, they will become still more important factors in the progress of the universal kingdom of righteousness.

To be a citizen of the world one must be a citizen of some particular country. The man who has no ties of homeland has nothing to give to the world. The contempt which the average American citizen feels for certain persons who are ashamed of their American citizenship and who hasten to renounce their allegiance to the government of the United States and to enroll themselves as subjects of some foreign potentate, is evidence that genuine patriotism still lives in America. We ought to despise no man simply because he ceases to be an American citizen. But there is something wrong with those who are ashamed of the country that has made them what they are. We could count ourselves fortunate in being rid of them if we were not citizens of the kingdom of heaven and therefore interested in the welfare of the countries with which these renegade Americans have become identified.

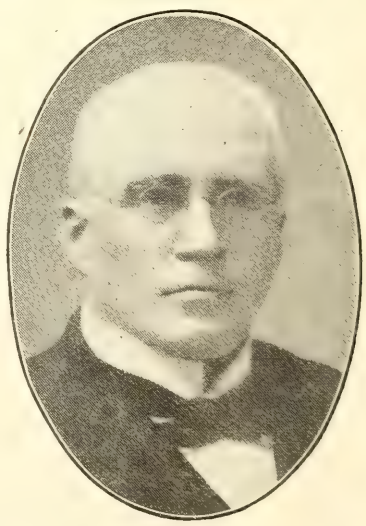
The day on which we celebrate our national independence may profitably be used to increase our respect for all the peoples of the earth. The style of oratory demanded for the Fourth of July has changed. We are not anxious to rebuke the wickedness of King George III, and we utter malicious jibes about the speaker who tries to awaken in us feelings of anger against England. The truly patriotic demand that we take account of our efforts that we may know how well we are doing our share of the world's work. The nation that glories, let it glory in the fact that it is promoting peace and good-will among men, that its influence is on the side of justice and never on the side of those who prey upon the weak. [Midweek Service, July 2.—Dan. 2:36-45; Isa. 9:6, 7; Matt. 28:18-20; Rom. 9:1-5; I Cor. 15:24-28; Rev. 11:15.] S. J.

F. D. Power

When David learned of the untimely end of Abner's life in the gates of Hebron, he said to his people, "Know ye not that a prince and a mighty man is fallen in Israel this day?"

Such was the thought of all who had known Frederick D. Power, when the news of his death was reported from Washington last week. For no one in the ranks of the Disciples has come nearer the stature and esteem of a great man than he.

He came of Virginia stock, and was a noble embodiment of the fine ideals of the Old Dominion. The instant impression made on



all who met him was that of a gentleman of the rare type for which the South has been famous. There were combined in him the high qualities of dignity, courtesy, genial good humor and personal integrity rarely found in any man.

He prepared for his work as a minister at Bethany College in the days when it was the foremost, in fact almost the only, college of the Disciples, and throughout his life he loved the town, the school and the men who shared with him the privileges of its instructions. Again and again he was called back to deliver addresses at Bethany and he always responded with the feeling that to be "on performance" again in the familiar halls was the chief honor and satisfaction of his life.

As a convention figure he was always notable. It was felt by the men and women who had long known him through the medium of the religious press, that a convention trip was worth the making if Dr. Power was to speak, and he never fell below the high standard of effective and inspiring utterance. His addresses were always prepared with a sense of the responsibility they imposed. Many of them were mastered even to their verbal form, and flowed forth in a convincing and delightful volume such as only a voice and presence like his could make effective. Nor was it on our own platforms alone that his power was felt. From the first he was a trustee of the United Society of Christian Endeavor, and many other interdenominational interests called him to a voice in their counsels and on their programs. And he always spoke with dig-

nity and eloquence, sustaining nobly the credit of the people he loved.

For many years Dr. Power wrote regularly for our papers. Few writers among us have ever wielded a more facile or charming pen. His letters from abroad were classic. His comments on matters connected with the brotherhood were pertinent, genial and admonitory. Perhaps the finest single piece of writing he ever did was his beautiful notice of his brother's death. That and one or two of his Bethany letters will not be forgotten by those who read them.

Frederick Power was many sided in his interests. He spent his life in the pastorate of the Vermont Ave. Church, of Washington. As the years crept on his people got into the habit of celebrating the recurring anniversaries, until Mrs. Power protested that it was too heavy a reflection on her to talk so much about the long years of her husband's ministry there.

No pastorate in the history of the Disciples has been more significant for permanence, happy relations and conspicuous efficiency. The fact most noted in Dr. Power's long ministry in Washington was his pastoral relation to President Garfield. Yet this was but an incident, albeit an important one, in a long and crowded career.

One of the lighter, yet effective bits of work done by Dr. Power was the preparation of the courses on the history of the Disciples, which he edited, and in large measure wrote, for the Bethany Christian Endeavor Reading Courses, projected and managed by Dr. J. Z. Tyler. In connection with this course he wrote the text book on "The Pioneers."

Through all the commotions and disturbances that have marked the intellectual and theological history of the Disciples in recent years Dr. Power kept a quiet and confident spirit. He deeply regretted the down grade tendencies that marked the course of some of our journalism, and at last made his protest effective by withdrawing his writings from the paper for which he had written for a quarter of a century. He felt that it no longer spoke for him and for the open-minded and forward-moving section of the brotherhood, yet he maintained his genial friendliness with all the great family of his brethren. He loved them all, and bore them on his heart.

It is hard to believe that Fred Power, as we affectionately called him, has gone out from our assemblies. We have no one to take his place. In the conventions we shall miss him. In the Bethany reunions his familiar presence and voice will be awaited in vain. To the large company of public men who have sat under his ministry in Washington something will be missing in the worship. But the memory of his wholesome, friendly, eloquent and devoted personality is a permanent asset of the Disciples, and we may believe that he has passed out of the weakness that marked his closing months into that strength and service which are the dower of all the sons of God.

A Touch of Humor in a Solemn Situation

The past week brought interesting developments in the case of the Foreign Missionary Society and The Christian Standard. The statements issued by the Society's Executive committee and by Mr. Sarvis were published in our last issue. They were received at this office too late to permit comment. And the demands upon our space in this educational issue are such as to crowd out our interpretation of these statements this week which must, therefore, be deferred until the next issue.

The tension of the situation has been greatly relieved, and, indeed, an element of humor injected into it by The Christian Evangelist. Every one who read the statements of Mr. Sarvis and the Executive Committee knew, of course, that they sounded the knell of this particular campaign of The Standard against the Missionary Society. And, sure enough, when The Standard appeared it was holding out the olive branch to the Committee, making, as was to be expected, an angry exception of one member only.

The sorry fight was clearly over, and the Cincinnati publisher gave assurance of his purpose to be good.

But the situation became humorous when The Christian Evangelist arrived with a passionate editorial, raising its voice at times almost to a shriek, calling upon its readers to arise and speak out their allegience to the Foreign Society and the missionaries. Our St. Louis neighbor had evidently heard from the brethren that there was a crisis on, and forthwith sprang into the arena with a frenzied shout.

Many of the friends of The Christian Evangelist had been marveling for weeks that that paper kept silent when the conflict raged. Some were seriously asking whether the managing editor's guilty complicity with Russell Errett in one of the most disgraceful episodes of the Cincinnati publisher's long list of usurpations had so involved him that he could not now speak out.

There is no doubt that The Christian Evangelist heard from the church leaders urging the editors to join with The Christian Century in opening a channel for the expression of the long suppressed indignation of the brotherhood. The editors admit that "one or two brethren" had written, "anxiously inquiring why The Christian Evangelist is silent" in the present crisis. We are sure there were more than "one or two," for our own office received a considerable number of letters from their readers saying that they had written urging the editors to speak out bravely. One of their readers, a prominent contributor, said he told The Christian Evangelist that "silence was sometimes golden but now it would be suicide."

But when the Evangelist did speak the battle was already won. No doubt this week's issue will contain the indignant and daring expressions of its readers in response to its editorial headed, "The Crisis of Today." But the editorial should have been named "The Crisis of Yesterday," for it was fully in the past tense when the commander of The Evangelist host gave the order to advance.

Nevertheless The Christian Evangelist's support is hailed with delight even if it is belated. An expression from its readers will lay up virtue against the day when The Standard repeats its long accustomed attack on our sacred interests.

However, it would be well to call The Evangelist's own attention to the wise and eloquent words with which it closes its brave appeal: "The honor of the Son of God, the advancement of his kingdom and the salvation of those for whom he died, all wait on the *promptness* and *thoroughness* with which we act."

The italics are ours.

The Peace Movement and the Churches

The sentiment in favor of arbitration with the United States is most substantial and hearty in Great Britain. The Free Church Council of England and Wales at its recent annual meeting in Bournemouth appointed its officers to prepare a memorial of appreciation to President Taft for his efforts on behalf of peace and present the memorial to him in person. Audience with the president was arranged by Dr. E. B. Sanford of the Federal Council of Churches of Christ, and the following memorial was presented in beautifully illuminated letters on parchment:

Mr. President:—On behalf of the National Council representing the whole of the Evangelical Free Churches of England and Wales, having about 10,000 separate congregations, we beg to express our profound thankfulness, not only for the most Christian proposals that you have made in favor of arbitration between the two countries, but for the cordial unanimity with which those proposals have been welcomed.

Not only have you taken a step in advance more momentous than any statesman has previously ventured to suggest, but you have had the happiness of witnessing its approval, both by the masses of the people and their leaders, more farspread and enthusiastic than any thing that has been witnessed in this generation.

We are gratified to know that these proposals are to be embodied in a permanent form, and we cannot doubt that they will have a profound effect on the relations between civilized nations.

We welcome the growing community of conviction and feeling between the United States and Great Britain which evinces their agreement in humane aspiration, progressive spirit, and moral ideals.

Holding, as they do, empire over a third of the population of the world, their agreement to withdraw all disputes from the final arbitrament of the sword must have far-reaching results.

We beg to offer you the expressions of our profound respect and congratulation and of our wish that you may long be spared to exert your personal influence on behalf of all that will help to further the upward progress of mankind.

June, 1911.

Rev. Charles Brown, President.
Rev. F. B. Meyer, Secretary.
Sir J. Compton Richett, Treasurer.

And now comes the Federal Council of Churches of Christ in America proposing that Sunday, July 2 be consecrated to the publishing of the gospel of peace. The Council addresses its communication as follows:

To The Pastors and Ministers of the Churches Associated Together in the Federal Council of the Churches of Christ in America.

The Executive Committee at its meeting held at the Assembly Room of the Bible House, on Wednesday, June 14, authorized the sending out of a call to consider on Sunday, July 2, questions of International Arbitration and Peace.

The fact that this Sunday is so close to the national holiday, July 4, makes it especially fitting that such themes should have the attention of the pulpits of this country on that day.

The immediate occurrence of the coronation of the king of England brings to the front the mutual relations of these two nations. It is a happy fact that the National Council of the Evangelical Free Churches of England and Wales has sent a committee to present in person to the president of the United States an expression of their gratification of his proposal that there should be a treaty of arbitration between these two great nations. In their communication to the president they say: "We are gratified to know that these proposals are to be embodied in a permanent form and we cannot doubt that they will have a profound effect on the relations between civilized nations."

The Federal Council urges the churches of America to meet the National Council of Churches of Great Britain and Wales in this cordial spirit.

The theme, however, is a vaster theme than that which concerns the mutual relations of even these two great nations. We would urge the consideration of referring to International Tribunals of Justice matters of difference and dispute among all the nations of the earth so that the time may come as speedily as possible when the rule of law will be observed and obeyed among all peoples as the decisions of the courts of the United States and its Supreme Court are observed in matters of nation-wide commerce that in other days would have led to internecine disorder and strife.

It is as truly the function of the gospel to minister to the establishment of law as it is the function of the law to be the servant of the gospel.

In behalf of the Executive Committee of the Federal Council of the Churches of Christ in America.

WM. H. ROBERTS.
WM. I. HAVEN.
E. B. SANFORD.

Professor Herbert Martin reënforces the Council's announcement with the earnest suggestion, in which the Council concurs, that each communion coöperating in the Federal Council shall appoint a committee whose object shall be the awakening of its own communion to a larger sense of the significance of the movements of the present day looking toward universal peace. It is planned to articulate these committees with the Federal Council through a special committee of twenty-five members consisting of one representative from each of the coöperating communions. This matter will likely be presented to the Portland Convention.

The Christian-Evangelist on Immersion and Unity

It it evident that The Christian Evangelist does not have much confidence in immersion. That paper says that if the Disciples offer their fellowship to unimmersed Christians on the basis of the practice of immersion only "this element of the church [the unimmersed] might easily come into the majority and decide that immersion is a divisive practice that ought to be discontinued in the interest of Christian union. How could that result be avoided on the principle of our congregational autonomy? That is another possible result of The Century's position which it does not seem to have thought out."

Now The Christian Century has more confidence in immersion than The Christian Evangelist. We believe that immersion is *intrinsically* appealing; that institutional coercion is not necessary to maintain the practice of immersion; that the main reason so many are prejudiced against it today is that is it made a dogma by its advocates; that if once it were freed from this dogmatic setting and given its true place in the ritual of initiation into the church of Christ its intrinsic fitness and beauty would command men—it would more than hold its own in comparison with affusion.

It is surprising to find The Christian Evangelist so insecure in its faith in the New Testament argument for immersion.

The Christian Century does not claim to be omniscient on the subject of the practice of Christian union. There are, no doubt, many points which we have not thought out. The fact that all the ranges of this theme have not been explored by our thought does not, however, deter us from committing our heart to it. It is the will of Christ that all his disciples should be one; that there should be no wall of separation between those who are members of his body. Presbyterians and Congregationalists are members of his body, members of his church, and we refuse, *in obedience to Christ*, to erect a human device—a formal right hand of fellowship or an enrolment book—into a barrier to divide them from us.

We favor the practice of Christian union because it is the will of Christ, not because we have "thought out" all the results of the practice. Nevertheless the particular bugaboo which our contemporary triumphantly calls us to task for overlooking is a perfectly obvious commonplace which we discussed months ago in the following words:

"It is important to recognize that the plan of practicing Christian Union concerns itself with but a small fraction of the possible members of our church. It should be distinctly understood that it is not being proposed for the sake of winning people away from other churches by making their admittance into our congregations easy. This would be the very essence of sectarianism, yes, of sin, and to call it the practice of Christian union would be shameless hypocrisy. As our membership now stands probably not more than ten per cent are from other churches. An overwhelming proportion of our converts are by confession and baptism, as it should be. The fear that in the practice of Christian union the unimmersed would some day outnumber the immersed and by vote establish the practice of substitute forms of baptism alongside of immersion is groundless. If such a condition should develop it would show that the church was engaged more earnestly in proselytism than in evangelism. Such a church would be a parasite, living off the blood of other bodies. The operation of the moral law, not to say the spirit of Christ, will forever impel the church to grow by evangelism. But such growth means increase of immersed believers, since the church would practice nothing but immersion-baptism in receiving persons by confession.

"Moreover, the company of those who unite by letter without immersion, while it would be continually augmented by new recruits, would also be continually decreased by the immersion of those who through the preaching of the "more perfect way," desired to obey it. And if we are really so sure as we say we are that immersion is a more fitting form of baptism than any substitute for it we may safely trust the truth of the New Testament to work its way into honest hearts without our making our understanding of the matter a test of fellowship."

* * *

In further proof of our blindness to the logic of the practice of Christian union The Christian Evangelist prints the following paragraph.

This is very clear from one of the points it [The Christian Century] makes in its statement of the reasons which impel it to insist on immersion from persons applying for membership from the world, namely: "that immersion is the only form upon which divided sentiment can agree, and is therefore demanded by the exigencies of Christian union." Why is immersion "demanded by the exigencies of Christian union" on The Century's plan of union? According to its position "a congregation of Disciples striving to practice Christian union, can do nothing less in all consistency and conscience than extend its complete and hearty fellowship to such Christians" as have been received into the fellowship of other religious bodies, by any mode of baptism. It does not appear from this that immersion cuts any figure in the matter of Christian union. The Century does not seem to see the logic of its position.

We have labored over that paragraph as we used to labor over a difficult passage in Ovid. We certainly are deficient in something more than logic, for it must be confessed that we cannot even make sense out of it. The sentences do not seem to track. If the editorial writer who produced that paragraph, or any of the readers of The Christian Evangelist, will tell us what it means we will be grateful. We cannot entertain the conclusion that our contemporary is just stringing words together in lieu of clean-cut ideas.

* * *

Toward the end of its editorial The Christian Evangelist gives such a good illustration of a Disciple habit which was characterized in our opening editorial last week entitled, "Irregular but not Invalid," that we wish we could have had it in time to use as an example in the body of our article. We refer to the habit of equivocal, non-committal speech when speaking of the Christian status of our denominational neighbors. This paragraph is a classic of non-committal canniness. Quoting The Century's statement that "a church practicing Christian union would not raise the question concerning the form by which such persons (members of Pedo-Baptist churches) were inducted into Christ's church, but would raise this question: Are such persons members of Christ's Church?" the Evangelist says:

Why should it raise that question, if membership in any other religious body is to be accepted as conclusive evidence of membership in Christ's Church? But having raised the question, which seems to us a very proper one, how does the *Century* seek for an answer? Not by ascertaining whether such persons have complied with the New Testament conditions of membership in Christ's Church, as one would suppose a church having no other rule of faith and practice than the New Testament would do, but simply by ascertaining the fact of membership in another religious body, *whose teaching and practice on this very question we are seeking to correct in order to remove an obstacle to Christian union.* In this course The Christian Century cuts the roots of our restoration movement so far as it has any relation to the union of Christians. This is not denying that such churches are churches of Christ, but if so, *they are churches of Christ in error concerning matters of such importance as to have produced and perpetuated divisions in the body of Christ.* We set out to practice "a more excellent way," and to give our united testimony to such way. Why, then, should we now adopt a double standard of membership, and thus nullify our testimony?

The italics are The Christian Evangelist's. Note the sentence beginning, "Not by ascertaining—." This sentence seems to imply that the unimmersed are not members of Christ's church—and yet it does not say so. Note again, "This is not denying that such churches are churches of Christ," but The Christian Evangelist will not be caught *affirming that they are* churches of Christ. Again, "but if so" —hypothetical, non-committal, unfrank! Why any particular words should have been italicised in that paragraph we do not see. Nobody is calling in question the sentiments found in italics. The Christian Century is no less earnestly committed to the correction of the erroneous teaching of our sister churches of Christ than is The Christian Evangelist. And it is an entire gratuity to be saying to a Disciple newspaper contemporary that *if* these churches are churches of Christ they are in error concerning certain important matters. This paragraph is a consummate illustration of editorial casuistry.

* * *

Why cannot we have from The Christian Evangelist a great ringing, unqualified, unequivocal statement that Presbyterians and Methodists and Congregationalists are Christians, members of the Church of Christ, *baptized* members of the church of Christ, and that the congregations to which they belong are churches of Christ just as truly as are our own.

Cannot Dr. J. H. Garrison, long time pleader for Christian union, himself the embodiment of the fraternal spirit, lover of all Christian souls and causes, champion among his brethren of the Federal Council of the *Churches of Christ* in America, which includes Presbyterian and Congregational churches on the same level of Christian status with Disciple and Baptist churches,—cannot Dr. Garrison take the editorial pen from the timid finessing hand that wrote the above paragraph and fling out such a statement as has never yet appeared in our literature; a statement wholly in the declarative mood, without indirection, without any reservation or ambiguity, without the usual qualification on account of "imperfect obedience" (a qualification which must, of course, be taken for granted not in their case only but in ours as well); a statement that will commit him and the paper he founded and the great majority if not all of his brethren plainly to the basic presupposition of our plea for unity which is that those to whom the plea is made are just as truly Christians as are we ourselves?

This, Dr. Garrison, would be a crowning word for your great editorial career. This word would be emblazoned on our banners after you are gone. It would abide in the world longer than any word you have spoken in your more than forty years of public utterance. It is the most potent asseveration yet left for you to make.

God give you grace to make it!

Editorial Table Talk

A Prejudice Broken

The item in the Drake University news notes elsewhere reporting the granting of the degree of Doctor of Divinity to Rev. Charles S. Medbury and Rev. Peter Ainslie is deserving of comment. Drake University is to be commended for breaking through the prejudice against that particular degree and conferring it upon two such worthy candidates.

Nearly twenty years ago B. B. Tyler and B. W. Johnson were thus honored. The latter declined the title and gave his reasons in the columns of one of our papers of which he was then associate editor. Much discussion of the incident followed and so considerable was the hostile sentiment against the granting of that degree that neither Drake nor any other college has since ventured to confer it.

In lieu of the proper title, our larger colleges have been accustomed to grant the inappropriate and cumbersome title of LL. D. to those ministers whom they chose to honor.

It is good to know that the spell of the foolish superstition against this particular title has been broken. Why a man whose scholarship and achievements are in the field of divinity should be honored with a degree belonging to other fields of scholarship and service it is hard to say. And more difficult of explanation is the inconsistency that has tolerated the degree of Bachelor of Divinity and balked at that of Doctor of Divinity.

Our words must not be taken as encouraging the promiscuous bestowal of this honor. By men of genuine learning such titles are held lightly. Some colleges are guilty of cheapening the higher degrees by their free and easy and undiscriminating choice of candidates. This is to be condemned.

But where a men has attained true scholarly culture and by his culture has rendered outstanding service to mankind, it is eminently fitting that his worth should be recognized by an accredited college in the bestowal of the divinity degree. Dr. Ainslie, Dr. Medbury and Drake University will please accept our congratulations.

The Victorious Church

The world would seem to be out of joint were there no prophets to arise and tell us the church is destined to disappear from the face of the earth soon. These prophets often imagine that wisdom was born with them. History, however, unfeelingly discloses the fact that their wisdom is all borrowed. But disregarding the professional alarmists, we must reckon with many earnest souls who feel that the church is losing ground. They point to the falling off in church attendance, to the growth of unbelief and the failure of the church to meet its social responsibility. *The Universalist Leader* refuses to be frightened and it doubts that the facts are as they are so often stated by the prophets of evil. It believes the church is doing the work it ought to be doing, not perfectly, of course, and that it is a conquering church. It prints the words, "THE VICTORIOUS CHURCH," as a text and then adds:

In these days when so many are talking about the decline of the church, it is a pleasure to set up these words where all can see them, and realize that they tell the truth. There are ebbs and floods in the church as in everything which has life. There are local figures which are discouraging. We can all remember times when conditions seemed far more favorable, and in the long reach of the centuries through which the church has lived, it is possible to find any kind of figures we are looking for. Two thousand years ago Jesus stood alone in the world; today the great human forces of the world, which hand to hand encircle it, sit at his feet learning the alphabet of his great lesson of life. Few of them may be able to pronounce a single word perfectly, few perform perfectly his simplest example; like children in the kindergarten the world's people are but weaving straws and matching colors, but they are in the seats of the learners and their position is prophetic. Two thousand years ago the Teacher stood alone; at the end of the first century there were five millions in his school, at the end of ten centuries there were fifty millions. At the beginning of the nineteenth century the figures show there were sixty-eight recorded members of his school out of every thousand in this country, at the end of the century there were two hundred and twenty-six to every thousand. And during the last forty years when it has seemed to many that the cause of Christianity was declining, the gain has been tremendous, and the actual figures show the decline of those *not connected* in some way with the Christian Church, from twenty-seven to less than ten per cent.

The Ministry of Old Age

Is there a place in the church for the ministry of old men and old women? Of course there is. Here and there workers may be crowded out merely because their hair is gray. There are churches so lacking in insight that they must have arbitrary rules for determining the fitness of men and women to serve them. One of these rules is that no one with gray hair shall be accepted. But the majority of churches choose for their servants those who give promise of usefulness. On the ministry of the old the *United Presbyterian* says:

We should remember that a large part of the world's best work is done by those whom we call old. Indeed, there is no clearly defined boundary in age. When does one become old? We cannot answer by the calendar for some never become old. They do not yield to the lassitude that age sometimes brings on; they have something yet to do, and they are intent on doing it, and on doing it well. Many of our leading men of business are away up in the seventies; there are men held in highest place in professional life and political positions whose years have reached or passed the fourscore. They have not relaxed their vigor or bowed under the work of the years.

We are happy in having among our correspondents some who have been long in active service, and to whom we look for counsel and help. In a letter recently received, one who has entered the last quarter of a century speaks of his work and his plans. Of the latter he says it will require twelve years to complete what he now has in view. Another in his seventies tells us of his stated ministerial work, and we happen to know that the people to whom he has ministered ever since his ordination cling to him in love and grow in grace under his expositions of the Holy Word. Today we have a letter which has suggested these remarks. It is from one who is approaching his eighty-second birthday. He has long served the Lord in the eldership, and has been a blessing to his community. It is written in the peace of the blessed hope. We quote the closing sentence: "I suffer little except from weakness. I feel when writing this letter that not many more can follow it. Indeed if the Lord's time had come and I felt that my work was done, the call would be received with joy." Knowing him as we do, his words are as a blessing from one who has lived in the joy of the Lord.

The Visitor

The commencement season, which extends from the early part of May to the end of June, and includes the closing exercises of every sort of educational institution, from the kindergarten to the university, has a set of interests and attractions unknown to any other season of the year or any other activities. At first glance the name seems a misnomer. Why apply the word, "commencement," to an occasion which is really the closing of the particular educational work in which the students have been engaged, and is too often the end of all effort to attain a competent education?

The answer is twofold: In the earlier history of American colleges, and the English institutions on whose lines they were founded, the degrees were conferred, not at the close of the academic year in which the work was completed, but at the opening of the one succeeding. In this way the dates on which graduation occurred was really the "commencement" of the year's activities. This custom has now given way to the more convenient one of closing the course of study and conferring the degrees at the same time. But in a truer sense the day that sees the students leave the sheltering walls of the school or college in which they have been initiated into the serious work of education is the day of beginnings for the big adventure of life-making, an enterprise whose first steps only have been taken in the class-rooms and laboratories of the schools. Happy is the graduate who realizes that his departure from the high school or even the college is only the "commencement" of his educational career, and that the graduate courses of the universities and the still greater school of life are yet before him.

* * *

Christian College at Columbia, Mo., is one of the schools for young women which has attempted to realize as fully as possible the needs and opportunities of woman's education which the last few decades have revealed. It is not so far back that the institutions open to women were few in number and of the most limited equipment. It was not supposed that education in the formal and competent sense was intended for women at all. A little literature, a little French, a little music, a little fancy work, and something called "deportment" or "manners" were all that were deemed essential. Today all this is changed. The institutions that open their doors to young women, either exclusively or in the form of co-educational advantages, are far more numerous than those to which young men have the right of entrance. And for the most part the courses of study are equally adequate and exacting.

The commencement season at Christian College was of special interest as a "home-coming" occasion, for the former—one dares not say the "old"—students and alumnæ. They were there in great numbers, some of them from the very earliest classes, and they were proud to see the expansion of the school during the last few years. Mrs. St. Clair has proved herself a most competent, gifted and gracious president, and the Disciples of Missouri and the country at large have reason to be gratified at the position achieved by the college under its present management. A new and ampler equipment is being secured, and the school is in all regards worthy of its environment at the seat of the state university.

The procession of the graduates into the handsome auditorium of the Christian church was a beautiful and inspiring sight, and the interest manifested by the friends of the college and the people of the commnuity in the baccalaureate services and the other events of commencement week made evident the high regard in which the institution is held.

* * *

The following Sunday, June 4, found the Visitor at Fargo, N. D., after a week of commencement addresses in Nebraska, Iowa and Illinois. Fargo is the seat of the State Agricultural College, and the religious services in connection with the commencement season were held in the gymnasium and military drill room of the college at 3 o'clock on Sunday afternoon. It was an inspiring sight to see the scores of young men and women who had completed courses in agriculture, domestic science, and normal school work, and were preparing to take their places in the development of the material and educational resources of the great Northwest. These new states are keenly alive to their resources and obligations. It is far easier to secure adequate funds for state schools in the West than in the East, though the latter is supposed to be the financial seat of power.

But if the soil is the real source of wealth, it is certain that the and rewarding occupation—agriculture. The proof of this statement is to be found in the numbers and character of the young men who are flocking to the schools where scientific agriculture is taught, and the large proportion of them who deliberately choose farming as their life work; and the number of foreign students, especially from the Orient, who are pursuing studies in agriculture in American schools, show how rapidly the world is waking to the importance of this oldest, but most neglected, vocation. The young men of China, Korea, India, Turkey, the Philippines, and South America are forming a noticeable percentage of our student groups in schools of this class.

An interesting episode occurred on the evening of the Visitor's stay in Fargo. Mr. Peterson, the pastor of the Baptist church, and a former student of the University of Chicago, invited Mr. Sapp and the members of the Christian church to a union service in the Baptist building. The Visitor spoke on the work of the Memorial Church of Christ in Chicago, the progress toward the union of the two bodies, Baptists and Disciples, and the growing spirit of unity in the universal church. The occasion was delightful. It ought to result in closer relations between Disciples and Baptists in Fargo. Such movements are significant as pointing the way to customary, and later to habitual, relations. Only the survival of the sectarian spirit on one side or the other, or both, can prevent the union of two bodies so nearly related.

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At Canton, Mo., on one of the most picturesque hills overlooking the Mississippi, stands the handsome central building of Christian University. This is one of those colleges of the Disciples that in spite of limitations and poverty has for the long years of its history maintained with unfaltering courage, and at great sacrifice on the part of its faculty, its testimony to the sanctions of the Christian faith and the need of a Christian education.

The small college has always played an important part in the story of American education, and it is the hope of the Visitor that it always will. Perhaps the odds against it were never greater than today. It is in danger of being ground out between the lower millstone of the public school and the upper millstone of the state university. Yet it has elements of value which no other foundation can supply. It is perhaps true that Garfield's figure of Mark Hopkins and the log has been overworked, for there are few logs on which are to be found men of the Hopkins type, yet for intimacy of relationship between instructors and students, between the students themselves, and between the students and the ideals for which the institution stands, the small college has advantages which no large institution can provide. There is a place for graduate instruction in the university, and no student ought to waste time in trying to do graduate work in a college that has no competent equipment for it. A student may well resent, either at the time, or in after years when he sees things in their true perspective, any efforts made to induce him to spend added time in the college after he had completed its baccalaureate course. But the value of the experience actually required to attain the degree of an honest and competent college no young man or women need regret. There is a spirit of fellowship, friendship and love in the small school which is impossible in the large one, and in so far as it makes the attempt to secure men and women for its faculty who possess adequate training and Christian character, it is prepared to do for its students a work of first rank importance.

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The commencement exercises at Christian University were largely attended and full of interest. The Visitor had never before been at Canton. President Johann presented diplomas to a group of young men and women of whom the faculty should be proud. Several of the men are already in the ministry, and will go on to graduate studies as they are able. Professor Robison is dean of the biblical department, and with his colleagues is doing excellent work in strengthening the courses in preparation for the ministry.

The school has received some generous gifts, notably that of Mr. Stockton of St. Louis. But much more is needed, and ought to be forthcoming from a brotherhood as resourceful as ours, and as deeply indebted as we are to the faithful and sacrificing services of the colleges. Back of every interest we have—ministerial, missionary, journalistic and educational—lies the work of instruction, of which our colleges are the chief and increasingly efficient interpreters. Money alone cannot make a great institution of any sort, least of all one of an educational character. No amount of external equipment can compensate for the lack of competent instructors

educational conscience among the Disciples.

* * *

Later in the day the Visitor found himself in Hannibal, the newly-acquired parish of George A. Campbell. It was a hot day—one of those days that Missouri can turn out when it really tries—and the Visitor was inclined to stay in the shade. But Campbell has annexed a membership in the "Country Club" with its fine golf grounds as one of the perquisites of his new pastorate, and was anxious to show that the Scotch golf instinct functioned properly in his case. The story of that afternoon on the links cannot be told here. For the Visitor it was mostly a series of "foozles," tall grass and lost balls. But Campbell had to stand the expense, and he was in such good form himself that he was willing to overlook all the awkwardness of the rest of the "foursome." But the Visitor learned Campbell's method of capturing the men of Hannibal. He takes them out to the golf links, and in the course of the round, no matter what it is he wants, from a subscription to the repair fund to a pledge to unite with the church, they "come across." He has certainly mastered the fine art of making friends—fine, wholesome, loyal friends—and the affection in which he is held is manifest on all hands.

An elaborate plan of remodeling is under way at the church. The edifice, which is admirably located, will be one of the most comfortable and convenient in the city. The most substantial men in Hannibal, a city of unusually solid and progressive character, are members of the Christian church. A second church, active and growing, occupies an admirable place in the artisan section of the city. It is something of a compensation for the keen regret felt at Mr. Campbell's departure from Chicago to find him so well located, his family so truly appreciated, and his opportunity so great as seems to be the case in Hannibal.

Interpretations

Concerning Our Differences

This is a great day in which to have part in the work of the kingdom. A new vision and a new passion possess the church. These we are not able yet fully to interpret, but we have hints of their tremendous vitality. The heart of humanity is in our present-day religion. Man as man is exalted. A passion is upon us to get back to "New Testament Christianity." We are not idly mouthing this great phrase, "New Testament Christianity," or the other synonymous phrase, "the simple gospel," for we are trying to read into them their profound and holy content. We are trying to measure our souls by their searching light and their uncompromising demands. Both contain the cross of the Son of man.

We are seeing that Christianity exists to make man whole. All of its symbolism and observances are simply helps to build man into a Christlike character. That great liberating statement of Jesus, "The Sabbath was made for man," is finding lodgment in our minds. Perhaps we have not as yet fully measured its meanings; but certainly we are understanding hints as to its import.

As a result of this there is a social note in our gospel of today. Man as body and soul is being ministered to. The weightier matters of the law are gaining our attention. Man's condition in this life, as well as that which is to come, is regarded as important. The slum is seen to lead neither to health nor to heaven. Prevention of sin as well as salvation from sin is now emphasized.

God is regarded as sensible. Dogmas that do him an injustice are having a hard time. The atmosphere of today will not permit of extreme Calvinism, nor will it permit of legalism in religion. We simply cannot believe that God is a great Roman Emperor.

It is not so much new doctrines as a new atmosphere that marks our age.

The holy faith of our fathers, the faith that held them to an exalted view of the authority of the scriptures and made them to be men of iron, is not being discarded; but the Scriptures themselves have created for us new accents—those of humanity, fraternity, love. The sons have heard the call to heroic faith as clearly as did their good fathers. The authority of the Christ appeals not less to them, but it is the authority of his love rather than the authority of legal injunctions. This day could offer martyrs for its faith, indeed is offering great hosts of servants for

men of our brotherhood breathe this atmosphere, and are necessarily controlled by it. They therefore will not emphasize the outer observance, nor magnify the differences of the denominations as much as they will stress the spiritual back of the material, and emphasize the fraternal in their relations with all professing Christians. The worst enemies of any ordinance or doctrine are those who overwork it; for as sure as any truth is overstressed it will lead to a dangerous reaction. Every swing of the pendulum necessitates another swing.

The younger men among us as a whole are anxious to be true to all that was true in the religion of their fathers. They are afraid of superficial holdings. They know the springs of life are deep in the nature of things. They reverence the great life-giving stream that has ever run through the church. Reverence, not inconoclasm, characterizes their attitude.

To understand them we must know that they talk relatively. The unsympathetic soul might honestly misquote every one of them. For instance on the subject of baptism, every discerning man among us knows that there has been a great deal of legalistic talk. After my first baptisms I was met on the bank of the river and told by a regulating brother that I had not baptized any one of the three candidates. I was quite disturbed until he told me that because I had not used the words, "unto the remission of sins," I had not baptized them. The younger men are charged with being evasive. They answer with a "but" or an "if." That is because they honestly wish to state their full convictions. In the present confusion it is the only answer honest souls can give. Would it not be possible for honest men to give opposite answers to different people?

If the brother who criticized me after my first baptism were to ask me, "Don't you believe in baptism for remission of sins," I might truthfully answer, "No," meaning by that not as he does; for as I remember him he was grossly legalistic, sinfully and quarrelsomely legalistic. His soul apparently never rejoiced in the spiritual religion of Christ. On the other hand, if a soul came to me with a heartfelt appreciation of baptism, to the same question I might say, "Yes." The former had no conception of baptism, while the latter had the Christ-conception.

Every man chooses his words according to what he thinks are the thoughts of him to whom he is talking. We strive to even up truth oftentimes by overstating it as much as our friend understates it. Who of us would like to have all our chatty conversations reported as our mature conclusions?

Yet there is a difference between the past generation and ours. It is not a propositional difference as much as a sentimental one. The younger man may believe all the dogmas and propositions of the fathers, but whether he has been to the university or gone to school only in the great world of experience he likely has been baptized by a new spirit—that of his his own age—for God has a baptism for each generation. The marvel of the church's history is that, although each passing generation has been suspicious of the succeeding one, Christ has continued to breathe himself anew and more fully on the unfolding years. May God richly bless the old men who believe in the young ones, and may he keep as sweet and hopeful as he can the old men who are fearful as to the new tendencies. And may God grant that with each year those who try to force the younger men to feel and talk the language of the past may grow less. May he keep the young men true to their best light, kind, and filled with a burning faith in God and man.

No man knows to what heights God may lead this generation. No one knows just how he will lead to union. In the confusion we may miss his call.

GEORGE A. CAMPBELL.

Ministers are wonders. It is a marvel how much they do under the conditions. The minister is the only man in the community who has responsibility without authority. He can command nobody. Most of them haven't one paid helper. Suppose a man is responsible for results in his office, and yet his office force may work or not as they choose; and never are they all there. Yet this is the condition under which clergymen do their work. They are responsible for results. They need a large body of helpers to produce the results. But they can command nobody; and they never know how many will be there. Neither the doctor nor the lawyer will accept responsibility unless he is in control and his orders are carried out. But the minister, and he alone, has responsibility without a particle of authority. It is a marvel that he does so much.—*The Church Militant.*

The American Student in Germany

Contrasting Customs of German and American Universities

BY ERRETT GATES.

It is the ambition of nearly every American student to spend a period of study in Germany. This is not peculiar to the theological or philosophical student; the medical philological, musical, scientific, and military student all look to Germany for leadership in their respective fields. Even in the new science and art of aerial navigation, Germany is fast taking the leadership. Just outside of Berlin there is already a training school in the management of flying-machines and air-ships in full operation. A vast field of 500 or more acres has been enclosed with a high fence, where representatives of all the famous makers and operators of flying-machines give demonstrations for the benefit of students and spectators throughout the entire year. Germany does not miss any chance to become teacher to the world.

Germany Produces Leaders.

Italy may produce a great criminal sociologist, France a great philosopher, England a great physician, once in a generation or a hundred years, and attract special groups of students, but Germany seems to produce leaders in all spheres of human learning all the time. And the interesting thing about it is that the students of all nationalities feel the pull of German scholarship. I attended an assembly of the International Students' Union in Berlin last winter, at which there were present representatives of twenty-one nationalities. Addresses were made in the German language by a Chinaman, a Japanese, an Englishman, a Greek and an Italian, while an American student from Cornell presided over the meeting.

American's Disadvantage.

There were during the last year 300 American students in all the 21 different German universities; 100 of these were in the University of Berlin. The largest proportion of them were students in the philosophical faculties; the next largest number was in the faculty of Germanic language and literature. As a rule the American student is at a serious disadvantage the first few months of his residence in Germany. His lack of acquaintance with the language on his arrival obliges him to devote the larger part of his first and possibly his second semester to the acquirement of a sufficient familiarity with it to be able to listen profitably to lectures, and to read without tediousness. In view of this serious handicap it is not difficult to understand what was whispered about university halls, that the foreign student in a German university makes a poor class-room record. The average American student simply cannot take part in the discussions or recitations of lecture classes and seminars. Provision is made for the inclusion of non-participating students in seminars in the distinction between "ordinary" and "extraordinary" members.

Importance of Final Examination.

A still further accommodation in the German university system for the foreign student is the custom of basing all credits for work and the conferring of a degree upon a final examination. A student registers for a lecture course and after the first few lectures secures the professor's signature to his class-book, which testifies to the student's entrance upon his course. At the close of the semester the student goes again to the professor for his signature in his class-book, which testifies to the students presence at the close of the course. What the student was doing between the opening and the close of the course, the professor does not know. Whether present or absent during the most of the lectures, he has no means of knowing, for no record of class attendance is kept. The student may have trifled away all of his time in drinking places, or in play-houses, or in student and other social functions. The professor knows nothing about it. The test comes, not at the close of each term but at the close of three or four years when the student comes up for his examinations. There is just one day of judgment, as between the professor and the student, and thas is the last day.

It is apparent how well such a scheme works for the foreign student. The longer he remains in the country the better he understands and uses the language. His proficiency and readiness for examinations are an accumulative process. He would fail utterly in the first few examinations if they were held at the close of each semester.

Is German Student Ahead of American?

Whether the German student is a better student than the American student, and better equipped at the close of his study, are much discussed problems. At a meeting of American students in the University of Berlin, called together by the Harvard Club of Berlin, the American ambassador, David J. Hill, spoke. And he addressed himself to this question of the differences between the German and American student. He had had experience both as a student in Germany in his early days and as student, professor, and president of an American college. He said there was no doubt in his mind that the German student, at the close of his college course, was better trained technically than the American student. He would be able to read more easily a page of classical Greek or Latin, and on the branches of learning covered in his course, would be able to pass a better examination. What he had studied he had learned well, through the drill of the German system. But the American student, while not technically so perfect in the college disciplines, had learned a great deal more of life and possessed a great deal more of individual initiative, and would be able to use what he had acquired to more practical advantage. The German student is more finely and specially trained, but out of his groove he is far less able to turn his training to account than the American student. The German student will translate the page of classical Latin more readily, but if the American student succeeds in translating it he will make more out of it. Dr. Hill thought this explained the want of imagination and of human interest in works of German scholarship. They are usually as dry as dust, or as cold as the frigid zone, but they are mechanically exact and scientifically remorseless. Nothing seems able to turn a German scholar aside from the pursuit of the line of his investigation to the remotest limit, not even consideration for an intelligible literary style in which to clothe the results of his investigation.

Duels and Beer Drinking.

There are two customs in German university life that the American student, especially the theological student, can never quite get used to—the student duel and beer-club. The one shocks because of its utter stupidity and barbarism, the other because of its social strangeness. The German theological students do not join in the duels, though there are a few scarred faces among them—scars received before they joined the theological faculty. But the theological students have their beer-clubs as well as the others. At a reception given by the "Theological Students' Union" to the new students who had entered in October 1910, there was a liberal supply of beer. Several professors were invited in to speak; and over their foaming mugs of beer they talked to the students of the deepening of the spiritual life, and of self dedication to the personal and social redemption of humanity. In American theological student life, beer-drinking and spiritual devotion are not usually looked upon as congenial companions. But the German theological student has no difficulty in uniting them in an apparently happy and consistent union. A glass of beer means no more to him than a dish of ice cream or a glass of lemonade to an American prohibitionist. Such is the difference in social custom and training between the two countries.

Dueling Decreasing.

Concerning student dueling it ought to be said to the credit of the German moral consciousness that it is not treated with any such degree of social tolerance as beer-drinking; nor is it carried on with any such openness and freedom. Duels are secretly arranged and are supposed to be carried out under the strictest bond of secrecy. But as a matter of fact anyone who is very anxious to witness one, has little difficulty in securing an invitation from some acquaintance to be present. They are overlooked by the police authorities, as many other student breaches of good order, so long as no serious damage is done. It is seldom that a duelist gets anything more than a skin wound about the head or face, and the moment blood is drawn the duel stops. The wounds are then carefully nursed into beautiful scars that are looked upon by the ladies and the boys of the streets as marks of courage. A kind of hero worship is accorded the much-scarred duelist in student circles in Germany, as the foot-ball star in America. The German student who wears on his cheek a scar carries about with him a conspicuous certificate of membership in an exclusive students' union, (for only members of such unions can participate in duels), and at the same time evidence of a superior social rank.

Joy of life seems to me to arise from a sense of being where one belongs, as I feel right here; of being foursquare with the life we have chosen. All the discontented people I know are trying sedulously to be something they are not, to do something they cannot do. In the advertisements of the county papers I find men angling for money by promising to make women beautiful and men learned or rich—overnight—by inspiring good farmers and carpenters to be poor doctors and lawyers. It is curious, is it not, with what skill we will adapt our sandy land to potatoes and grow beans in clay, and with how little wisdom we farm the soils of our natures. We try to grow poetry where plumbing would thrive grandly, not knowing that plumbing is as important and honorable and necessary to this earth as poetry.—*David Grayson, in "Adventures in Friendship.*

Advanced Scholarship Not Enemy But Ally

How Modern Scientific Study of the Bible Re-enforces Disciples' Principles

BY G. N. STEVENSON.

The Disciples of Christ have earnestly contended for four cardinal principles and their logical consequences. These principles may be stated as follows:

1. The rejection of humanly devised creeds, symbols, confessions, theological systems and formulae as possessing any authority over the consciences of men.

2. A distinction in spiritual value between the revelation of the Old Testament and that of the New.

3. The ascription to Christ of the highest place of authority in the religious life of man.

4. The breaking down of the walls of sectarianism and the restoration of an united church upon the universal elements of the Christian religion.

Once Heretical Now Orthodox.

These principles as enumerated by the Campbells at the opening of the nineteenth century were looked upon as heretical, revolutionary and dangerous. Not a single position taken by these nineteenth century reformers found any degree of acceptance in the religious world. Contrary to the teaching of the great minds of the sixteenth century, the Holy Scriptures had come to be looked upon as a homogeneous, verbally-dictated whole, and no distinction was made in spiritual value between the Old and the New Testaments; symbols and creeds were the supreme tests and Christ was relegated to a secondary place if not entirely forgotten. The walls of sectarianism were as hard as adamant, admitting of no destruction. So deeply entrenched had these views become in religious thought and so completely had they connected themselves with all that is essential to worship and salvation, that they very stubbornly resisted every effort to destroy them. There are signs, however, that the death knell of this creed bondage and sectarianism has sounded, and that the supreme head of the church is ushering in a new era.

Advanced Scholarship Supports Disciples.

For now almost one hundred years the Disciples of Christ have been pleading for the adoption of the principles mentioned above. During that time they have enlisted in their movement fully a million and a half of people. But what is more gratifying than this numerical growth is the fact that every doctrinal position so daringly taken by them at the beginning has been fully endorsed by the advanced guard of the modern critical Christian theologian. The foremost thinkers in assemblies, synods, conferences, colleges and universities are as one in their acceptance of these cardinal positions of the Disciples. This change of front, however, it not wholly due to the Disciples' movement, but has come about through deeper and more permanent causes. The modern student of the record of revelation, with a better equipment than it was possible for the scholar of a century ago to possess, and withal of a more unbiassed mind, has arrived at almost identical conclusions apart from the Disciples and indeed without any definite knowledge of their existence. The main positions assumed by this religious body are receiving a re-enforcement from an unexpected quarter. Side by side with the work now being carried on by the successors of the Campbells, another movement is being conducted, from a different viewpoint perhaps, but in the spirit of the same early reformers from whom the Disciples have taken their life. I refer to that scholarly, critical, yet reverent, study of the Bible from a literary and historical standpoint, now engaging the attention of the highest learning of the church. What the Campbells contended for seventy-five years ago and what the Disciples stand for today a scholarly and conscientious criticism has adduced as some of its most assured results.

Our Debt to Criticism.

This modern study has made it clear that the Old Testament stands on a different plane from that of the New. The memorable sermon on the law of 1816 finds support, not

Rev. G. N. Stevenson.

only in the teaching of Jesus and his apostles, but also from arguments drawn from the origin and nature of the law itself. Criticism has shown it to be the outgrowth of the spiritual mind necessarily limited by its environmental conditions, and hence revealing human as well as divine characteristics, the human and provisional only to pass away at the coming of the deeper and more spiritual teaching of the son of God (Bruce Apologetics 323-325). With the same reverent but relentless criticism that characterizes the study of the Old Testament, the creeds and confessions of denominationalism are examined and one by one are shown not to be in keeping with the principles of true Protestantism. "Biblical criticism," says a recent writer, "implies the obligation to permit nothing to stand between the inquiring spirit of man and the Word of God. It cannot recognize churchly authority, if that authority as in the earlier Roman mode undertakes to check investigation and to impose compulsory interpretation. It cannot be satisfied to adopt confessional declarations about the Bible and its contents as substitutes for personal acquaintance with the sources and personal assurance of their teaching. Every barrier raised before Holy Scripture most give way; and one must stand unfettered and unembarrassed in the presence of the oracles of God, assured that whatsoever is of truth shall attest itself as the revelation of God."

Disciples Debt to Modern Scholarship.

Great as is the debt of the Disciples in particular and the Christian world in general to the modern methods of Biblical study in placing the Old Testament and the creeds in their proper perspective in the development of final truth, we owe much more to that method of criticism in that it has restored to us Jesus as the Lord of life. The burning words of the immortal Chillingworth when he said, "Take away this persecuting, burning, cursing, damning of men as the words of God; require of Christians only to believe Christ and to call no man master but him only," have been reset in the religious thought of today, not only in the familiar creed of the Disciples, "Thou art the Christ, the Son of the living God," but by those patient students of religions who after sitting at the feet of the wisest masters of the world have come back to place the sceptre of authority in the hand of Jesus as the only master of men and Lord of the conscience.

Christ is Ultimate Authority.

"To the burning question," says Prof. Bruce, "Who or what is the seat of ultimate authority in religion? the most recent apologetic answers *Christ*: Christ, not other religious masters, not the individual reason, not the church, not even the Bible."

And Dean Farrar says at the close of one of his most scholarly works, "I, too, have examined many sects; I have considered many phases of teaching; I have found nothing better than to believe in Christ. The one thing needful to be desired in all the world is this: to find Christ and to be found of him, not having a righteousness of our own, even that which is of law, but that which is through faith in Christ, the righteousness which is of God by faith."

Sectarian Walls Broken.

As a result of this death blow to traditional exegesis and post-Reformation symbolism the walls of sectarianism have been broken, and in their intense passion for truth scholars of every religious affiliation are finding a common meeting point in the universal elements of the Christian religion as first presented by the incomparable Teacher of Galilee. Modern scholarship has overstepped the bounds of narrow sectarianism and with the torch of truth in her hand is searching everywhere for contributions to a better understanding of that final faith to which all mankind will ultimately become adherent. It is fast consuming to ashes old systems and old philosophies of religion; it is causing both protestantism and catholicism to cast aside the accretions of cruel and ignorant centuries, thus revealing to modern eyes the church as she appeared in the mind of Jesus and in the eyes of the apostles in the first century.

Broad Biblical Study An Ally.

From this brief outline of some of the results of the modern scientific study of the Bible, we are justified in holding that every permanent principle contended for by the Campbells finds reënforcement in the conclusions of a free and untrammeled study of the history and method of revelation. It is my firm persuasion that if the Disciples are wise enough to make an ally instead of an enemy of this broad method of Biblical study they may yet reap the results of their heroic fight for freedom during the last century, and they may yet be saved from becoming a narrow sect side-tracked in the onward march toward final truth by the very organizations that hitherto they have looked upon as false to the principles of the great Protestant Reformers.

Bridgeport, Conn.

Closing the College Year

How the Glad Commencement Season Was Celebrated

Oklahoma Christian University

Oklahoma Christian University has just closed its fourth session. The fourth annual commencement was held in the University chapel, Tuesday night, May 30. The address was delivered by A. McLean of Cincinnati, Ohio. The baccalaureate sermon was preached the previous Sunday by O. L. Cook of Hutchinson, Kans. Sixty-five young people graduated from the various departments. Eleven of the number received the degree of Bachelor of Arts, four the degree of Master of Arts, one the degree of Bachelor of Divinity and one the degree of Bachelor of Oratory. This make a total number of thirty-two degrees conferred by this young institution. The entire enrollment for the year is 357. This is only a fraction under 10 per cent increase over last year. All departments show a marked growth, but the largest increase is in the College of Liberal Arts where the growth is 40 per cent. Fourteen different states, the Dominion of Canada and Australia are represented in the enrollment. The ministerial department enrolled eighty-five; forty of the ministerial students supplied sixty-five churches with preaching in the vicinity of Enid. Three hundred dollars has been raised, mainly by the students and faculty, to place a living link evangelist through the Oklahoma Christian University Missionary Society, in the field. This evangelist is to work in the territory contiguous to Enid. His special work will be to hold meetings with the churches that are now without preachers and place with them a student from the University. Through this means it is hoped that a great many more ministerial students will be supplied with preaching.

In completion of the original contract entered into by the citizens of Enid and the University, the University within the past year received $18,000 from the city of Enid, $12,000 of which is in property.

Through the beneficence of a number of our brethren, $30,000 has been secured during the past year in gifts. This money is being used in the liquidation of the debt which has hung over the institution from its beginning. As the college is now coming out from under the debt that has been a burden, it is feeling a sense of relief that heretofore it has not experienced.

R. A. Long, so well and favorably known for his princely gifts, has offered $25,000 toward a $100,000 block of permanent endowment. The next aggressive movement will be to secure this $100,000.

The school is now recognized as a prominent factor in the educational interest of the Southwest. It is competing in athletics and debate with the leading schools of Oklahoma and is winning more than its share of victories. It is drawing many students from the high schools which is giving an air of maturity to its student body. In four years this institution has won a place both in our brotherhood at large and among the colleges of the Southwest. O. N. Roth.

Enid, Okla.

Drake University

Peter Ainslie, of Baltimore, gave the commencement address. His subject was "Crowns." There were hundreds of graduates and everything showed the signs of prosperity.

A plan is projected to raise a half-million of dollars for additional endowment. Over $100,000 has been secured. President Bell knows how to organize and prosecute large enterprises like this.

Professor Herbert Martin, Ph. D., from Yale, now teaching in New York City, will succeed Professor Shepperd in the chair of philosophy.

The degree of Doctor of Divinity was conferred upon Peter Ainslie and also upon Pastor Medbury. Dr. B. B. Tyler, of Denver, is the only other person to whom this degree has been given, and Drake is the only institution among the Disciples which has ever offered the degree.

The alumni are planning to form local associations in various cities, and the general alumni association took steps toward securing fuller coöperation among the graduates of recent years. The Chicago alumni who were present promised to revive the association in this city.

Professor D. R. Dungan is yet in Des Moines, but will move to California as soon as he sells his home.

Dean Norton is growing in popularity as dean of the College of Arts. His recognized scholarship and fine administrative ability are rapidly making him indispensable to the institution.

The senior class play, "Sweet Lavender," was a work of art. Mr. Buel McCash, son of our worthy secretary of the A. C. M. S., played the leading role.

The music college, under the direction of Dean Holmes Cowper, gave a most delightful concert on the eve of commencement day.

Des Moines, Ia.

Transylvania University

Transylvania University, Lexington, Ky., has recently received a gift of $15,000 from W. P. Bowers and wife, Muncie, Ind., for the endowment fund. The university agrees to add to this a similar amount, making $30,000 in all, which is to found the Bowers' professorship. This is the second professorship that has been founded in Transylvania within the last few months, Mr. and Mrs. Geo. H. Waters, of Pomona, California, giving the first.

Robert A. Bledsoe and wife have endowed the Hugh A. Bledsoe Scholarship, in memory of their only son who died some years ago, and Mrs. Carrie Sewell has endowed the Sewell Scholarship. These named gifts of $2,000 each were received about the middle of June. Both of these donors live in Louisville, Ky.

Mr. and Mrs. Bowers but recently made a gift to the Foreign Society, and are administering on their own estate rather than leaving this task to others. Their example is worthy of emulation. President Crossfield reports that more than $190,000 of the required $240,000 has already been raised, and he believes that the remainder will be forthcoming. With the entire indebtedness paid by the curators and an addition of $200,000 to the endowment funds, Transylvania will be prepared to do the most effective service in its history.

Lexington, Ky.

The Bible College of Missouri

The Hub of the Wheel.

When one places the hub of a wheel at Columbia, and describing a circumference about Missouri, discovers that it strikes three corners of the state, he does not wonder that the Bible College of Missouri seeks and deserves the interest of the entire Missouri brotherhood. Situated in the very heart of that brotherhood our school has a geographical situation that could not be excelled. It is so located as to be able to minister to almost every county of our great commonwealth. Its young ministers are equidistant from churches located at all four points of the compass.

When this splendid geographical feature is combined with its nearness to the great central University of Missouri, its location becomes a strategic one indeed, and the Bible College of Missouri may rightly be called, "The Hub of the Wheel." In short, it is Missouri's school and has already reached a point where the Missouri brotherhood may well be proud of their growing Biblical seminary. For its influence stretches far beyond the borders of the state, and its name is becoming known abroad. Eight of our former students are now upon the foreign mission field. Our students come from far and near. Four young men are now present from Australia, and more from other lands will no doubt follow.

The question is almost answered, "Shall the State of Procter, Haley, Garrison, and the host of other noble Missouri men, have a school that is worthy of the unique history they have given the cause in our state? For the Bible College of Missouri, centrally located, strategically situated, possessing an immense leverage and a splendid business frontage, bids fair to become the Biblical seminary of the central West.

The Christian Church in Missouri has had a noble history. Her future may be great as well, if we who are her workers will it so. And part of that greatness, part of that success for Christ and his Kingdom, will be the Bible College of Missouri, "The Hub of the Wheel."

R. W. Gentry, Field Sec'y.

Hamilton College

The week ending May 25th was devoted to the closing programmes of this institution, as follows: The graduating recital in music, given with full orchestral accompaniment by Miss Myrtle B. Hawkins and Miss Amelia L. Lowe, pupils of Fraulein Scudo. The baccalaureate service, with an address, Wisdom's Ultimate Goal, by Rev. Joseph W. Hagin, of Covington, Ky; the presentation of King Rene's Daughter, a Danish drama, by members of the Marlowe Club; the assembly of the alumnæ; the art exhibit; the Senior Class Day exercises, including the rose-chain procession and the planting of the class-ivy and the commencement exercises, with an address on The Ideals and the Idealism of Education, by Dr. Charles W. Kent, of the University of Virginia.

The vision of education grows larger and larger, the speaker said, as we advance and the first thoughts in his address would be given in the form of pictures. Five different types of education have existed, all of which have rendered large service to the conception we now have.

Education was first for the service of the church and the volumes and manuscripts studied by the monks were only of scholastic value, but the student who poured over his books, the quiet scholar is heard with the advance messages of today. St. Francis of Assisi was a type of the scholar whose message goes out to the world for the uplift of mankind. If the pulpit is to lead it must be wiser than the pew, and the leaders of today must be educated.

The next picture was education for the court. Finding wisdom lodged in education, kings used it as a badge of arrogance, power and oppression, but it became the uplifted torch showing the high place of privilege, and by gaining it the people are out of sympathy with the old arrogance and thoughtlessness of Kings.

The third picture was education for chivalry, when men caught a new vision and rode forth to perform good deeds for the world. The best illustration is "King Arthur and his Knights of the Round Table."

Culture is no cosmetic for the weakling; the true culture is that of the soul, which lights the face of him who possesses it. The trained mind has the chivalry of self-respect.

Fourth was education for commerce, which grew out of chivalry. A well-trained mind is the one best fitted for a business career, and there should be more provision made for the teaching of business and trades since there must always be more craftsmen than professional men and women.

The fifth picture is education for citizenship, the right adjustment of man to his environment, to know what he thinks of himself, his fellow man and God. He must catch the collective and co-operative spirit, as he owes it to his country to serve mankind as best he can. It is said that no country in the world cares so little for its homes as America. This is not right, and education must adjust the minds to improvement in this direction. What shall be some of the tests of education? "Thou shalt love the Lord thy God with all thy strength and all thy soul."

Thirty-three diplomas were conferred, among them the first for the completion of the Junior-College course, a two years' extension of the old curriculum, organized two years ago. The growing number of young women who desire only the standardized courses was very apparent from the class-roll. So marked is this tendency that hereafter the general course will not be offered, there being practically no demand for it.

Among the announcements of interest made during the week was that concerning the addition of Fraulein Ella Stark to the faculty of music. She is a full graduate of the Royal Conservatory of Berlin, and has taught for the past eight years in National Park Seminary, Washington, D. C., and Mary Baldwin College, Staunton, Va. She has given concerts in Munich, Wurzburg, Nuremberg, Berlin and Paris. In America she has played in the Johns Hopkins University and in the Peabody concerts in Baltimore, in Louisville, Nashville, New York and in other cities in each under the auspices of a large philharmonic society. During the regime of the Roosevelts, she gave recitals at the White House. In Louisville, her brilliant performance elicited from Henry Watterson in the next morning's issue of his Courier Journal a cordial editorial of praise.

Honors in various scholastic departments were awarded to Misses Mattie L. Hubble, Lucile Eubanks, Mary E. Lackey, Mary K. Burrier, Ailene H. Hunter, Vestina W. Bailey, of Kentucky, and to Miss Annie Brassfield, of Tennessee, and to Miss Bess Steunenberg, of Idaho. The standard of scholarship has been unusually high this year, and the competition for the various prizes was unusually close.

A total of 303 cultured students from Christian homes has been in attendance upon the various classes—the largest enrollment in the history of the institution. No serious illness or untoward accident has occurred to mar the harmony of college life.

The year just closed has furnished proof of the strength which has come from co-ordination with Transylvania University. Inspired by her educational ideas and guided in her finances by a wise board of trustees who see to it that every penny of the income and increment of Hamilton is expended for the good of her students, her growth has been a most natural one. In pursuance of this policy $68,000 has recently been spent on new buildings and fuller material equipment: and the salaries of the professors have been advanced so as to secure strong and experienced women. During the current summer the college chapel will be redecorated throughout, and the various corridors of the main building will be given new wall-treatment. The seven buildings in use are all being put in the prime of condition for the opening of the forty-third session on the 11th of next September.

Lexington, Ky.

Eureka College

The fifty-second commencement exercises of Eureka College have just closed. The whole class of 1860 was present. As the whole class consists of E. W. Dickinson, it has not been hard to get a full attendance. In 1861, Eureka graduated twelve, four of whom had a reunion this year. H. D. Clark, Mt. Sterling, Ky., a member of the class of '61, delivered the baccalaureate sermon on Sunday morning, June 11. It was an eloquent sermon delivered by a princely man. In the evening A. C. Gray preached on "The Minister and His Message." At this service two of the graduates, Cyprus Mitchell and J. A. Sinclair were ordained to the ministry.

The annual concert of the School of Music was better than usual. The music department is rejoicing in the recent purchase of four new pianos. On Wednesday evening the senior class gave a play, a portion of the Merchant of Venice. This, with the burlesque on Commencement by the Juniors, which preceded it, was very much appreciated. On Wednesday forenoon fourteen were graduated from the preparatory and commercial departments. S. S. Lappin, Cincinnati, made a splendid address. The commencement exercise on Friday forenoon was the climax of a most eventful week. Ten, six men and four women, received the bachelor of art's degree. The address on "The Final Test of Our Democracy" by Charles S. Medbury, of Des Moines, was a splendid presentation of a democracy in the past and the problems of democracy of the present.

A unique feature of all exercises this year was that no admission was charged with the exception of the alumni banquet. The alumni supplied a program this year entirely different from that of previous years. Miss Jessie Newlin of the Universiay of Chicago gave a discriminating interpretation of "King Rene's Daughter."

With the endowment nearing completion, with a splendid prospect for an increase of students, with an excellent esprit de corps, Eureka College and its friends are facing the future with anticipations of success.

Eureka, Ill. A. C. Gray.

Butler College

The commencement exercises on Thursday, June 15, closed the fifty-sixth year of service for Butler College. The last chapel meeting of the year, held on the preceding Friday morning, ushered in the commencement season. Following the farewell speeches of Miss Flora Frick and Mr. Andrew Leitch, representatives of the senior class, President Howe spoke feelingly of his personal and official relations to the members of the class.

On Sunday afternoon, the Rev. Edgar De-Witt Jones, pastor of the Central Christian Church, of Bloomington, Ill., preached the baccalaureate sermon to a large and appreciative audience.

In addition to the unique class day program on Wednesday, the Coburn Players gave, under the auspices of the senior class, two excellent performances on the campus. Between the two plays the faculty, alumni and friends enjoyed a campus picnic luncheon, renewing old acquaintances and making new ones.

In his inimitable style, Peter Ainslie, of Baltimore, delivered the commencement address, to an audience that taxed to the utmost the capacity of the college chapel; indeed, many were unable to obtain admittance. At the conclusion of the address, President Howe conferred the degree of A. B. on twenty-five young men and women, and the degree of A. M. on three candidates, John Wesley Burkhardt, Charles Otis Lee and Maud Muriel Russell.

The past year has been the best in the history of the college. The attendance was quite 30 per cent larger than that of the year before and the best possible spirit pervaded the entire institution. There is every indication that the growth of recent years is permanent. The friends of Butler College feel that it is entering on an era of greatly enlarged usefulness. The increasing demands on the institution call for increased facilities. Realizing that the college cannot effectively meet the demands upon it without enlarged resources the Board of Directors has announced its determination to add $500,000 to the endowment funds within the next five years. The graduating class showed its interest in the forward movement by starting a "living endowment," each member of the class pledging a definite amount to be given each year till further notice.

On his request, Professor C. B. Coleman, head of the department of history, has been granted a leave of absence for next year. He will spend the year at Columbia University. During his absence, his work in the college will be conducted by Dr. James G. Randall, an alumnus of Butler College, who during the past year has been a member of the faculty of Syracuse University.

A most important addition has been made to the faculty in the person of Professor William Charles Morro, formerly dean of the College of the Bible, at Lexington, Ky. Dr. Morro comes as head of the department of ministerial education, in which department the work is being materially enlarged. Prof. Morro occupies the Reeves Memorial Bible Chair, a chair founded by Hon. Marshall T. Reeves, of Columbus, Ind., in memory of his parents. Mr. Reeves has for many years been a trustee of Butler College and is keenly interested in its development.

Professor Jabez Hall continues the work in that department which he has so efficiently done for the last fourteen years. The friends of the college feel that the appointment of Dr. Morro, which is a part of the general plan adopted several years ago, means great things for the cause represented by the institution in Indiana.

Indianapolis, Ind. J. W. Putman.

Christian College

The Jubilee Week at Christian College which closed the night of May 30, will be long remembered by the almost two hundred guests who assembled in this beautiful little college city for this significant occasion.

The weather was of the ideal commencement order, successive days of sunshine with the sympathetic thermometer registering in the 90's. The reception given by President St. Clair at Christian College on Wednesday night was attended by almost five hundred guests.

On Thursday morning a great gathering of alumnae assembled in the college auditorium for the eagerly anticipated time of reminiscences and roll call of classes. In the midst of the interesting program there came a most startling interruption. Dr. and Mrs. R. D. Shannon and their daughter, Mrs. Carey Shannon Meriwether, of Sedalia, were among the most distinguished and welcome guests. Dr. Shannon, son of the late President James Shannon of the University of Missouri, was

(Continued on page 19.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXX. Zephaniah and the Day of Jehovah*

July 9. Text for Special Study. Zeph. 1.

QUESTIONS.

1. State the conditions prevailing in the reigns of Manasseh and Josiah respectively.
2. To what group of reformers did Zephaniah belong?
3. How was he related to the royal family of Judah?
4. What seems to be the most probable date for the book?
5. What was the Scythian invasion?
6. What was the character of these invaders?
7. In what manner did the prophet make use of this event?
8. With what does Zephaniah threaten the land in the opening of the book?
9. What reasons are assigned for this destruction?
10. What part is God to have in the disaster that is about to come?
11. What sorts of conduct are mentioned with disapproval?
12. What class of the people is chiefly to blame for the crisis?
13. What time of terror does the prophet announce as near at hand?
14. What was the usual interpretation of the Day of Jehovah in Israel?
15. What new meaning does Zephaniah give it?
16. In what events were these predictions really fulfilled in the history of Jerusalem?
17. What neighboring nations did the prophet threaten?
18. What is the prophet's last appeal to Jerusalem?
19. Why is the section (3:8-20) thought to be from a later time?
20. What features in the book are most notable?

1. THE TIMES OF ZEPHANIAH.

We have had occasion more than once to note the long and depressing reign of Manasseh, the son of Hezekiah. To the prophetic spirits in Judah his period of rule (686-641 B. C.), was a time of disaster to the true religion ,and little could be done save to prepare for reformation and wait for better days. But around the figure of the young and ardent Prince Josiah, the grandson of the king, there gradually gathered a choice group of spirits, and when the times were changed and Josiah came to the throne, these men said something of the fulfilment of their hopes. Among them it seems probable that Zephaniah, himself a young man, had a place. As his geneology is given in the opening of the book that bears his name, it would seem that he was a descendent of King Hezekiah in the fourth generation.

The great event in the reign of Josiah (639-609 B. C.) was the discovery of the law book in the temple, and the beginning of the great reformation (621 B. C.). Did Zephaniah write his book before or after this event? There are several hints that the former is the preferable view. This would explain in part the unfavorable opinion in which the prophet holds the nation, which is hardly consistent with the high hopes created by the Deuteronomic reformation. More than this it seems likely that a particular event in the experience of the Western coast lands gave point and significance to the words of the prophet.

About the year 626 B. C. a vast horde of Scythian horsemen swept down from their mountain fastnesses in the north, between the Danube and the Don, over the more fertile and civilized lands of the Levant. They were wild, fierce tribes, without mercy, plundering and destroying wherever they went. Herodotus (1:105) tells of their terrible invasion of the south, and the panic their approach inspired. They were like the Goths and Vandals, the Huns and the Tartars, of later ages. Before them went terror; behind them was left desolation.

We do not know that these fierce horsemen molested Judah. In fact the difficulty of climbing up to the central heights of Palestine makes it improbable that they carried their devastation into this region. Perhaps they only passed along the coast plain, on their way toward Egypt. But they were near enough to inspire the nation with sickening fear, and the prophet used this emotion to impress Judah with her danger, if she did not repent of the evils of her immediate past, with which she seemed all too content.

2. THE COMING DAY OF JEHOVAH (Zeph. 1).

A terrible destruction is announced, that shall consume the entire land. With something like the recent Scythian invasion in mind, the prophet assures his hearers that more drastic and far-reaching calamities are soon to come.

The reason for this dread prediction is the persistance of idolatry in the land. In spite of all that has been done by the prophets and reformers of the past, the worship and the priests of the local cults still abide in parts of the land. The coming destruction will sweep them away with all apostates from the true faith.

Jehovah, marking the sin of men high in business and political affairs, has determined upon this needed step. He cannot tolerate the continuance of the present state of indifference to his will. He has made ready a banquet of slaughter, and has summoned his guests, as at a sacrificial feast. Those who are doomed to suffer in the approaching crisis are some of the royal family itself. Probably the "king's children" refers to members of the royal household rather than specifically to the sons of Josiah, who would be too young at this time to be thus marked by evil practices. The leaping over the thresholds may refer to acts of violence or robbery, or to the imitation of foreign customs, like those of the Philistines. Particular reference is made to the trading section of the city, as if the commercial practies of the time were beyond further tolerance in their dishonesty and violence.

Particularly are the rich and easy-going business men of Jerusalem denounced. They are comfortable, luxurious and arrogant. They have heard the preachers denounce their selfishness before, and they are not afraid that anything will happen now. The "Day of the Lord," the time of judgment and trial, they do not fear. They are confident that the Lord will do nothing, in spite of all the prophets say. On such men calamity is soon to fall.

For there is to be a Day of the Lord. That term has been used for the most part to describe the time when God shall arise and deliver his people from their foes. But it also means that he will deal with the scoffers and the skeptics of Israel.

And here in these graphic words is contained the first clear announcement of the great doctrine of the "Day of the Lord," the time of crisis, the Day of Judgment to come. Set forth in these alarming sentences, it developed into a fixed doctrine of a judgment day, when the good should be rewarded and the evil punished. By New Testament times it had come to an important place in Jewish eschatology, and proved the matrix of some of the teachings of Jesus. In the poem of Dante and the hymns of the middle ages, the "Dies illa, dies irae," the "day of wrath, that day, that day," was the great final assize, in which the books are to be opened, and every man judged.

And surely such a "day of Jehovah" fell upon Jerusalem all too soon. Whether the prophet had in mind such a tragedy as overtook the capital in 586 B. C. we cannot be sure. But the very darkest of his predictions came true in that awful time.

3. THE NATIONS AND JERUSALEM.

Chapter two of this short prophetic book is a summons to the people of Jerusalem to repent, in view of the judgments of God upon neighboring nations. After the manner of Amos, though not with such art, the prophet announces the coming of destruction upon the nations near at hand, which will best serve as examples to Judah. Philistia, Moab, Ammon, Ethiopia and Assyria are all threatened with early disasters. In view of such judgments upon sin, will not Judah show signs of repentance?

Down the coast the destroyer is to come. The cities of Philistia will feel the stroke of his vengenance, and lie prostrate and deserted.

Moab and Ammon are to be visited with a like ruin, and become a desolation, like the neighboring cities of Sodom and Gomorrah long ago. This section (2:8-10) shows signs of being a later insertion. Neither Moab nor Ammon was in the path of the Scythians, and an oracle of a later date may have been set in here by another hand.

But the Ethiopian dynasty of Egypt is to feel the blow under which the nations are reeling.

And Assyria, the hated oppressor in the north, is also to fall. Nahum had recently sung in notes of triumph of the approaching destruction of Ninevah by Babylon. Our prophet takes up the same refrain and glories in the downfall of the mighty empire. The picture of Ninevah's desolation could hardly be more vivid. Silence, broken only by the cries of wild creatures, shall brood over the scene of present luxury and power.

*By an error of arrangement, the study of Habakkuk last week was inserted prematurely. That one and the present should change places.

Such a fate as shall overtake the careless and insolent capital of the world has never been heard of in the past, and shall be the astonishment of all men.

4. THE PROMISE OF FUTURE BLESSING.

In the final chapter the prophet turns to Jerusalem again for a last appeal. The nation has been led astray by evil-minded leaders. Princes, judges, prophets and priests are selfish and unfaithful. In spite of a good and earnest king, the people have before them the examples of worthless men in places of power. The result is popular degeneracy.

But Jehovah will not remain passive while such evils pervade the land. He has made clear how his judgments fall on other nations because of sin. Shall not Jerusalem feel his hand in chastisement even more? The very fact that Israel is the people of God is the reason why he must deal first of all with their sins. As Amos had said long before, "You only have I, Amos, of all the nations of the earth, therefore will I visit upon you punishment for your sins."

But in spite of all the warnings received, both through her own prophets and the experiences of nations across the frontier, Jerusalem is proud, oppressive and disobedient, her rulers avaricious and rapacious. Even her religious leaders pervert their office. And the ample instruction given by God is the reason why he must deal first of the people. The notable examples of national disaster that have been furnished seem to be without result.

The remainder of the chapter is in such marked contrast to the first part, and seems to refer so distinctly to a time when Judah's people shall be reassembled after a great dispersion, that there is much to vindicate the suggestion that the entire section (3:8-20) is from a different period and writer, perhaps during the exile, or even later. The attitude of these verses is that of indignation against the nations that have wasted Judah, and divine pity for the scattered people. Perhaps the utterance that binds this fragment to what has gone before is the oracle regarding the Day of the Lord. For as in the former part of the book, that day was to be a time of reckoning with the sinners in Judah, so now it is conceived as a moment of retribution for the nations that have wasted the people of God. In that day, after the stroke has fallen, there shall be a reformation, and the lands shall speak a purer speech. The proud and godless shall be winnowed out, the exiles brought home, and the poor but faithful remnant shall find its reward.

The book closes with a song of triumph and rejoicing over the vindication of Jehovah's righteous plans, and the blessedness of his people.

5. THE MESSAGE OF ZEPHANIAH.

In these utterances of this obscure but eloquent prophet needed emphasis is given to several great religious truths. One is that suffering has a disciplinary value in the experience of individuals and nations. When all other means have failed, the impenitent may be turned to amendment by suffering.

Another is the recognition of God's purposes in all history, and the consummation of his will through the least promising agents. Even the rough and barbarous Scythians have a part in God's program, in so far as they bring the nations to reflection upon their duties and sins.

But of course the great doctrine of the book is the Day of the Lord, the time of judgment upon sin. And we have seen already how this idea developed into the later Jewish and Christian doctrine of the judgment day.

No one who reads the book will miss the feeling of moral earnestness and deep religious conviction. It is an impressive document, and must have exerted a wide influence upon its readers. If its author was a preacher, as is probable, and gave living attestation to the truths of which he wrote, his prophetic significance was all the greater.

FOLLOWING STUDIES.

The title of section XXIX will be "The Early Years of Jeremiah," and of XXX, "The Last Days of Judah."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The times and character of Zephaniah.
2. The Scythian raid as an example of secular events with a religious significance.
3. The Old Testament doctrine of the Day of the Lord.
4. The New Testament and Christian development of the idea.
5. National afflictions as religious lessons.
6. Leading values of the book of Zephaniah.

LITERATURE.

G. A. Smith, "The Book of the Twelve Prophets," vol. 2; A. B. Davidson, "Nahum, Habakkuh and Zephaniah," (Cambridge Bible); F. W. Farrar, "The Minor Prophets;" Kirkpatrick, "The Doctrine of the Prophets." Articles on Zephaniah in the introductions, encyclopedias and Bible dictionaries.

College Commencements

(Continued from page 17.)

the first pupil ever enrolled in Christian College and Mrs. Shannon and her daughter, Mrs. Meriwether, had returned as alumnae for the home-coming. In response to the roll call of her class Mrs. Shannon made a delightful speech telling of the pioneer days of the college and closed with the characteristic, cherry words, "but there was never a complaint!" Immediately upon seating herself Mrs. Shannon fell forward in what seemed at first a fainting spell. She was carried from the room and the program proceeded, only to be interrupted by the announcement by Mrs. Edmund Wilkes, who was presiding, that Mrs. Shannon had expired from a stroke of apoplexy. Instantly a great wave of sorrow and excitement swept over the assemblage, but Mrs. St. Clair met the situation with an appeal for the exercise of Christian faith and hope She spoke most tenderly of the lovely, saintly life which had just closed, saying that for this beautiful, loyal daughter of Christian College the jubilee was not only a home-coming but a home-going as well. After an earnest prayer the meeting adjourned. A handsome floral offering and resolutions by the alumnae, attested the deep sympathy felt for Dr. Shannon and his family, and, in harmony with the request of the bereaved ones, the program of the week was continued as planned.

On Thursday night a very clever presentation of Rostand's "Romancers" was given by members of the Mary Arden Club, the finished work of the cast showing the excellent training of Miss Trappe, director of the School of Oratory.

On Friday morning the splendid new Academic Hall, known as the J. S. Dorsey Memorial Hall, was dedicated. The beautiful dedication services were held in the Gothic chapel, which, with the connecting study hall, was taxed to its seating capacity of more than five hundred. Mr. R. H. Stockton, of St. Louis, who made possible the building of Dorsey Hall, was on the platform and upon being called upon by President St. Clair made a gracious speech felicitating the building committee. The most impressive feature of the program was the dedication of the group of memorial windows by President Luella W. St. Clair in memory of her daughter, Annilee Marguerite. The central lancets of the quadruple window show an adaptation of Burne-Jones' "Hope." It is a splendid specimen of art glass.

On Saturday afternoon a garden party at the beautiful home of Mrs. E. Sydney Stephens brought the hundreds of guests and hostesses together in a delightful social occasion. At 8 o'clock the opera "Martha" was given by pupils of the Conservatory of Music in the college auditorium, under the direction of Prof. Henry Valentine Stearns, director of the conservatory and Prof. Alexander, director of voice.

A beautiful Lord's day brought rest from the full program of "good things" and at night the baccalaureate services formed a satisfactory climax with its impressive processional of college students, the seniors in white silk cap and gown, and the musical program all given by college talent. Dr. Herbert L. Willet, of Chicago, preached a strong sermon on the fitness of Christ as the present day leader, his inspiration of all true womanhood, and, in turn, woman's ideal for man. "Woman is man's greatest inspiration and man will climb to whatever goal she demands," declared Dr. Willett.

Monday morning at ten o'clock the alumnae again assembled in the college auditorium and among other results of their deliberations were the resolutions to raise an endowment fund of $25,000 by June, 1912, on the partial assurance of an equal amount from a friend of the college. These earnest loyal alumnae are making for, and will achieve success. The first contribution to the alumnae endowment fund was from Mrs. John Bryant of Independence, Mo., who subscribed $500.

Tuesday morning occurred the class day exercise with the flower chain procession, class song, and the historic ivy-planting. At night came the climax of the week, commencement, with its splendid address by Dr. T. P. Haley of Kansas City, on "The Ideal Woman." Dr. Haley's fitness as the commencement speaker was emphasized as many of his friends recalled his long and active interest in Christian College. He has been connected with it from its founding, having had sisters, cousins, daughters and granddaughters educated within its historic walls. President St. Clair's impressive charge to the twenty-one literary graduates and the delivery, in all, of thirty-two diplomas and a number of gold medals closed the 60th commencement of the college.

Columbia, Mo.

Texas Christian University

Texas Christian University, at Fort Worth, graduated twenty-eight young men and women. Twenty-one received the A. B. degree and one A. M. The commencement address was delivered by President E. O. Lovett of Rice Institute, Houston, Texas, his subject being "The Real and Pressing Obligation of Good Citizenship Upon the University Man."

All our afflictions are Christ's refinings, and the purer the gold, the hotter will be the fire; the whiter the garment, the harder the cleansing.—A. Thompson.

Never, never wait for post-mortem praise. Speak the kind words which love prompts, and remember that words of loving-kindness are the best possible tonic which can be given, even to the happiest of the mortals. —Kate Tannatt Woods.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Browns Sunday-school exceeded its apportionment in the Children's Day offering.

B. W. Tate, pastor at Pontiac, is available for a meeting in July and lasting through a part of August.

Bellflower Sunday-school celebrated Children's Day, and sent $17 as its offering to the Foreign Society.

H. F. Kern, who has been pastor at El Dana, has resigned to enter college. His work has been successful in this pastorate.

The Sunday-school at Greenview sent an offering of $16.33 to the Foreign Society as a result of their Children's Day program.

George F. Chandler, pastor at Youngstown, is to hold several revival meetings in the fall. He is now under promise for Mt. Pleasant and Plymouth.

J. A. Sweet, of Marshall, is having splendid success in his work at Humboldt. Their Bible-school has increased from 40 to 104 and their audiences are large.

The Sunday-school at Tallula, where C. E. French is pastor, made an offering of $27 on Children's Day. The church here is supporting a native evangelist in Africa.

Charles D. Houghan will supply the pulpit at Arrowsmith during the absence of J. C. Reynolds, the pastor, at the Portland convention.

The Sunday-school at West Village was apportioned $60 for foreign missions, but made an offering exceeding $70. The minister is P. M. Durham.

First Church, Bloomington, Edgar De Witt Jones minister, has the money raised for their Link with the state society, and the money goes to the Moline Mission, W. B. Slater minister.

At Hord, where E. S. Thompson of Flora preaches, an offering of $20 for foreign missions and $22 for home missions was recently received. The congregation is in a prosperous condition.

Howett St. Church, Peoria, had the largest day in its history on Children's Day, with an attendance at Sunday-school of 414, and an offering of more than $172. The pastor is William Price.

At Charleston church there have been a number of additions recently, and the Children's Day offerings will be 100 per cent greater than last year. George H. Brown is the pastor.

George W. Schroeder, in his annual report to the congregation at Bridgeport, showed a total number of additions during the year of eighty-seven, thirty-one being by baptism. A new church edifice and parsonage are now under construction.

Vawter and Marty are holding a revival meeting at Catlin, begun just recently. This is the second meeting for Mr. Vawter in this town, having held one last year with about 140 additions.

A. E. Underwood will hold a meeting for some church during the latter part of July and the first week in August. Mr. Underwood is pastor of the church at Chapin, where the Children's Day offering amounted to nearly $20.

University Place Sunday-school, Champaign, made an offering of $633.67 on Children's Day. This is to be divided between home and foreign missions. It exceeds by more than $100 any offering made in previous years.

A Sunday-school institute was conducted for one week at Astoria by Miss Alice Hornbeck, state Sunday-school evangelist. The school was increased in attendance, and more thoroughly organized for efficient work.

C. B. Dabney, of Barry, preaches for Boston Chapel near Girard half time, and for Mt. Hebron in Adams county one-fourth time. He has one-fourth time open. Mr. Dabney is one of our splendid men and ought to be called by some church within reach of Barry.

The Sunday-school at Harvel, where S. R. Lewis is pastor, gave its Children's Day program to a crowded house, and received an offering of $15. The school is happy in having achieved all the points necessary to become a front-rank school, and has made application for its pennant.

Noble church, on a recent Saturday evening, congregated at the pastor's residence without previous notification, and left a large store of gifts as a token of appreciation of his ministry. M. O. Dutcher was the recipient of the surprise.

There have been several additions to the church at Stanford, where Norman H. Robertson preaches, and the Sunday-school received an offering of nearly $60 on Children's Day. Some modification and improvement of the present building is to be attempted soon.

Knoxville church, where Clark Walker Cummings is pastor, had the pleasure, recently, of a Monday evening service conducted by Mr. Harker and the Rockwells, who are a part of the Scoville company. The Children's Day offering of this church amounted to $42.82.

C. R. Scoville's meeting at Galesburg reports 414 added in eighteen days of invitation. Mr. Scoville's messages call attention to the fact that the strong Universalist and Congregational colleges there predispose the people toward other religious bodies than our own. He gives the pastor, J. A. Barnett great credit for his three year's work there.

Rev. E. M. Rhodes, pastor of First Baptist Church, Danville, addressed the Garfield Club of First Christian Church of the same city, on the subject of Christian Union, with special reference to the Baptists and Disciples. Mr. Rhodes is a believer in union, and expressed his conviction that the day was not far hence when his own and the Disciple Brotherhood would be united.

George W. Wise, minister at De Land, is preaching a series of sermons to young men on Sunday evenings. The series includes the following subjects: "The Young Man With a Purpose," "The Young Man and His Thoughts," "The Young Man and His Mother," "Man's Folly," "Man's Wisdom," "God's Mercy." The Sunday-school of this church made an offering on Children's Day of $40.

At Christopher, special effort was recently made to interest men in the Sunday-school. With the assistance of Oscar Cartledge of Benton, chairman of the Men's Adult Bible Class Department of the County Sunday-school Association, a men's class was organized with seventy charter members. Many of these men were converts in the meeting held only a few months ago.

J. B. Holmes, pastor at East St. Louis, is receiving a large number of additions into the church during the regular work. On June 5 there were nineteen additions, thirteen of these being by confession. The Children's Day offering from this church will be far in advance of that given last year. Mr. Holmes is attending the International Sunday-school convention at San Francisco, and later will be at Portland for the National Convention.

C. C. Spencer of Peabody, Kans., has been leading the church at Rushville in an evangelistic campaign, to the profit and delight of the entire congregation, and resulting in two additions. The pastor, H. L. Maltman, highly commends the work of Mr. Spencer. The Rushville church is to co-operate with other churches of the city in a union evangelistic meeting in the fall, to be led by Dr. J. M. Beedles and Fred Fisher, who formerly was with Billy Sunday.

The church at St. Joseph has recently put in a quantity of new hymnals, "Gloria in Excelsis." This is a great song book, having few, if any, of the light and unreligious numbers of such common use in many churches. There is almost as much significance in a church's purchase of a suitable hymnal as in the employment of a pastor. It is a pleasure to note a desire on the part of a small congregation to have a hymnology which is suited to a service of worship.

W. B. Clemmer, of Central Church, Rockford, may be secured for a revival meeting during his summer vacation. This is an opportunity for a church to secure a strong pastor with excellent evangelistic qualities, for the summer season. Mr. Clemmer is ready to sacrifice on the financial side for the sake of such a meeting. The church at Rockford is looking forward with faith to its new building enterprise. Notwithstanding this, the Children's Day offering for foreign missions amounted to $75.

The Fourth District convention wos held at Minonk, June 6-8. There were about 75 in attendance, and the program was good. N. H. Bobertson presided and addresses were given by him, L. O. Lehman, Miss Myrtle Park, Rome G. Jones, J. P. Darst, Osceola McNemar, W. H. Storm, Edgar DeWitt Jones, J. Fred Jones, and others. The C. W. B. M. program was given the first day of the convention, and is also reported as helpful.

Mrs. Rochester Irwin conducted the music for the convention, and Miss Morris, and Mr. Marty, singing evangelists, were also present and sang beautiful solos.

The convention adopted a resolution recommending to the church members of the district that an average of $2 per person be raised for missionary work, and one offering per year be taken.

The officers last year were reelected.

Robert W. Moore, pastor at White Hall, is preaching a series of sermons on the debt Christendom owes to the several religious bodies. The series includes the Jews, Catholics, Lutherans, Presbyterians, Baptists, Methodists and the Disciples of Christ. Mr. Moore is making no effort to make these sermons critical, but is seeking to deliver a tolerant and appreciative message. The Christian Endeavor Society of this church has recently been holding union services with the Presbyterian Society, and the pastor has accepted an invitation to preach at the Presbyterian vesper service. Mr. Moore has recently been busy preparing and delivering extra addresses, among which is the annual address to the Oddfellows, besides appearing on the district convention program at Carrollton, and being assigned a place on the program of the District Sunday-school Association meeting to be held at Jacksonville. It is reported that Mr. Moore has been recently honored with the presidency of the Greene County Ministerial Association, which is an interdenominational fellowship, including every minister in the county and several adjoining counties. This pastor believes in Christian Union, and in the practice of it whenever and wherever it is possible to do so.

Chicago

At the mid-week service of Memorial Church, June 21, Dr. Errett Gates was the chief speaker. Dr. Gates spoke on "A Winter in Germany."

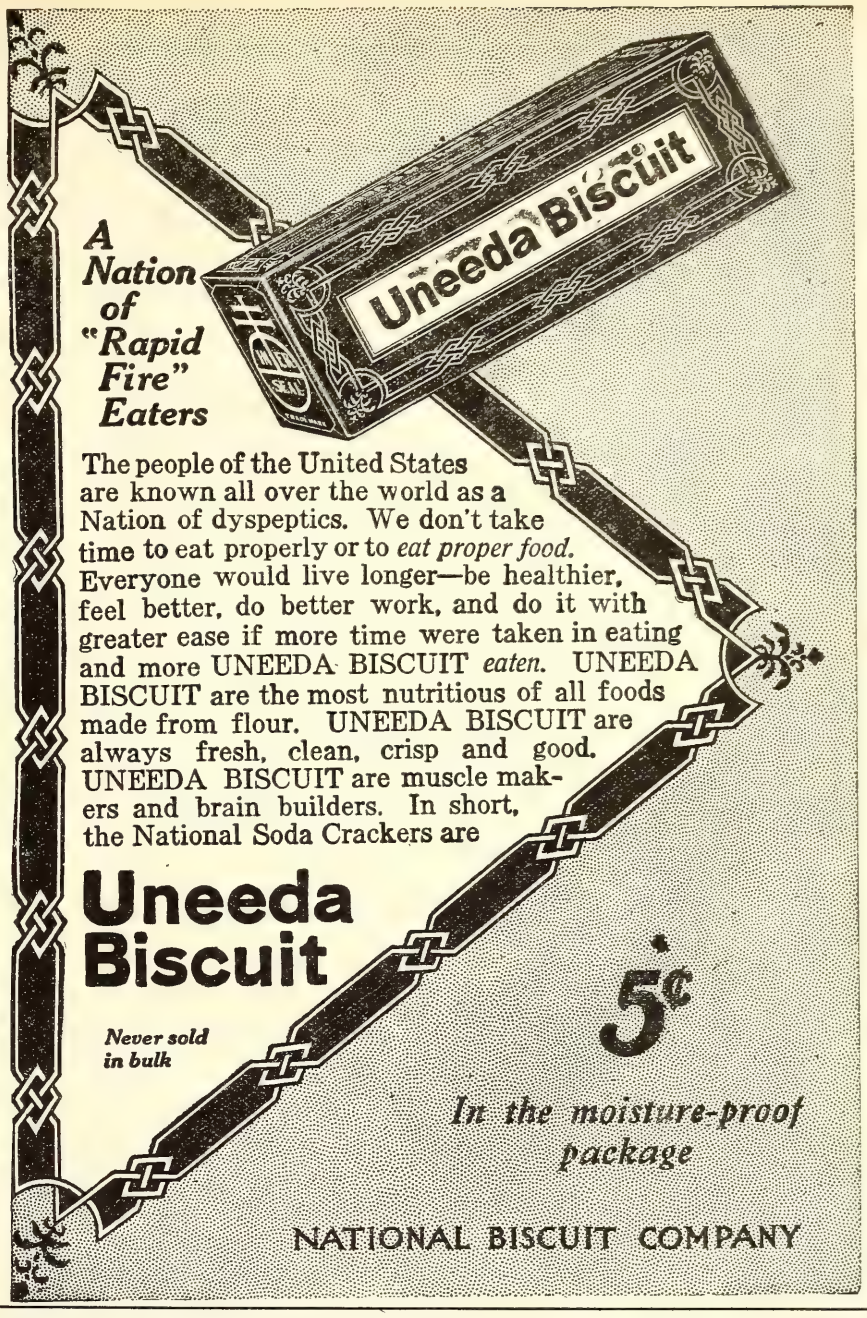
It is understood that on July 1 a Presbyterian Church will be established at Wilmette. Jas. M. Wilson, D. D., of Seattle, Wash., has been called from that city with a pastorate of 700 to open up the work on the north shore. In a community of 15,000 people on this north shore there are no Baptist, Presbyterian or Disciple churches.

The thirteenth quadrennial general conference of the Free Methodist Church of North America is in session at the Chicago Evangelistic Institute at Washington Boulevard and Wood Street. Two hundred delegates are present, including five bishops. There are about 1,000 ministers in the church. They minister to some 34,000 members.

Will F. Shaw, of Sheffield Ave. preached for the Maywood Church, Sunday evening, June 18, G. L. Tynor, being out of the city. Mr. Shaw's pulpit was supplied by Boy's Secretary Storey of the Ravenswood Y. M. C. A. The Sheffield Ave Church raised the necessary funds to send their pastor to the Portland Convention, but Mr. Shaw feels he is needed here just now, and therefore will not avail himself of the liberal offer of his congregation.

Dr. Frank W. Gunsaulus, lecturer and preacher, now brings his message to the public through the medium of the press. A feature of the Chicago Record-Herald is the weekly editorial by Dr. Gunsaulus, in which he gives an interpretation of life. His first editorial appearing June 11 was entitled the "Over-flowing Cup." As June comes to us, overflowing with bud and beauty and fragrance, so the lives of men should flow over with charity and mercy. In the editorial of July 8, Dr. Gunsaulus interprets for us the religion of irrigation. The soil—dusty and non-productive— must be rebound to the heights that furnish the life giving water. We are urged to "get a water right" and enrich the sordid life of humanity by the real water of life.

In a recent issue of The Michigan Christian Advocate, the folowing article relating to the city of Chicago, furnishes food for thought to all interested in the extension of the kingdom in this city. "Chicago has be-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VAUGHAN DABNEY.

Dedication at Danville

Over nine years ago the Fourth Church in this city was organized. Nearly seven years ago it built a tabernacle as a temporary place of worship. June 18, it occupied and dedicated a fine new house of worship. The structure is built of dark brick, substantial in every way, and has a total auditorium capacity of about 500. The basement is yet unfinished, but, when completed, the building will contain ten class rooms, two robing rooms and a study. Dr. I. N. McCash, who was the dedicator, pronounces it one of the finest and most substantial structures he has found in all his travels. The interior is beautifully and tastefully decorated.

Thus far the building has cost about $10,000. It was found, on the eve of dedication that it would be desirable to raise about $6,000. To all who knew the church and the community, it seemed an utter impossibility. The afternoon service was selected as the time to call for money. Conditions were by no means favorable. The country had been scorched with a drouth for two months. Many working men were occupied only part of the time, and the audiences were not as large as expected.

But we had been fortunate in securing Dr. McCash for the occasion; he proved himself the champion dedicator. Without the use of any doubtful methods, appealing ever to high and noble motives, tactfully keeping his audience in a fine mood, he actually raised $6,300. The largest pledge was only $625, that made by the ladies' society of the church.

Here in Danville this dedication is looked upon as the finest thing of the kind that has occurred in these parts. On all sides people are saying they never saw such liberal giving.

The ministers of our other churches, W. E. Adams, J. S. Hyde and S. S. Jones, with many of their people were present and assisted greatly in the duties of the day. The minister of the near-by M. E. Church, Ray O. Wayland, with many of his flock, was present and contributed $5. A band of ladies in the M. E. Church also gave $10 and other members contributed freely.

Evangelist C. R. L. Vawter, who is now in a meeting at Catlin, also favored us with his presence in the afternoon.

We are happy. Our prayers have been more than answered. The burden has been lifted. The way has been lighted. Great praise is due the building committee, F. S. Hall, Dr. Winslow, Dr. Redmond, Guy Neff and Wilbur Long.

But the church and community are full of the praises of Secretary McCash as the masterful dedicator who deserves great credit for the successful occasion.

H. D. WILLIAMS.

Church Life

G. W. Burch has resigned at Fairfield, Ia.

B. H. Whiston leaves Austin, Minn., to accept the pulpit in Missouri Valley, Ia.

Alba, Mo., built a church house in one day by the coöperation of seventy-five volunteer workmen.

P. J. Pond, pastor at Audobon, Ia., preached on a recent Sunday on the theme, "Does it Matter What a Man Believes?"

L. N. D. Wells, pastor at East Orange, N. J., has recently been appointed on the lecture staff of the New York City schools.

The New London, Mo., church house is being torn down and the erection of a $12,000 building begun.

H. C. Littleton, of Clarion, Ia., preached for the Modern Woodmen of America at Shenandoah at their memorial service.

C. M. Keene closed his minstry at Owosso, Mich., last Sunday. He had been there five years, and the church was beloved in his leadership.

The Seattle Ministers' Federation re-elected Joseph L. Garvin president for the third year. Mr. Garvin is pastor of First Christian Church.

First Church, Sacramento, Calif., has let a contract for building a new $32,000 building. Their old house was burned a year ago.

C. F. Sanderson is being welcomed to the pastorate of Dean Ave. Church, Spokane, Wash., succeeding Bruce Brown, now at Fullerton, Calif.

Wm. H. Erskine writes from Akita, Japan, that he has just closed a four day's meeting at Tsurnoka with six baptisms and many earnest inquirers.

Under the leadership of C. W. Van Dolah a second church is being organized in Hutchinson, Kan., and it is expected a new building will be erected before the close of the summer.

Five almost totally delayed the church building at Fredonic, Kan., June 20. This was the newest and prettiest church house in the twon. It was built there years ago, $3,00 insurance was carried.

The new church house at Brodshaw, Nebr., was dedicated June 18, by Chancellor Oeschger of Cotner University. The pastor is Edward H. Longman who has been there five years. The new house has good rooms for Sunday-school classes and is an up-to-date work-shop. Twelve hundred dollars was raised in dedication, putting the organization out of debt.

Marion, Ind., Church, of which J. P. Myers is pastor, is experiencing a great and steady growth. Since the middle of February not a Sunday has passed by without additions to the church. Since October a total of 240 persons have been added. One source of strength to the pastor is the fact that so many of the members of the church are active in teaching others the way of life. Mr. Myers recently preached the memorial sermon to the G. A. R. at Marion and also at La Fountaine, Ind. The new building recently dedicated, has proved a great assett in building up the church.

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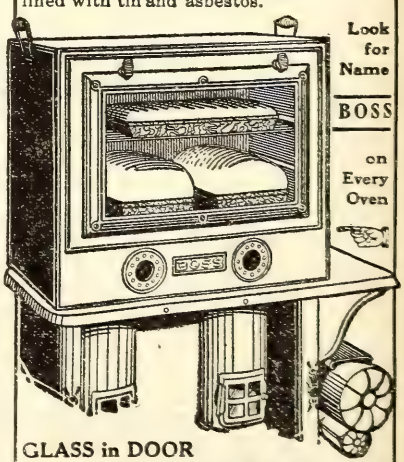

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A. L. Ward, lately of Boulder, Col., has entered auspiciously upon his work with Central Church, Pueblo. He preached his first sermon on June 18. The congregations esteems him highly.

George Taubman called the attention of the Linwood Boulevard Church, Kansas City, to the fact that the people of that city spent last year $2,250,000 on theaters alone and asked them to compare that with the amount invested in religious work.

C. A. Shornton, of Verdon, S. D., will preach for the new congregation just organized by Claire L. Waite at Doland, S. D. Forty-five persons entered into the fellowship of the young congregation during Mr. Waite's meeting.

V. M. Ellston lives at Lewis and preaches for the church at Griswold, Ia. His parishioners presented him with an automobile recently as a token of their appreciation and a suggestion that they would like to see his face often between Sundays. His ministry at Griswold is flourishing.

The funeral service over the body of Mrs. Carrie Nation were conducted by W. S. Lowe, of Central Church, Kansas City, Kan. Mr. Lowe characterized the noted enemy of the saloon as a woman of conviction, a woman of independence and a woman of remarkable courage.

Peter Ainslie preached the sermon at the dedication of a new house of worship at Mountain, Harford County, Md., recently. Thomas Wood is the minister of the church and has been instrumental in leading the congregation into the new building enterprise. The Baltimore churches are interested in this growing work.

Hillside Church, Indianapolis, is "booming" steadily. The pastor, Chas. M. Fillmore, reports a greatly increased Sunday-school numbering now near to 400 constantly. Mr. Fillmore's large class of men is a joy to him, he says: "They are studying Dr. Willett's Moral Leaders of Israel with keen delight." The new building project is progressing.

An exchange reports that the initial program of the state convention of Arkansas was addressed by "Hon. C. C. Smith" of Cincinnati, representative of the Christian Woman's Board of Missions and "who also superintends the education of colored people in the south." This is saying a good deal for Brother Smith but not a bit too much!

S. Boyd White resigned at Moberly, Mo., but the congregation would not listen to it. His salary was increased and many other persuasive things done, and he will remain. A great work with substantial achievements is credited to his ministry there. The entire community took a part in urging him not to go.

E. F. Daugherty is not a country pastor, for he resides in the city of Vincennes, Ind., but he is doing actual work on the country church problem. He spends Sunday afternoons and many week nights with the churches of the country, studying their needs, uplifting their ideals and drawing them together with the town and city churches into a county association. This is arduous but rewarding work.

Evangelist Geo. L. Snively, of Lewistown, Ill. has assisted churches in raising over $100,000 at dedications during the first half of the present year and is now engaged to assist J. M. Vawter at Sullivan, Ind., July 9; W. P. McCormick, Norwalk, O., July 16; F. M. Nifong, Fredericktown, Mo., August 20; R. P. Meeks, Corinth, Miss., August 27; and A. F. Hanes, Elkins, W. Va., October 8. He hopes to help thus consecrate a quarter of million dollars during 1911. Almost invariably these dedications are followed by brief meetings greatly increasing the membership and otherwise strengthening the churches.

Notes From the Foreign Society

Our Cuban Sunday-school at Matanzas sends a Children's Day offering of over $25. Melvin Menges is the missionary. He writes that they have held their first services in the new mission building. This new structure will comprise both church and a dwelling for the missionary and his family. Brother Vennum of Champaign, Ill., generously made this building possible.

During F. M. Rains' recent visit in Nankin, China, he baptized four, two men and two women, in the church with which A. E. Cory works.

The missionaries of Damoh, India, write that on May 21 the thermometer stood at 113 degrees indoors and 198 in the sun. P. A. Sherman writes that in spite of the heat all are well, although pretty well fagged out.

Chas. P. Hedges of Bolenge has gone to Lotumbe, Africa, to construct a home for Mr. and Mrs. Herbert Smith. These workers have been living many months in a mud house. Lotumbe is one of the most distant churches and is reached only after a long river trip. We should have a medical missionary for this needy field at once.

The colored Christian church of Carlisle, Ky., will take up the support of their own native evangelist in Africa next year. I. H. Moon is the pastor.

Dr. L. F. Jaggard and wife of Longa, Africa, have just returned on their first furlough. He will be located at Des Moines, Ia. He reports fine progress in the African work. Ray Eldred is also located at Longa, and has full charge of the work in Dr. Jaggard's absence.

The following missionaries will speak on the Foreign program at the Portland Convention: Dr. A. I. Shelton, Tibet; M. B. Madden and wife, Japan; W. H. Erskine and wife, Japan; Miss Nellie Clark, China; H. H. Guy, Japan. Mr. and Mrs. Rains will also be present and speak concerning the work on the fields where they have recently visited.

STEPHEN J. COREY, Secretary.
Cincinnati, O.

Milwaukee 1912

The Disciples of Wisconsin and all the regions round about are hoping and praying and working that the National Convention of 1912 may come to Milwaukee. The two churches, with their splendid ministers, the Ministerial Association, the Citizen's Business League, and the Mayor of Milwaukee, also the Wisconsin Christian Missionary Association in convention assembled, have given urgent invitation. J. Fred Jones, of Illinois, says: "I am cordially in favor of Milwaukee for the convention."

Milwaukee is a most beautiful city, on Lake Michigan, and is the eleventh city in size in the United States. She is a great convention city, being easy of access from every direction, and possessing every facility for taking care of a great convention. The auditorium is one of the greatest in all respects in America.

This convention can and will if brought here, be used mightily in the extension of the kingdom in this part of the country. We have been negligent of this great and ripe field too long. Let us atone. Here is a splendid opportunity. With wide open arms and with hearts believing we invite the hosts to assemble in Milwaukee in 1912.

FRANK L. VAN VOORHIS,
Superintendent of Missions and Cor. Sec'y.

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CALENDAR:--Thirty-Ninth Year will open Sept. 19, 1911; Second Term, Dec. 12, 1911; Third Term, March 5, 1912; Fourth Term, May 28, 1912. Mid-Spring Term, Apr. 2, 1912; Mid-Summer Term, June 25, 1912.

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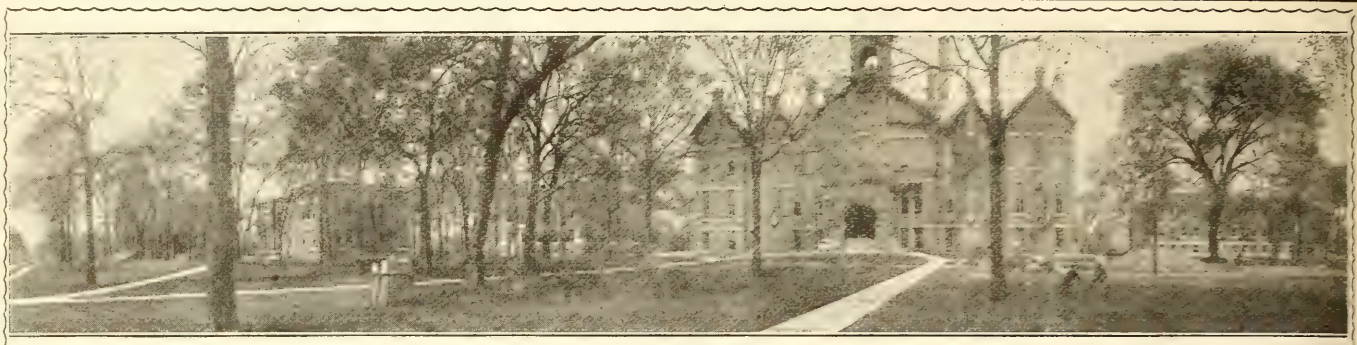

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The CHRISTIAN CENTURY

Volume XXVIII. July 6, 1911. Number 27

Christ's Ideal of Union

By Perry J. Rice

Baptist World Alliance

By Arthur Holmes, Ph. D.

A Costly Triumph

Editorial

History Repeating Itself

By E. B. Barnes

CHICAGO

History Repeating Itself

Present Situation Not Unique in Life of Disciples

BY E B. BARNES.

We are a people of perils, a generation of moral cliff dwellers, living daily in expectation of disaster. Read our history since the close of the Millenial Harbinger period, and you will hear from month to month the ringing of the alarm bell. The men who rang never lacked a following, or a temporary glory. But the bell that rang our doom rang surely the knell of the ringer. We are here, and he is gone, leaving us an example to be avoided. A peril has always been on tap. We have rung alarms when we should have written books; we have brewed panics when we should have studied the things that made for peace; we have suspected when we should have encouraged each other; we have denounced when we should have tolerated; we have allowed the fanatic rather than the scholar to lead us; we have been the victims of the incendiaries rather than the children of the prophets; we have allowed the sword to become mightier than the pen. Ours is a march in which the rear leads the procession. Our belief in our mission, and the optimism of the few have preserved us in the midst of great perils.

No Exceptions in Propaganda of Frenzy.

There are no exceptions in this propaganda of frenzy, whether the occasion be the fatal use of the title 'Reverend' on Isaac Errett's door-plate at Detroit, or the latest threnody of the sooth-sayers that doom camps on our progress and treason presides at our feasts. There is, as ever, the unvarying wail over our growing friendliness with our religious neighbors, and the denunciation over the perfidy that would lead us again into the bondage from which we have been delivered. Then there is the desire to keep us from advancing a single step beyond those taken by the fathers, the daily summons to the sun and moon to stand still. We are exhorted to go on unto perfection, but the boundaries are proscribed, beyond which if a man go he finds himself in the teeth of lions. No matter what the occasion, the language as well as the convictions of the alarmist have never changed. Time mellows neither the one nor the other. Both are as fixed as the eyes of the dead. Some one, so runs the tale of woe, has ever been attempting to introduce practices subversive of the principles of the Restoration movement, or to burden us with an ecclesiasticism which neither we nor our fathers were able to bear. The lament and its language endure forever.

Our Theological Doctors.

That we still have a habitation and a name is due to the sleepless vigilance of the watchmen upon the walls! Had it not been for these pilots of the far seeing eye and the resolute hand, the ribs of the old ship of Zion would long ere this have been bleaching on yellow sands. These good brethren remind one of that class of physicians who today report the patient at death's door, and who, next week, point with pride to the robust victim on our streets saved from an untimely grave by their unfailing skill. By our theological doctors, I have been frightened so often that I am immune to fear; I will stalk into the domain of death, none daring to molest or make me afraid, if only my family leech is within hearing; while our theologians are on the job, I will descend without fear into the hades of heresy.

Not Drawing on Imagination.

But that no one may conclude that I am drawing on my imagination for facts, I appendas extract taken from Lamar's *Memoirs of Isaac Errett*, vol. 1, pp. 280-282. Whether we are passing through a similar period, and whether the forces that are working today, fearful and destructive, are the same that have appeared among us before to check our progress, to terrify the timid for a time, and then to be outgrown and held up to ridicule as Lamar holds up the reactionaries of other days, I leave the reader to judge. We hear today—and how familiar the sound—that the old ship of Zion is in danger, treachery is on board; the sleepless editor, as ever, is at the helm; if the faithful will only stand by him—and the Rocky Fords, and the Piney Woods are still shouting their devotion—all will be well. The tempest-tossed craft will emerge in safety, if the brethren will not forget their subscriptions. Let him that readeth understand. The spirit of Benjamin Franklin, of whom Mr. Lamar speaks, is in our midst today. Once more history is repeating itself. Here is the extract:

LAMAR'S CHARACTERIZATION OF BENJAMIN FRANKLIN.

He was quite clear in his conception of the *logic* of the plan of salvation. He could state it with accuracy, argue it with force, and support it by scripture and reason; and when this was the work that was specially required to be done, he was a workman that needed not to be ashamed. When, however, it became necessary to reach down into the depths of the soul's profounder difficulties—into that region of weakness and disease—nay, the region where death reigns, and where, consequently, logic is powerless—where the voice of almighty love and heaven-born charity is the only quickening influence—then it was that he seemed to come short. And I have no doubt that it was his inability really to appreciate in men and in churches the difficulties which lay *beyond* his plea—the obstacles which his arguments *could not reach*—that generated in him the ungracious spirit which at length largely possessed and characterized him. He became intolerant. He could not put himself in other men's places. There were ten thousand influences operating upon them which he could not fully understand—influences connected with early impressions, with parental education, with religious associations, with religious experience, with venerated and saintly examples—which naturally made them slow to accept what he preached as the conclusion of the whole case—but all these went for naught. He felt that what he preached or published was the *truth*; that he *demonstrated* it with almost mathematical certainty; and hence its rejection could be the result only of *criminal opposition to* the truth. Such a spirit might crush and silence opposition, but it could rarely win men to the voluntary and glad acceptance of the gospel.

Attitude Toward Others.

His bearing toward brethren who differed from him was much the same. If they were disposed to be charitable to their fellow creatures, and especially to their fellow Christians of other churches, and generously, without constraint or stint, to recognize all that was pure and lovely and of good report among them; if they sympathized with their religious troubles, and were disposed to be patient, considerate, forbearing and helpful, rather than harsh, exclusive and condemnatory, it was regarded and proclaimed as a falling away, a compromise of the truth, a bid for popularity, a longing for the flesh-pots of Egypt. Such men as **Isaac Errett**, Robert Richardson, W. K. Pendleton, C. L. Loos, the Haydens and many more—the very loftiest characters in the brotherhood, and as lofty, morally and spiritually, as any in the world—if only they differed from him, were held up as "unsound" and unfaithful, while the editor of the "Review" was the great champion of the *truth* and hope of the *cause*.

Tone of the Paper Lowered.

Among the patrons there were many, of course, who accepted all this as gospel. As a natural consequence the tone of the paper was lowered. Its earlier volumes had been comparatively temperate, modest and of good spirit, and upwards the brethren, at least, conciliatory and kind. But now, though it still published from time to time an excellent and readable article, its columns began to be mainly filled with very inferior matter—matter that was "original" in every sense of the word. And, unhappily, there was no lack of copy. It came pouring in, in immense quantities and from all quarters—from Hickory Flats and Piney Groves and Sandy Hooks and Rocky Fords—letters, articles, reviews, communications, criticisms—all of them "original" in conception, and some of them in spelling and syntax as well; and their burden was a wail that so many were seeking to seduce the brethren from the truth, followed by an exulting gratulation that the "American Christian Review" was still the "Old Reliable," and giving honor to its able and uncompromising editor as the Magnus Apollo of the Reformation!

Editorial Policy.

The editorials, of course, were responsive and powerful. Uncircumcised "compromisers" and profane "innovators" were shown no quarter. It was no time for dilly-dallying. The old ship of Zion was in danger. Storms were raging; waves were roaring; timbers were creaking; breakers were ahead; tricky and evil-disposed brethren were concealed in the hold; the prospect was gloomy—but *nil desperandum!* The "American Christian Review" was still on board; its sleepless editor was still at the helm; he understood the evil designs of the wicked; and if the faithful would only stand up to him, the old ship should be carried safely into port. Now was the time to subscribe!

Richmond, Ky.

When we cannot bring as many as we would to the service of God, we must bring as many as we can. . . . If we cannot reform the land, let us put away iniquity from our own tabernacle.—*Matthew Henry.*

Is the task small? Is it difficult? Am I insignificant—even unfit? Nevertheless it is in relation to God's work. It is assigned to me by him. It is in accord with his plan. I must hear in it his call to press forward, to use the powers I have.—*Henry A. Stimson.*

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Christ's Ideal of Union

The burden of our Lord's intercessory prayer is the union of all who believe. As the prayer advances the circle of his solicitous interest continually enlarges. At first he prays for himself, that his true dignity and worth may appear in the trying ordeal through which he was about to pass. Then he voices a petition for his immediate disciples, that they may be kept and sanctified, i. e. set apart for service. Following this is a prayer for all who shall believe on him through the testimony of the apostles, and then there is a still more comprehensive petition for the ultimate triumph of all his followers.

Vital Union With Himself.

It is a vital union that he desires; such a union as exists between himself and the Father, which, as he continually affirms, is a union of a most intimate and vital character. He had no life apart from the Father. His words and his works were not his own but the Father's and they bore witness that he came from God. His prayer is that believers may have a similar union with himself. The parable of the vine and the branches presents a fuller exposition of the same thought. In it he insists that believers can have no life apart from him. If they do not abide in him they will wither and die and be cast forth and burned. The same teaching is elaborated in what follows the parable. The union of which he speaks is a union of love such as the Father has for the Son and the Son has in turn for believers. It is a union resulting from obedience and issuing in fullness of joy. The commandment he especially emphasizes in this connection is that to love one another even as he has loved us and manifested his love by giving himself for us.

Christ's Mission to Unite People.

It was the mission of Christ to unite people; to bring peace on earth; to harmonize conflicting interests and contending forces, and this he proposed to do, not by presenting a basis of union, doctrinal, formal or otherwise, but by transforming them and thus making them capable of dwelling together in unity. The cause of our divisions is our smallness of soul, our littleness of spirit, our narrowness of vision. We are divided not because we differ on matters of doctrine or policy, but because we are self-willed, selfish and proud. We aren't big enough of soul to dwell together in unity when we differ intellectually. It is no sign of Christlikeness for us to be able to labor and worship with those who hold the same convictions we hold. Christianity becomes triumphant in our lives when, differing as we do and must and always will, we still are united in love and service.

Convictions and Convictions.

It is well to have convictions of truth and duty but we need to take heed lest they overrule our spirits and dominate our lives to the hurt of the cause we would serve. Jesus had convictions and for them he suffered and died but he did not nail others to the cross. The Pharisees also had convictions and because of them they crucified the Son of Man, but took good care that they were not crucified. It would be well for us to ask concerning our convictions: which way are they leading us? Do they make us willing to suffer and still to pray for those who wound us, or do they cause us to be arbitrary, harsh and murderous in spirit; do they make us brotherly or unbrotherly? "This," says Rauschenbusch, "would be Christ's test of any custom, law or institution: does it draw men together or does it divide them?" If our convictions divide us, if they cause us to turn away even from our enemies in haughtiness and ill-feeling we should examine them again to see if they are not poorly based.

Shameful to Allow Doctrines to Divide.

Christ's ideal of union is one of believers, who, abiding in him, have become partakers of his character. It is a union not merely of beliefs, of forms or of practices, but of love so real and so true that each would die for the others if such a sacrifice were needed. It is the shame of Christians that we have allowed our doctrinal convictions to divide us. It argues not our loyalty to Christ but rather our disloyalty to his spirit and purpose. Nowhere has he demanded of us that we should be separated from any thing but evil, or any one but him who is given over to evil. If in our defense of what we conceive to be truth or duty we find ourselves thrust out from fellowship with others who do not agree with us, as did Jesus, we should still yearn over them and pray for them. The lines of communication should be kept open; and the more so, since we cannot be certain that we are right and they are wrong. We foolishly insist upon the finality of our convictions. At best they are but working hypotheses to serve us for the time being. Our disposition to regard them as final is a great barrier to union and a great hindrance to our own growth as well. It is more than probable that the last word has not been spoken about any of the great doctrines to which the church holds so tenaciously. A larger Christ is yet to appear and a truer appreciation of the Scripture is sure to result from its constant study. This does not mean that we should easily surrender our convictions but it does mean that we should be open-minded and open-hearted. When in the spirit of true discipleship we find ourselves growing into the fullness of Christ we shall also find ourselves being gradually perfected into one. This is Christ's ideal of union.

The Dogmatic Point of View.

In view of this, one witnesses with disappointment the disposition on the part of many, not a few of whom are professed advocates of union, to erect into barriers their own dogmatic convictions. Rev. George Frederick Wells, writing in the Homiletic Review, June 1911, on the subject of Church Federation says: "Dogmatic church union is that kind of union which is sought by a denomination or class of people who try to believe and teach that their church alone represents essential Christianity, that they are right and all others are wrong, that at least they possess the larger truth and others only part truths, and that when the end of the race is reached they will be the all-inclusive Christian body. * * * It is a sad fact that so many of the 168 denominations of organized religion in the United States today hold this dogmatic point of view. Christ's rebuke to the spirit of 'I am holier than thou' ought to be effective in this generation if never before."

Desire for Union Not Deep Enough.

I am not disposed to resent this characterization of much of our modern Christianity. Too many instances in current events and literature tend to confirm it. Our desire for union does not go deep enough. In a recent issue of one of our periodicals the following sentence appears in a brief article from the pen of one of our trusted leaders, a man for whom I have great respect: "Even if our plea historically considered were for union at the expense of aught that Christ commanded us, I should immediately abandon it and continue to teach and preach 'Jesus only.'" That is to say the author of this statement regards the commands of Christ, as he has interpreted them, as of paramount importance. Suppose we turn the statement around and see how it sounds. Even if our plea, historically considered, were for the emphasis of the commands of Christ, at the expense of his desire for union as voiced in his intercessory prayer, I should immediately abandon it and continue to teach and preach "Jesus only." Is a command voiced in positive language more sacred than a desire voiced in passionate intercessory pleading?

Statements Must Be Harmonized.

The two statements put over against each other disclose two differing conceptions of Christianity which must somehow be harmonized. In the one instance there is emphasized the commands, those positive, specific utterances which have occupied so large a place in our thought and teaching, and in obedience to which so much of our modern Christianity consists. In the other instance there is emphasized the spirit of Christ, not so readily discerned nor so easily stated as are the more overt features of his life and ministry, but which tempers it all. It is no greater loyalty to Christ to obey his commands than it is to discern his spirit and manifest it. Indeed there can be no obedience, however true to the form our action may be, unless there be at the same time loyal submission of our lives to the accomplishment of his spiritual purposes.

Convictions of Truth and of Duty.

The problem of union is not one of agreement nor of compromise but of discipleship. There is the greatest need of patient, painstaking investigation, with an open mind and a humble spirit, of these time-honored but dogmatic conclusions which we hold. It is of primary importance that we continue to sit at the Master's feet in an effort to know his will and discern his spirit. Whenever we find ourselves completely *en rapport* with him, differing as we may and probably will in matters of doctrine and formal practices, we shall still be united in spirit and purpose and devoted to the great interests of the Kingdom of God. We shall have less to say about our conscientious convictions of truth, and more to say about our conscientious convictions of duty. We shall love each other with such sincerity that we can freely talk together about our differences of opinion, our intellectual divergences, and still be united in fellowship and worship. That will be a triumph of Christianity indeed, a triumph worth striving for, and one upon the attainment of which the solution of the problem of Christian union waits.

PERRY J. RICE.

Social Survey

Parcels Post in Next Session

After a long, notoriously backward period covering many years, the United States post-office department has awakened to remarkable development under the administration of Mr. Hitchcock. The success of the postal-savings department—for which Postmaster-General Hitchcock was an ardent worker in the days of its adoption—is not without a share in the creation of a public sentiment for further progressive measures for the benefit of the country. Mr. Hitchcock has wiped out a long-standing deficit and reported a substantial balance in the post-office through the careful substitution of systematic for unsystematic methods, and by the extension of the service along profitable lines. It is argued that the express companies are making enormous profits by taking all the short-haul business and leaving to the post-office department the long-haul package trade which can only be maintained with small profit, if, indeed, it does not entail an actual loss. It is claimed that the express companies are carrying on an illegal traffic. This assertion is based on a law which says that no private carrier shall transport "letters and packets." Each successive postmaster-general has allowed to stand the unwritten ruling, of former Attorney-General Wayne MacVeagh, that the word "packet" here means a packet of letters. On the construction of that one word lay the fate of the express monopolies. The express companies have become so powerful that it has been said there are just four reasons why a parcels-post bill cannot be passed, and those four reasons are the four great express companies. The subject of a parcels-post will be made a prominent issue in the next regular session of congress. The sub-committee investigating the matter will be fully prepared to report by that time. Already there are ten bills before the house relating to inaugurating such a service. The most sweeping and also the most important of these is the Sulzer bill, presented by Representative Sulzer, of New York. This bill provides as follows: Establishing a general parcels post; increasing the limit of weight of the parcels to eleven pounds and decreasing the postage to 1 cent for each two ounces; fixing the sale on local letters and sealed parcels in free delivery territory at 2 cents for four ounces and 1 cent for each additional ounce; fixing a rate of 5 cents a pound and 2 cents for each additional pound on parcels mailed at postoffice, hauled not more than fifty miles, and called for at the post-office or delivered by rural route; fixing indemnities for the loss of packages and fees for registration and insurance; depriving the express companies of transportation of mailable matter; authorized an investigation of the value of the property of express companies with a view to submitting to congress a proposition to take over these systems for parcels post. This bill has the backing of the Postal Progress League. It is the one most feared by the interests and the one which they are fighting the hardest in the lobby. Its passage would be a terrific blow to the express companies, but it would benefit the people by reducing package rates, and it would increase the efficiency of the post-office department by drawing to it the profitable as well as the unprofitable package transportation business.

The British Coronation Festivities

At just 12:37 o'clock p. m., June 22, the crown was placed upon the head of George V., and he was proclaimed king of the British Empire. The ceremonies of the coronation season have been impressive. For months London has been preparing for this gala season, and the doors of Westminster Abbey, where the climax of the festival was reached in the coronation rites, have been closed to the public for three months. Beginning the evening before, the people began to flock to the vantage points in the line of march of the procession, standing all night and the following morning to hold the coveted places. By noon hundreds of thousands of people had gathered and the streets were kept clear of people by a solid row of soldiers and police on either side. Sixty thousands soldiers and 12,000 police were employed in this service. In all, only about 7,000 persons were admitted to Westminster to witness the coronation because of the limited capacity of the building. Included in this assemblage were about forty relatives and members of the royal family; 200 foreign princes, princesses, and special representatives; 1,420 peers and peeresses; 300 clergy, statesmen, and ambassadors; 900 members of parliament and their wives; and 800 colonial representatives. Peers and peeresses were present in full robes of position, medals, insignia, and with coronets ready to place on their heads as soon as the king was crowned. The activities at Westminster Abbey began about ten o'clock with the entrance of canons bearing the regalia and crown jewels which are kept in the Tower of London, in accordance with an ancient tradition. This was followed by the arrival of the royal guests—foreign princes and princesses; and later by the Prince of Wales and the royal family. Then came the queen with her retinue and lastly the king himself, with a gorgeous array of the highest peers of the land. As the royal pair arrived, the cheering, which had been deafening, ceased. The impressiveness of that momentary hush was greater than the thunderous roar which preceded it. As the queen passed the section reserved for the students of Westminster college, the boys, exercising their traditional privilege, burst shrilly, "Vivat Regina Maria! Vivat Regina Maria! Vivat! Vivat! Vivat!" and as the king passed they repeated, "Vivat Rex Georgius! Vivat Rex Georgius! Vivat Rex Georgius! Vivat! Vivat! Vivat!" The ritual was then carried out as outlined in a recent issue of The Christian Century. On the instant that the king was crowned, silver trumpets sounded the royal salute; just outside the building a thousand drums rolled the glad news to the waiting throng; the news was instantly flashed to every corner of the world, and at the signal, guns all over the United Kingdom thundered the salute. Following the ceremony the royal pair led the procession back to Buckingham Palace and then, wearing their crowns, appeared upon the balcony of the palace, bowing in acknowledgment of the lusty cheering of the huge crowd assembled about the palace. In the evening London presented a beautiful spectacle in the grand illumination of the palace and the greater part of the city. This closed what is probably the greatest and most gorgeous coronation in the history of the empire.

A National Park at Washington

Washington, D. C., the national capital, widely known as the great white city, has long been the pride of the nation as a city beautiful. Upon it has been lavished the wealth of the country, and its broad avenues and beautiful buildings are much admired by people all over the world. Until recently, Washington was almost exclusively a residence city. As we have come to associate Pittsburgh, Pa., with smoke, so have we learned to link Washington with sunshine and comfortable homes. It is with mingled astonishment and chagrin that we learn this city is fast becoming a great industrial center and that it may soon take on the soot-begrimed characteristics of a manufacturing center. Such an event would be little short of a national calamity. When the site was chosen which was to be the national capital, it was practically unsettled, and in the midst of a wilderness. People ridiculed it as the "capital in the woods." The wisdom of selecting an uninhabited tract and building a city around the capitol in harmony with it was not appreciated. The original tract set aside by Maryland and Virginia was much larger than the present District of Columbia, but it was not anticipated that the city of Washington would ever become so large as it is now and the Virginia portion of the original reservation was ceded back to the state of Virginia. That was a great mistake, but it is not irreparable. It is claimed that the growth of Washington as an industrial city will be checked if the outlying territory is purchased by the government and transformed into a great national park. This land comprises about 100,000 acres on the Virginia side of the Potomac, extending half-way to Baltimore. It was originally forest land, but now is mostly stripped of trees. It is suitable for rehabilitation and is held at from $8 to $25 an acre. The effect the purchase of this land would have on Washington's industries is, of course, problematical, but in another way it would quite materially affect the city. It would be one of the largest, if not the largest, park in the eastern part of the country, and could be made to add greatly to the charm of the national capital. The sentiment of those urging the movement in congress is to place it in the hands of the forestry bureau where it could be made an excellent example of what can be accomplished in the way of reforestation.

It is told of Mr. Finnegan that he died, and when he greeted St. Peter he said: "It's a fine job you've got here for a long time."

"Well, Finnegan," said St. Peter, "here we count a million years as a minute and a million dollars as a cent."

"Ah!" said Finnegan, "I'm needing cash. Lend me a cent."

"Sure," said St. Peter, "just wait a minute."

The Christian World

A Page for Interdenominational Acquaintance.

Universalist

"Diluted Out of Existence."

When the church ceases to lead men to God, its work is done. This old world knows what the church stands for even if some members of the church do not know, and when the church has nothing to say about God except to question or deny his existence, the world will look to other institutions to do its social work. In the following paragraph the *Universalist Leader* tells how one man discovered a thing or two about the source of the church's power:

There was a man in our town who was so wondrous wise that presently he became a fool. His wisdom manifested itself first in making him a really great preacher, so that multitudes flocked to see and hear him, and his church could not contain the crowds. The next manifestation was the enlargement of his own head with the notion that he was the object of attention rather than the message he had to bring. Next his disposition was affected and he became intolerant and independent of all others and resented all authority of man or church; he knew it all! And then began the diluting process—he called it broadening. He must suit all the people who wanted to come and hear him. He would allow no theological beliefs to stand between him and the people who hungered and thirsted after him! He demanded a bigger church building from which all restrictions were to be removed; to it were to come Christians and Jews, Protestants and Catholics, Mohammedans and heathen; just come to him and be fed! But the members of the church which had been set for a purpose in the world, said: While we have the kindest feelings in the world for all humanity, this particular church is to do a specific work for humanity, and so must stand for something!" Then the great preacher became wroth, and in a loud voice called his people bigots, and said he would go away where he was appreciated! And he went and hired a hall, and spoke to the multitude and asked them to sustain him, and support him, and they answered with a shout and thrust their hands deep into their pockets and found a stray penny, but the tax upon them was too great and after a few Sundays they went back to the old established churches where other people paid the bills! And the great preacher waxed eloquent in behalf of religious liberty to dwindling audiences, until he could no longer pay the rent of the hall, when he went back to his old communion and proclaimed that they had no right to drive him out of their fellowship, for at heart he was more orthodox than any of them, and was just making an experiment to show the foolishness of diluting doctrine!

United Brethren

Reverence for Symbols.

It is impossible to respect a man while we despise the symbols of his deepest faith. We may know of symbols that would express more truly his faith and it is our right to call his attention to the higher privilege open to him, but if his life is godly and he uses a certain symbol to express his life, we must treat the symbol with reverence. The prophets denounced the forms of worship observed at the temple because the worshipers had nothing worthy in their lives to offer to God. But what shall be said of those who regard lightly the symbols of their own faith? On the influence of personal reverence for the house of God the Religious Telescope says:

David's care for the ark was a beautiful expression of interest in the work and worship of God, and the jubilant character of his feet when it came to Jerusalem, where he danced before its presence, indicates the sense of delight he experienced in everything that pertained to God, even the outward symbols of his presence and power. These symbolic straws show that the spiritual wind bloweth where it listeth, and that the pleasure of the heart is in the infinite and eternal God. "A day in thy courts is better than a thousand." "I was glad when they said unto me, Let us go up to the house of the Lord." It is not easy for a man to be inwardly close to God unless he approaches his outward symbols with unsandaled feet. The reason many sacred songs and soulful sermons fail of their proper effect in the sanctuary service is because the house of God has been desecrated before the very eyes of the people, either by picture shows or some other profane performance, all of which help to rob the house of prayer of the presence and power of God, at least in the estimation of those who most need the influence of personal reverence for the Lord's house. Let the fun makers and the money changers keep out.

Churches in Boston.

We are indebted to the Religious Telescope for the following statement concerning the churches in Boston:

In the last forty years the Unitarians lost five churches in Boston, while the Baptists have increased from twenty-two to thirty, with an increase of fifty per cent in members; the Congregationalists from twenty-two to thirty-four churches, with about the same increase in members as the Baptists; the Methodist Episcopal churches have increased from nineteen to thirty-three, and have doubled their membership; the Episcopalians have doubled the number of their churches and trebled their membership; the Presbyterians have gone from three to nine, with a corresponding increase in membership; while the Lutherans have exceeded all other Protestant churches, having increased from two to fourteen churches, and their membership from 400 to 5,000, in round numbers, mostly of foreign birth or parentage. The Roman Catholics have increased their churches from seventeen to sixty-one. In that time the population of Boston has increased from 300,000 to 700,000—more than doubled, you see. But the cause of Christ has more than kept up with the growth of the population, and for this we are very, very glad.

Methodist

Wanted—Metropolitans.

No religious body is satisfied with its work in the cities. Of the work of Methodists the Central Advocate says, "We cannot lay any very flattering unction to ourselves that we are 'on the job' when less than one man in a hundred in the city is a Methodist, and when what we are actually doing in city missions is so puny, so very negligible in comparison with the crying need, that we are made dumb and others take our crown." The remedy proposed is the metropolitan superintendency. The work of the city should be under the direction of one man of organizing and administrative genius. The trouble and the remedy are thus pointed out by the Central:

In New York Dr. John M. Farley has the charge of 1,240,000 members with nearly a thousand priests, and charities and missions, and colleges *ab libitum*. And yet does anyone think that Mgr. Farley is not equal to the administration of those interests? Then he is very poorly informed. Of course it can be done.

But what have we done? We have broken up the administration of the great city, parceling it out in districts until there is no possible possibility of a great, unified, constructive, dependable, far-visioned program. The city has been compelled to take second place in framing conference programs. There is the trouble. We have parceled out our cities among several presiding elders simply here and there to give them a better financial support, to give them a nice place to live, to add to their personal prestige, to increase the prestige of a given district, etc., making the city a convenience rather than a battlefield for a great campaign. And with what consequence? We have created a situation in which no bishop, even if he had the wisdom of Solomon and the will of Cromwell, could really do anything. And those who are informed know that this is true.

What is the solution? Consolidate the diocesan administration of the city. Make the district superintendent a metropolitan. Get a man in New York who can match in brain and capacity the masterful mind of Bishop Greer, who comprehends Manhattan, who can fight the wild beasts of Ephesus, who can design the plan, who can build to the plan, who can wait, who can inspire, who can get the money. That is what the city needs. With things as they now are, with Manhattan Island, for example, divided not only into various districts but (what fatuity!) divided actually into different annual conferences, with Chicago divided against itself—at times within the past generation—what can a bishop do? He can break his heart.

The Mormon Jonah.

It is always safe to preach against the Mormons, especially in the Middle West and in the East. It is also necessary to preach on the Mormon question. Members of Christian churches ought to be informed as to the beliefs and aims of the Latter Day Saints. That the Mormons have been misrepresented is very probable, but that does not change the fact that their ideas of the family are abhorrent to Christian sentiment and that their hierarchy is a menace to freedom. The relation of the Mormon Church to the government is a subject much discussed. We give from the Central Christian Advocate this contribution to the discussion:

The reigning Mormon dynasty has been driven into a corner where it has had to offer a sacrifice to appease public opinion indignant at the revelations made by three magazines as to actual conditions reigning in Utah right at this time. Everybody knows that polygamous relations have been maintained in Utah since the manifesto, just as previous to it. It was the manifesto of President Woodruff that cleared the track enough to let Utah get statehood. But the practice of the polygamous relations did not cease, nor did polygamous marriages cease. A recent issue of a Salt Lake daily printed a list of plural marriages which have been contracted since Utah became a state. Out on the high seas, just beyond the riparian rights of the federal government, the ceremony has been performed, and in Old Mexico, and in the Dominion of Canada, the bridal party of polygamists have come back under our laws, cherishing the theological doctrine that they have not violated the agreement by which Utah was allowed to enter the sisterhood of states.

But the aroused feeling of the country is so strong that the hierarchy has had to get a scapegoat and punish him (outwardly) and so divert attention from the main facts. The hierarchy has picked on Apostle Crowley and has unfrocked him and put on him church censures. We wish it would irritate him to a point where he would tell all he knows.

But we are certain that neither America, nor England, nor Germany are deceived by this grandstand attitudinizing by the man, President Smith, who still lives with five wives and has dozens of children.

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The Faces I Have Loved Long Since and Lost Awhile

If we love, we must lose. Where love is not, there is nothing to lose. Inasmuch as loss is inevitable, the wise man will ask whether it does not have a meaning deeper than any the reason of man has yet formulated, and he will try to have that attitude toward life and death which makes grief ennobling.

The tasks of some who have gone before seem to have been completed. After years of toil and triumph these workers have gone to their reward.

"Fear no more the heat o' sun,
Nor the furious winter rages;
Thou thy worldly task hast done,
Home hast gone and ta'en thy wages."

At the grave of the child and of the young man or the young woman there comes the feeling that earth has been robbed, that there are tasks and no one to do them. It is then that we need to recognize the imperfections of our knowledge and to believe

"That nothing walks with aimless feet;
That not one life shall be destroyed;
Or cast as rubbish to the void,
When God hath made the pile complete."

We do not lose those whom we love. It is true that we say of

"But in the sun they cast no shade,
No voice is heard, no sign is made,
No step is on the conscious floor!"

Yet they are ever with us. Our lives are poor in feeling and imagination if we cannot find the meaning of Tennyson's lines,

"Thy voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

"Far off thou art, but ever nigh,
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee though I die."

In the hour of temptation and when duty is hard the memory of one who trusted us in our days of weakness and blindness saves us from cowardice and sin. There are those who say they are weak because father, mother, wife, husband, or friend is gone. Have not such persons learned very imperfectly the lessons of affection? Are they eye-servants who do nothing well when the master is absent? Is their affection so earthy that it cannot live upon memory and hope? If we have not been selfishly receiving, and giving in return nothing of value, ought we not to be stronger when those who have taught us what is worth while and have inspired us to put out best into our work are no longer with us to guide and cheer us? The patriot is stronger because he has before him the example of his country's heroes. The Christian rejoices in tribulation, for he believes he is continuing the work of the martyrs of his faith. Is the example of those whom we have known less powerful than that of those whom we have never seen?

We have lost our friends for awhile. The Christian lives in hope. With Paul he says, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The love of God is the basis of hope. Those who have not the certainty of God's love may use the word hope, but they know not its meaning. The boundless ocean upon which our loved ones have embarked is the ocean of God's love. "That which drew from out the boundless deep" has turned again to its home.

"What is excellent
As God lives is permanent;
Hearts are dust, heart's loves remain;
Heart's love will meet thee again."

[Midweek Service, July 12. 1 Thess. 4:13-18; Heb. 11:39-12:3.]

S. J.

A Letter From Lowell C. McPherson

Editors The Christian Century:—When I was a student in Eureka College I was correspondent for one of the predecessors of the Christian Century, since which time I have been a reader of the paper, and with interest. I am glad my vision of issues inevitably arising in a progressive movement making for Christian unity in a way different from any other, namely, the movement of the Disciples of Christ, has not been limited to any one paper.

(1.) With many readers of The Christian Century, I believe, I am not yet certain what is your position related to unimmersed Christians' church membership. Your criticism and discussion of the Christian Standard, and especially of the Christian-Evangelist, still leave me uncertain as to what you believe.

(2.) To-day, in your answer to the Christian Standard, and in a tone of approval of the Hyde Park Church's program, you state: "The Hyde Park Church does, indeed, provide membership in its congregation for such persons, though it receives only immersed believers into the church. * * * The church and minister have gotten beyond the stage of discussion of the plan."

Also, to-day, replying to the Christian-Evangelist, as if that paper were waiting to hear either from the missionaries or Cincinnati or from the brethren generally, or from all, before deciding its position, you state:

The conviction of The Christian Century on the question is well known to all our readers. This paper believes that Methodists, Presbyterians and the rest are Christians, members of the church of Christ, BAPTIZED *members of the church of Christ. Believing this, there is no conceivable Christian attitude to take toward any who apply for fellowship with us save to acknowledge them as members of the church and receive them joyfully into the fullest fellowship. In a word, The Christian Century recognizes the validity of the ordinances, ministry, membership and discipline of the churches to whom the Disciples make their plea for union."*

(3.) Do you "recognize the validity of the ordinance" of infant sprinkling?

"Valid" means "having sufficient strength or force; founded in truth; capable of being justified, defended or supported; not weak or defective; sound; good," according to Webster.

(4.) Let me state that one hundred years ago the "ordinances, ministry, membership and discipline" whose validity you recognize now, could not have been recognized in the conception of our fathers making a consistent plea for Christian unity. If they recognized then such to be valid, and we now do also, according to the representations of The Christian Century, how could there have been any sensible, necessary plea, and what is our plea now? Are we to "recognize the validity" of that in which we do not believe?

The inception of this great movement on the part of the Disciples of Christ, a hundred years ago, was based in the rejection, and not in the recognition, of divisive names and ordinances and discipline among Christian bodies. Else, there could not have begun such a movement for Christian unity, nor could it have been perpetuated through the century if it had begun. Then it is unnecessary for accusations to be made that we do not regard the denominations about us to be Christian bodies, because the plea could not have begun, if so.

The sad spectacle before the world is the divided condition of Christendom, against which the Disciples of Christ, I believe, are making protests the most consistent and scriptural of all the Christian bodies. Our New Testament plea for Christian unity has also accomplished more of what exists now than has any other religious movement. Therefore I have no apologies to make for standing by it with "malice towards none and charity for all."

Keuka Park, N. Y. LOWELL C. MCPHERSON.

The above communication was received before the opening editorial in the issue of June 22, entitled "Irregular, but Not Invalid," was published. That editorial treats directly of the matters involved in Mr. McPherson's letter. Nevertheless there are some points in his inquiry to which it is desirable to make specific reference. The paragraph numbers are inserted by the editors.

(1.) It is rather humbling to the editors that so discerning a reader as we know Mr. McPherson to be is not yet certain what the position of this paper is regarding the church membership of unimmersed Christians. We do not know how to say it in any more clear-cut terms than those which he has quoted from our recent editorial. We have therefore had the quotation set up in italics

(in the body of his communication above) to call his and any other reader's attention to it. If after re-reading this quotation there is any doubt as to what the position of this paper is, either in Mr. McPherson's mind or any other reader's, we shall be glad to take the matter up again.

(2.) In referring to the Hyde Park plan we were simply making a statement of fact. There is no "tone of approval" in the statement which Mr. McPherson quotes. Further on in the same editorial it is said that The Christian Century "holds no brief for the Hyde Park plan." Our view of this plan was stated in an editorial in the issue dated August 25, 1910. We gladly acknowledge our respect for the work of the Hyde Park Church and its pastor, and especially for the courage with which they have pioneered a way to the enlistment of all Christians in coöperation and fellowship. In that particular community and with Dr. Ames' leadership the "plan" is succeeding. But The Christian Century sees no need of any "plan" whatever in the practice of Christian union. Ingenious devices like this at Hyde Park eclipse the issue. We have no "plan" to offer except the Disciples' plan, namely, that of extending the right hand of fellowship to any accredited member of the church of Christ who desires it. The way to practice Christian union, it seems to this paper, is simply to practice it.

(3.) The Christian Century does not recognize the validity of the "ordinance of infant sprinkling," for the simple reason that there is no such ordinance. Sprinkling is not an ordinance, whether the subject be an infant or an adult. Neither is immersion an ordinance. Baptism *is* an ordinance, and should, for many reasons, be solemnized only by immersion in water and administered only to believing penitent adults.

With reference to infant baptism The Christian Century holds no view other than that to which all representative Disciples subscribe, to which Mr. McPherson himself subscribes, namely, that a certain proportion of the membership of the church of Christ consists of men and women who received no other baptism than infant baptism. They are Christians, members of the church of Christ, just as truly members of the church of Christ as are Mr. McPherson and the editors of The Christian Century. Their membership in the church is not determined by the fact that they had water sprinkled upon them in infancy, nor is our membership determined by the fact that we were immersed in water in maturity.

The essential factors which determine church membership are the individual's assumption of the obligations of the Christian life and the church's acknowledment of him as now a member of the Christian community, which assumption and acknowledgment are marked and symbolized in an approved outward act. That this outward act should be immersion only—because of Christ's example, because of its historic dignity, and because of its obvious symbolism—is the urgent contention of the Disciples.

But in making this appeal for the practice of the historic and proper outward act of initiation into the church and for the abandonment of the misleading and harmful practice of infant baptism the Disciples do not for a moment invalidate the membership in the church of Christ of those whose baptism has been solemnized by an irregular substitute. Mr. McPherson himself does not.

(4.) The question of the validity of the ordinances, ministry, membership and discipline of the churches wearing denominational names, was never squarely met by the "fathers" or by any generation of the Disciples until the present. No thorough-going effort has been made to define our ideas as to the status of Methodists, Presbyterians and the rest. The issue is being forced upon us now by the rise of Christian union sentiment throughout Christendom and especially on the mission field.

The Disciples have talked much, it is true, about "restoring the primitive *ordinances*," and in the case of baptism have adopted the erroneous Baptist idea that "immersion" and "baptism" are equivalents in the New Testament. So that much of their teaching on baptism has seemed to involve a clean-cut decision against the validity of affusion-baptism. But their plea for Christian unity and their practical attitude toward others as Christians, members of Christ's church, have always contradicted this view that "baptism" and "immersion" were equivalents and implied that, however important it might be to re-establish immersion, not all baptized persons have been immersed.

Neither of these contradictory lines of reasoning was followed to its conclusion by the "fathers," but each was broken off by contact with the other, and we have been content to allow our ultimate ideas to remain in non-committal vagueness if not confusion.

Mr. McPherson asks, "How could there have been any plea," if our fathers recognized the validity of the ordinances of their brethren of the denominations? Our reply would be, How could there have been any plea had they *not* done so? Their plea implied the validity of the Christian church membership of those to whom the plea was made, and this involved the validity of the baptism by which such church membership was constituted.

He further asks, "And what is our plea now?" To which we reply, Precisely the same as the plea which the fathers made and which the Disciples have always made: An appeal to all Christians, members of Christ's church, to abandon all sectarian and divisive practices and tests of fellowship—sectarian names, sectarian creeds, sectarian communion, sectarian forms of baptism, sectarian organizations, the spirit of sectarian exclusiveness—and practice only those things upon which a united church may be maintained—*and to do this because it is the supreme will of Christ the Lord that his church shall be one.*

This is the historic plea of the Disciples. And there was never a time when it was so important to proclaim it as the present hour.

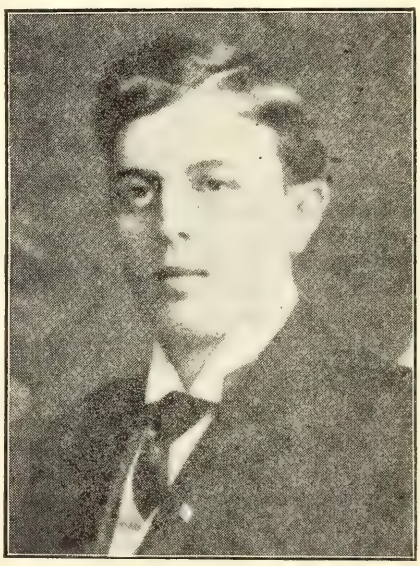
The Christian Century believes that when a Presbyterian Christian, for example, wishes to abandon his sectarian name, his sectarian creed, his sectarian organization, and his share in the perpetuation of a sectarian form of baptism, he should be joyfully received into the fellowship of the Disciples of Christ, a brotherhood whom God has set in the world for the express purpose of providing fellowship for just such as he.

And in holding this belief we do not ask the Disciples to change any of their views or convictions but simply to *practice* a conviction which has been commonly held among them from the beginning.

Herbert Moninger's Passing

The news of the death of Herbert Moninger startled and subdued the hearts of the thousands who have come under the influence of his personality during the eight years of his notable prominence in the Sunday-school life of the Disciples.

Mr. Moninger was but thirty-five years old. He was born near Washington, Pa., and graduated at Bethany College and the Divinity School of Yale University. His success in the building up of



the Sunday-school at Steubenville, Ohio, where he was pastor, attracted the attention of the Standard Publishing Company, and he was put in charge of the Sunday-school department of that institution. From the start his work was phenomenally successful. The Teacher Training idea, with his interpretation, backed by the Standard, swept through the churches of the Disciples like a genuine revival. In no other denomination did the idea spread as among our people. This was due more to Mr. Moninger's influence, the popular character of his publications and his own fascinating personality than to any other single cause.

With Mr. Moninger's methods, it is needless to say, The Christian Century was not always in accord; and the results of the teacher-training movement among us are, in the judgment of this paper, not unmixed with harm. It would be unjust, however, to hold him responsible for all dubious elements in the outcome of a movement in which so many forces were coöperating.

But of the charm and beauty of his character, his amiable personality, and his Christian walk and conversation we wish to bear unfeigned testimony, and join with all who knew him in expressions of regret at his early taking away, and of tender sympathy toward his wife and the two little girls who must finish the path without him.

The Statements of the Foreign Society

It is two weeks since the Executive Committee of the Foreign Christian Missionary Society sent forth a statement entitled "A Protest and a Plea," accompanied by a final statement of his views by Guy W. Sarvis.

In substance the Executive Committee's statement contained a protest against the right of The Christian Standard to demand any statement; a disavowal by the Committee of any purpose or desire to depart from the accepted practices of the Disciples, particularly in the matter of receiving unimmersed Christians into our churches, at home or on the mission field; a representation of the sentiments of all its missionaries as in accord with this view and a declaration that the Committee "would not appoint, and, indeed, would recall any one known to be not in such accord"; a plea for the confidence of the brotherhood in the Society; and a suggestion that an arbitration committee be appointed to which shall be referred any further accusations made by The Christian Standard.

The substance of Mr. Sarvis' statement is that he is not an advocate of receiving unimmersed Christians into church-membership; that he makes a distinction between recognizing them as Christians and admitting them into local churches as members; that this distinction was overlooked by those whose reports of his views have been made the basis of The Standard's charges; that we [presumably the Disciples] gladly accept members of pædo-baptist churches at the communion table but deny that they are members of the Church of Christ, though Mr. Sarvis himself contends that they are Christians.

The effect of these two statements has been to estop The Christian Standard's campaign against the Foreign Society, adding yet one more to a long series of similar defeats which that paper has suffered in its long-time hostility to the Society and to the cause of progress in our brotherhood.

The two weeks that have elapsed since the publication of these statements have brought to The Christian Century many letters of congratulation on the prompt and effective way in which this paper interpreted the Standard's sinister purpose and elicited from the brotherhood such a vigorous and representative expression of condemnation.

* * *

Along with these letters of rejoicing there have come a number of earnest-toned messages of counsel. For these we are especially grateful. The writers recognize with us the exceeding delicacy of the present moment, and in view of the announced purpose of The Christian Century to comment later on the Society's statements they have been solicitous that we might be guided to speak the right word. Most of the correspondents regret the fact that the Executive Committee and Mr. Sarvis made a second statement. They feel that the influence of The Standard is virtually broken in the brotherhood, that its reactionary policy is well understood and that the brotherhood itself will amply protect the Society against every sort of menace and usurpation.

With one exception, all our counsellors advise us to celebrate the victory that has been gained and look not too closely at the price that has been paid for it. A singularly fair and large-minded pastor, whose letter is typical of all the rest, writes as follows:

I wish the officers of the F. C. M. S. had ignored The Standard's attack. Their statement has gone the length in positive assertion of their position and yet it will not satisfy The Standard. The statement by Mr. Sarvis has only opened the way for further attack upon him and the society and I shall not be at all surprised if his appointment is nulled.

But despite this action of the F. C. M. S. and the repressive influence it will have in India, and feeling as we do about it, we must stand by the Society. We must not even embarrass it before the brotherhood by pointing out too clearly what seems to us to be a tactical blunder. However serious it may be it can be corrected and will be, I doubt not, in the years to come.

The Century has the ear of many of our leaders. It has won its way splendidly in these recent years. Many admire your wholesome frankness and they will read you with interest and profit when you discuss abstractly the questions involved in your proposal for practicing union. But you will lose them if you try to make the case too concrete, especially if it involves a suggestion as to the policy of our missionary societies.

I don't want you to lose them. I want you to say some more, and then some more, and some more still on the subject of union, and I want you to say it when you have the ears of the multitude. You need not recede from your position, but you can be a little less strenuous at times and you can avoid involving the societies too particularly.

Another writer, an ardent supporter of the Foreign Society and a conservative friend of progress, says that he recognizes that "from your point of view the statement of the Committee is more or less vulnerable. I am sure you will not be entirely satisfied with it." He calls our attention to the fact that the Committee represents the brotherhood, and while he says he "cannot speak for a hundred years from now or even ten years from now" he feels sure that were the Society "to advocate what you advocate its receipts would be reduced one-half, if not three-fourths."

* * *

The weight of this counsel rests heavily upon us. It rests so heavily upon us that the enforced delay in publishing an editorial comment has been accepted with gratitude as giving a chance for our earlier judgment to correct itself before going to the public. But the days only deepen the conviction that while a notable triumph has been gained over a private adversary bent on injustice, it has been gained by the sacrifice of the long-run interests of the Kingdom of God and the plea of the Disciples.

We make no apology for criticizing an act of the Foreign Society. We have not condemned The Standard for criticising the Society. Our condemnation of The Standard was based on that paper's evident purpose to disintegrate the Society if possible; to deflect offerings from its treasury; to injure the reputations of its officiary; and to harry its missionaries with test questions wholly inconsistent among a people who, having flung away human creeds, find their unity in simple allegiance to Jesus Christ the Lord.

In differing from a policy of the Foreign Society The Christian Century is guilty on none of these counts. We believe in the Society and support it against the crude methods of anti-ism. We plead with churches and Sunday-schools to send money to its treasury. We honor its officials and esteem its leaders as God's best gift to the Disciples of Christ. As to the missionaries, our conviction is that no group of workers in the Kingdom of God are more intelligent, consecrated and worthy to be trusted than they.

In offering a criticism upon the Society at this moment we recognize that this paper is putting itself in a position of diplomatic disadvantage. It would be more politic, more reassuring, to forget the principles and ideals involved and hold an unalloyed celebration in our pages over the decisive defeat which the Society has administered to the foe of progress in our ranks. Such a celebration would manifestly capitalize much partisan feeling to the profit of The Christian Century.

But we cannot do this. This paper does not wish to be a partisan friend of the Foreign Society. We wish to support the Society because its cause is just, and, conscious of our fundamental loyalties, remain free to take earnest exception to any of its specific acts or utterances.

* * *

One letter only, in all that we have received, has revealed an awareness of the deeper issues involved in the late struggle and tended to confirm our purpose to interpret the victory in terms of ideals rather than of partisanship. The letter follows:

Dear Brother Morrison: I want to be counted a friend to the Foreign Society, and to let you know of my satisfaction with your defense in the present unchristian attack on our growing missionary interests. The Foreign Society will not suffer. It has prospered increasingly on these unscrupulous bombardments for a number of years.

My fear is that the secretaries, and perhaps The Century editors, on the Society's behalf, may assume an unwarranted conservative position in the presence of a great opportunity. What I am writing grows out of the Society's statement in this week's issue declaring their unwillingness to send to the field any one advocating union such as is discussed today, and their purpose to withdraw any on the field sympathetic with that movement. I also noted in a previous issue your partial correction of the statement concerning the proportion of missionaries in India holding favorably to the proposal to practice Christian union there. I cannot help feeling that your correction would not have been made with full knowledge of the facts, except to shield the Foreign Society or the missionaries. I am certain the Society is not aware of the attitude of many of its missionaries on this live question. Evidently, the missionaries are loth to reveal their conviction to the Committee, and they will be more so on seeing the Society's statement, doubtless.

My acquaintance with missionaries is not extensive, but I can recall, within the past year, no less than a half dozen who have made positive declaration, in my presence or in letters I have received, of their conviction that a free union must and should be practiced on the foreign field. And there was no effort to con-

ceal that they meant the reception of all Christians from other missions without demanding immersion. I have no desire to insist on this practice in America, but I do not want the missionaries to suffer from a restraining influence so far removed from the field of action. If the proportion of all missionaries desiring to practice Christian union is as great as among my acquaintances, I should believe you are fully warranted in your earlier statements, and the Society is only postponing the day for consideration of this acute problem, and blocking the missionaries' most effective work. If our missionaries are to be obstructors of Christian union on the foreign field, they had far better be laborers in fields where division is already deep rooted, and where the need is not so great as in heathen countries. I say this in all kindness, both to The Century and the Foreign Society. I should be glad to have my name signed to this statement, but do not wish any possible embarrassment to our living-link missionary.

* * *

The pith and essence of our conviction concerning the two statements is that in their deep concern lest the offerings were being hurt by the Standard's attack, both the Committee and Mr. Sarvis have been driven into making positive pronouncements on a far-reaching policy of missionary statesmanship without being either in a state of mind or in possession of adequate data to do justice to their problem.

* * *

There are three heavy-weighing facts with which their statements do not reckon.

First of all is the fact that forces are gathering on the mission field wich are bound to eventuate in not many years in united indigenous Churches of Christ in the several countries in which the gospel has been well established.

That such a goal is in sight is as glorious as it is inevitable. But it is inevitable. Any acceptable philosophy of missions provides for the passing of the mission church from the paternalistic control of the missionaries to an independent status. The principle upon which missionary work proceeds is that of making itself finally superfluous. This final stage is a long way off yet in the Orient. But decided progress is marked with the emergence of self-consciousness in the native church and the assertion of its autonomy.

We are passing into that period now in many mission fields. Native leaders are being produced in the Oriental church—men of intellect and scholarship. The native mind is reacting upon the Christian gospel with eagerness. The Chinese Christian is coming to see that he has not simply adopted a new religion but has come into possession of a new life—a life which works from within to change and enrich his own world with its customs and truths, not to exchange it for an occidental world to whose customs and modes of thought he is alien.

This is the way Christianity always does. It fertilizes the native mind on which it falls, releasing hidden energies, opening secret springs of living water and making thus each convert and each converted nation an original interpreter of the gospel.

It is not strange, therefore, in the light of this gracious process, that the church in China and India and Japan is not interested in our occidental sectarian distinctions. Our distinctions of creed and name and form do not interest them as does the essential gospel itself. Possessing the same gospel they marvel at our divisions. And as they grow toward independence they grow toward unity.

No denominational missionary society operating from the other side of the world will be able to withstand the social energies implicit in this movement for a united native church. It will come to pass in spite of occidental hindrances. A Methodist missionary from South India where the unity movement has gone farther than in any other mission field, publicly warned his faltering brethren in the great federation conference at Jubbulpore in Central India, that if the missionaries did not unite the churches would do so in spite of them!

On the mission field the pivot on which unity turns is the principle of inter-communion, which includes not only the open celebration of the Lord's supper but a free interchange of members between church and church, by letter, on the basis of the recognized validity of the ordinances, ministry, membership and discipline of all participating churches. This, of course, is the pivot on which unity turns in the home field, too, only it is not so easy to see it here as there. There can be no unity without this free inter-communion.

The missionaries of the Disciples of Christ, pleading with their Christian brethren of other names to unite, now find themselves in the anomalous position of being *pleaded with* to practice their own distinctive message!

This is one of the facts which, it seems to The Christian Century, the Executive Committee did not frankly and adequately consider in defining the policy set forth in its recent statement. Such a policy if adhered to will put the Disciples in a tiny sectarian pocket in India and China while the great Church of Christ goes forward to its divine task.

* * *

The second fact which the Committee, in the heat and hazard of the Standard's attack, was not able adequately to weigh is that there is a considerable body of sentiment among our missionaries favorable to the practice of Christian union by accepting letters from churches practicing affusion-baptism without raising the question of the applicant's form of baptism.

Let it be noted that The Christian Century is content with saying "a considerable body" of sentiment. We shall not speak in terms of proportions.

Let it be further noted that we say a considerable body of "sentiment." We are not disposed to characterize it in terms of enthusiasm, or conscience, though all the indications we have received would warrant the use of those terms.

Still further let it be noted that our statement reads "sentiment . . . *favorable.*" We do not believe there is one missionary on the foreign field who would advocate the practice of union in the face of a contrary suggestion from the Society. Indeed we do not believe that there is one missionary who would even *consider* the practice apart from its relations to the Society and to the brotherhood at home. Our missionaries are humble-minded workers in the Kingdom of God. Their work is not their own. They are partners with the great brotherhood that supplies their support and binds them to God by their prayers.

But we do mean to say that there are many missionaries who would rejoice were they told that the brotherhood and the Society bade them be free to put into practice the plea we have made so long. And we mean to say further that to many missionaries' hearts the statement of policy sent out by the Committee brings pain.

This is not to be taken as a contradiction of the assurance given by the Committee that "all missionaries appointed and supported by them are in sincere accord" with the policy of practicing union only with immersed Christians. This statement of the Committee is true.

The Christian Century believes that were the question opened out in a big-minded way to our big-minded brotherhood; were the facts furnished us by the missionaries themselves without fear of jeopardizing collection or prestige; were the men of leading and of insight to discuss the theoretical or doctrinal aspect of the matter; were the newspapers to speak plainly and earnestly, but without vituperation or disloyalty—were this brotherhood of ours to take up this most vital problem which we have faced since the day the missionary societies were organized, in such a manner, the outcome would mark leagues of progress for the cause we love.

The Christian Century would not prejudge the outcome of such a gracious inquiry. But this much we feel secure in predicting: That the brotherhood and the Executive Committee would say to its missionaries—

You have become a community, a brotherhood, in yourselves. You are not boys and girls but men and women of mature minds, some of you with a score of years of missionary service behind you. You know the Disciples' plea, and are loyal to it—none of us is more loyal than you. Above all you know Jesus Christ and are loyal to Him—none of us knows Him so well or has proved his loyalty to Him so plainly as you. You are to be trusted. You are on the ground. You know the problem—better than we can know it, better than the Executive Committee can know it. It is your problem. Solve it in the grace of the Holy Spirit!

And then our brotherhood would become a mighty prayer meeting, beseeching the throne of grace for the divine guidance of our missionaries!

* * *

The third fact which the Committee overlooked in affirming its policy is that there is a deep-rooted and rapidly spreading conviction among Disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed and rejecting all others from our fellowship.

There is no change of disposition with reference to the practice of immersion-baptism. No true Disciple considers for a moment the possibility of relegating immersion to an optional basis alongside of sprinkling and pouring. It is increasingly plain that the practice of Christian union calls for the practice of immersion

only.

But there is a widespread disillusionment with regard to the immersion *dogma*. The sanctions for this dogma are breaking down.

The New Testament facts are against it.

The spirit of Christianity is against it.

The spirit of the age is against it.

The vital, effective, triumphant movements of today ignore it.

Not one great modern interpreter of the social ideals of Christianity has an ounce of interest in it.

Not one great modern interpreter of the inner life of the soul has an ounce of interest in it.

Not one great modern interpreter of missionary passion and the missionary enterprise has an ounce of interest in it.

It would seem as if there is almost no exception to the rule that as an immersionist goes farther into the field of social or missionary service, or deeper into the spiritual mysteries of the soul of man, he loses interest in, if he does not develop a contempt for, the dogma of immersion.

The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world, who are working at the world's real tasks—at Christ's real task—have no interest.

So long as this dogma obsesses the mind of a Christian community that community will not fling itself with complete abandon into the great brotherly enterprises that really carry the world up toward God. Such a community will be finical, hair-splitting, sectarian in temper, exclusive. It may gain adherents, but it will be too particular about technicalities to render its full meed of service. Its intake from the world may be worthy of boasting, but its output into the world will be an occasion of shame.

Among Disciples the disillusionment has long since begun. A new spirit—a spirit of fraternity, of co-operation, of fellowship, of unity—is abroad in our hearts. This spirit is not to be inhibited by dogmatic considerations. It freely regards every Christian as a brother and desires his fellowship and is willing to give that fellowship through the "right hand"!

It is too late in the day for the Foreign Society to commit the Disciples of Christ to a policy of aloofness from our brethren in the mission fields because, forsooth, they have not been immersed! Disciples know that Christian character and membership in the Church of Christ is not limited to those who were immersed at baptism.

This body of sentiment, not reckoned with by the Committee, asks only to have itself registered. It is not a trouble-making sentiment. It makes no demands. It cannot conceive a threat.

It suffers, rather. It waits, patiently. It teaches. It prays. It does not ask to lead. It claims no place on programs. It even approves the Committee for its statement while deploring it, while turning its face away for the shame of it, as perhaps the best the Committee under the circumstances could do.

The Christian Century believes its duty lies in the direction of simply registering this sentiment side by side with the Committee's own statement, and in the same hour the Committee's statement is in the mind of the brotherhood.

This duty we discharge in love, in loyalty and in the fear of God.

—Here is something for those to meditate upon whose self-righteousness leads them to think slightingly of the church. Dr. Charles R. Brown of Yale University puts it this way: "What a farce the judgment day would be if every man should say, 'Lord, I saw thirty Christians who were hypocrites; I saw a dozen men right beside me who shirked their duties.' To which the Lord might reply, 'Well done, thou good and faithful servant. Thou hast been extremely acute in detecting the weaknesses and inconsistencies of others. Enter thou into whatever measure of thy Lord's joy thou art capable of experiencing.'"

—Rev. Reginald J. Campbell of City Temple, London, in an address to the British Liberal League, which includes men theologically so far apart as Father Benson (Roman Catholic) and Professor Peake (Primitive Methodist), gave an admirable presentation of what he thought ought to be the chief aim of the league. It is quite as fitting to represent the aim of the Christian Church. Here it is: "Our first aim should be the development of the spiritual consciousness in ourselves and others, the quickening of the sense of God in the life of today, and the acquirement of spiritual force through habitual intercourse with the eternal." This is the immediate and supreme office of religion. Could the ministry of the Church secure this the triumph of the Church would come sure and soon.

Interpretations

Alexander Proctor—Some Reflections

Only once was it the privilege of the writer to hear that forerunner of emancipating thought among us, Alexander Proctor. It was in a chapel talk I heard him, and he spoke from the text: "Seeing they see not, and hearing they hear not, neither do they understand." Although I very well remember his long, gaunt form, his irregular but kindly and studious face, his quiet, slow and drawling voice, and the deep impression he made upon my mind; yet I very greatly regret that I am unable to recall a single thing he said.

How I would like to be able to read what this seer had to say on that great text? But very little of the products of the mind of Alexander Proctor were put in permanent form. He has gone from us and has not left his message, save through tradition, for us. His was a mind that saw into the deep of things. His mind sought realities, not their semblances. He said to the younger men not so much "This is the truth;" as "Seek and ye shall find." Truth to him was not done up in parcels, but was what the soul could appropriate and make its own.

That Alexander Proctor died without leaving an adequate record of his splendid mind and heart is a loss to be deeply deplored. It is a wonder that among so many who praised, no one was found to do us the service of handing his message down to our generation. (The one book the Missouri prophet left us is recognized by his friend, the editor, as very inadequately interpreting him.)

Doubtless the paucity of our literature is owing to the fact that the most of our men of vision have failed to leave any of their writings, indeed have failed to write. We need to be rescued from this literary barrenness. Nothing will lift us from provincialism as will world-literature.

The beat of humanity's heart needs to find a place in our writings. The note of the universal is seldom struck. The great men among us are ministering in their local fields; but are not speaking to the world. The men who have the world view are speaking to local groups while frequently those having the local and sectarian view are speaking to their thousands. (Fortunately there are exceptions of long standing.) Many of our Proctors are growing old and dying, leaving no word for the wider and future peoples.

We are obsessed today by dogmatic, reportorial, and outline writings. The eternal emotion of the human soul is in none of these.

The dogmatic boastings cramp life. They sectarianize the soul. These writings cannot be called literature; they are but for a day; they will not be read by anyone ten years from now. They have a heat and a narrowness in them that will not be felt or appreciated tomorrow. It is time we were passing from the age of tracts to the age of books.

The reportorial conception of religious journalism is an enemy to the production and reading of literature. We are sorely surfeited with reports. What we need is light and vision. One word from "on high" is preferable to many telegrams. We cannot go far in the strength of reportorial writings. May the Lord send us editors, authors, prophets, and withhold from us more reporters.

We are obsessed by outline writers. Our Sunday-school men are guilty here. Our souls cry out for the living spirit rather than for the dry outline.

Official publications lack the prophetic voice. There is an authority in real literature that the outline can never give. Counting "one," "two," "three," can never stir the soul to great things.

Whenever I look upon the Sunday-school "literature" brought to our conventions, I feel that there is a great void. I miss the passion that I find in magazines and books of the day. There is no soul cry in it. There is not the reckless abandon that does and dares. I can sit quietly in my chair after going through many outlines; but after reading one real article I find myself on my feet and crying out, "Something must be done."

We are in need of prophets. Too long we have had the narrow dogmatician crying, "You will be damned if you do not go this way."

Too long we have had the timid reporter saying, "I will show you the way you have gone and what you have done."

Too long we have had the Sunday-school expert saying: "Have you seen this chart explaining——;" yes, explaining everything but man and God.

Now we need the supra-man, the prophet, revealing God's truth for our day, and compelling us by the divine oughtness to the real Christian life.

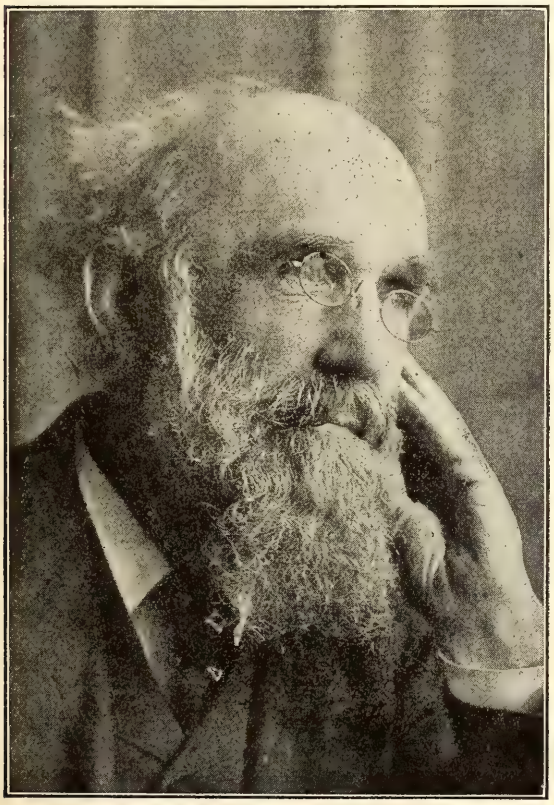
GEORGE A. CAMPBELL.

World Meeting of Baptists

Sixty Nations Represented in Ecumenical Fellowship

BY ARTHUR HOLMES, PH. D.

The Baptist World Alliance is an organization of all the Baptists of the world effected to plan and carry into execution world-campaigns for the advancement of Baptist interests. Eight million communicants are represented in it. The first convention was held at London, 1906; the second at Philadelphia, June 19-24, 1911; and the next will be held in Berlin, 1916. To the Philadelphia conference just closed, sixty nations sent delegates. About five thousand people attended each session. Momentous topics were considered. Special committees for inaugurating world-wide movements were appointed for the young people's work, for missions and for social service.



Dr. John Clifford, Retiring President of the Alliance.

Responsible delegates pronounced it the greatest gathering of Baptist forces ever effected and possibly ever to be effected in their history.

Manifestly it would be impossible adequately to report such a meeting. The comparatively grosser, or more palpable circumstances of songs, speeches, and resolutions are far too numerous and complicated even to mention. The subtler forces at work behind these manifestations would be utterly impossible to catch and set down. Not more therefore, can be here attempted than to touch upon some of the salient features.

Three Wave-crests.

Among the chaos of events as they appeared to a casual on-looker, three general wave-crests might have been discerned as the convention progressed. The first might be called the period of generating enthusiasm; the second, the period of considering world-wide evangelization; the third, the period of considering social service. The periods, of course, are not periods. They were more like overlapping waves. They began, rose, reached their climax and died down again. Their beginnings and endings were not in the convention. Their genesis and the modes of their treatment depended much upon the general opinions extant in the church at large. Much was Christian; some was Baptist. They are offered here merely to afford the mind some grasp of the tremendous events of the week.

Roll Call of Nations.

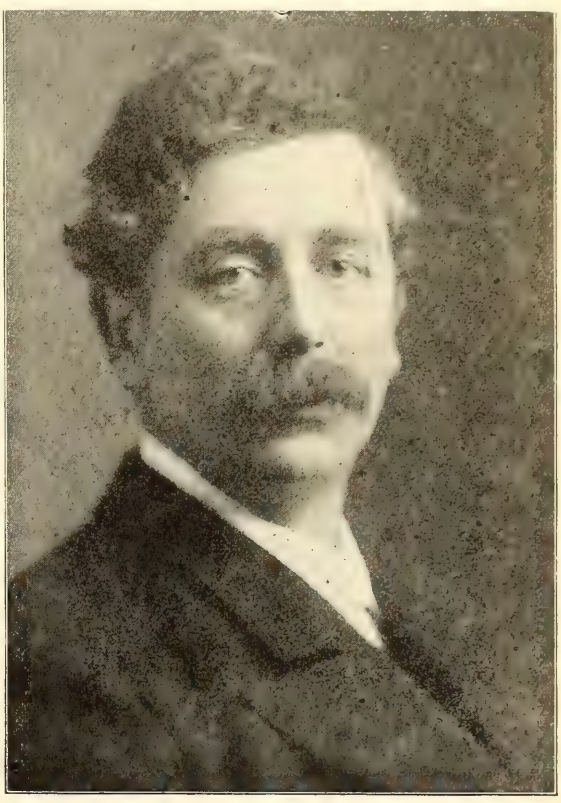
The formal addresses of welcome and other preliminaries were put out of the way on the afternoon of June 19. In the evening the real conference began with the roll-call of the nations. With that, the first period of generating religious enthusiasm was begun. When the grand old cadences of that battle-scarred hymn, "From Greenland's Icy Mountains" had died away the rapid fire of individual testimonies began. The delegates of the nations were called to the front. They spoke diverse tongues; they wore manifold garbs; they represented the customs and the manners of many nations. But unified in their common belief they came from the four corners of the earth to tell in terse, powerful, dramatic sentences the stories of their struggles, sacrifices, oppressions, of bodily sufferings almost unbelievable overcome with a zeal yet more incredible. Men and women in their prime, tottering old people and slips of youths mounted the platform, gave their witness and sang their hymn with the ring in it that goes with reality the world over. As each one finished singing in his native tongue the great audience took up the refrain and rolled it back and forth like the reverberation of a thunder peal. "Sing! Sing!" shouted the multitude when Paul Besson of Buenos Aires arose to speak. But the man with the face and the figure of a crusader-monk, threw aloft his arms and shouted back, "I am no singer. I am a soldier of the Lord Jesus Christ!" Then for three minutes he poured forth upon them such a fiery flood of testimony concerning his ten years in South America that at the end, the great crowd was lifted *en masse* from their seats and threw themselves into "Onward Christian Soldiers," with such fervor that the steel girders of the Temple fairly rang again.

Many more testimonies were like this one. All were of the fire and water and blood order. They came from continents, countries, corners and way-places of the earth, from civilized cities and savage jungles. All of them rang with the tone of the devotee. They made the listener clench his fist, set his jaw, and say within himself, "Now it has come at last! The day of the real is here."

Dissent Followed by Applause.

The second great wave reached its flood-tide in world evangelization. The beginning of it appeared on the very first night in a remarkable speech by Dr. George H. Ferris, First Baptist Church, Philadelphia. Dissent and then applause followed his assertion that the Baptists owed their world-power to their disintegrating ecclesiastical individualism, coupled with their unifying co-operation in the end to be accomplished. Co-operation became the key-word for the evangelization of the world.

First, it appeared in dealing with the young people's interests. One whole session was given to their work. At the end, a committee of twenty-five was appointed to consider ways and means of uniting all Baptist young people of the world in one organization caring for their religious and social welfare.



J. H. Shakespeare, Secretary Baptist World Alliance.

Second, co-operation upon a world-wide scale appeared in the resolution brought forward by the Southern Baptists, and seconded by the retiring President, John Clifford, of England, to appoint a committee for the purpose of taking up with the various denominational boards some plan for introducing organic unity into all missionary operations of the denomination. The president declares that the church had no more important nor more significant task before it than that of co-ordinating its forces on the foreign missionary field.

Mute Russian Exiles Presented.

The general considerations of world-evangelization were brought to a climax by the presentation to the Alliance of sixty Russian Baptist exiles. They made no speeches; they voiced no pleas. But as each one stepped upon the platform a brief record of his sufferings and heroic deeds was given. Some held aloft wrists with the scars of irons upon them still. The bodies of some bore the marks of the lash. But the faces of all were set like flint with deep-drawn purpose in every graven line of suffering and sorrow for the regeneration of their beloved

Grace Baptist Temple, Philadelphia, where Sessions were Held.

Russia. Many had been in prison; one, thirty-one times. Some knew Siberia. One had slaved in the treadmill; had spent years in jail and was old and gray at forty-one. Another had spent sixteen years in exile. Nine of them he did not even know where their wives and families were. Some were at the convention under bail and must go back to trial. One had baptized 1,500 persons; another 2,000; another 1,000 Cossacks; another had converted fifty criminals while lodged with them in jail. So the record ran. So the people of the twentieth century heard again the persecutions of the Dark Ages. They sat with something of the same emotions animating them as those who sat at Nicea felt when the martyrs appeared before them mutilated, crippled and with eyes gouged out so they could not flee.

The impression was profound. This episode stood at the very apex of the period of world-evangelization. It furnished the point of crystallization for the enthusiasm generated by all the stories of other missionaries. Characteristically it took the American form of monetary expression. In a few minutes $70,000 was subscribed for a Baptist University at St. Petersburg and two delegates were appointed, first to secure the consent of President Taft, and then to lay the matter before the Czar. So ended the second period, built at first upon individual liberty in matters of doctrine and focussed at last upon community of work for the Kingdom of God.

Deepening Interest in Social Service.

The third great interest—social service—was not so clear-cut or definite. It was present from first to last and permeated the speeches of many leaders. The interest was always on tap, as it were. It gradually grew until the end of the conference when the whole thought of the delegates was devoted to this comparatively new phase of church activities.

In the opening address of President John Clifford, June 20, the essential democracy of the Baptist Church was laid down as the guarantee for openness of mind to all problems of the day. Logically the Baptists must march in tune with the progressive spirit of the times. On the same day Professor Shailer Mathews, of the University of Chicago, gave splendid expression to the need of the hour for the church to apply the gospel to modern social and industrial life. He declares that the real evangelization of the world was the tranfusion of the forces of civilization with the ideals of the Christian religion.

High Water Mark of Social Interest.

Possibly the high-water mark of social interest came with the last two days of the conference. On Saturday Dr. Robert S. Gray of New Zealand—the country probably more advanced in industrial organization than any other on the globe—devoted himself to the working man and the church. He iterated the well-known facts concerning the alienation of the working man—and especially the European working man—from the church. Following him, the Rev. Frank M. Goodchild of New York, in his address on "The Church and Workingwomen" brought a terrible arraignment against society and the church for the industrial treatment of women. To the hardships of the laboring man society has added the terrors of the damned. For industrialism not only overworks and underpays but destroys the very souls of many female workers.

The conclusion of the social gospel was given by Dr. Walter Rauschenbusch. He stood squarely for church leadership to moralize and spiritualize our economic system. His demands went to the core of things. Nothing but a church led regeneration of American industrialism would answer. His sentiments, though pronounced "revolutionary" by the conservatives, were generously applauded.

The immediate practical result of the consideration of social ideals was the appointment of a social service committee to bring about more perfect plans for social and political amelioration and reform.

Modern Spirit, Intense Earnestness.

Such is a brief summary of the more salient points. If the convention was not epoch-making it did certainly furnish a milestone to mark the progress of the church. Its spirit was broad, comprehensive and thoroughly modern. Intense earnestness and an honest desire to meet squarely every issue were manifest. Progress was written in every line of effort.

This was indicated by the absence of some very usual emphases. The first signal absence was the lack of intensity upon theological tenet or dogmas. The "peculiar beliefs of the Baptists," as they were more euphemistically styled—came up for reaffirmation occasionally. But such demands were sporadic and limited chiefly to the pure theologians or teachers of seminaries. The need of affirmation advertized the weakness of their hold. The ordinances fared but little better. One speaker did insist that the "Baptists would meet the other denominations in the Jordan River and nowhere else," but on the whole the splashing of baptismal waters was little heard in the anthem-peals of unity in effort upon great practical tasks.

Significant Limitations.

There were other more significant limitations. This is said not in criticism but wholly to point out just how far the church has really advanced as indicated by the Baptist convention. The liberal consideration given to social problems showed that the church is wide awake upon the issue of the century. There was not however a clear, clean grip on the problems presented. A few seers could discern a social programme as a light on the horizon. The mass were still groping. The actual moves toward social betterment were sporadic and dissevered. Opium traffic in India was condemned. Workingmen and workingwomen received generous sympathy. Wealth, individualism, greed, and competition came in for good round periods of unlimited condemnation. But when it came to grappling with the underlying social problems on anything like a systematic scale the convention was unready. The jungle has been found; the beast has been located; the struggle has begun; but the throat-grip has not yet been taken.

Church Working for Itself.

This is possibly due to the still prevailing notion of the primacy of the church. It still aims to "hold" or to "secure" people whom it tries to help. The workingman is to be "won to the church." Redemption of Russia's peasants took the form of a Baptist college. One of the most promising resolutions ended with the words "whereby Jesus Christ may become a fact in the social life of the world," to which the condition was appended, "This action shall not involve the Alliance in any expense." The restriction—probably perfectly sound in itself—epitomized too aptly the attitude of the conference on the whole social program. Social redemption must not cost anything; or, at least, not too much. The church has not come to see its service to humanity in such self-forgetful terms of devotion that it says: "If it costs everything; if organizations are demolished; altars torn down; edifices reduced to dust and ashes and adherents scattered to the four corners of the earth: still we will take up this battle and fight it to the bitter death." In this the Baptists are by no means alone. In fact, their attitude represents the most advanced amongst denominations.

Conference Marks Actual Advance.

In the light of such a radical—and it ought to be said, at present impossible ideal—the conference had its limitations. They are set down here merely for the sake of better definition. In the light of the Church's present, and even recent past, the conference was away beyond the expectations of many most ardent believers in the essential progress of Christendom. It combined unconsciously, almost, the deepest and most fervent spirit of religion grounded upon the eternal verities of the Christ with an almost anxiously progressive spirit in bringing Him to a needy work. To the souls of those who love the Church this was as the voice of waters in the springtime when the weary winter has loosed its bonds and the earth puts forth a new season of life. May the next meeting of the Baptist World Alliance at Berlin mark as much progress and bring as much inspiration to the world as the one just ended!

Jacob the Redeemed

BY G. CAMPBELL MORGAN

"The God before Whom my fathers Abraham and Isaac did walk, the God which hath fed me all my life long unto this day, the Angel which hath redeemed me from all evil, bless the lads!"—Genesis xlviii. 15, 16.
"By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff."—Hebrews xi. 21.

It will be immediately recognized that the passage in Hebrews throws light upon that in Genesis. When the writer of that letter referred to Jacob, he named this act in which he blessed the sons of Joseph as the supreme expression of his faith.

I have of set purpose chosen this passage in its relation to the word in the letter to the Hebrews because it gave us Jacob's outlook upon his own life, not in the midst of its stress and strain, but from that calm, quiet, vantage ground which he had found near to the bound where the burdens are laid down.

By way of introduction we may notice that in these words there is a threefold recognition of God. In the Hebrew we have in the first place Elohim, without the article; and in the second place Elohim, with the article, and finally, the Angel.

The Angel.

"The Angel which hath redeemed me from all evil"; that is a confession of the profoundest personal value of his relationship to God.

It is this profoundest personal value that I propose to consider. First, let us try to see the man; secondly, let us take the declaration concerning the redeeming God in its general terms; and finally illustrate the declaration by the history as it is contained in this book of Genesis.

The first thing I want to say concerning Jacob, trusting to your familiarity with all the details, and therefore not tarrying with them, is that he was the child of his mother. We can never understand Jacob until we know Rebekah. It is perfectly evident that the dominant influence in the life of this man was the influence of Rebekah. Here, as is so often the case, the mother was far more able to communicate to the boy who loved her, her own nature and disposition, than was the father able to communicate his nature to the boy whom he loved. No one would imagine that Esau was the son of Isaac; but everyone knows that Jacob was the son of Rebekah. The evidences of that sonship are to be found in the fact that he was strong-willed, far-seeing, scheming by nature.

A Suspicious Man.

Temperamentally he was suspicious, always so; suspicious of men, of events, afraid as to how things would eventuate; and over and over again in crises, suspicious of himself. He was unscrupulous; mark his dealing with Esau. Esau was a profane person and sold his birthright; but the man who took advantage of a hungry man to obtain the birthright was utterly unscrupulous. Watch him in his dealing with his father, Isaac. Watch him in his dealings with Laban. I am inclined to say that the only comfort I ever get out of the study of Jacob's dealings with Laban is that Jacob was one too many for Laban. Laban is still alive! He is the man of correct external habit, the man who will take advantage of godliness in another man until he has squeezed the last ounce out of him, and then fling him away. That is Laban, utterly, absolutely, for ever contemptible. When you are inclined to criticise and to speak of a Hebrew as Jacob, do not forget that for every Jacob, I can find you ten Labans waiting to rob him.

A Sensitive Nature.

But there was another side to Jacob. He was a man of singularly fine, sensitive and tender nature. Read the story of his love for Rebekah. Read the story of his love for Rachael. Read the story of his love for Joseph and Benjamin. There is nothing finer than this man's love for his mother, his wife, and his two youngest children. You say, You are contradicting all you have already said! I know it; but the contradiction is in Jacob, not in my imagination. Have you never known him? I know him to-day, he lives in London; the man with a fine, refined, sensitive side to his nature which manifests itself in uniform kindness and courtesy to certain upon whom his love is set; and on the other side he is rough and uncouth, unscrupulous, driving his way through with awful brutality. That was Jacob, strange, magnificent, combining in one personality all these apparently contradictory facts.

The Deeper Facts.

So far our examination is superficial. Let us attempt to look at this man in the deeper facts of his life, not content with first impressions. Jacob was a man of faith, intellectually sure of God, never wavering in that intellectual certainty. I must trust to your knowledge of the story without staying to turn to our Bibles. Let the history pass through your mind, all those outstanding events with which you are familiar. Can you find any moment when his intellectual faith in God wavered for a moment? I cannot. It was ever there; the deepest fact in his life, that perfect certainty of God.

I go further; not only intellectually was he a man of faith, but in his purpose and in his desire he was a man of faith, desiring above all else to come into realization of God's purposes for him, manifesting that desire by the very activities of his meanness. His mother knew before he was born that in the economy of God the elder was to serve the younger. There can be no doubt that Jacob knew the secret too from earliest years. When he snatched at the birthright, he did so in order that he might realize the Divine intention. When by scheming he sought the peculiar parental blessing which rests only upon the firstborn, he did so because he desired to be in line with the Divine purpose as declared. All the way through we find the same things; intellectual certainty of God without any wavering; faith in him that created his purpose in life and his desire. I will summarize the whole story by declaring that in every circumstance this man's faith in God was demonstrated sooner or later. There is no story of him but that in it we find this underlying conviction, and this deep desire to reach the Divine goal, and to fulfil the Divine intention.

Faith and Fear.

But side by side with that fact of his faith, it is equally evident that he was a man of fear, never able to let himself go completely in answer to his own faith, always afraid that the consummation would not be reached, always attempting to help God, and to hurry the Divine purpose. That is the explanation of the eager haste with which he bought the birthright; that is the explanation of the meanness by which he sought the birthright blessing. All the way through these two elements were at work. Faith in the purpose of God, desire to realize the purpose; fear—let me put it as he never would have put it—fear lest somehow God would not be able to manage the business, and a smart attempt to help him. That was the perpetual trouble in the life of the man; these conflicting forces, faith the deepest, and fear, haunting fear that created the false courage, fear that made him dare to do things that faith would not have dared to do, because they violated the Divine method.

Experiences with the Angel.

Let us listen then to this man's declaration in that hour of wonderful illumination, "The Angel which hath redeemed me from all evil, bless the lads." When he said this he was looking back and remembering the definite experiences in which he had been brought into personal contact with the Person. He had met him as "The Angel."

Just a moment in an aside let me suggest to the young people who are studying the Bible, that they take their Bibles and gather up the occasions when "The Angel" is mentioned; not an angel, or angels, but "The Angel." If they do so they will find that under the old economy, ever and anon, in certain conditions, for certain reasons, God took form in which it was possible for men to hold communion with him. We describe those appearances as the Theophanies of the Old Testament. There is a central mystery of his being in which God has never been seen of man, nor can be seen of man, and never will be seen of man; but there is in the mystery of Deity, the power, of manifestation for certain reasons, and the central and final fact of that method is the incarnation. But long ere the days of the flesh of the Son of Man, God appeared in the flaming, burning bush to Moses, and the Angel of the Lord spoke to him. Before that, the Angel of the Lord appeared to Abraham. The appearing of The Angel was the Divine method of direct and personal manifestation in order to meet the necessity of certain particular cases.

Five distinct times God had drawn near to him, and for definite purpose, and he now declared what the purpose of the Divine drawing near had been, "The Angel which hath redeemed me from all evil." Thus in the second place we observe by this word of Jacob that the activity of God was that of Redemption from all evil.

The Evil.

The word made use of for evil here is a word that means breaking-up, or ruin, a word that signifies an act of wrong and its consequences. In the Old Testament we have at least eleven distinct Hebrew words in order to express the Hebrew conception of sin. This is one of them. It is a word which generally indicates the rough exterior of wrong-doing as a breach of harmony, and the breaking up of what is good and desirable in man and society. Jacob was looking back at the evil of his life, at those breakings away which had issued in disaster, at those acts of rebellion or of lack of faith and all the consequences issuing from them; at the rough exterior of wrong-doing in bygone days by which a breach had been made in the harmony, and the breaking up of that which is good and desirable had resulted. He was recognizing the evil in his own nature and in his own life.

The Disciples at the University of Chicago

New Buildings Planned for the Divinity House and Hyde Park Church

Enterprise Will Appeal to Entire Brotherhood.

New buildings are being planned for the Disciples Divinity House and the Hyde Park Church of Disciples. Two buildings are needed now. One should be a Hall, primarily for the Divinity House, but serviceable also for the educational and social purposes of the church. The other should be an auditorium, primarily for the church, but appropriate as a chapel for the Divinity House.

The Divinity House owns the lot on which the present church building stands. The lot is valued at $25,000. It is an ideal location for the group of buildings needed. The equipment should cost not less than $100,000 and the work of securing that amount is now being planned. The importance of this great enterprise in this magnificent location is shown by the following letters of appreciation and encouragement. Other letters of this character are being received as rapidly as our friends learn of our plans.

E. S. AMES.

Disciples' Divinity House

Professor Herbert L. Willett, Ph. D., Dean.
Professor Errett Gates, Ph. D.

OFFICERS OF THE BOARD OF TRUSTEES.

William D. Mac Clintock, President.
Edward S. Ames, Secretary.
Kinter Berkebile, Treasurer.

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Geo. W. Muckley.
R. A. Long.
Errett Gates.
Edward S. Ames.
W. S. Brannum.
Leon L. Loehr.
D. M. Hillis.
Van Dyck Fort.
O. F. Jordan.

Dear Brother Ames:—Your attempt to erect a building has interested me immensely. It is not much more yours than mine, it will belong to the brotherhood; and as such, will be a part of our history. So don't be discouraged nor overpersuaded, but do something worthy of the cause and the location.

To me that corner is the finest one of the University, and the Bartlett gymnasium and the Commons call for more than an ordinary structure. To fail in meeting that call, would be as disastrous as to fall below a call on mission fields, for, to me, that's what your plant will be to the University.

Chicago is in the eyes of the world; great giving is characteristic of her; her buildings are her glory. Be worthy of the city! Any man able to contribute, I am sure, if he were at all familiar with the site, would dissuade any attempt short of $100,000. I believe the brotherhood will respond to a worthy appeal. Make it.

Excuse my offer of advice; but I am intensely interested in our plea, and am jealous for our standing. Questions and points of view change, but the architecture of our movement abides. Feeling you will understand me, and, being human, will appreciate any word of encouragement, I write to pledge you my interest and influence.

C. G. KINDRED.

Englewood Church, Chicago.

Dear Mr. Ames:—I am glad our people contemplate the erection of a large and adequate plant to take the place of the present Hyde Park church. There is no more important field in Chicago than the south side. Many of the most commanding churches of the city are located there, and if our people are to make any marked impression on that community and upon the University circle, with our plea for the restoration of the Christianity of the New Testament, we must have a building that will command attention.

AUSTIN HUNTER.

Jackson Boul. Church, Chicago.

Dear Brother Ames:—Your location cannot be excelled nor can the importance of the work be overstated. It is a big undertaking, but I believe you will succeed. Such faith and devotion certainly merit success.

C. H. WINDERS.

Downey Ave. Church, Indianapolis, Ind.

My dear Bro. Ames:—The Hyde Park Church stands in the most strategic site in Illinois. One does not need to know more than that it is the most accessible church to the greatest university of the Central West to be impressed with the importance of a building commensurate with the opportunity. It ought to be the pride of the Disciples of Christ everywhere. The lot, the environment and above all the need make it imperative to build a churchly structure, to cost at least $100,000. I commend your purpose most cordially.

FINIS IDLEMAN.

Central Church, Des Moines, Iowa.

Gentlemen and Brothers:—I doubt whether any other building enterprise now before the Disciples of Christ can compare in importance with the proposed joint structure of the Disciples' Divinity House and the Hyde Park Church of Chicago. Its consummation should be regarded as a brotherhood event for reasons local, world-wide and educational.

1. That the Disciples may have a worthy share in the stupendous work of Christianizing a great city like Chicago there must be equipment adapted to, and commensurate with, the task. This thing cannot be "done in a corner." Let big interests have big room.

2. The Hyde Park Church has already burst its walls, and, with life and substance, leaped over into China. The enlargement of its local facilities will mean growing investment and power in foreign missions.

3. Academic relations with a great seat of learning like the University of Chicago, is an opportunity which should be secured and honored by an enduring Divinity Hall architecturally comportable with the contiguous University structures. Such a building devoted to thorough Biblical scholarship and sound Christian training has vast meaning for the future ministerial, missionary and educational leadership of the Church of Christ. The whole enterprise is a work of necessity and far-sighted vision.

CHARLES T. PAUL.

Principal Missionary Training School, Indianapolis.

My Dear Ames:—It ought to be a proud day, not only with the Chicago Disciples but with us all throughout the Middle West, when a worthy building shall arise on your well chosen site, facing the great groups of Chicago University structures. Within its hospitable walls our young men will find shelter and companionship and inspiration through all the years. Such a center is greatly needed and if built will reflect credit on our people and our cause. To have adequate facilities also for the congregation, which in the future years will grow larger and larger, is a matter of prime importance. I hope you may accomplish the undertaking and am sorry that I haven't something more substantial than words to give for the Divinity House.

A. B. PHILPUTT.

Central Church, Indianapolis.

The Hyde Park Church

Minister — Edward S. Ames.
Minister's Assistant — Miss Caroline Breyfogle.
Missionaries — Mr. and Mrs. Guy W. Sarvis, Nanking, China.

OFFICERS.

W. D. Mac Clintock.
Oliver W. Stewart.
Errett Gates.
C. R. Wakeley.
F. F. Hummel.
H. W. Caldwell.
H. C. Waite.
Clifford G. Roe.
Harry McCormack.
W. R. Faddis.
Dr. A. S. Dabney.
Joseph Detweiler.
Dr. W. E. Duncan.
Van Dyck Fort.
Kinter Berkebile.
W. L. Carr.
W. D. Freyburger.
Samuel Mac Clintock.
Chas. T. Hallinan.
Dr. E. B. Hutchinson
Chas. F. McElroy.

My Dear Ames: — Success to your enterprise. It is truly a work of faith to undertake so large a task, but the church that leads the brotherhood in missionary giving will do things equally great at home. Your rapidly growing work will receive immense impetus when it is adequately housed, and the Hyde Park Church will become one of the leading religious factors in that great university.

A. W. TAYLOR.

The Bible College, Columbia, Mo.

My Dear Dr. Ames:—I am delighted to know that you are moving in the matter of your new building. The opportunities before you and the Hyde Park Church are surely the greatest that offer themselves to the Disciples in Chicago, and, so far as Hyde Park and the university are concerned, the greatest that offer themselves to any people, the Baptists, perhaps, alone excepted. Your location, the hold you have already got on the university community, and the splendid virility of your noble church, and the position and influence of the university in this middle west where we are strongest, all combine to make your opportunity one of exceptional significance. There are few things the Disciples could do by which they would do themselves so much honor and add so much to their educational equipment as to provide you with ample means for the erection of buildings for your church and the Divinity House on a scale commensurate with your great opportunity.

If you can but get the vision before our people you will have no trouble about the money. If there is any place in this middle west where a free expenditure of money

The arrow points to a corner of the roof of the present Hyde Park Church, showing its location in reference to these University Buildings.

just at this time would seem to be justified, that place is Chicago and Hyde Park. All success to you. E. M. Todd.

Fort Wayne, Ind.

Dear Dr. Ames:—I certainly appreciate the significance of the announcement that an effort is to be made to build a suitable building for the use of the Hyde Park Church and the Divinity House of the Disciples. In a very large sense the Hyde Park Church is destined to be the center of the activities of the Disciples in Chicago. There can be no question that the presence of our Divinity House makes the University of Chicago the intellectual center of our people in Chicago. As older communions build cathedral churches in certain strategic centers, so it would seem to me that the erection of a suitable building at Hyde Park is a brotherhood enterprise, which should command the co-operation of us all, and from which we all shall derive benefit. I realize that $100,000 is an unprecedented sum to be invested in one of our Chicago churches. It seems, however, to be the minimum that we could invest in a community graced with some of the noblest models of university architecture.

Hoping success may wait upon your efforts, I am, Yours fraternally,

Evanston, Ill. O. F. Jordan.

Dear Brethren:—I sincerely trust that you may be able to carry through the renewed undertaking of providing a complete equipment for the Hyde Park Church and the Disciples' Divinity House of the University of Chicago. There is a sense in which the Divinity House seems destined to become the crowning educational institution among us, and the sooner we equip it as we should, the better will it be for our cause.

From one point of view, the Disciples ought to congratulate themselves that they have no considerable universities of their own. The fact of our undeveloped educational institutions has forced our more ambitious young men to attend Harvard, Yale, Union and other universities and divinity schools, and especially the University of Chicago, for their larger equipment. This has inevitably freed these men from sectarian bias, and their influence has been for the same effect throughout the church.

On the other hand, it is around the University of Chicago that most of these men and others of liberal culture have naturally gathered. Many a man has saved himself to the Christian ministry, and many another loyal man has been saved to the ministry of our people, because of the Divinity House. This kind of influence will become vastly greater with full equipment for the church and Divinity House and the need for it is decidedly greater with every passing year.

Practical strong men pass through the period of the reconstruction of their theology, as did Martin Luther and Alexander Campbell. It is of the greatest importance that this experience be undergone when one is surrounded by friendly and not alien influences. Hence the very great importance of the Divinity House.

So I most earnestly wish you success in securing the $100,000 you need for equipment. C. C. Rowlison.

Iowa City, Ia.

My dear Ames:—I am glad that the Disciples' Divinity House and the Hyde Park Church are ready to take up the work of building appropriate quarters. The Divinity School has a great opportunity to develop into a leading institution for the study and teaching of religion and the Hyde Park Church has one of the most strategic positions in this part of the country. We are building new churches in almost every town and city of the Middle West. It is to be hoped that a fine building will soon be possible at such an important post as the University of Chicago. C. B. Coleman.

Butler College, Indianapolis.

My dear Ames:—The Disciples in the past have held too much aloof from university centers. But fortunately a new determination is possessing us, viz., to have an inner fellowship with the institutions that are influencing thought in every department of life. We are no longer opposing them because we are understanding them. We do not ridicule their scientific conclusions; but we do need to interpret their findings religiously. That is why I am anxious to see a magnificent building for the Hyde Park Church and the Disciples' Divinity House right up against the campus of the University of Chicago.

A group of men would be in control there who would know and feel the thought-life of the university, but these men would come to their intellectual problems through the teachings, friendship and spirit of Christ. They, therefore, will be Christian interpreters, defenders of the faith. They will interpret to scholars the spiritual significance of their findings—and to a brotherhood somewhat perturbed over our present transition—an abiding faith in the unchanging, as well as a deep joy in the eternal progress of humanity.

I want such an institution to be a great vital bulwark to faith. I want it to lead our boys who are shocked over evolution and other modern teachings to know that these are not the undoing of our Christianity. These men, burdened with this holy task, will be interpreters of God active in his world in our generation. If I mistake not, there is no more crying need in the church today than such interpreters.

For of the sake of their boys who have gone to universities, thousands of parents would rally to the support of such an institution if they only knew.

Hannibal, Mo. George A. Campbell.

Gentlemen:—Your favor of the 23rd instant at hand announcing the proposed combination building project of Disciples Divinity House and Hyde Park Church; and it is needless to say that this commends itself to me as a very timely and desirable undertaking and has my cordial approval.

I think it is quite apparent to every one who has considered the subject that the main reason why the Disciples have found such difficulty in getting a foothold and making headway in Chicago is the lack of suitable, up-to-date and adequate buildings.

It is, therefore, a matter for earnest congratulation that the Divinity House and Hyde Park Church are about to do something worth while toward overcoming this serious obstacle. These organizations have an excellent location and cannot get a building too good to fit, and they are certainly taking a step in the right direction.

The important and desirability of the enterprise cannot be denied and assuredly merit the hearty and generous support of the brotherhood.

With best wishes for your success, I am

Cordially and fraternally yours,

Leon L. Loehr.

Merchant's Loan and Trust Bank, Chicago.

Dear Dr. Ames:—I am delighted to know that the building enterprise of the Divinity House is to be taken up seriously at this time. I was at the university, as you were, almost on the ground floor (if not even in the basement) and I have seen the magnificent development of the physical equipment of the university. It remains, however, for the Divinity House to secure an equipment which will be worthy of the work it is doing, and of the still greater work which it is yet to do. It was by a streak of great good fortune, as well as by the exercise of far-seeing wisdom, that the site belonging to the Divinity House was secured. There is not another equal to it in the vicinity of the university, and I hope that in the not distant future on a visit to Chicago I may see there a building worthy not only of the site and of the goodly architecture of the vicinity, but, which is far more important, worthy of the institution which it will represent. W. E. Garrison.

President New Mexico College of Agriculture.

Friend Ames:—There is no doubt in my mind that if you can carry through successfully the improvements contemplated on the Hyde Park ground for a new church building that it will encourage our people in Chicago and the Central states more than anything else that has taken place during my residence in Chicago. We have never recovered full confidence in a general way since the failure of the Old Central Church. People expect a nice church building in cities the same as all of you ministers expect a nice chicken dinner when some one invites you out to a Sunday meal.

W. S. Brannum.

Mercer & Brannum, Lumber, Chicago.

My dear Ames:—The erection of a building to serve the combined needs of the Disciples Divinity House and the Hyde Park Church seems eminently wise. Surely no more strategic spot could be found for such a building than the one elected. The money invested in this enterprise should yield large returns to the Disciples of Christ. May the best of success attend the project.

Pasadena, Cal. William C. Hull.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXIX. The Early Years of Jeremiah

July 16.—Text for Special Study, Jer. 1.

QUESTIONS.

1. How does the length of Jeremiah's prophetic history compare with that of other prophets?
2. What elements of deep human interest are most prominent in the works of Jeremiah?
3. Why has he been called the weeping prophet?
4. Where was his birthplace?
5. About what year was he born?
6. To what tribe and order did he belong?
7. During what reign and in what year did Jeremiah begin his prophetic work?
8. How did he come to take up this task?
9. What were the visions by which Jeremiah was committed to the prophetic work?
10. What did these visions signify?
11. What were the conditions prevailing in Judah as the result of Manasseh's reign?
12. What were Josiah's early efforts to purify the religion?
13. What body of law was discovered and where?
14. What explanation can be given regarding its origin and the reason for placing it in the temple?
15. How did the reading of this document affect the king?
16. What efforts did he make to carry out its requirements?
17. What views are held in regard to Jeremiah's attitude toward the reforms attempted by Josiah?
18. How did the people receive the reforms inaugurated by the king?
19. What other examples can you recall of popular disfavor toward reformatory measures?
20. Do you think that Jeremiah had any part in preaching the new covenant?
21. What tragic event befell the reformers, and how did it affect Jeremiah?

1. THE YOUTH OF JEREMIAH.

The longest prophetic career recorded in the Old Testament is that of Jeremiah. During the entire period from the early years of Josiah, about 625 B. C., until after the destruction of Jerusalem and the dispersion of the people to Babylon and Egypt, he was a spiritual adviser and leader. More than this, the career of Jeremiah is touched with a human interest which belongs to few of the prophets, for throughout almost his entire experience as a preacher of righteousness, he was subject to suspicion and persecution which made his life a constant martyrdom. In truth he has been called "the weeping prophet," though probably that title took form rather because of the tradition that he was the author of the Book of Lamentations than because of his personal sufferings. Yet the latter might well have entitled him to such a name.

Jeremiah belonged to a priestly family residing at Anathoth, a town in the ancient territory of Benjamin. He was probably born about 650 B. C., and was therefore very nearly of the same age as King Josiah. Indeed he seems to have belonged in his youth to that circle of young men who formed the companionship of the young prince, and which may have included, besides Josiah and Jeremiah, the young man Hilkiah who was later to become the chief priest, and another youth, Zephaniah, whose name suggests to us the great doctrine of the day of the Lord.

Jeremiah was from the first a youth of serious character, devoted to his country, anticipating the career of a priest, but deeply conscious that the ceremonial of religion was little calculated to change the character of the nation from its indifference to religious sincerity and earnestness. The long and reactionary reign of Manasseh had been followed by the brief but equally unfavorable period of Amon. During all those years prophecy was virtually silenced, and the servants of God could only wait, with hope that at some future day not too far distant, there might be inaugurated a reform that would restore the ancient religion to its rightful place.

2. THE PROPHETIC CALL OF JEREMIAH. (CHAP. 1.)

It was some time after Josiah came to the throne in 639 B. C. that Jeremiah became conscious of the fact that there rested upon him the obligation to take up the preacher's task rather than to devote himself exclusively to the work of the priesthood. The opening verses of the book may be an editorial addition, but they inform us that it was in the thirteenth year of Josiah (626 B. C.) that Jeremiah first began his work as a prophet. From that time on, through the reigns of Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah to the very close of the national career in the fifth month of 586 B. C., he continued his ministry as a preacher and teacher.

Whe Jeremiah first became conscious that it was the will of God that he should become a prophet he demurred on the score of his youth (1:6). But he was given to understand that from the very first he had been destined for the prophetic office, and that his task was divinely appointed both for the destruction of existing conditions and the upbuilding of a new nationalism. He was both to overthrow and to restore.

As in the case of several other prophets, Jeremiah later on described to the people his first sense of a summons to his task in terms of a vision. Whether the prophets would have us understand that these visions occurred to them as the means of informing them of their work, or were devised by them as the easiest illustrations by which to convince the people of the nature of their message, is a question worth studying; nor is it easily answered. The two visions of Jeremiah consisted first of the appearance of a flowering almond tree, whose white blossoms gave it a ghostly look in the twilight. It seemed like a divine watcher, and this suggested at once the watchfulness of God over his word to bring it to pass. Again the prophet described the appearance of a boiling caldron whose seething contents were poured out over the land from north to south. And this was explained as the picture of the coming Babylonian power that should overflow the land of Israel and devastate its cities. All this was made necessary by the fact that the land had forgotten its God and was madly pursuing that mongrel religion which had wrought such disaster in the Northern Kingdom. Against this downgrade tendency Jeremiah was bidden to set his face like a flint, and to assume the attitude of a fortified city, an iron pillar and a brazen wall, opposing thus the princes, priests, prophets and people of the land who were bringing trouble upon Palestine.

3. DEUTERONOMY AND THE GREAT REFORMATION.

In spite of the fact that Josiah was in warmest sympathy with the prophetic party, the reforms that he instituted did not go far in opposition to the heathen tendencies of his age. The results of the long years of Manasseh were not easily obliterated. Probably chapters 1 to 6 contain the reminiscences of Jeremiah's preaching during the early years of his work. Then a great event happened which was destined to have far-reaching results in Israel's life.

In the year 621 B. C., which was the eighteenth of the reign of Josiah, more vigorous measures were taken to purify the national faith and repair the shrines of Jehovah. Certain repairs were made in the temple at Jerusalem, and in the course of these repairs a law book was found and brought to the attention of the king. So startling were its teachings and so little in harmony with the customary practices of religion in the age that Josiah was thoroughly alarmed. The book purported to be the work of Moses, the great law-giver of the past, and yet it stringently forbade the worship of Jehovah at any but the central sanctuary. Practices of local worship that had grown familiar through centuries were forbidden in the most urgent and explicit terms. In order to comply with the requirements of this newly-discovered law, a thorough-going reformation must be undertaken.

In our study of the dark days of Manasseh's reign (Lesson XXII) we saw that the only means by which the prophets of that time could prepare for a better future was by organizing a body of law in the spirit and with name of Moses as its guarantee. That code which we now know as Deuteronomy, with its body of laws running through chapters 12 to 26, and its framework of historical narrative and exhortation uttered in the person of Moses, seems to have been the result of this profoundly needed effort to stay the tide of irreligion and immorality which was sweeping over the land. Those silent workers brought their task to completion, but saw no opportunity to give it to the nation. They laid it away therefore in the holy house, in the hope that some later hand would bring it forth and make it the standard of the nation's life.

This time had now come in the providence of God, and when Josiah read the document which priestly and prophetic hands had prepared a half century earlier, he was aroused at once by fear and piety to make the new code the law of the land. He sent forth his messengers to all parts of Palestine, north and south alike, to demolish those shrines which the Deuteronomic code so sweepingly

denounced. All signs of the heathen religion were swept away. Worship was strictly centralized at Jerusalem. Priestly activity was strictly limited to those of Levitical family. A great national assembly was held and the new covenant was read in the hearing of the people. And throughout the land the preachers of the new order went upon errands of evangelism inspired by "this covenant" (2 Kings 23:2-4). That Jeremiah joined in this evangel seems probable (11:1-3, 6). By these means Josiah was really attempting in a serious way to purify his land of idolatry and to conform the worship to the Deuteronomic law. If it is true that Jeremiah threw himself into this enterprise, these may well have been the happiest years of his life.

4 THE RESULTS OF THE REFORMATION.

Biblical scholars differ greatly as to Jeremiah's attitude toward the reforming work of Josiah. There is little material in the book that can be used to support any positive view. Some would insist that Jeremiah was a leading spirit in the reformation, and that the later sadness of his life was in large part due to the early death of the king and the reaction that followed. Others, again, deem the work of Josiah too sudden and drastic to have secured the approval of so cautious a spirit as that of Jeremiah. They affirm that the prophet was never deeply in sympathy with the efforts made by the king, feeling that they were destined to have but superficial results, and that a much deeper foundation would have to be laid before national righteousness could prevail.

Whether the one or the other of these views is the right one can hardly be determined in the life of the meager evidence afforded by the record of the books of Kings and Jeremiah. Certain it is, however, that the reforming work of King Josiah was never very effective. It is probable that the people were more pleased with the spectacular rites of Manasseh's time than with the sterner ideas of the reformation. It has ever been so in history. The people of Florence responded eagerly to the call of Savonarola and burned their vanities in the public square, but they soon wearied of the great preacher's program. They wanted to enjoy again the games and the revelries they had formerly known. The frivolities and obscenities of Lorenzo's court were more attractive than the messages of the great preacher. The Puritans in England made headway for a time against the luxury and tyranny of the Stewart regime, but after a brief taste of the stern rule of Puritanism and the protectorate of Cromwell, England plunged with mad delight into the levities of the restoration. Israel was not different. It did not take easily to reforms, particularly when the worship was robbed of scene and ceremonial. At best it was difficult to make headway against the strong current of popular practice. Jeremiah must have felt this tendency as a most depressing feature of the age. The difficulties of the task were very great, and his complaints are at times pathetic. (11:9-23, 12:1-6).

5. THE DEATH OF JOSIAH.

Then came the tragic sequel. King Josiah as a vassal of the Assyrian power learned of the northward march of the king of Egypt to try issue with the Assyrians somewhere on the northern frontier. Deeming it his duty or his privilege to play a part in the great drama, he intercepted the Egyptian line of march at Magiddo on the plain of Esdraelon, and there either in parley or battle, was slain. The warriors and courtiers who brought his body back to Jerusalem must have shared with the prophets the sense of desolation and grief. Their friend and patron was dead, and this event seemed to mark the divine disapproval of all the reforming program of his life. Had not God signified by this singular event his displeasure with the entire enterprise of Josiah? So at last the enemies of the royal and the prophetic ideals insisted, and it seemed as if the argument lay with them. Whatever Jeremiah's attitude may have been toward the royal enterprise, his work became distinctly harder now that the king was dead. Henceforth his life was a long tragedy of misinterpretation, suspicion and hatred. He is the martyr prophet of Israel.

FOLLOWING STUDIES.

Section XXX will deal with "The Last Days of Judah," and XXXI will have for its title, "Jeremiah and the Fall of Jerusalem."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The relations of priesthood and prophets as illustrated in the life of Jeremiah.
2. The form of the prophetic call, and its significance as an element in the prophet's message.
3. The personal life and characteristics of Jeremiah.
4. The relation of Jeremiah to the Deuteronomic reform.
5. The relation of the reform efforts of Josiah to other similar efforts in religious history.
6. The Moral Effects of Josiah's Death.

LITERATURE.

Cheyne, "Jeremiah, His Life and Times" (Men of the Bible); Kirkpatrick, "Doctrine of the Prophets"; 291-325; Budde, "Jewish Religious Life before the Exile," 141-218; Articles on Jeremiah in the Introductions, encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic, July 16, Our Debts: What Are They? How to Pay Them?—Rom. 13:7-10.

We are far on the way to a proper conception of life when we fully realize that we have debts. This indicates vision, thoughtfulness, delicacy of soul. Only the selfish, irresponsive person enjoys the privileges and opportunities which come to him as a matter of fact. He alone fails to see that they have been bought with a great price and have been passed on as free gifts. We are debtors for Christian homes. The love which reigns there not only provides for our physical wants in our infancy and childhood, but it provides for our spiritual needs as well—our obligation to God and to our fellow men. For our sake no sacrifice is too great. In a very singular fashion are we indebted for the land of freedom and opportunity. We are guaranteed every safety and protection as we pursue the life purposes we have adopted. Moreover the world is before us with its boundless opportunities and possibilities and we are free to the limit of our strength. No despotic hand presses down upon us and denies us the fruit of our toil. We have the right to speak our mind and to uphold our ideals. Then, too, here are the free institutions of our land—the public schools, colleges and universities, the press. In these we can pursue our studies and develop our minds. In this same connection we should never forget the sacred and blessed influences of the church of which the Christian Endeavor Society is an outgrowth. In these we have an opportunity to develop the whole man—soul and body. These we have not produced. They were here when we were born. They make up our inheritance. True and worthy men of other generations created them and bequeathed them to us. We are, therefore, indebted for them in a very real sense. These are our debts.

How shall we pay our debts? We cannot in dollars and cents. Paul says to love one another. This is both interesting and significant. Love is comprehensive. It lays all our powers under tribute. The payment of this debt consists not merely in adoration of those who have gone before, but in our willingness in rendering a service similar to theirs for the generations yet unborn. Glorious as our institutions and life privileges are, they are not perfect. It remains for use to do our part toward their perfection. Hence, all the ways for an unselfish service in the home, in the state, in commerce, in trade, in industry, in schools, and in the church are our inescapable obligations. We must pay our debts in a service for others. All the ways for relieving suffering, for enlightening the minds and purifying the hearts of others weigh heavily upon us. The opportunities for benevolence at home and missions abroad equally claim our attention. So long, then, as there are wrongs to be righted, distress to be relieved, and hearts to be made pure, we have debts which we should pay.

Looking Backward

I want to commend you for your brave fight in behalf of conscience and right, and to add my protest against the unconscionable attack of The Standard on the Foreign Society. It will come to naught, as all similar attacks from that source have done.

It would be interesting for some historian to recount The Standard's great battles during the past dozen or more years. With all the fights that have waged, they have no victory to their credit as far as recalled.

Going back to about fifteen years ago when Drake was governor of Iowa, and signed the Mulct Law Bill, The Standard vigorously sought his ex-communication and disfellowship by the church and brotherhood. No attack of recent years was more spleenful. Yet it failed. Governor Drake remained in the fellowship of the brotherhood, and at his death, a year or so later, columns of eulogy were published in this same paper.

2. Then the historic war on Dr. Willett was begun in an effort to dislodge him from the ministry and from official recognition by the brotherhood. True, they have not yet published pages of eulogy of this man—but he is not dead yet!

3. Hiram Van Kirk was dean of Berkeley Seminary in California. The Standard became maliciously disposed toward him, and through a series of months, gave this educator gratuitous sensational advertising, such as will not easily be forgotten. They not only lost their fight, but were compelled to send out an agent to look into the situation and return an apology on behalf of the company. The apology was made to the effect that The Standard's source of information regarding the dean was not reliable. A part of the unreliable "source" of that information is said now to be pastor of a church in Indiana, and The Standard does not avail itself of the opportunity of exposing a thoroughly discredited man in the ministry!

4. Then The Standard attempted to compel the return of ten thousand dollars contributed by John D. Rockfeller to the Foreign Society. A warmer fight never was waged among us—and we are not inexperienced in battle! When the hosts were assembled at Norfolk, not a single Standard official dared to second their representative's motion to refund, even when entreated to do so. Following this defeat, The Standard secured a new editor and side-tracked the man whose reputation they had destroyed by the editorial policy dictated for him while in the employ of The Standard conpany.

5. The program of the Centennial convention did not entirely suit the owner of The Standard, because H. L. Willett's name was printed thereon. It would seem the erasure

of a single name from a program would be a small thing to accomplish, but after weeks and months of bombardment of the Centennial Committee, with pages and pages of editorials and contributed matter, at last the war ceased and the hosts at Pittsburg heard Willett.

6. Then as a sequel of the Centennial convention fight, The Standard Publishing Company sought to foist on the brotherhood a dishonest report of the convention, by leaving out certain addresses not to their liking. But the brotherhood was not to be browbeaten or deceived by malicious assumption of authority, and, as far as the writer knows, The Standard still possesses practically the entire edition of its report as a souvenir of its corrupt finessing.

The writer is not a historian, but records the above facts to the credit of a brotherhood which will see that a great agent like the Foreign Society is not allowed to suffer from a commercialized publishing house, whose attacks have heretofore been so frequently and successfully resisted. A. L. C.

San Francisco Letter

Two notable religious gatherings have just closed on the Pacific coast,—The Congregational Home Missionary Society, and the International Sunday-school Association. The first was made doubly interesting because of the presence of Dr. Aked. Many were anxious to see just how he would fit into his Congregational environment. Judging from certain utterances he is perfectly at home. In his address of welcome to the delegates assembled in the First Congregational Church, of which he is now pastor, he said, "Our Congregationalism needs no one to sing its praise." Then he facetiously added, "For we are perfectly able to sing it ourselves." The Congregationalists are rather jubilant over securing Dr. Aked, and feel satisfied that he will do a notable work on the coast. He does not seem robust, perhaps is not, and has been ill. To date, he has attracted more notice than any clergyman that has come to the coast within recent years.

The International Sunday-school Convention exceeded all expectations. Upwards of 8,000 delegates were in attendance, and San Francisco proved a gracious host. In fact the city strained not a little to please and leave a good impression. The papers were unusually kind, and really vied with one another to give the news, make scoops, and become "the official organ" for the convention. The parade in which 10,000 took part was heralded as the greatest thing of its kind in the history of the West. The Gideons had furnished Bibles, and the men carried them through the streets while thousands lined the walks and cheered.

The addresses were strong for the most part, the speakers having sensed social problems as well as other problems. The most talked-of address of this character was given in the Greek Theatre across the bay in Berkeley by Rev. Robert Coyle of the Central Presbyterian Church of Denver. He said that the time has come when we must broaden our Christian ideal from the individual to the social. After making this remark he pitched in red-hot, and, if he had been standing on a soap-box at Seventh and Broadway, Oakland, instead of on the stage of the Greek Theatre in the presence of 10,000 Sunday-school workers, he would have been taken for a Socialist. But some of the ablest addresses of the convention were made by Disciples. Robert Hopkins, R. P. Shepherd, and F. W. Emerson delivered telling speeches. Mr. Emerson, who has just been called to the pastorate of the First Church in San Francisco, sounded no uncertain note about the need of social salvation as well as individualistic.

But San Francisco had something else beside the Sunday-school Convention—Pastor Russell was in the city. No, he was not there as a delegate, perhaps he did not attend at all, but the people to the number of 5,000 heard him in Dreamland Rink on the subject, "Hereafter." He naively told them that the fiery pit is a myth, and denied eternal punishment in a lake of fire as if he had just made an original discovery. He took it upon himself to define the belief of both Catholics and Protestants on this question, found both wrong and himself right, and wound up by expounding his theories to a curious, but hardly interested audience.

Oh! we've had most everything in the last three weeks. A new healing cult came to us, a health apostle has been telling us how to live rationally, new forms of Christian Science are manifesting themselves, religious catholicons galore are being offered us, and the West never saw so many vagaries as cures for all its ills. To cap the climax the ministers, Mayor McCarthy, and some physicians got mixed up in a clinic to regulate vice and its effects, and before the jumble ended the chief of police had to resign, and two-thirds of the police commission should have done likewise, though the chief was about the cleanest man San Francisco has had for many a day.

But, after all, San Francisco has a marvelously developing moral and religious sentiment, though not expressing itself through the church as fully as many of us would like. The work of Heney and others has been far-reaching, and even Hearst's Examiner is now telling through the pages of a certain popular magazine just how graft was fought and destroyed. Verily moral sentiment and stripes and bars for a few grafters doth work reforms in newspapers. The West will get religion yet, but not as some have had it. J. R. Perkins.

Alameda, Cal.

A Philosopher—And Human!

By E. S. Ames.

During commencement week at Drake, the main event to the Alumni was the fact that Professor Shepperd was closing his long service in the university. For thirty years he has been a member of the faculty. He was there at the beginning and he is the last of the original group of teachers. He is retiring, under the Carnegie pension system, at a better salary, perhaps twice better, than any professor received in the early eighties at Drake. He is going to enter upon a new life in a new section of Texas. He will be a farmer, but he assured us that he would have a share in the general life of the new community. Hale and hearty, having never missed a class on account of sickness in thirty years, he will be able to enjoy to the full many years of activity and practical achievement.

That isn't exactly according to the conventional notion of a retiring professor—especially of a retiring professor of philosophy. But the world has many things yet to learn about philosophy and about the men who cultivate it! At any rate, there are many full-blooded, practical, human-hearted men working in this rich field, and Professor Shepperd is one of them. He has always been a scholarly professor, but he has also attracted students by his human qualities, and has served the institution and the community in many practical ways. Without striving for popularity he has become the most influential professor among the seven or eight generations of students during his term of service.

Among his traits as a teacher have been his own thoroughness of preparation, his stimulating manner of instruction, and his consequent success in impelling students to further graduate study and professional careers in this field. When he gave up the chair of mathematics in 1888 to devote himself to his growing interest in philosophy, he first went abroad for a period of study. His daily preparation was of the same conscientious sort. He had a way of "fishing" around in students' minds and of bringing them to an eager use of their powers. The fact that he was modest of his own opinions to the point of evasiveness often exasperated those who sought categorical declarations, but it helped all serious students to independent thinking. He knew the best literature in philosophy and kept up to date, and he was ever urging, intellectually teasing and impelling his classes into first-hand contact with the great living thinkers. The consequence was that his most responsive students found themselves well equipped when they went to the great universities for post-graduate study. This is one of the highest tributes which can be paid to Professor Shepperd's work and it gives his work the fullest possible dignity and distinction. He has been, first of all, a teacher. It is exceedingly unfortunate that he leaves no books or manuscripts of his own to aid in perpetuating his intellectual influence in the fertile soil of the university life. Perhaps the exacting duties of an overtaxed professional career, such as most colleges impose, is the explanation.

There are several unique features of Professor Shepperd's career at Drake. He was one of its founders. It is doubtful whether another college will be founded by the Disciples. The tendency is now toward selection and enlargement of a few among the institutions already existing. Religious bodies are destined to do more intensive work, especially at the great state universities. Those pioneer days at Drake are even now bathed in an atmosphere of romance and heroism and the noble actors in them are being set apart by the increasing appreciation of all who hear and tell the stories and legends of the beginnings. Professor Shepperd also founded the chair of philosophy. Others had taught philosophical subjects, but he was the first to devote his whole time to the department and to organize and develop the instruction adequately. He has succeeded so well that he has brought philosophy into a leading, if not a pre-eminent position among the departments of the university. He has seen psychology develop under his influence to the point where it could be made independent and given into the hands of a thoroughly qualified expert with a well-equipped laboratory.

All this zest for learning and loyal devotion is emphasized by the fact that while his life work has been given to this school of the Disciples, Professor Shepperd is himself not a member of any church. His attitude toward religion has ever been that of the utmost respect, and his philosophical thinking is well within the lines of moderate conservatism. But he has not been formally identified with the church. Perhaps his career forces recognition of the fact that a man may be religious without being churchly, and that the only way the church can effectively reach such persons is by making it clear that the church affords still further means of being genuinely and practically religious. Insistence upon ecclesiastical authority and outward forms will scarcely avail. This man will long be remembered for his Christlike care of the sick and sympathy for those in any trouble. It was said in the public addresses of appreciation that when he left no one would know the paths to all the graves of the Drakes in the woodland cemetery—so tenderly and spontaneously did he hold all these deep experiences in his heart.

One of the most beautiful things about

(Continued on page 20.)

Ilinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Hamilton Church made an offering of $11.45, on Children's Day.

The Children's Day offering from Cameron Sunday-school was thirty-two dollars.

E. W. Sears has resigned the pastorate at Winchester, to become effective September first.

W. W. Weedon, of Assumption, was one of the orators for the Fourth of July celebration at Blue Mound.

At Lewistown, the Children's Day offering amounted to sixty-four dollars. More than double that of last year. B. H. Cleaver is pastor.

Lovington Church, where A. L. Huff is minister, has become a living link in the Foreign Society, and will support Mrs. P. A. Sherman in India.

At St. Francisville, where J. A. Battenfield is pastor for part time there were five additions, during the pastor's last visit at the church.

Fred Galliger is pastor of the churches at Center Ridge and Oreana, where the Children's Day offerings amounted to thirty-five and thirty-one dollars.

During his last appointment at Gays, the pastor, J. S. Rose, received four additions to the church, three of whom were by baptism.

The church at Concord, where E. P. Gish is pastor, was successfully dedicated by Secretary J. Fred Jones. On the day of dedication, all money was raised to defray the expense of building.

E. E. Hartley concluded his work at Alvin, and is ready to locate with another church or to engage in evangelistic meetings. He can be had for a tent meeting during July, asking only for the free-will offerings.

At Arcola, the Children's Day offering was seventy dollars. The church here, which is ministered to by W. T. McConnell, will hold evening union services with the other congregations of the city during July and August.

Elmore Sinclair began the fourth year of his pastorate at Watseka last month. During the year there were fifty-six additions to the church, and improvements to the amount of one thousand dollars were made on the property.

E. D. Murch, pastor of Rantoul church, is to deliver the memorial address for the local Oddfellows, and also for the same organization at Dewey. Mr. Murch delivered the baccalaureate sermon for the Rantoul high school.

The Scoville meeting, at Galesburg, resulted in more than five hundred additions in four weeks; the largest meeting ever held by the Galesburg church. J. A. Barnett is pastor and is accomplishing an exceptionally strong work in the city where he has been ministering three years.

Charleston Church, the pastorate of which has been resigned by George H. Brown to accept a call to Austin, has extended an invitation to John McD. Horn of Highland Park Church, Des Moines, Iowa, to become its pastor. Mr. Horn has accepted the call, and will become pastor immediately on the removal of Mr. Brown.

At Kankakee, where W. O. Livingstone is pastor, Mother's Day was celebrated, with an appropriate sermon and music. The auditorium was inadequate to accommodate the congregation. The Modern Woodmen of America and the Royal Neighbors were present in a body at the service. The Sunday-school and other departments of the church are being organized for added efficiency in work.

The contract for the new church at Virden was let recently to Kuhne & Company, of Champaign. The contract is for a building of colonial architecture, 75 x 84 feet. The cost is to be $19,800. On Sunday, the 18th of June, ground was broken for the building, the sod being turned by John D. Alderson, eighty-two years old, the oldest charter member living, and his grandson, John Campbell, aged ten years, the youngest member of the congregation. The motive was to exemplify old age and youth interested in the kingdom and the welfare of the church. Witnesses to the scene were deeply moved by its significance.

Chicago

On Sunday, June 2, the Douglas Park Church met with the Jackson Boulevard Church in a union service. Austin Hunter, pastor of Jackson Boulevard, being in attendance at the Portland convention, the pastor of Douglas Park Church preached the sermon.

One cannot help being impressed by the activity of the many agencies in Chicago whose interests are humanitarian. The Daily News Sanitarium for sick babies reports that over two thousand people visited the sanitarium June 26-28. During that time 161 sick babies were cared for. A tract entitled "How to Feed a Baby for Ten Cents a Day," has been issued in English, Germany, Norwegian, Swedish, Hebrew, Russia and Italian editions.

In the absence of the pastor, Dr. E. S. Ames, the pulpit of the Hyde Park Church was filled Sunday, June 2, by Dr. Errett Gates. Mr. Guy Sarvis, missionary of Hyde Park, under appointment by the F. C. M. S. to the University of Nanking, China, will preach Sunday, July 9. Chicago Disciples are invited to attend Hyde Park and hear the farewell message of Mr. Sarvis. Mr. and Mrs. Sarvis sail from Montreal on July 20.

It is encouraging also to note the interest of the Chicago Association of Commerce in the improvement of housing conditions for the city's poor. A "Housing Committee," recently appointed is already at work. Educational literature will soon be distributed, not only for the alleviation of present conditions, but to outline a campaign for the construction of model tenement and lodging houses.

Chicago's interest in the promotion of a Sane Fourth is heartening, and sets an example for other cities. Since the successful outcome of the previous efforts toward a sane Fourth, many cities have followed suit, and the country at large is aroused. Such organizations as the American Medical Society, The American Civil Association, and the National Committee for the Promotion of a Safe and Sane Fourth, deserve no little credit for the fast increasing popularity of a Sane Fourth Observance.

West End Church meets for a union service with the Jackson Boulevard Church Sunday morning, July 9. Meade E. Dutt preaching.

VAUGHAN DABNEY.

An Inspiring Conference

The fifth annual conference on summer work in the churches and in the open air, was held at the Moody Church, Chicago, in June, with four daily sessions and a list of noted speakers, including Rev. F. B. Meyer, London; Dr. W. H. Griffith-Thomas Toronto; Mrs. E. M. Whittemore, and Don O. Shelton, New York; Melvin E. Trotter, Grand Rapids; and James H. Cole, A. M. Bruner, and Harry Monroe, Chicago. Noon meetings were held in the downtown district at the Garrick Theater, which were very successful in attendance, and interest. Workers were present from many states of the union and from across the seas. A feature of the conference was the nightly open air meetings in the vicinity of the Moody Church, under the direction of Rev. C. P. Meeker, of the Moody Institute. Twenty-five meetings were held simultaneously on as many different street corners and at least two hundred workers participated. Many conversions were reported from these street meetings.

At the daily conferences many of the speakers deplored the absence of people from church services and advocated open air preaching in order to reach them.

Meetings for Farmers.

Mr. Melvin Trotter told of his open air country work around Grand Rapids, Michigan. He gathers an auto-bus load of workers, with Bibles, hymn books and organ, and goes out into the country several miles to a convenient grove and holds Sunday morning and afternoon meetings, returning to the city in time for his evening Mission meeting. These outdoor meetings are largely attended, from 500 to 800 being present. The farmers bring their dinners and stay all day. Mr.Trotter says that he has found many country churches in Michigan nailed up. He was very careful to say, "in Michigan," but it is true in every state. He said that the farmers are getting to be up-to-date and are backsliding worse than their city brothers. They need the gospel and Christian workers must go where the people are and take it to them.

Meetings for Old Soldiers.

At the Soldiers' Home at Grand Rapids, there are about 1,300 old soldiers. The chapel is on the third floor and small and hot. "Think of those old fellows going up to the third floor to attend church on a hot summer's afternoon," Mr. Trotter exclaimed in his own inimitable way. "They asked me to come out to speak to the old men," he said, "and I promised on condition that they would hold the meeting out in the open air. Well, I went, and we pulled off the meeting and about the whole show was there, 1,300 of them, and we had 65 decisions for Christ!

We could not have gotten 65 of the whole bunch to attend in the chapel."

A Contrast.

Rev. F. B. Meyer followed Mr. Trotter and the physical contrast was striking. Mr. Trotter is rotund, a rapid fire speaker, always smiling and usually slangy, the picture of health and success. Mr. Meyer is slender, stooped, severely in earnest, choice in his use of words and the embodiment of monastic spirituality.

Mr. Meyer mentioned the fact that he was stopping in D. L. Moody's old rooms, where he and the great evangelist had met, and prayed together frequently during so many sacred hours. "I am glad to find, he said," "that the fire has not gone out of the institution which Moody founded. I have been here many times in the last twenty years, and I think that the work was never in a more prosperous condition. I am now, again a pastor, not at my old Christ church, a beautiful church, but at Regent's Park Chapel—also a beautiful edifice, and I would be glad to see any of my American friends whenever they are in London."

"Trotter and I have each had our fight," he continued, "I envy such a man, and the likes of him. But after all we are much alike. We are both in the flesh and both have a common Savior from sin. I wish to speak about the flesh. The flesh lusteth against the Spirit. Spell it with a capital S. It means the Holy Spirit. The fight is not between me and my flesh but between my flesh and the Spirit of God.

There are three ways mentioned of conquering sin; first, by Eradication; second, by Suppression, and third, by Substitution of the new nature of Jesus for the old nature which is now on the cross. I believe in the third way.

Temptation—Now—Then.

Temptation is stronger to me now than in youth, but not in the same way, not to impurity and passion as it was once, but it goes deeper now. I am tempted to jealousy, to envy, to self-conceit, to pride and to things deep down in my nature which I cannot talk about. Boys care little for green apples, but try to get the ripe ones; so the Devil tries to get the real Christian to fall.

We must be filled with the Holy Spirit morning by morning. I spend quite a while every morning being filled with the Spirit. Then when I go out I let the Spirit fight the battle with the flesh for me.

Definite Knowledge.

You may know that you are filled with the Spirit by two things; first, you will think much about Jesus, and, second, you will be sensitive about the approach of temptation. I used not to see temptation until it was against my nose but now I see it three or four fields off. I was once invited to spend a week with friends in North England just after I had crossed the Atlantic. I went to their beautiful country place and they asked me, "How do you like our fine country air? Is it not sweet?" Now I had noticed a peculiar odor about the premises which I could not locate as coming from any particular place however much I hunted around. The next morning I investigated the country side and about two miles off I found a sewage farm which was polluting the whole region. My friends had not noticed it because they had come from the foul atmosphere of London; but I discovered it at once because I was fresh from the pure atmosphere of the Atlantic. So it is with temptation. A keen nose is needed in Chicago, and London and New York in summer and all the time. Therefore, I do not go to the theater for this good reason. There may be some good plays, but the bad plays make the good ones go. I cannot afford to go. I have a big enough fight on of my own. A Christian lady on shipboard handed me a novel which she said was good and I took it to my stateroom and began to read, but after about fifty pages, I got up and flung it through the port hole into the sea. It was not good. I will not put myself into the very heart of temptation.

Why Temptation?

Many people ask the question, "Why is one tempted?" Has not God made a mistake in allowing us to be tempted? It seems to me that contact with evil is doing for us what nothing else would do. It causes you to think of Jesus. It causes you to pray for help to Jesus. It drives you to Jesus and you must forget self and rely wholly upon Him!

Doctor Gray.

The success of the conference is largely due to the tireless energy and spontaneous enthusiasm of the dean of the faculty of Moody Bible Institute, Dr. James M. Gray. He believes that you cannot have religion without religion and he believes that Christ is the center of religion and that we must do as Christ did, go out to the multitudes with the bread and water of life.

Chicago's Great Evangelistic Center

One of Chicago's greatest institutions is The Moody Bible Institute, founded by the great evangelist whose name it bears; which was never more prosperous than at the present moment, with its teaching staff of more than four score men and women; its present enrollment of 400 students, and the new buildings which add to its efficiency. The men outnumber the women two to one. The Word of God is honored, and therefore God honors the institution. Its spiritual influence is felt everywhere. It is one of the greatest spiritual forces in Chicago, its influence being felt in every part of the city; and its graduates are preaching the gospel in every country on the globe. The institute has not lost the evangelistic note that Mr. Moody gave it, and through it he is still reaching and influencing the world.

Women's Building.

On June 5 occurred the dedication of the beautiful and commodious Women's Building, just completed at a cost of $225,000. In a tour through the building one is everywhere impressed with the idea of simplicity and beauty combined with utility.

On the first floor, the main entrance on the east leads into a large reception hall in the center; at the right is the parlor, decorated and furnished in the soft color tones that are so pleasing and restful. At the left of the reception room is Massey Chapel, dedicated to the memory of Mrs. Eliza Phelps Massey, and given by her son and daughter to the institute. These three rooms are so arranged that when the folding glass doors between the chapel and the reception hall are open, it makes one spacious room, an ideal place for large social gatherings. Back of the above-mentioned rooms are the offices of the ladies of the faculty, and several other rooms for various uses.

The next five floors are occupied by rooms for the young women. The decorations in one story are blue, another brown, another green, and so on. On each floor, immediately in front of the elevator, is a pleasant reading room. The rooms are decorated neatly and simply and furnished with mission style furniture, in keeping with the excellent taste shown throughout the building. Two hundred girls can be accommodated here. The seventh story is still unfinished.

Two hundred forty-one women have been enrolled during the year. Twenty-eight states of the Union and Canada, England, Scotland, Sweden, Norway, Switzerland, Germany, Bulgaria and India, including 25 different church denominations, have been represented.

Men's Building.

At the rear of the Women's Building, and facing Institute Place on the south, is the Men's Building recently built at a cost of $81,000, and providing room for 95 students. The two buildings are joined by a corridor. In the basement of the Men's Building is the large, pleasant gymnasium which gives ample room for physical culture, and is also used as a music room wherein Dr. Towner may train his splendid chorus choirs, and for the weekly socials of the student body. The old Men's Dormitory Building has been remodeled at an expense of $53,000, a new heating plant for the entire group having been installed in that building.

Mr. Moody's old study, on the northeast corner of the second floor, is kept as it was when he occupied it.

Rev. H. W. Pope is the superintendent of men. The quality of the students is steadily improving. Ninety-nine men there last year, or 25 per cent of the total enrollment, were college men. Students were in attendance from fifty different states and from nineteen foreign countries, representing thirty-one denominations.

Evangelistic Service.

During one term last year, street meetings were conducted in sixteen different languages at the same time, 466 open-air meetings were held last year, 111 neighborhood meetings, 1,422 mission meetings, 300 factory meetings, 617 children's meetings, 23,962 persons were dealt with, 3,196 persons confessed conversion.

Financial.

The present endowment fund of the Institute is about $140,000. The entire plant represents an investment of over a half million dollars. The total income is about $85,000. During the past year about $360,000 has been put into new buildings, all of which has been raised except about $60,000. Three more buildings are needed immediately, and will be erected as soon as the present indebtedness is paid and other funds secured.

H. P. Crowell is president of the Board of Trustees; H. S. Osborne, vice-president; A. P. Fitt, recording secretary. The other trustees are Judge McKenzie Cleland, Thomas S. Smith, William A. Peterson, James M. Gray, F. A. Wells, E. K. Warren, W. W. Borden. The financial success of the Institute is largely due to the efficiency of the business manager, Mr. A. F. Gaylord.

A Philosopher—And Human!

(Continued from page 18.)

Professor Shepperd is the fact that he gave up his bachelor life in mid-career, and became the happy husband and father in a charming family circle. His talented wife and three sturdy children have softened the angularity of the single life and contributed a wealth of new interests and influences to his rich and effective personality. His family life has given the final measure of human quality which has made the professor of philosophy so great a power in all circles of the university life. There is much more which should be said—when he dies. But this may suffice now as a slight tribute to our good friend who is launching valiantly into new adventures with the optimism and vigor of youth.

Church Life

A new church is in process of construction at Hobbs, Ind.

Revival services are in progress at Ardmore, Okla.

Frank L. Bowen, of Kansas City, Mo., dedicated a church at Grain Valley on Sunday, June 25.

F. F. Walters, pastor at Independence, Mo., will be available for a meeting during the month of August.

James A. Challener, for some time pastor at Windsor, Mo., has accepted a call to the church at Chickasha, Okla.

J. K. Schellenberger, gave an address at the men's banquet at Richmond Avenue Church, Buffalo, N. Y., on June 24.

Charles E. McVay, of Hardy, Neb., will sing in a meeting at Haigler, Neb., in July. Mr. McVay has an open date for August.

B. S. Ferrall, pastor of Richmond, Buffalo, N. Y., officiated at the laying of the corner stone of Woodlawn Church, Buffalo, on July 2nd.

A meeting was held recently at Central Church, Lexington, Ky., where I. J. Spencer ministers, to consider the organization of a local brotherhood.

The dedicatory services of the new church at Napa, Calif., were held June 18. F. M. Dowling, pastor at Anaheim, Calif., preached the dedicatory sermon.

First Church, Cedar Rapids, Iowa, has secured pledges for the coming year sufficient to cover the entire budget of current expenses and missionary offerings.

Frank Waller Allen, of Paris, Mo., and Alva W. Taylor, of Columbia, Mo., were among the speakers at the Christian Endeavor Convention held June 21-22 at Central Church, Moberly, Mo.

C. M. Keene, for five years pastor at Owosso, Mich., has resigned. Mr. Keene has had a successful work here, a new church edifice being built and all indebtedness cleared during his pastorate.

Announcement has been received of the marriage of Miss Sara E. Marshall, daughter of Levi Marshall or Hannibal, Mo., to Daniel D. Mahan. The Christian Century extends congratulations.

Flatbush Church, Brooklyn, N. Y., hass called Fred Marsh Gordon of Knoxville, Pa. He has accepted and will begin work September 1. Mr. Gordon succeeds Walter S. Rounds, now occupying the Bible Chair of the State University, Bloomington, Ind.

F. L. Moffett, pastor of South St. Church, Springfield, Mo., gave an address on "Our Civic Conscience," and G. L. Peters, of Central Church, Springfield, spoke on "The Leavening Power of Christianity" at the recent Christian Endeavor convention at Lebanon, Mo.

A campaign is in progress at Oklahoma City, Okla., to raise funds for the erection of a building by the congregation of Maywood Church. It is planned to erect an edifice at a cost of about $25,000. This congregation has been organized recently and numbers about 150 members.

The National Benevolent Association has made its best annuity record this year. The total amount received is $23,801. This is a gain in nine months over previous years. This indicates a growing confidence in the business integrity of the Association, and a growing disposition on the part of God's people to share with their less fortunate brethren.

First Church, Hutchinson, Kan., is establishing a mission in South Hutchinson. O. L. Cook, pastor, assisted by the men of the congregation, superintended the building of a tabernacle accommodating 800, which was completed in a day. A meeting is now in progress under the leadership of Mr. Cook, assisted by C. S. Van Dolah, who will have charge of the mission work.

John Ray Ewers, pastor of East End Church, Pittsburgh, Pa., is giving a series of Sunday mornings during July on the subject, "What Did Jesus Teach?" The following are the sermon topics: What Jesus Taught About Prayer; What Jesus Taught About Temptations; What Jesus Taught About Private Property; What Jesus Taught About Talking; What Jesus Taught

The first anniversary of the beginning of church building in Gary, Ind., was recently celebrated by a week of varied features, one of these being a banquet which was largely attended. Among the speakers were Cecil Sharp, Claude Hill, L. H. Myers and Congressman E. D. Crumpacker. Much encouragement is felt in the progress of the work here, three churches having been organized in the year.

Reports submitted at the annual meeting of South Geddes Street Church, Syracuse, N. Y., showed the church and its societies to be in the most prosperous condition since its organization seven years ago. C. R. Stauffer, who has been pastor for the past four years was voted an increase in salary. During Mr. Stauffer's pastorate 191 new members have been received, making a total membership of 225. The Sunday-school has an enrollment of about 400.

There was a large attendance at the jubilee convention of the New York Christian Missionary Society, held recently at Buffalo. Among the speakers were: Ira L. Parvin, Charles Bloom, Philip A. Parsons, Frank A. Higgins, M. M. Ammunson, Miner Lee Bates, and E. J. Gantz. Claude E. Hill, of Valparaiso, Ind., national superintendent of Christian Endeavor work among the Disciples, was also present and gave an address on the Christian Endeavor movement of today and its power for unity among the churches.

The Sunday-school of the Third Chruch, Indianapolis, Ind., for which Harry G. Hill ministers, is making itself manifest in unusual ways. It has an undefeated baseball team in the Saturday Afternoon League, the only team with a perfect score. The basket-ball and bowling teams of last winter were concluded in the finals. The debating team was recently given the unanimous decision of the judges in a debate with the College of Danville. This is an unusual record for a Sunday-school.

Dedication at Hastings, Neb.

On Sunday, June 25, the writer dedicated the beautiful new church at Hastings, Nebraska, to the worship of Almighty God. For primitive Christianity it meant a great victory for the whole state of Nebraska. Hastings is a city that lies about one hundred miles west of Lincoln. It is located in one of the richest parts of the state. It is a rapidly growing city. It has a population of about 9,000 people. It is the seat of Hastings College, the state college of the Presbyterian Church. It is a center of commerce and culture for a large area. In this city our cause was planted a goodly number of years ago. It grew very slowly until four years ago, when the present pastor, R. A. Schell, took charge of the work. Two years ago this winter Chas. R. Scoville held a great meeting for the church. The church has had a steady growth during all the years of Mr. Schell's pastorate.

The new house of worship cost the congregation something more than $27,000. It is a building that is one of the most perfect workshops that the writer has ever been on the inside of. It is characterized in its structure everywhere by simplicity and great utility. One of the daily papers, in describing it the day before it was dedicated, said of it: "The beautiful edifice of the Christian church which will be dedicated with appropriate services at the corner of Lexington avenue and Fourth street tomorrow will be one of the handsomest of the many houses of worship in the city."

On dedication day, $13,000 was needed to dedicate free of debt. Under ordinary circumstances, this amount would have been a great amount for the Hastings church to raise, for this is not a wealthy congregation. But the situation that prevailed made it doubly hard to raise the amount needed.

To make a long story short, when the day was over we had routed doubt, drouth, and debt. We were able to write on the flag of the old ship of Zion $12,270 raised. It is needless to say there was great rejoicing among the saints. WILLIAM OESCHGER.

A Word From the Metropolis of Southwestern Oklahoma

Our work at Lawton, under the leadership of A. R. Spicer, is still up to its usual high standard. During Mr. Spicer's fifteen months of service there has been a gain in every department of the church. There have been over 200 additions at the regular Lord's Day service. There has been a gain of from 50 to 100 per cent in every department of the work. The Sunday-school is one of the best organized and most aggressive in the city. It is on the Honor Roll for American and Foreign Children's Day and Benevolent Work. The various organized classes have launched and successfully consummated some unusual enterprises. The Christian Endeavor is on the Honor Roll of the state work. The C. W. B. M. is a banner society, having averaged $1 per member, gave $20 self-denial week, is supporting a native helper, and received two life memberships. The men of the church pulled off the biggest event in the city's history recently. The trustees at the recent school land sale secured splendid tracts of land for future church locations, thus giving us three of the most strategic sites for church properties in the city. This move was regarded by our leading business men as one of the most far-seeing moves ever made by a congregation in this place. The church is giving $125 per year for the education of a young man for the Christian ministry. He is the son of a former pastor and is one of the most promising students in the Southwestern Christian University at Enid. We are striving to make our church a living link in the home and state mission this year.

Our minister is recognized as a leader in every department of our city's life. He is in great demand as a speaker upon all public occasion. In addition to pastoral duties, he is president of the Fourth District, comprising seventeen counties, and was recently elected president of the state Brotherhood work. He is also a member of the state board and executive committee, so we and others endeavor to keep him busy.

H. C. STUBBLEFIELD.

Jacob the Redeemed

(Continued from page 13)

Redeemed.

Let us turn to the word "redeemed." This is the first occurrence of the word, or the idea expressed by the word, in the Divine Library. What is this word? It is the word which in course of time came to express the activity of the next-of-kin. It means, to demand back again, to extricate from difficulty. From this Hebrew word came the word redeemer or goel. The supreme illustration of its use is to be found in the words of Job, "I know that my redeemer liveth." that is my Goel, my kinsman-redeemer. If we want perfectly to understand the meaning of the word to the Hebrew we find it illustrated in the book of Ruth in which pictorially the work of the redeemer, as the Hebrew understood it, is revealed. The work of the kinsman-redeemer was first that of identification in experience with the one who needed to be extricated from difficulty; secondly, vindication of that one in some way by righteousness; and ultimately, the work of the redeemer was the restoration of the one in trouble, even at cost to the redeemer. In this assembly and in this hour all the ultimate values are in our minds as we have seen them realized and operative in and through the one Redeemer of the race. Jacob used the word with all these significations.

If I may express the statement in other words, this is the thing that Jacob said, "The angel has identified himself with me and extricated me from all my wrong-doing and its consequences, and has restored the broken harmony." That was the final vision of triumphant faith.

The Teaching of the Story.

What is the teaching of this man's life story? There is a primary teaching, a central teaching, and a final teaching. Primarily, this man's life story is a revelation of the patience of God. How I love to read it, over and over again, and in the light of that last word, "The Angel which hath redeemed me from all evil." God was "the God of Jacob," of Jacob with his meanness, with his fears, his scheming, his faltering. Oh, my heart, take courage!

The central lesson is the revelation of the value of faith, however fearful it is. I feel that out of this study there ought to be encouragement for many troubled, discouraged men and women. Never mind those other men and women of stronger faith; never mind because you have not the faith of Abraham equal to great adventure; in the name of God do not be troubled because you have not the splendid, quiet, passivity of Isaac, content to dig wells and live the meditative life. Have you faith? Do you believe in God? Quick and ready the response is coming out of your deepest life. Of course I do, but . . . Never mind the "but"! If there be faith, that is the principle upon which God can work, that is the connecting link between your life and God. Oh, Jacob, mean man, thou didst believe in God, and on the basis of that principle of true belief, notwithstanding all the folly and failure and wandering, there came an hour when looking back thou didst say, not, I have fought the fight, I have kept the faith—some men cannot say that—but "The Angel which hath redeemed me from all evil."

Not Able To Say It.

So many of us will pass on presently. Many of us will not be able to say—we know it now for the past makes it impossible. We have fought the good fight, we have kept the faith; but we will be able to say, God has kept us through faith. The Angel of his presence has redeemed us from all evil.

Yet is there not a final message? Does not the study of this man's life call us to more enduring faith? Is not this man a witness to us, and a warning also? Do not let us take comfort out of our failure. All the comfort we need may be taken out of the faithfulness of God. But ought not that very assurance of his faithfulness, and of the fact that he will perfect that which concerneth us, to appeal to our hearts to trust him better, and to have done with our clever, fussy attempts to manipulate events in order to reach the goal of His intention? May it be given to us to trust him wholly, and to wait patiently for him.

Notes From the Foreign Society

The Sunday-school at Marshall, Mo. sends an offering of $630 for Foreign Missions.

Dr. L. F. Jaggard and wife of Longa, Africa, have returned on their first furlough and are at home in Des Moines, Ia. They have done splendid service at this new, prosperous station on the Bosira River.

Word comes from Luchowfu, China that the attendance is one-hundred and eighty in the Chinese Sunday-school. They have great need of a chapel for their work. The missionaries are building an addition to the overcrowded hospital at this station. They expect to raise $3,000 Mexican from the Chinese for this building. The hospital is in great favor among the Chinese. There are over thirty-five thousand treatments in this institution each year. Dr. James Butchart is the medical missionary.

Leslie Wolfe of Manila, P. I. reports that there were seventeen baptisms in the Tagalog Province during April.

Because of the generous gift of R. A. Long in the building of the Girls' College, Tokyo, Japan, the building has been named for his deceased mother. It is now called the Margaret K. Long Girls' School. A bronze tablet with this inscription was sent by Brother Long and on June 6, F. M. Rains made the dedicatory address.

Secretary F. M. Rains landed at San Francisco on June 23, after an extended tour of the mission fields. He writes that he is very happy to get back to America. He will visit the Portland convention before returning to Cincinnati. His visit to the mission fields has been of untold value to the work. Everywhere he has counseled and planned with the workers. The information he brings back will be of great value to the Executive Committee. Mr. and Mrs. Rains have visited Hawaii, Australia, Ceylon, India, China, Philippine Islands, Korea and Japan.

A letter from O. G. Hertzog who has been visiting in China this year brings the news that the new hospital for Dr. Osgood at Chuchow is nearing completion. Brother Hertzog has been superintending its construction. He and Mrs. Hertzog will return to America this winter by way of India, Palestine and Europe.

The receipts have improved much in the last week. Both the Sunday-school and the churches are gaining.

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The Founders of German Hymnody.

MEADE E. DUTT.

The 16th century marks the beginning of one of the great transitional eras in history. The western world had just been discovered about which hung a curtain of mystery and romance. The spirit of the Renaissance was sweeping through France, Germany and England. Guttenburg had discovered that impressions could be made with moveable types and the social cauldron was emitting odors of the coming reformation. There were two great scholars who aided the reformation very materially; Erasmus who "laid the egg that Luther hatched," and Reuchlin, who, though not in sympathy with either Luther or the reformation, aided it indirectly. Both these men were university professors and their teaching was leaven in the hearts of their students.

About this time Ulrich von Hutten began to call on his countrymen to assert their national unity and ancient rights against the Italian priests and Spanish mercenaries. He was very materially aided by the hymns he wrote. He discarded the Latin and wrote in clear, ringing German. He succeeded in making himself heard among the German masses and paved the way to the Reformation.. At one time he was forced to seek an asylum in the castle of his friend Franz von Sickingen and while there wrote the following hymn which became a favorite with the earliest adherents of the Reformation. "I have ventured it" was Von Hutten's motto. I give the first two and last two verses.

"ULRICH VON HUTTEN'S SONG."

I've ventured it of purpose free
Nor yet my deeds I rue;
I may not win, but men will see
My heart and life were true.
'Tis not my own I seek alone,
This they must know at least;
'Tis good of all, though me they call
A foe to church and priest.

But I will let them spread their lies
And chatter as they will;
If I would but the truth disguise,
And tongue and pen keep still,
Flatterers enow were mine, I trow,
Now I'm a banished man;
Yet think not I afar to fly,
Time yet will change the ban.

Now if my nation's gallant youth
Will not my warning take,
And bravely stand for Right and Truth,
It grieves me for her sake,
I must depart with heavy heart;
Yet deem not all is o'er,
Come foul or fair, I'll not despair,
But mix the cards once more.

No courtier's crafts shall me affright,
Though deep the game they've played;
An honest heart that loves the Right,
Can never be dismayed.
Full many a name will join the game,
Nor life nor wrath will cherish;
Up! burghers grave and horsemen brave
And let not Hutten perish!

The figures of "mixing the cards" and "playing the game" strike one as rather unusual for a religious hymn but they were doubtless very strong in those days.

Justus Jonas was a warm friend and colaborer with Luther. Of him Miss Winkworth says: "He was not merely a good theologian, but a skilful jurist, and naturally had to take part in all the many discussions and conferences in which the evangelical doctrine gradually assumed definite form and consistency, and the legal and political rights of its adherents were ascertained and asserted. * * * On one occasion a Spanish officer quartered in his house received a large bribe to assassinate him, but was so much impresse by the piety, integrity and kindness of his intended victim, that he confessed his purpose to him and entreated forgiveness. * * * What he did for hymnology was to help Luther in preparing metrical German versions of the Psalms, choosing, by preference, as one can well understand, those which speak of David's suffering from his enemies and trust in God's deliverance." The following are three verses from his metrical version of

"PSALM 126."

1

If God were not upon our side
When foes around us rage,
Were not Himself our Help and Guide
When bitter war they wage,
Were He not Israel's mighty Shield
To whom their utmost crafts must yield,
We surely must have perished.

3.

They call us heretics and lie
In wait to spill our blood;
Yet flaunt their Christian name on high
And boast they worship God.
Ah God! that precious name of Thine
O'er many a wicked deed muust shine,
But Thou wilt once avenge it.

7.

But heaven and earth, O Lord, are Thine,
By Thee alone were made,
Then let Thy light upon us shine,
O Thou, our only aid!
Kindle our hearts to love and faith
That shall be steadfast e'en to death
Howe'er the world may murmur.

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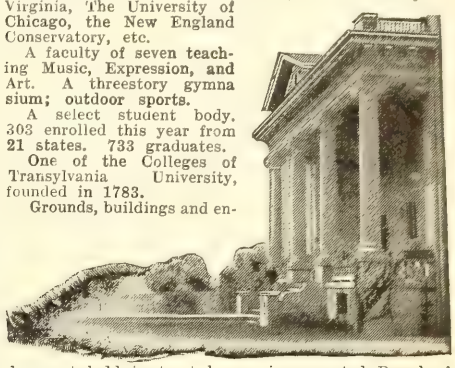

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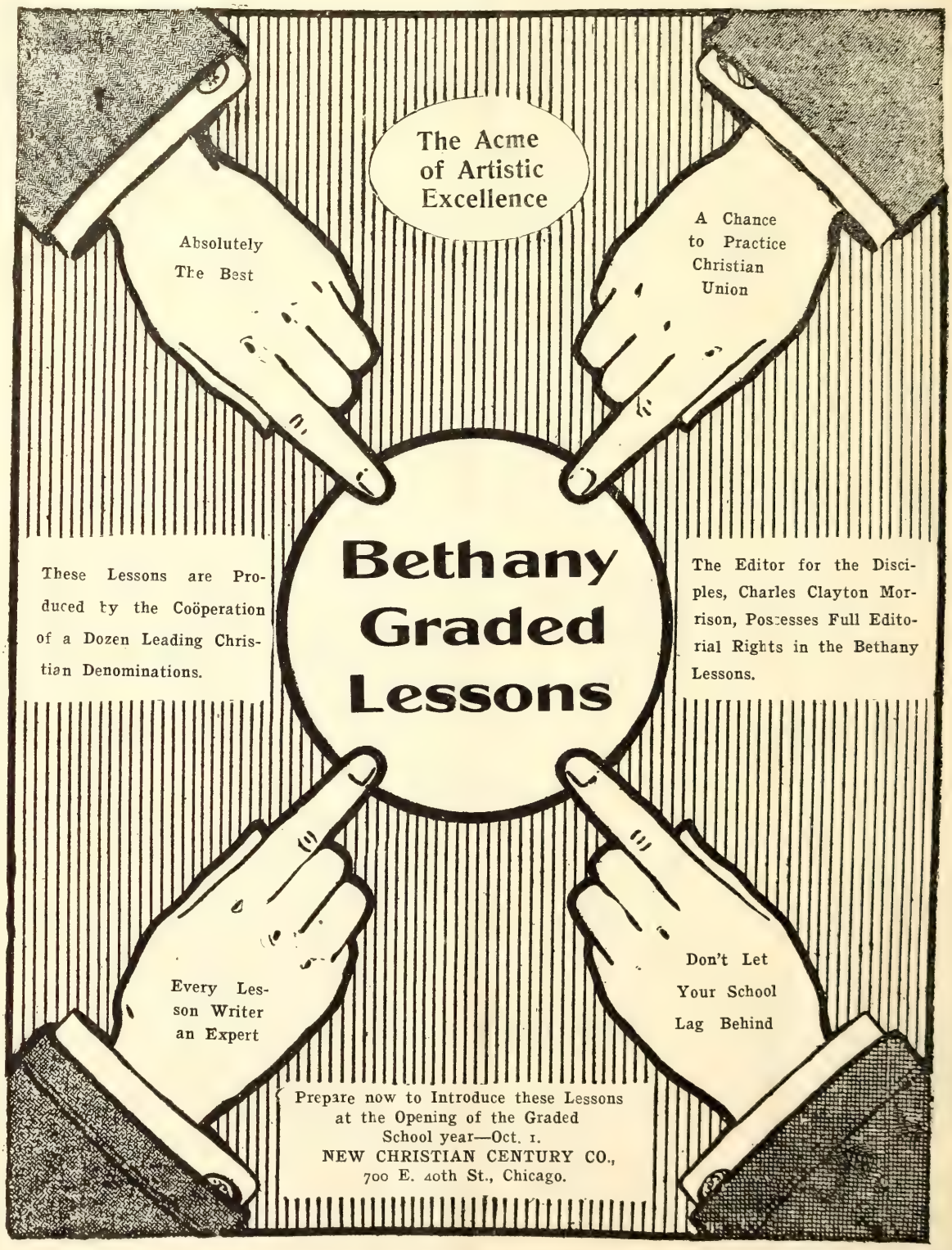
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The CHRISTIAN CENTURY

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Volume XXVIII. July 13, 1911. Number 28

EDITORIAL NOTE.—*The interesting article on Professor Shepherd entitled "A Philosopher—and Human!" printed in last week's issue, was allowed to pass the proof-reader without the author's name attached.. Those words of appreciation sprang from the heart of Professor E. S. Ames, himself a philosopher—and human also. It is a matter of regret that this likeness of Professor Shepherd was not received in time to accompany the article of his pupil and friend, but after the long struggle of getting the subject's consent to furnish a photograph we are more than pleased to be able to exhibit his countenance to our readers even if it is the week after.*

PROFESSOR-EMERITUS BRUCE E. SHEPHERD, OF DRAKE UNIVERSITY.

CHICAGO

Ilinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

A week's meeting at Mill Shoals, conducted by B. S. Kello, resulted in eight additions.

E. A. Cory will be assisted in a revival meeting at Franklin during the fall by Evangelist Charles H. Bloom.

The pulpit at Versailles will soon be vacant on account of the resignation of W. Harry Walston.

A. Proffit, of St. Louis, preached at Auburn, as a candidate for the pulpit, which has been vacant for a short time.

On the first Sunday of the fourth year of Elmore Sinclair's pastorate at Watseka, there were eleven additions.

Christopher Church is without a pastor, and will be glad to correspond with a suitable minister to locate there.

D. H. Shanklin is available for supply pulpit work during the months of July and August. He can be addressed at 304 Mason street, Normal.

The congregation at West Frankfort, where C. W. Freeman preaches, more than doubled its apportionment for foreign missions this year.

The Children's Day offering at Roseville was largely in excess of the apportionment made by the Foreign Society. The pastor is M. S. Metzler.

D. W. Conner is pastor of the church at Palestine, where the ministers of the city are co-operating in union services during the summer.

Major Griffith has concluded his half-time pastorate at Argenta, and is ready to engage with another congregation. He can be addressed at Decatur.

C. R. Piety, of Hillsboro, will be glad to hold a meeting for some congregation during July and August. If desired, he will furnish a singer.

Round Prairie Church, a small country congregation, where W. H. Grover of Litchfield, has been preaching for thirty-two years, received an offering for missions amounting to fifty-five dollars.

The pastor at Winchester, E. M. Sears, delivered an address at a banquet of the Knights of Pythias. The Protestant churches of Winchester united for Sunday evening services during the months of July and August.

S. Elwood Fisher, pastor of Dixon Church, was unable to be in his pulpit for three successive Sundays on account of throat affliction. He has now recovered, and led the church in a "F. D. Power Memorial Service" on a recent Sunday morning.

At Pekin, where O. C. Bolman preaches, union services are being held during the summer months by six congregations of the city, including the Church of the Disciples. This church is arranging to hold a meeting in the early fall conducted by the pastor.

The G. A. R. Post, of Pontiac, attended the morning service at the Christian Church recently, when a patriotic song service was held. National hymns were sung, preceded by an interpretation and history of the song. B. W. Tate, the pastor, was in charge of the service.

W. T. McConnell will hold a meeting for his home congregation at Arcola in September, being assisted by a singing evangelist. Union services are being held here with the other congregations of the city during the summer.

Columbus Church Sunday-school gave its annual Children's Day exercises, resulting in an offering of thirteen dollars for foreign missions. The congregation here is presided over by J. T. Parrick, who will be assisted in September in a revival meeting by George F. Chandler.

At Carmi, the Evangelical churches of the city are united in a series of vesper services. It is the understanding that the sermons are to be evangelistic. L. A. Chapman, pastor of Christian Church, preached the first sermon on "The Pentecost Plan of Pardon."

Guy L. Zerby is holding revival services at Henry, where H. C. Reickel is minister. Already, there has been a considerable number of additions, and such an interest as to necessitate the Methodist Church being employed to accommodate the Sunday night congregations.

Ipava Church will hold a revival meeting in the fall, conducted by Jasper Brown. The pastor is C. R. Gains. This congregation enjoyed the privilege, not long since, of a Sunday evening sermon from Evangelist H. O. Breeden, whose home is in this town.

H. H. Wagner, pastor at Mt. Auburn, delivered two memorial addresses the last Sunday in May, one being at his former pastorate, and the other at Boswell, Ind. The church, of which he is pastor, is contemplating a short meeting following the state convention, to be held by Secretary J. Fred Jones.

Peoria, Central Church, has recently liquidated an indebtedness of $1,000 on its building, and repaired, partially reseated, and in other respects improved its edifice. The Children's Day offering amounted to 121 dollars. This church, together with Howett street, has become responsible for the support of Mrs. Cunningham as a living link missionary in India. W. F. Turner is pastor.

F. Boyd, minister at Belle Plain, closed a two weeks' revival meeting, which resulted in sixteen additions. Mr. Boyd had the assistance, for several nights, of J. T. Moore of Toluca, H. F. Kern of El Dara, and S. S. Lappin, editor of The Christian Standard. This successful pastorate is to be terminated in order that the family of the minister may have better educational facilities.

H. J. Reynolds has been pastor of Camp Point Church for six years, during which time there have been 412 additions. The congregation now has a membership of 481. After the close of his anniversary sermon a few Sundays ago, one of the elders of the church, in behalf of the congregation, presented him with money to defray his expenses to the national convention and another member duplicated this gift to enable the minister's wife to accompany him on the journey.

The Seventh District Convention was in session at Sandoval, when the news of the death of Herbert Moninger was received. They passed beautifully-worded resolutions of the spirit of which the following sentence is typical: "Recognizing the commanding talents of our brother, the place he occupies in the affections of all by whom he is known, beside the inestimable contribution his life and services have made to the sum of the world's good, we deem it not out of order to here give expression to our sense of loss in his calling away."

Cyprus R. Mitchell, since his graduation from Eureka College, has taken up permanent residence in Cooksville, where he is pastor of the church. The Children's Day offering from this church amounted to $100. A study has been added to the church building, and repairs and refinishing of the inside are now progressing. In addition to this, there is a possibility of excavating for a basement under the church, to give more adequate room for the Sunday-school. Three churches of the town have combined their evening preaching services for the summer months, and as a preparation for the union meeting, to be held in August.

A Sunday-school contest of notable proportions was concluded between the schools of Litchfield and Centralia. The contest lasted through a period of six months. On the final day, Litchfield had an attendance of 855, with an offering of 1,750 dollars, while Centralia han an attendance of 1,245, with an offering of 625 dollars. The contest was won by Litchfield, with a score 25 per cent larger than that of its competitor. The superintendent of Litchfield school is John H. Taylor, perhaps the youngest superintendent in Illinois. The pastor of this church is Charles W. Ross. The superintendent of Centralia Sunday-school is T. G. Braden, and the pastor is J. F. Roseborough, who has resigned, and will be succeeded by A. L. Huff, now pastor of Lovington Church, August first.

Chicago

O. F. Jordan celebrated his fourth anniversary as the leader of the Evanston church July 2. The church building was decorated, appropriate services were well held, and five new members were added to the growing congregation. In the morning Mr. Jordan spoke on the theme, "Four Years in Evanston." Chicago Disciples rejoice in the recent refusal of Mr. Jordan to accept a call to Missouri, and are gratified to note the steady advance of the Evanston church into larger things. During the four years of Mr. Jordan's ministry a fine work has been done in the Evanston church. A struggling band of Disciples meeting in an almost dilapidated building in one corner of the town have now become a factor in the life of the suburb with their new building so centrally located.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Modern Society and the Church

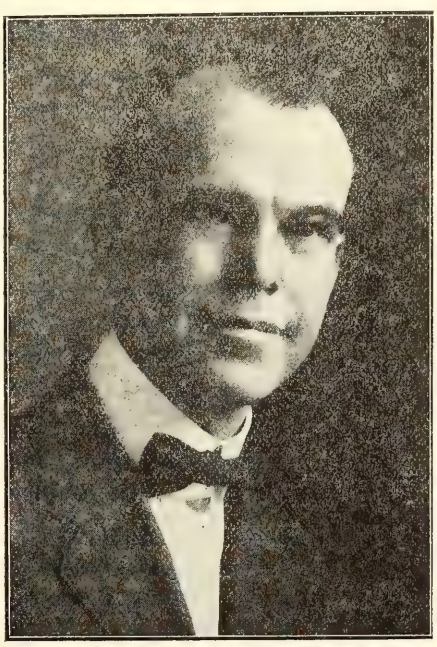
The Gist of the Presidential Address at Portland

BY HARRY D. SMITH.

It seems a long way from Jeroboam II and Hezekiah to President Taft; from Jerusalem to Washington; from that speck of a country beside the Mediterranean to the greatest of republics. And so it is in miles and years and in certain other units of external measurement. But essentially, which is to say in matters of the soul, it is not as far as it seems. What were the questions that confronted kings, animated statesmen, aroused prophets, precipitated revolutions, and the bad handling of which brought the crash of doom twenty-five hundred years ago in Judah and Israel? Well, the land question was one; the labor question was another; the liquor question was another; the question of foreign relations was another. The question of having a day of rest and worship, the question of divorce, the question of training the child, the question between faith and formalism, the question of sectarianism were others. And the grand question of all these was between Jehovah and "the gods of gold and silver, of brass, of iron, of wood, and of stone." Familiar, are they not? Quite modern, quite American, in fact. True, the stages and phases of them at which we have arrived are in some cases at least somewhat different from those which challenged the thought and evoked the brave and righteous word of the Hebrew prophet. Nevertheless, this Old Testament is very new. Taft and Jeroboam are almost contemporaries and neighbors, and in the histories of the little kingdoms of long ago the mighty republic of today may find charted, if she will, all the shoals, rocks and maelstroms of national peril, and all the free, safe waters of national progress and all the havens of national peace.

Idolatry Not Obsolete.

The only one of these questions that even looks strange to us is that of idolatry. It is only here and there upon our soil that some foreigner raises his image and worships it in the crass fashion of the idolaters of ancient Israel. But may we thus lightly clear ourselves in respect of idolatry? Does it really matter so much that gold, for example, is minted into eagles instead of being made into images, and that we carry it in our pockets and on occasion toss it about carelessly as though it were cheap, instead of setting it aloft in temples and shrines? What if we spend our time and strength to get and keep it, counting not the welfare of our neighbor, the safety of the state and our own honor too great a price to pay for it? What, in the last analysis, is idolatry? It is, of course, as we have been taught repeatedly, the worship of the "Eidolon," the thing seen. Whoever, therefore, is seduced or obsessed by the seen; whoever is badgered, bullied, browbeaten by the physical in nature or art; whoever on the terrible field of the world, where soul is ever at war with sense, fights on the side of sense, is an idolater. The idolater has not passed, even in America, and it is appropriate that it be said to us, as it was to the Christians of the first century, "My little children, keep yourselves from idols." We have not ceased utterly, believe me, from praising "the gods of gold and of silver, of brass, of iron, of wood and of stone." We praise them often even in our churches, especially when we pare down the truth for the sake of a contribution for the building of a church, the support of a mission or a charity, or the endowment of a college. And how readily even the minister, if he would permit himself, would be persuaded to think of the church as a considerable corporation, with revenues and somewhat stately buildings perhaps, and not at all as the spiritual thing our Lord devised. Well it is for him that the apostles hold before him a vision of "a spiritual house"



Rev. Harry D. Smith, President American Christian Missionary Society.

built of "living stones" and filled with the Spirit of God.

Illustration From the Treatre.

In Kennedy's play, "The Servant in the House," Manson, the hero, who is a kind of shadow of our Lord, speaks of his church, directing his words against this very idolatry to which the pulpit of this age of business is so liable. The speech is made to the Rt. Rev. James Ponsonby Makeshyfte, a bishop who is justly characterized as "a bishop of stocks and shares, a bishop of the counting-house, a bishop of Mammon." The bishop has just asked, "What sort of place is it?" alluding to the church. Manson answers:

> I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never *see* it at all. You must understand this is no dead pile of stones and unmeaning timber. *It is a living thing.*
>
> When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls; that is, if you have ears. If you have eyes, you will presently see the church itself, a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder!
>
> The pillars of it go up like the brawny trunks of heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner-stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the numberless musings of all the dreamers of the world. It is yet building—building and built upon. Sometimes the work goes forward in deep darkness; sometimes in blinding light; now beneath the burden of unutterable anguish; now to the tune of great laughter and heroic shoutings, like the cry of thunder. Sometimes in the silence of the night-time one may hear the tiny hammerings of the comrades at work up in the dome, the comrades that have climbed ahead.

Surely this is a noble voice, and coming as it does from the contemporary stage, a most notable one also, this voice which would recall the minister of Christ to himself and his proper service from the easy worship of the seen. But we pass over the sensational fact that in this voice the stage takes a hand in an effort to purify the pulpit, to note simply that we have in it one of a host of credible testimonies that idolatry is a fact widespread and deadly in our present Anglo-Saxon life.

Unity of the Church.

But perhaps we distrust our own program as we see how far away the goal appears to be. Let us look at it a moment. Take this first item in it. We say with our fathers in this movement that conversion of the world waits for the unification of the church. What fault shall we find with this? Did not we get this from our Lord? Did he not pray that his disciples might be one that the world might believe that God had sent him into it? And do not our divisions hinder our work of evangelization and instruction daily and hourly? Do not, then, the word of our Master and our own experience agree that only a reunited church can have a well founded hope of a converted world?

Let us take the second step in this program. We say to Christendom that her divisions are the fruit of scholastic refinements and other glosses upon the teachings of Jesus and those who were authorized by himself to speak for him; and that the simplest, and, as far as we can judge, the only way to be rid of the divisions is to go back of those refinements and glosses to Jesus and the apostles, believing that they were able to speak to us all, of all parties, so that we shall all understand alike what is necessary to be understood. What shall we say of this item of our program? First, as to our account of the origin of sectarianism, who gives any other? Again, as to going back to Christ, that we may sit reverently down at his feet and there unlearn the things that rend us asunder, while we learn anew, and with holy purpose, those things that draw and bind us together. Could anything be more simple, more reasonable, more axiomatic, more hopeful than that? And thirdly, is it too much to expect the Divine Teacher to be able to teach so as to effect and preserve among his true disciples the real unity and union for which he prayed?

(Continued on page 13)

Social Survey

Patent Medicine Label Whitewash

One of the peculiar, and yet not infrequent twists in the wording of a law, was brought to light in the recent opinion rendered by the Supreme Court on drug labels. It was held by the court that the pure food act prohibits the use of labels bearing a false statement of contents, but that the law does not prohibit the use of labels bearing false or misleading claims of curative properties. The seriousness of such a decision is easily apparent. The unscrupulous manufacturer of patent medicines is allowed to prey unhindered upon the incredulity of an ignorant public, suffering from disease or ailment. This decision of the court was reached by a six to three vote. The court confined itself to an interpretation of the existing law. No opinion was rendered on the power of congress to make a law which would prohibit this dishonest practice. Although he had repeatedly urged congress to confine itself to action in the matters presented in his message, and to leave other matters until the regular session this fall, President Taft considered this matter of such gravity that he sent a special message recommending the passage of a law which would effectively put an end to this form of fraud. Congress is deep in the tariff wrangle, but a call as urgent as this should impress it as the need has impressed the President, and should receive speedy action.

Cicada Year for the United States

The year 1911 has been called a "red letter year" in the insect world by a prominent entomologist, and the title seems to be justified, especially in the eastern portions of the United States. This year completed the cycle of development for two branches of the cicada, commonly known as the locust—the northern, or seventeen-year-cycle variety; and the southern, or thirteen-year-cycle variety. This dual occurrence will not again take place for 221 years. There are other species of cicada in the United States with cycles of various lengths, but the above-mentioned branches are by far the more numerous and, therefore, to us, most important. Long ere the cicada season arrived, entomologists warned us that this year the "locusts" were due and declared that their appearance heretofore had been invariable. This forecast occasioned alarm in certain parts of the country. The visitations of grasshoppers in the Middle West a generation ago were recalled, and many people feared this year's locust pest would be a repetition of them. This alarm was quite groundless. The cicada crop is harmless, and is not to be confused with the grasshopper pests in the Middle West. The latter visitations were of ordinary varieties of grasshoppers in years highly favorable to their multiplication, and the swarms moved over great expanses, eating every green thing in sight. The cicada lives but short while. It emerges from the ground plump and fully mature, and thereafter eats almost nothing. Mating season takes place immediately. The female deposits eggs under the bark of twigs on trees and brush, and then dies. The eggs develop into grub worms which fall to the ground. Immediately they burrow into the ground, not again to appear until fully developed at the end of thirteen or seventeen years, according to the species. In the ground the grub attaches itself to some rootlet from which it derives its nourishment. It never moves unless its source of food is disturbed. These cicadas are similar to those mentioned in the Bible as locusts, but are not the same. The Bible variety, we are told, devoured everything green in sight, and reduced the people to the necessity of eating them or starving. Modern American locusts seemed at first to be as harmless as they are useless. Some chicken farmers, however, were found rejoicing and, in explanation of their glee, pointed out fine flocks of fat chickens eagerly devouring this plentiful supply of food. If chickens become plentiful on "cicada years" we may even grow to anticipate the years of their visitation with pleasure.

More Sherman Anti-Trust Indictments

The government is evincing an ardent desire to enforce the provisions of the Sherman Anti-Trust Law. Following the passage of that law, the federal authorities took up the new weapon cautiously until they had determined what it covered. They first attacked the most flagrant violators and their actions were conspicuous. Recently they have taken up many cases and are preparing for an active program of prosecution. The latest activities have been directed against the manufacturers of steel and copper wire. Eighty-five indictments against the heads of thirty-five firms have been returned by the federal grand-jury in New York. In the indictments the thirty-five companies are charged with belonging to nine associations which control 70 to 95 per cent of all the wire business. Not all these associations are now existing, but the old members are charged with carrying on practically the same work that the associations accomplished. They meet in informal luncheons at which business agreements are made which, it is charged, are more than so-called "gentlemen's agreements." The government claims it holds proof of an elaborate system of rules and fines by which the manufacturers were governed at these luncheons. All the luncheon associations are said to have been under sole charge of Atty. W. E. Jackson, Jr.

Russian Disregard of Obligations

Sometimes there seems to be no sense of honor in the St. Petersburg government to compel it to respect its treaty obligations with other countries. It does not hesitate to break them, if it thinks it can do so with impunity. By the treaty of 1832, Russia and the United States each agreed to honor the passports of the other and admit citizens bearing them to travel, fully protected, within their borders. The United States has followed this agreement to the letter, but Russia has failed to do so. Gentiles she has usually admitted, but since the signing of the treaty she has refused to permit the entry of Jews. Thus some of our best and most influential citizens are barred from entry, no matter what their mission. Three-quarters of a century of this kind of treatment has filled this country with disgust. Resolutions were recently introduced into both houses of congress to abrogate the treaty of 1832. News that the old agreement was likely to be chloroformed alarmed Russia, and the foreign minister at once communicated with the Washington authorities. That was the time for the United States to have used a firm hand, but instead the officials accepted Russia's promise of better faith. Russia expressed her sorrow that the charges were true, and promised to rectify the matter by legislation, but said it might take a long time because of a duma hostile to the measure, and because the duma is buried in a constitutional wrangle with the government. This charge, that the trouble is due to conflicting laws and can only be rectified by legislation, is said to be entirely false. Numerous cases are cited where the Russian supreme court declared despotic maltreatment of the Jews unconstitutional, and decrees were ignored by the czar and his ministers. Russian provincial governors often override the rights of Jews and they are imprisoned, or banished, without provocation, with the approval of the general administration. This statement reveals the fact that the passport trouble is not a constitutional one. Now we receive the intelligence that the Russian government never intended to place the matter before the duma for consideration. It is officially stated that no change in policy is even contemplated. Russia impertinently says, in substance, that she will act as she pleases in regard to our passports. Some solution must be found soon. If the treaty is worthless, let it be annulled, and when Russia has experienced a little indigestion due to the absence of it, perhaps she will be in a frame of mind more fit to adjust the matter by enforcing the provisions of a new treaty.

The Short Ballot

Asked why he favored the short ballot, and why he regarded the commission form of municipal government as progressive, Dr. Albert Bushnell Hart of Harvard University and chairman of the National Municipal League's Executive Committee, made this reply:

"I have no views with regard to the short ballot that are not obvious. It is clear that the long and complicated ballots in use confuse the voter and make it impossible for him to know most of the persons for whom he is voting; he, therefore, must accept the opinion of somebody else—either the party organization or some other steering machinery.

"Commission government is entirely separable from the short ballot, except that it reduces the number of department heads to be voted for. The principal advantages of commission government is its subordination of the employes, combined with the better classification and assemblages of the executive functions. For example, streets, bridges, sewers, and gas can better be handled by one department than by four.

"The short ballot is like all reforms in government—they help good government, but do not guarantee it. When the most nearly perfect political methods are adopted, there will still be plenty of bad government because of the defects of human nature."

The Christian World

A Page for Interdenominational Acquaintance.

Baptist

Dr. Clifford on Baptist Principles.

Among the distinguished men who spoke at the recent meeting of the Baptist World Alliance in Philadelphia no one commands greater respect thon Dr. John Clifford of London, president of the alliance. His ability, his patriotism, and his zeal for God entitle him to the confidence of his brethren. In his presidential address he states thus his conception of Christ's authority as Baptists understand it:

But this organization is a World Alliance of Baptists, and that means that the catholic principles on which we base ourselves we derive straight from Jesus, are accepted on His authority, and involve in all who accept them total subjection of soul to His gracious and benignant rule. He is Lord of all, and He only is Lord of all. Our conception of Christ's authority is exclusive. We refuse to everybody and everything the slightest share in it. It is absolute, unlimited, indefeasible, admits of no question, and allows no equal. The right to rule in the religious life is in Him and in no other. In no other, be he as saintly as St. Francis, as devout as St. Bernard, as loving as John, or as practical as Paul; not in any office, papal, episcopal or ministerial; not in tradition, though it may interpret the goings of the Spirit of God, and illustrate the effects of obedience and disobedience; not in the Old Testament nor yet in the New, though their working values are great since they enable us to know His mind, understand His laws of conduct, and partake more freely of His spirit; not in the long annals of the life of the church; or the agreement of "the whole church" at one special moment; yet we welcome the illumination church history affords of His administration of the social life of His people, of its aim and spirit; of its difficulties and hindrances, and of the sufficiency of His grace. Jesus Christ holds the first place and the last. His word is final. His rule is supreme.

In short, the deepest impulse of Baptist life has been the upholding of the sole and exclusive authority of Christ Jesus against all possible encroachment from churches, from sections of churches, from the whole church at any special moment of its life and action, as in a Council, from the traditions of the elders, from the exegesis of scholars, and from the interesting but needless theories of philosophers. It is the momentum of that one cardinal idea which has swept us along to our present position.

Christ's Idea of Unity.

The sort of unity for which Jesus prayed is described in the following manner by Dr. Clifford:

But with equal frankness we say that a visible, formal, and mechanical unity has no charm for us whatever. It is not the unity Jesus prayed for; nor is it the unity that increases spiritual efficiency, augments righteousness, or advances the Kingdom of God. Nor can we forget that the welding of the churches together by bands of state gold mostly leads to slavery and not freedom, to subserviency and not manliness, to stagnation and not life. As to the unity of Rome, the unity of an ecclesiastical empire rigidly ordered under one priest as emperor, history has judged it, and condemned it, out and out. We distinctly disavow any hankering after a world-wide unity of organization on the platform of that of the Seven Hills, on the one hand, or that of Moscow on the other, confident that it would suffocate originality of thought, block boldness of initiative, quench enthusiasm and fetter souls in what ought to be the very citadel, and best defence, of freedom. Unity of life, of love, and of governing ideas and ideals, let us have by all means, but unity of "order" of "machinery" of of "creed," is not in keeping with the "unity and diversity" either of Nature or of Grace.

Besides it avails nothing to make light of the fact that we do not think as Christendom thinks on the vital elements of Christianity. The great historic churches are against us: the Roman Catholic, the Eastern, the Anglican, and some other communions; and against us on subjects that go to the uttermost depths of the soul of the gospel of Christ; and therefore "Separation" is one of the inevitable conditions of faithfulness to our experience of the grace of God, to our interpretation of the claims of Jesus Christ, and to the principles He has given as the ground and sphere of our collective life. It connot be helped. We accept the isolation, and all the penalties it involves.

Religious Progress of the Negro.

Those who get their idea of the negro's progress from newspaper reports of lynchings have no just appreciation of what has been done since the Civil War. Some figures given by Dr. Booker T. Washington to the Baptist World Alliance justify the negro's pride in his race:

"I am proud I am an American citizen, that I was a slave, that I am a negro and a Baptist. We have 2,261,000 negro Baptists, which is more than either the Northern or Southern Baptist Convention. When you white Baptists get where you can agree we are ready to absorb you. When we came here we were twenty in number. Now we are ten millions. If any one is off color he falls to our pile. The negro is the only dark-skinned race to live alongside of a white race and survive. We started out with only a few chickens gathered from miscellaneous sources. In the South we now have $600,000,000 worth of property and fifty-six banks. When we catch up with the American white man there will be no one ahead of us. Fifty-eight per cent of our race can read and write. We have 32,000 ministers, 56,000 churches and $56,000,000 worth of church property. We are going fast. A negro was arrested and put on trial for being in a shooting scrape. The judge asked him if he heard the bullet. 'Yes, sir, I heard it twice; once when it passed me and once when I passed it.' An old negro had a dream that he went to the bad place and there every white man was holding a negro between him and the fire. I used to fight. But I recalled the fact that when I was holding the other boy down in the ditch I had to go down with him. We have a great future. Some have no future. Old Aunt Caroline said, 'I'se done been where I'se gwine.' All our problems can be solved. An old preacher, in order to be in time for a train, asked a white driver to take him. The white man refused. The old man said, 'You get in and ride and I will drive.' That settled the problem. We went into slavery pagan; we came out Christian."

Roman Catholic

Indian Education.

The manner in which the Indians have been treated by the government of the United Stats and by land grabbers and other plunderers calm our indignant feelings when we read criticisms like this from the *Catholic World*:

Under the regime of the Franciscans, the Indians were gathered around the mission churches, and their lives were regulated by these devout men. At stipulated hours they attended mass, went to their daily toil, and assembled for evening devotions. They were taught to cultivate the land, plant grains and fruits and to live decently. When secularization came, it brought a host of the evils of civilization to these creatures. There moral condition today is frightful. They drink, gamble, and race horses, while purity among the women is unknown. They are dirty, lazy and ungrateful. Far, far better had it been to have left the Franciscan fathers in control of them. Secularization took away from them all that they had, and gave them absolutely nothing in its place.

Separation of Church and State in Portugal.

We Protestants of America are usually glad to hear that some country of Europe has broken the bond that unites church and state. We do not believe that a state church can adequately represent the religion of Jesus. Our Catholic friends are apt to think otherwise. They are entitled to be heard. The following criticism of the Protestant view of separation in Portugal, as that view is expressed in the *Continent*, comes from the *Catholic World*:

Referring to the proposed law for the separation of church and state in Portugal, this paper severely animadverts on what it styles the "stubborn intransigency" of Pius X, as made evident by his treatment of both France and Spain, and in a still greater degree by his way of dealing with the Portuguese proposal even though, as the *Continent* expressly asserts "The Portuguese authorities, in comparison with the French and Spanish statesmen, are very much more complaisant and have offered the Pope opportunities to abate his antagonism without humiliation." How little truth there is in this statement will appear from the account of the provisions of the proposed law, from which it will be seen that so far from being better than the French they are much worse. Not only are all the present possessions of the church to be appropriated, but also all future acquisitions; if a congregation desires to build a new church, the building is to pass after ninety-nine years to the state. All gifts made to the church are to be handled by parochial commissions, and the church is to receive only one-tenth, the remainder to be distributed as the government thinks fit. The state is to appoint the professors in seminaries; these seminaries are to be reduced from thirteen to five in number; convents of nuns are to be abolished, priests are to be encouraged to marry, by pensions to be given to their wives and children. The stipends which are to be given the priests themselves, the giving of which at all is considered by the *Continent* as so striking a mark if the liberality of the government, are to remain under the control of the parochial commissions and other state bodies, and those are generally opposed to the church. It is hard to see how any Pope, or, in fact, any one who is friendly to the church or to religious freedom, could approve of proposals so distinctly anti-religious and even despotic. Nothing could be more opposed to American principles.

Methodist

The Methodist Episcopal Church has 119 schools and colleges. The value of buildings and grounds is twenty-six million dollars. The amount in the endowment funds is equal to that invested in buildings and grounds. The number of students last year was 22,935.

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False Assumptions and Arguments of the Enemies of Temperance

The mother of John Wesley gave this bit of wisdom to her son: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind—that thing is sin to you, however innocent it may be in itself."

Many of the arguments of the enemies of temperance come from men who have no respect for reason or conscience. They are lovers of pleasure rather than lovers of God and of righteousness. The joys which reward the students of human experience and of nature are unknown to these persons. The saint who glories in the tribulations incident to the service of God and man appears to them as a fool.

It is often assumed that drink makes a man a good fighter. It certainly starts many a quarrel. But commanders of armies and navies are learning that sober men are the best officers and privates. Kaiser Wilhelm says, "Victory in the next war will crown the banners of the nation that consumes the least alcohol." Admiral Charles Beresford of the British navy says, "I do not believe alcohol in any form ever had or ever will be any good." In his Soudan campaign Kitchener did not allow a drop of alcohol to be used outside the hospitals.

The old superstition that drinking men are well protected from disease is still alive and seems to have the promise of many more years. The facts do not have much weight with men who are held by this superstition. The drinking man cannot resist disease like the total abstainer. Pneumonia attacks him more frequently and his chances for recovery from it are fewer than those of one who does not drink. It has been found that the war against tuberculosis must be combined with that against alcoholism.

The desire for drink has to be encouraged. This is quietly ignored by the advocates of the saloon. Few men would believe that they needed alchoholic drinks if it were not for the organized traffic which creates a market by teaching boys and young men to use its goods. "Men will drink." Yes, after the appetite has become insatiable a man will sell the bread and clothes of his children for drink. But where it is not fashionable to drink and where the opportunity is lacking, men are sober and prosperous who, if the enticements of the saloon had been presented to them in their youth, would now be ragged sots.

For the benefit of any who think they cannot endure cold weather without a glass or two of whiskey, I give the testimony of Dr. Grenfel as it appears in the *Pilgrim Teacher*. "Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant, and physical conditions are full of hardships? Simply because I have seen men go down in the struggle for want of that natural strength which alcohol alone has robbed them of. The fishermen that I live among are my friends, and I love them as my brothers, and I do not think I am unnecessarily prejudiced or bigoted when I say that alcohol is inadvisable, after one has seen it robbing his best friends of strength, honor, reason, kindliness, love, money and even life.

"During twenty years' experience on the sea and on the snow in winter—an experience coming after an upbringing in soft places—I have found that alcohol has been entirely unnecessary.

"I have been doctoring sick men and women of every kind and I have found that I can use other drugs of which we know the exact action and which we can control absolutely with greater accuracy in cases of necessity for stimulating the heart."

It is assumed that certain classes of men must have the saloon for their entertainment. The sailor, the miner, the logger, and others engaged in hand to hand contests with nature are supposed to find their natural enjoyment in carousals. That some of them do seek enjoyment in the saloon only shows that they have been brought up to that sort of thing or that nothing better is provided for them. The experience of Dr. Grenfel among the fishermen of Labrador is of value here. He says, "I know of no set of men happier and enjoying their lives more than the crews of my own vessel, and the many, many fishermen who, like ourselves, neither touch, taste nor handle it." [Midweek Servive, July 19. Ps. 24:1; I Kings, 18:16-18; Ecc. 8:11-13; Hab. 2:9-14.] S. J.

A Letter From Z. T. Sweeney

Dear Brother Morrison: On my return home I found The Christian Century of June 15, containing my letter and your reply and while I fully appreciate the Christian spirit of your reply, I regret to say that it is not entirely satisfactory. Permit me to call your attention to a few statements from your editorial which will present the matter as I view it. First, you say that baptism is a solemn act of self-consecration to Christ and initiation into the church of Christ. Second, that baptism was solemnized in apostolic times exclusively by the act of immersion in water. I would call especial attention to the word "exclusively." Third, affusion became the substitute for immersion in the third or fourth century. Fourth, nobody had a right then to make such a change. Fifth, nobody has the right now to make such a change.

1. (a) If the above statements from your pen be true, and *they are true*, what right have you or any others to recognize the validity of anything but immersion in water? In the first sentence of your article, "Irregular but not Invalid," in the Century for June 22 you say, "Disciples of Christ contend that the baptism by which most Methodists, Presbyterians and Congregationalists became members of the Church of Christ is irregular, but they do not deny that it is valid." Now, Brother Morrison, I have been a preacher of the gospel for some years before you were born, and (b) I wish to stand up and be counted among those who deny that any baptism is valid except that which was practiced by the apostles of our Lord Jesus Christ, acting under the vocal command given them by Jesus Christ himself in the great commission.

2. I am not a bigot and I can fellowship my Christian brethren spiritually when they have the spirit of Jesus Christ; I can fellowship them practically when they practice the precepts of Jesus Christ and I can fellowship them formally when they obey from the heart the form of doctrine required by Jesus Christ. A man may have the form of Christianity and deny the power thereof; he may have some of the power of Christianity and deny the form thereof. In either case he is defective and if I am true to the gospel I must challenge his attention to that defect.

3. In conclusion I wish to call your attention to the difference between what is merely statutory and what is organic or constitutional in any form of government. A man may defy or override the statutory law of his government and be guilty of only a crime or misdemeanor, the punishment for which may be slight; but when a man defies or overrides the organic or constitutional law of the government, he is guilty of high treason, the punishment for which is death. Baptism is a part of the organic or constitutional law of the Kingdom of Heaven. It took God four thousand years to develop Jesus Christ; it took Christ thirty-three years to develop one single command which is embraced in the great commission, and we are told by the sacred historian that on the day in which he had given this commandment by the Holy Spirit to his apostles whom he had chosen, he was taken up into heaven. His work was done.

4. All the conditions of admission into the kingdom of God are found in that one commandment and baptism is one of those conditions. The man who overrides that commission or changes it, or substitutes something else for it is guilty of high treason against the kingdom of God. If you can change a single item of that commission, you can change it all. You can change anything in the kingdom of God. If you can substitute sprinkling for immersion, you can substitute "do penance" for "repent:" you can substitute "think" for "believe:" you can do away with sprinkling, pouring and immersion and substitute the rubbing of oil behind a man's ear for baptism; in fact, you can displace anything in the kingdom of God with something else.

5. In our desire for Christian union we ought not to be lead into any form of union except union *in Christ*. This is the form of union for which the leaders in this great union movement have always plead, and a man is skating on pretty thin ice when he

attempts to commit the church of Jesus Christ to any other platform of union.

I would like to see the union of all Christians before I die, but I would infinitely prefer to die calling a sectarian and divided world to a basis of union which has been prepared by the Almighty himself than to succeed on some other basis.

Sincerely and fraternally,
Z. T. SWEENEY.

Columbus, Ind.

1. (a) Our good friend falls again into the same mistake which we pointed out to him in our former reply. We fear he has read our direct answer to his communication less carefully than our editorial entitled "Irregular but not Invalid" to which his present communication mainly refers. He asks: "What right have you or any others to recognize the validity of anything but immersion in water?" Our reply is that we do not recognize the validity of anything else. The question under discussion is the validity of *baptism*—of baptism as administered by Presbyterians, Methodists and others— not the validity of either the physical act of affusion or of immersion by which it is solemnized. We are glad to have General Sweeney's approval of our definition of baptism (quoted in his letter above) as a solemn act of self-consecration and initiation into the church. This of course makes baptism a much larger and richer act than immersion. Immersion in water is a part of the act of baptism, the symbolic, objective part, but by no means the whole of the act, nor yet the essential part of it. It is to that total act—a *joint* act of the personal will of the candidate and the corporate will of the church—that the term "validity" is applicable, not to the outward physical symbol which marks and publishes the act. It does not make sense to assert that the physical act either of affusion or immersion is valid or that it is invalid. The term does not apply at all. But one may affirm, of course, that the irregular form of affusion, when substituted for the original and historic symbol, immersion, *invalidates the baptism* of those who submit to it. And this we understand is the position Mr. Sweeney wishes to take. It is this position The Christian Century, in agreement with the implicit logic of the Disciples plea and in agreement with their actual attitude, squarely denies.

(b) If by this statement Mr. Sweeney means "to stand up and be counted among those who deny" that Presbyterians and the others are members of the church of Christ on the ground that their baptism is invalid, it puts him, of course, in a clear, logical position. We are not sure just how he would have us construe his utterance.

But if he holds with The Christian Century and the Disciples that Presbyterians are members of the Church of Christ, then he must tell us how they became members of the Church of Christ without valid baptism. And if he holds with The Christian Century and the Disciples that Presbyterian churches are churches of Christ, then he must tell us how this can be if the baptism by which their membership is constituted is invalid.

The Christian Century, in agreement with the Disciples, knows of no way of becoming a member of the Church of Christ except by baptism. If there is any other way, our discussion of the validity or invalidity of affusion-baptism as administered in, say, the Presbyterian Church, is futile and immaterial. It must be kept in mind that we are discussing, not the baptism question, but the question of church membership. There is no difference between Mr. Sweeney and The Christian Century as to the practice of baptism.

Our duty to practice Christian union with all Presbyterians who may wish to practice Christian union with us rests upon the unexceptionable *fact* that they are already members of the Church of Christ. Our recognition of their Christian Church membership carries with it the recognition of the validity of the baptism by which their membership was constituted. We may take exception to the regularity of their baptism in that some other symbol was substituted for the historic and appropriate symbol found in the New Testament, but we cannot deny the efficacy or validity of their baptism—if we acknowledge them as members of Christ's Church.

2. This paragraph sets forth an analysis of "fellowship" that is clever, and, perhaps, admirable. We half suspect, however, that its cleverness consists more in the pairing and balancing of words than in elucidating a real idea. The Christian Century's way of getting at it is much simpler and more secure than General Sweeney's. We ask concerning a man: Is he a Christian, a member of the Church of Christ? If he is we give him full fellowship,—"all kinds" of fellowship,—spiritual, practical and formal. And if any analyst more subtle than Brother Sweeney could find any other kind of fellowship we should feel impelled by the will of Christ to extend him that kind of fellowship too. Because we believe Presbyterians are Christians, members of the Church of Christ, we cannot in loyalty to Christ withhold any kind of fellowship from them.

3. When one reads this paragraph by itself it sounds as if it might be a help in clearing up our ideas. The distinctions between organic and statutory law are interesting. But when one makes application of these legalistic ideas to actual facts they are seen to be preposterous. To say that a man who is baptized by affusion is guilty of treason against the Kingdom of Heaven makes many of the foremost citizens of the Kingdom guilty of treason. Are Robert E. Speer and Washington Gladden and Jane Addams and W. J. Bryan guilty of treason against the Kingdom of Heaven? Are not they rather among the leaders in the Kingdom of Heaven?

It is not plain just what is meant by Jesus taking thirty-three years "to develop one single command." Nor does it appear that Brother Sweeney makes it relevant to any thing in his argument. We surely have no fault to find with the statement.

4. We are at a loss to know at whom our correspondent is driving in his warning about "changing things" in the Kingdom of Heaven. If he means the Presbyterians and Methodists and Congregationalists, the preposterousness of his reasoning about treason, etc., is obvious in the light of the fact that the structure and substance of the Kingdom of God is made up, in such large proportion, of Christians wearing these names and baptized by affusion.

But if he is directing his warning at The Christian Century we cannot help resenting it after his quotation of our clean-cut statement that nobody ever had the right or has now the right to change from immersion to affusion in administering baptism. The Christian Century is just as deeply interested in the task of correcting this departure from the example of Jesus and the historic precedent of the early church as is our correspondent. This paper will be found right at the front with General Sweeney and all true Disciples, opposing any one who proposes to tamper in any way with the New Testament form of solemnizing baptism.

5. The Christian Century is glad to find in the last two paragraphs a sentiment with which it is in devout agreement. No union is *Christian* union but union *in Christ*. To undertake to lead the church to any other kind of union is as fatuous as it is sinful. The basis must be God's basis, not man's.

But no union is on God's basis that excludes those whom God has received into His church. No union is *Christian* union that selects a certain set of the members of the body of Christ (the immersed) and refuses to receive the rest. The spirit of unity does not discriminate among Christ's followers. If He has received them spiritually, practically and formally it is enough: We too must receive them spiritually, practically and formally—and joyfully!

First Impressions of the Portland Convention

The International Convention of the Disciples of Christ opened at Portland on "the day we celebrate," and it began in celebrating fashion. For great enthusiasm was created by a proposition from R. A. Long. At the Annual Board Meeting of Ministerial Relief he expressed his willingness to give $6,000 per year for five years for this cause provided the Brotherhood would raise from $20,000 to $30,000 per annum for the same period of time.

The first session was held at the White Temple (Baptist), and in the absence of Governor West, Doctor Hinson, the pastor, made the address of welcome. He touched upon the relations existing between the Baptists and the Disciples and was very happy in his manner. He said that he hoped that they would draw even closer together, and he seemed to have struck a responsive chord, for he was heartily applauded. The temper of the convention thus far was expressed in this session and augurs well for the remainder.

The attendance is good—perhaps even better than the local committee expected, for many things combined to cut it down. Portland is on the edge of the continent; it is like having a convention of Disciples in Canada; moreover, the International Sunday-school Convention which convened two weeks ago in San Francisco and the vacation period have contributed in keeping the attendance somewhat lower than usual for a beginning, though large delegations are arriving hourly. When we realize that the distance between Los Angeles, the center of our Western strength, and Portland is upwards of fourteen hundred miles we can realize that it is about as easy to come from the middle west as from Southern

California. Anyhow, the papers are saying that it is the "largest church convention ever held in Portland." The local press is very courteous, the weather is ideal and we are feeling pretty good, notwithstanding the recent flurry in our ecclesiastical markets.

One thing is pleasureable—the counter displays of our publishing houses are not so large and loud as formerly. The charts, blood red, and illustrating the "Plan of Salvation" and the "History of Creation" are hardly as conspicuous as on former occasions, though there may be several boxes as yet unpacked. In other words, the spirit of exploitation and of commercialism is not so manifest. In fact, there is a quiet dignity about it all that is positively restful, and so unexpected that if a vested choir should appear and give us a chant instead of a galloping, hilarious hymn from the "facile pen and fertile brain" of some provincial author none of us would be too greatly surprised.

Thus far there has been no ecclesiastical cloud-burst. Just what may happen we do not know; still, there may be a surprise or two in store for some who imagine that the Northwest, especially Oregon, is a stomping-ground for reactionary movements. In-so-far as the Disciples are concerned the state has been compared with certain regions of Texas and Tennessee. However, in meeting the Oregon men at this convention one is impressed with the fact that most of them are not much concerned about "keeping the faith" according to religious journals, but rather according to the Word.

We are missing some of our leaders, both old and young. The familiar form of the beloved Power does not loom before us. Others, too, whom we have seen in many national gatherings are not with us. One thing is noticeable, younger men seem to the fore. Perhaps the work of our national conventions is passing from the hands of the third generation of preachers into the care of the fourth. True, here and there a landmark remains, but the metamorphosis has set in.

J. R. PERKINS.

At the Root of the Problem

The Disciples of Christ in England are leading their more numerous and vigorous brethren of America into the true path for the realization of their plea for unity. A year ago in Caxton Hall, London, an interdenominational Conference on Christian unity was held, promoted by the Disciples but participated in equally by representatives of various denominations, including the Church of England, Congregationalists, Friends, Baptists and others.

At that Conference it was decided to issue a "Manifesto" to all Christian people on behalf of the cause of unity. After a year of study and further conference the "Manifesto" is now sent forth, calling upon all friends of Christian unity to league themselves together for "the one purpose of helping to answer the prayer of our Lord."

The proposed league is to be interdenominational. Its work is to be done within the denominations. It frankly declares its purpose to be to oppose "the denominational idea" and to enlist the denominations themselves in a movement to break down this idea.

This is getting at the problem of unity at the root. This is what Thomas Campbell had in mind at the time he wrote the Declaration and address. It was not the intention of our fathers to start a new organization outside of the already existing organizations, but to quicken the consciences of Christian people everywhere to the sin of division and the duty of union. Following is the simple text of the call sent forth by the Christian Association, signed by Rev. Leslie W. Morgan for the committee:

A FRIENDLY MANIFESTO.

To all religious denominations and Christians everywhere, Greeting:

GREETING:

Encouraged by what has already been accomplished in the development of a spirit of unity, and urged on by what still remains to be done before the prayer of our Lord "that they all may be one," be answered, we believe the time is ripe, and the call urgent, that there should be formed a special organization for the promotion of the cause of Christian Union.

There are societies for almost every conceivable purpose, but a society composed of Christians of all shades of belief, organized for this distinct purpose, does not exist. There are certain societies within certain communions, such as the "Commission on Christian Union" of the American Episcopal Church and the "Council on Christian Union" of the American Disciples of Christ; but the suggestion of this Manifesto is, that there should be formed a League of Christians from all religious bodies dominated by the one purpose of helping to answer the prayer of our Lord.

There are many interdenominational movements that have made splendid contributions toward a better feeling among Christian people, but in the very nature of their organization, with their consequent denominational limitations and loyalty, they are rendered incapable of carrying the matter to a final issue. It is believed, however, that these various societies have prepared the way for an organization frank enough to declare itself opposed to the denominational idea, and bold enough to invite the denominations themselves to co-operate in finding the way to a complete union.

Heretofore the denominational sentiment has tended towards exclusiveness rather than union. This is manifest in the multitude of isolated missions and independent congregations, sadly lacking in the power which comes from co-operative effort. Having wearied of denominationalism they have chosen separation. It remains to show these isolated Christians, as well as the highly organized denominations, the way to union.

All of us need guidance in this perplexing question. Many denominational leaders have indicated their desire for Christian Union, but no practicable program has been placed before the churches. We may not be ready for a program, but an organization such as is suggested would act at least as a clearing house for information on the subject, and might eventually be enabled to give positive leadership in bringing about the desired end.

For the formation of the League the following tentative suggestions are made:

1. NAME.—Christian Union League.
2. OBJECT.—To keep the question of Christian Union before the Christian world with the object of promoting the spirit of unity, creating a desire for genuine union, and to find the true and Christ-like way by which the prayer of our Lord may be answered.
3. METHODS.—The objects of the League to be promoted by prayer in public and in private, by public addresses and sermons, by the circulation of literature, by interviewers, by correspondence both in the public press and with individuals, by conferences, and by such other means as may be devised from time to time.
4. MEMBERS.—The membership to be composed of individual Christians who are in sympathy with the objects of the League, and who will undertake to pray and work for the promotion of Christian Union. Local churches, religious societies and denominational organizations, in sympathy with the objects of the league, to be affiliated.
5. MANAGEMENT.—Provision to be made in the rules for an annual meeting open to all individual members and representatives of the affiliated churches and societies, at which time an executive committee and a general committee shall be elected.
6. FINANCE.—Individual members and affiliated churches and societies to be left free to subscribe such annual amounts for the maintenance of the work of the league as they may elect.

Our English Disciples are not strong enough to back this great idea of Thomas Campbell which they have revived and so clearly announced. There should be given them both moral and substantial support from this side the water. It is by this permeative method more than by the organization of new churches and a new sect that the plea is to run and be glorified in British church life.

And not in British church life alone, but in America and everywhere the Disciples' essential business is to start and foster such a league as this for the leavening of the church with the desire for unity.

Indeed our Disciple ideals have not been fully grasped until we actually become such a league, working not after the fashion of the denominations in a separate body, but holding fellowship with all Christians and with them practicing the will of our common Lord who desires above all other things that all his disciples may be one.

—Mr. Charles Stelzle hit the nail right on the head when he declared, as he did recently, that "It is unfortunate for the church but much more unfortunate for the great body of men and women who are becoming increasingly interested in social questions, that so many of the teachers in departments of sociology are cynical critics of the church. The result of this constant and unjust slander upon the church is to make the young people in their classes bitter and censorious against all religious organizations and their work. A constructive criticism is always in order and should be welcomed by every honest churchman, but the criticism that one hears in the average class in sociology is usually based upon a narrow prejudice, which, however, is mistakenly termed 'a liberal attitude' toward all religious forces, programs, and doctrines."

How much duty-doing is spoiled in the doing! It is grudging, or it is put off, or it is conceited, or it is languid, or it is cross, or it is unkind. It is possible for worms and bugs to make even a rose unlovely, and these ugly qualities will take all the loveliness out of what would otherwise be the finest living. There are ways of helping that make the help a hindrance. There are ways even of comforting that take all the comfort out of it. The form of duty-doing seems to satisfy some folks, but every counterfeit has the shape and design of the true coin; what it lacks is the genuine metal. There is much counterfeit duty-doing.—*Congregationalist.*

Monday Moods

Another "Preacher's Preacher"

I have just finished reading "The Pilgrim Church and Other Sermons" by Percy C. Ainsworth. I have been a full year getting to this volume over which several of my ministerial friends have waxed eloquent in their praise. I came to these sermons with great expectations and they were realized. Like W. L. Watkinson, though in a different way, Percy C. Ainsworth is "a preacher's preacher." This is to say that he is germinal and suggestive in style and thought. He takes a familiar scripture, plows beneath the surface and in a single paragraph turns up a wealth of homiletic loam. Some really great preachers, men whose influence over vast audiences was extraordinary, in their published sermons lack entirely this quality so luminous in Robertson, in Brooks, Beecher, Watkinson and a few others.

Percy Ainsworth was something of a mystic, a good deal of a poet and a natural born preacher. During his lifetime he was recognized by many as a man of genius and great promise, but it remained for Sir. W. Robertson Nicoll to discover him to the world, after death had closed his brief and brilliant career.

Referring to this volume of sermons (The Pilgrim Church) Dr. Nicoll thus wrote in The British Weekly: "I had not read for five minutes before I recognized that in Percy Ainsworth the church had a great preacher—one of a thousand."

Before one turns to the sermons in this volume of which there are seventeen, he should read the "Foreword" by "W. S. H." It is both a life sketch and a tribute and the human interest bulks very large in its six pages. It adds to the intrinsic worth of the sermons to learn that the author "as a student read widely and profitably" that he was "attracted by good style and fond of the poets," that while there was "a touch of reserve about him," his intimate friends "knew his fund of merriment, his quick eye for the grotesque," and that in his bachelor days "he kept a few snakes as pets and watched their career with an interest half scientific and half humorous" and that when recognition came it "brought him no foolish elation."

Ainsworth was only thirty-six when he died. How many brilliant preachers have perished in their prime? From before McCheyne to Maltbie Babcock and more recently, the list is pathetically long. I know intimately a church that had for six months a young pastor of unusual brilliance and power. None knew him but to praise. He was intense and whole-hearted in his devotion to the ministry. He was as good as he was good and noble looking, and the church was supremely happy with such a superb leader. Suddenly, tragically, the young man was stricken down, not yet thirty-four years of age. Today his gentle face with expression of singular purity looks down from the parlor walls of the church whose members mourned so deeply his loss. His death occurred nearly a decade ago but the influence of his six months' ministry is richer than that of many a pastorate six times as long.

There is a sermon in this volume of Ainsworth entitled, "The Hireling Shepherd" from John 10:12 that is specially fine. Here are five sentences from the heart of the discourse.

"The saints make mistakes. A brave shepherd may make a tactical error, but only a hireling runs away from the wolf. We talk about a man rising to an occasion, but in the last deep truth of things that is a shallow and misleading phrase. No man ever rose to an occasion. If he meets the great occasion and deals with it as it should be dealt with, it is because he is living all the while on the level of that occasion." I am tempted to quote from sermon number four which is based on Mark 14:5 and entitled "A Plea for the Priceless," but I shall not. Every sermon is strong and helpful but I should say that the ones on "Star Counting and Heart Healing" and "Twilight and Trembling" show this rapt spirit at his very best.

In particular have I been impressed with the beauty and appropriateness of the poetical quotations in this volume. They are not many or lengthy but they are chosen with exquisite taste. Take for example this one which crowns a paragraph of tender and pathetic moralization on the incompleteness of the life that now is.

> "Just when we're safest there's a sunset touch,
> A fancy from a flower bell, some one's death,
> A chorus ending from Euripides—
> And that's enough for fifty hopes and fears
> As old and new at once as nature's self."

Bloomington. EDGAR DEWITT JONES.

Interpretations

Mark Twain's Home

Mark Twain's boyhood home is about to be sold. Some altruistic men are leading in an effort to buy it and dedicate it to the public. Every lover of the finer feelings of life will be interested in this movement. The West has as yet very few such historic homes. At a recent dinner the writer of Interpretations said this word:

"There may be some peoples and some individuals that have only a formal and slavish regard for monuments. There can be a monument worship that binds only to a dead past. I have no interest in the type of mind that finds its chief interest in souvenirs, but I believe in monuments and particularly in preserving this home of the illustrious Mark Twain. I believe in monuments, not primarily because they link us to a past for which we should ever be grateful, but because they inspire us to the service of the present and of the future. They speak to us of ideals, and ideals are more important than bread.

"I have much sympathy with the semi-caricature of American life by the brilliant London writer, H. G. Wells. Attending once an antiquarian society meeting in Boston the talk was so entirely of the past that he says the atmosphere grew stuffy and he could stand it no longer, so he took his hat and went out into the fresh air. But singing in his ear was this refrain: Every good book has been written, every worthy song has been sung, every great painting has been painted and every noble deed has been done. He thought the girls of Wellesley were too much concerned with the art of Rome and too little with the life of Boston and New York.

"At last he went to Washington, which he was told was the intellectual center of America. He thought here all will be thinking in terms of present-day needs; but about the only question asked of him was, have you been out to Mount Vernon to see the grave of Washington. 'Praise the Lord,' he said, 'I did not go, for I was interested in the living and not the dead.'

"But George Washington has been a great inspiration to the living; and so will Mark Twain continue to be. It is because of this I am in favor of preserving for our citizenship and the citizenship of the world that best of all monuments, his boyhood home. It has more inspiration for the living than a marble statue.

"Mark Twain interpreted to the heart of the world the lowly and common western life of his time. He knew this life and he wrote as he saw. He will not live by his historical novels, but by his interpretations of the humanity, humor and struggles of the people he came to know while he lived here. He was not at home with fine writing; but was one of the world masters in revealing the inwardness of boys and men unsophisticated. He was a great interpreter of life—he interpreted us to ourselves, and we looked up and laughed; and when we laugh we go forward to duty with new courage. A boyhood friend of Mark Twain's said to me the other day: 'This Mark Twain is a greatly over-estimated man; why, I myself was a great deal smarter in school than he.' I do not doubt it. Many Hannibal men doubtless were smarter. Yet Mark Twain was the only one who spoke to the heart of the world. Others might have done so, but they somehow failed to express themselves. They never got started or refused to persist.

"The old home of Mark Twain certainly would be an inspiration to many youths of this city. Surely some of them would through this inspiration come to believe in themselves and in the future and determine to write a book that no man as yet has written, to sing a song that no singer as yet has sung, to paint a picture that no artist as yet has painted, and to do deeds that no hero as yet has done. It is in making personality that Hannibal is to find its true glory. If all Hannibal were now vacant ground and I were asked to reassemble the buildings, I would place all the factories and shops and stores on the low grounds; then I would locate the homes on the smaller hills; then on the small mountain tops (not counting convenience) I would put a great school and a great church to dominate the city. On the lowlands we would make our livelihood, on the smaller hills we would culture our children in love. But up at the very top we would gather our youth for inspiration, for vision, for power. Up here, at least figuratively, I would place the home of Mark Twain. It would be a school to fire the ambition, to warm the heart, and to set free the imagination of every discerning youth. But the mountain top would exist not for itself, but to send forth to the service of the lowlands and smaller hills that the brotherhood of man might be realized."

Hannibal. GEORGE A. CAMPBELL.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXX. The Last Days of Judah

July 23. Text for Special Study, Jeremiah 36.

QUESTIONS.

1. What king followed Josiah upon the throne of Judah?
2. What important battle was fought between the Egyptians and Babylonians?
3. What was the character of the Babylonians in the thought of the Hebrews?
4. What was Jeremiah's position after the death of Josiah?
5. Was his life ever actually in danger?
6. What kind of a king was Jehoiakim?
7. What were the occasions of his revolts against the Babylonians?
8. Why did Jeremiah oppose Jehoiakim?
9. What was Jeremiah's relation to the other prophets of his time?
10. What made Jeremiah's message so unpopular?
11. Why was the prophet tempted to discontinue his work entirely?
12. How did Jeremiah prepare his roll of messages?
13. Where was it read and by whom?
14. How was it brought to the attention of the king?
15. What did Jehoiakim do with the roll of the prophet?
16. What was Jeremiah's prediction regarding the death of Jehoiakim? Was it fulfilled?
17. Who followed Jehoiakim as king?
18. What was the fate of Jehoiachin?
19. What were the characteristics of Jeremiah's message during this period?
20. What were the four phases of his preaching?

1. THE REIGN OF JEHOIAKIM

The death of King Josiah in the unfortunate parley or battle at Megiddo changed all the plans of the reformers in Judah. The people of Jerusalem took one of Josiah's sons, Jehoahaz by name, and placed him upon the throne. But after only three months the king of Egypt, who was now the master of the land, took this prince from the throne, removing him in chains to Egypt. He placed in power another son of Josiah, Eliakim, whose name he changed to Jehoiakim. Soon after, the important battle of Carchemish was fought on the Euphrates, between Egypt and the newly rising power of Babylonia under its aggressive and successful king Nebuchadrezzer (605 B. C.). From this time forth Babylon became the synonym for all that was cruel, oppressive and heathenish in the vocabulary of the Hebrews. That usage prevailed even to New Testament days and Rome, that became the new tyrant to persecute the church, is often spoken of as "Babylon" in the apocalyptic literature of early Christianity. The Hebrews conceived an intense fear and hatred of Babylonia whose armies were recruited from the wild and brutal Scythians and other vandals of the time. Perhaps it was this fact which explained the frequent revolt of the nations against the seemingly impregnable power of the empire. There came times when even the certainty of defeat seemed better than the awful cruelty practiced by the soldiers of Nebuchadrezzer.

This period was the beginning of Jeremiah's lifelong martyrdom. Isaiah had lived in a time when it was possible to preach the comforting and optimistic doctrine of national success. He believed and insisted that Jerusalem was protected of God because she was essential to his program. He felt confident that nothing could harm the holy city. But Jeremiah knew that the time of hope was past. It was his unhappy fortune to proclaim the fact that Judah's day of redemption was gone, and that nothing remained for her but captivity (ch. 7-10). He realized the burden of his mission sorely (9:1, 2). He saved himself with difficulty from plots against his life (ch. 26). He was scourged and mistreated (ch. 20). Yet he felt under the constant constraint of a prophet to oppose the royal program.

2. JEREMIAH'S PERILS.

Jehoiakim was an easy-going, luxurious, selfish, conceited king. His chief activities were the gathering of funds from his people to expend in building schemes in his capital. He was denounced by Jeremiah for his conduct, and was constantly warned by him against his impending folly of revolt from his Babylonian overlord. Yet it was only the third year of his reign when he committed the folly of rebellion. It was strange that such open and courageous words of rebuke as those of Jeremiah did not bring him into even greater peril. Another prophet Urijah, who spoke against the royal policy after the manner of Jeremiah, was put to death by the king (Jer. 26:20, 21).

Jeremiah stood practically alone as God's representative in a time of wide apostasy. There were many prophets to be sure, but they were for the most part the smooth, unaware, easy-going, professional preachers whose words awakened no conscience. Then there were preachers of the type of Hananiah who were fired with a nationalism that overlooked entirely the deeper moral issues perceived by Jeremiah. They delighted to insist that God would take care of his people.

Thus Jeremiah was doomed to preach an unwelcome message while the false prophets persuaded the people that he was unpatriotic, uninspired, and pessimistic (14: 13, 14). This made his task almost too difficult to endure. His cries of anguish were at times pathetic (15:15-18, 20:14-18). At other times however, when his enemies planned schemes against him, he broke out into a storm of fury and poured forth maledictions upon them (18:18-23). Even his patient nature turned at last against such slander and opposition. Once he said he would utterly refuse to speak in the name of God. But the divine word was a fire within his bones and he could not forbear to speak (20:7-9).

3. THE KING AND THE PROPHET. (Chap. 36.)

His relations with Jehoiakim were not friendly, and he rarely endangered his life by visiting the court. But in the fifth year of this reign Jeremiah prepared a roll containing the substance of his messages during the past few years. This he wrote by dictating to his faithful friend Baruch. Later he sent his secretary to the temple to read the contents of the roll in the hearing of the people, on the occasion of a public fast. The document attracted the attention of some of the courtiers who asked Baruch to come to the palace and read it to them.

This he did, and the word filled them with such concern that they resolved to call the attention of the king to the matter. Jehoiakim was sitting in his winter palace in Jerusalem with a brazier of coals burning before him. At first he gave attention to the reading of the document by one of his servants. But soon he became angry at the prophetic message, seized the roll, cut it into shreds with his dagger, and threw it into the flames. Some of his officers protested against this misuse of the prophet's roll. But in vain. The king even attempted to seize Jeremiah and Baruch, but was unable to lay hands upon them for they had wisely concealed themselves.

This and other acts of outrage filled the heart of Jeremiah with deep anger against the man who misused the office of king. He poured out his reproofs in strong words (22.13-19), warning Jehoiakim that he would come to an unhappy end and be buried without honor. This prediction does not seem to have been fulfilled, as Jehoiakim passed away just on the eve of the tragedy of Jerusalem's first downfall.

4. JEHOIACHIN AND THE FIRST DEPORTATION.

The fruits of the rebellious conduct of Jehoiakim were not reached until shortly after his death. Four years before he had revolted from the power of Babylonia (601 B. C.), but in 597 in spite of warnings and experience he committed the folly of a second rebellion. His death almost at the moment when the invading army was at the door prevented him from paying in person the penalty of his folly. But his son, Jehoiachin, fell a victim to his father's misconduct. This king, who is also called Jeconiah and Coniah, suffered the chastisement due a rebel and witnessed the spoilation of his capital.

The court and many of the leading citizens, artisans and soldiers to the number of ten thousand, were taken to Babylon. And the unhappy king was shut in a Babylonian prison for a period of thirty-seven years, only to be brought forth a pallid, weak old man after the death of Nebuchadrezzer (Jer. 22:24-30, 2 Kings 25:27-30). Cf. Jer. 52:31-34). An uncle of the king named Mattaniah was placed upon the throne of Judah, and his name changed to Zedekiah (2 Kings 24:8-17). The words of the prophet were speedily reaching fulfilment. The city had not fallen, and there was still a remnant of power in Judah, but Jeremiah knew that it was only a question of time and that the beginning of the end had come.

5. THE WORK OF JEREMIAH.

Jeremiah was essentially the prophet both of disaster and of revival. He had no doubt that Jerusalem would fall soon under the onset of Babylonian power. Yet he was equally certain that the doctrine of the remnant, preached so earnestly by Isaiah,

would be realized in Judah, and that a revival would come after the nation had paid the penalty of its long unfaithfulness in a seventy-year capacity.

The work of Jeremiah easily divides itself into four phases: there was first the time of fierce rebukes during the early days of Josiah; secondly, there was the time of disallusion and silence that followed the failure of the Deuteronomic reform; then there was the period in which he was gradually clearing his soul of doubt and questions, from the time of Josiah's death to the appearance of the Babylonian armies before Jerusalem; and finally there was the time of full illumination and power during the siege and at the fall of the city.

With singleness of purpose Jeremiah devoted himself to his great life work. He was never married, believing himself consecrated from birth to the high enterprise of his life (16:1). Like Hosea he was deeply sensitive to the moral deficiences of the time, especially the sins against the purity of domestic life. He saw that the conduct of the nation was bringing it to its death. Yet he believed that this death was only the prelude to a more glorious resurrection, in which the divine message would be understood and realized, and Israel become the enlightener of the nations, the beautiful pioneer in the vanguard of the world's progress.

FOLLOWING STUDIES.

The title of section XXXI will be, "Jeremiah and the Fall of Jerusalem," and that of XXXII "Obadiah and the Foes of Judah."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The relations of Egypt, Assyria and Babylonia in the last quarter of the seventh century B. C.
2. The doctrine of the inviolability of Jerusalem, as preached by Isaiah and denied by Jeremiah.
3. The character of Jehoiakim of Judah.
4. The relations of Jeremiah to the other prophets of his day.
5. Literary features of the book of Jeremiah.
6. A character study of the prophet Jeremiah.

LITERATURE.

H. P. Smith, "Old Testament History," 260-300; Cornill, "Prophets of Israel," 91-107; Kirkpatrick, "The Doctrine of the Prophets," 291-325; Cheyne, "Jeremiah, His Life and Times." (Men of the Bible); Articles on Jeremiah in the introductions, encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic July 23, Lessons From the Animals. Ps. 104:10-31. (If convenient have an out door meeting).

This is hardly the source from which we ordinarily look for a lesson for the Christian Endeavor prayer meeting. But this is no reason for rejecting it. The fact is, due to our contentment with long standing habits, our eyes are often closed to many truths which are fairly staring at us. Is it not so in this lesson? Why not study the lives and habits of animals from the religious points of view. Do not all creatures live in God's world? Are they not all his creatures? Then let us open the book of nature and read from God's revelation there as well as from the words of the prophets in these and other days.

One can never cease to be impressed with the perfect way in which the animals live their normal life and fulfil their function in the universe with the instincts with which the creator has endowed them. With a care and a precaution that astonishes the naturalists, the animals provide and protect their young, and preserve their species—in a word they adjust themselves to their life conditions and fulfil their life mission. All this from those creatures which are not endowed with the powers of abstraction.

But when we turn to man, he who is endowed with the highest powers—to think, to reason, to execute—we hold endowments for the more perfect growth of his life in the universe of God, he often actually uses them in a way positively detrimental to his life. Instead of using the fine intelligence which he possesses for the promotion of the ultimate values of his life, health, wealth, knowledge, beauty, sociability, and rightness, he often uctually uses them to the subversion of these high ends and seek the gratification of his appetites which are in themselves good, but which when abused become tyrants and masters, yes enemies of that which they otherwise should serve. The point is then, that quite as much from the animals and beasts of the field as from the holy men of God in all ages we learn the great truth, viz., that we find ourselves in a great universe to which we are adapted and that it is our duty to seek the fulfilment of our lives here to the highest possible degree. No young man or young woman then whether he be a Christian Endevorer or not, has the right to ignore the essential obligation with which he is born into the world.

When then we see any person whether young or old, spending his life in his attempts at immediate gratification of appetites, such as drinking and general debauchery, or personal gain and enjoyment, such as the building up of a fortune large or small, to the neglect and possibly the discomfort of others, he is using his ability to think and plan not for the promotion of the highest life functions. In a word though endowed with the highest of powers he is using them less wisely than do the lower animals the instincts upon which they must depend for their guidance.

After She Graduates—What?

FRANCES KINGDON.

She has lived in a state of responsibility and excitement for weeks, this fair young graduate, whose school days are just over, and she thinks that for a long time she would like to do nothing but just rest. She is so tired after the strain of those final examinations, the rehearsals for the class play, the fittings at the dressmaker's, the farewell parties and the usual wear and tear on the emotions of a young heart at commencement time, that for the summer, anyway, she says she is going to sit around on the porch and read, or lie in the hammock and sleep, and then in the fall she is going to start her life work. Long before the summer is over, however, if she is the average girl, she has had enough "kimono resting" and is weary of aimlessly killing time by occasionally helping mother with a bit of sewing, baking a cake or mixing some salad. She begins to find it a little depressing after awhile to wake up in the morning and wonder what one is going to do all day. After one has lived a very methodical life for four years with an engagement to keep almost every hour, it seems rather appalling to look ahead to years of aimless drifting and unimportance. It does not seem reasonable or fair either to keep on indefinitely asking father for money. Somehow it was perfectly natural and right at college to spend every bit of the checks father sent her, but now she feels urged by a very great desire, a restlessness that cannot be quieted to be independent of the family income, to know all the glad freedom of earning one's own dollars, and to have a real commercial value in the world, as well as an ornamental one.

Mother does not see the situation just this way, however, and talks plaintively of always being able "to buy our daughter what she really needs," and suggests that just staying at home, learning to make her own clothes, keeping up her music a little, helping Mary in the kitchen and sharing in the social life of the community, ought to make her contented and womanly. "But mother," argues the young graduate, "can't you see that isn't enough for me? I want to find a place in life where I am really needed and can be important. I want to do some bit of work a little better than any one else can do it. Now, besides, father is growing old, yet he goes on working every day because he thinks his family needs the money and I'm not helping him at all. He can't afford to buy me another suit this fall, so wouldn't it be grand if I could make enough money to buy one myself? And you know how badly we need a new set of dishes; wouldn't you be proud if I gave you one for a Christmas present? You say you don't want your 'little girl' to be common and belong to the 'employed class,' but mother I tell you I would die of shame if I believed that actually I wasn't worth one cent in the business world; that my brain or hands didn't amount to anything financially. It is not greed for money, either, that I want, but the power and self-respect it gives every individual who can 'deliver the goods.' I couldn't be happy asking poor dear father all his life for money or eke along on pin money from my brothers. Of course, I know that you can take care of me, that the bills can always be managed somehow or other, but that makes me ashamed. I want to take care of myself, earn my own money for clothes, buy little things for the house and save up my own vacation money."

This is the spirit of almost all young graduates after commencement—ambitious, independent and brave, they long to get out in the world and do something, but alas, what is that "something" they want to do? Have they any idea of what value it will be in the business world? The college girl discovers that about all she can do is to teach school. If she has specialized in the languages, science or history, perhaps, she can get a position in the town high school or academy. She can't get a city school without a two years' course at the 'Normal," and teaching the district school is hard, for there are fires to be attended to, long walks in cold weather, boarding at a farm house, besides the difficulty of managing several grades in one room. If she wants a position as librarian she discovers that she must take a special course along that line of work and if she longs to be a "private secretary" she must learn shorthand and typewriting first.

It is all pretty discouraging and after awhile the young graduate comes back to her parents and demands to know why they sent her to college. "For culture," "but what value is that, financially?" "For discipline," "I could get that at home much cheaper." "For friendship,"—"but my friends are scattered from one end of the country to the other."

Church Life

—Following the custom of past years, during the remainder of July and August the size of The Christian Century will not be so large as during the rest of the year.

—To those of our readers who also receive The Christian Standard or Christian Evangelist it is only fair to explain that the reason they are getting Mr. Smith's presidential address a week later in our paper than in the others is that it was assumed in this office that he would prefer not to have it read on Wednesday when it was not delivered by him until Friday. There is a well-defined conscience on this point in secular newspaper offices which it would be well for religious journals to emulate.

* * *

A new church is under process of construction at Hanford, Wash.

A handsome structure is being erected at Oakwood, a suburb of Hannibal, Mo.

F. B. Ellmore, pastor at Chillicothe, Mo., reports three additions on a recent Sunday.

There were twenty-seven additions at the meeting at Marquand, Mo., led by C. B. Stevens.

J. E. Dinger, pastor of First Church, Ft. Worth, Tex., reports five baptisms at a recent service.

There have been one hundred additions to East End Church since John R. Ewers began his pastorate there.

A new church edifice is being planned for the congregation at San Dimas, Calif., to be begun in the near future.

Ben M. Edwards, of Central Church, Chandler, Okla., has resigned his pastorate there.

Harold E. Knott, pastor of First Church, Lynn, Mass., has resigned to accept a call to Melbourne, Australia, his former home.

L. O. Bricker, pastor of First Church, Maryville, Mo., has resigned there and accepted a call to First Church, Atlanta, Ga.

Work is progressing at First Church, Saginaw, Mich., where A. R. Adams ministers. New members are added at nearly every service.

A. W. Kokendoffer, pastor of First Church, Sedalia, Mo., was one of the speakers at the Christian Endeavor Convention held recently at St. Joseph, Mo.

The new house of worship at Gladesville, W. Va., was dedicated on July 2, T. E. Cramblet, president of Bethany College, delivering the sermon.

The congregation of College Hill Church, Cincinnati, Ohio, erected a building in one day recently on their newly acquired property.

The church at Wenatchee, Wash., which was organized seven years ago with fifteen members are rejoicing in the dedication of their splendid new building.

W. C. Lessley, pastor at Tecumseh, Neb., has received the unanimous call of his congregation to remain with them another year at an increased salary.

The congregation at Hat Springs, Ark., has disposed of its old property and purchased a new lot in an excellent location. A building will be erected in the future.

A new church will soon be erected at Danville, Ky., where H. C. Garrison ministers. The total cost will be about $50,000 and of this sum $20,000 has already been subscribed.

Crayton S. Brooks, has concluded his pastorate at New Castle, Pa., and taken up his new work at Portsmouth, Ohio. During Mr. Brooks' pastorate, seven hundred members were added to the New Castle church.

An error in printing in the account of the dedication at Hastings, Neb., made it appear that $13,000 was needed. It should have read $12,000, and as $12,270 was raised the indebtedness was more than provided for.

L. J. Jaggard and Mrs. Jaggard, are now at their former home, Des Moines. This is their first furlough since they began their work at Longa, Africa. They have done splendid service and accomplished much in this field.

As a result of the meeting being held at Magnet, Neb., by Joel Brown of Des Moines, there have been about twenty additions. An Endeavor Society has been formed and the whole work of the church strengthened.

Charles S. Earley sends a good report of the work at Hill City, Kan., their recent missionary collection amounting to $133. Mr. Earley, with A. E. Buss as singer, will be open for engagement for meetings this fall.

B. S. Denny has begun his fourteenth year as corresponding secretary of Iowa. Iowa Disciples are keenly appreciative of Mr. Denny's service, and for his sane, progressive methods. He is also president of the Mississippi Valley State Secretaries Association and a charter member of that organization.

Carl A. Burkhardt, John W. Burkhardt, Claude M. Burkhardt and Hally C. Burkhardt, four brothers, were recently ordained to the ministry at Downey Avenue Church, Indianapolis, Ind. The first three are all graduates of Butler College and the last named is now a student there.

Preliminary plans have been selected for the new church building at Phoenix, Calif. It will be built of reinforced concrete at a cost of about $20,000. The auditorium will have a seating capacity of about 20,000, and there will be a number of Sunday-school rooms, a library, study and social rooms.

The general camp-meeting of Northwestern Texas will be held at Crowell, July 28-Aug. 13. W. A. Haynes of Caney, Kans., and E. C. Tuckermann will be the evangelists. After a four years' pastorate, Mr. Haynes will again enter the evangelistic field, and is now open for engagement.

The new church at Sullivan, Ind., will be dedicated on Sunday, July, 16. George L. Snively of Lewiston, Ill., will deliver the dedicatory sermon. The building is of brick, modern in every particular. It will seat 1,500 and was erected at a cost of $25,000. J. W. Vawter is the minister.

The new church at Humeston, Ia., erected at a cost of $9,000, was dedicated recently by I. N. McCash of Cincinnati, Ohio. When the building was completed, there remained an indebtedness of $3,800, and $4,550 was pledged at the dedicatory service, clearing the indebtedness and leaving a goodly sum in the treasury.

George H. Clarke, formerly of Rensselaer, Ind., has accepted the pastorate of Sixth Church, Indianapolis, Ind., and preached his first sermon there, Sunday, July 2. Mr. Clarke's pastorate of more than six years at Rensselaer was very successful, a new church being erected and the membership more than doubled in that time.

Five years ago, W. H. Morse established the Rose Memorial Mission at Hartford, Conn., and its progress since has been phenomenal. Recently, at its fifth anniversary service, Gen. John P. Harbison, a wealthy citizen of Hartford, offered to erect a chapel to cost $5,000, on the condition that the congregation would raise half of that sum.

W. D. Endres, recently pastor at Harvey, a Chicago suburb, has accepted a call to the church at Kirksville, Mo., a city of 8,000 people with a student population of over 2.000. Kirksville is the home of ostepathy. The church membership is 600. Mr. Endres is a finely endowed and equipped man for this work. He wil lead thte church to new achievements.

On account of the constant depletion of the membership, due to its downtown location, First Church, St. Louis, Mo., will lose its pastor, E. A. Cole. Mr. Cole has done splendid work here during his pastorate of a year, but the constant removal of members from that section of the city made it impossible for the church to meet its financial obligations.

Disciples of Vancouver, B. C., are rejoicing in the purchase of a lot in a splendid location and the prospect of a building to be begun immediately. Services have been held here for the past five years, but the lack of a suitable meeting place has been a serious handicap. The congregation and pastor, Charles C. Rush, are greatly heartened by this forward step and look for great progress in the future.

H. H. Peters, Endowment Secretary of Eureka College, has accepted the work at Arthur, Illinois, for half-time preaching in connection with his work for the college. He began the first of July. The Endowment Campaign is moving along nicely and will be completed by September 1. It will take several months to collect up and properly invest the funds. The committee is now looking forward to this part of the work. The hope is that the entire fund may be collected and properly invested by the January 1912 meeting of the board of trustees.

Following the resignation of Joseph Hapwood who has occupied the president's chair at Virginia Christian College since its founding eight years, S. T. Willis has been made his successor. He was recently installed with impressive ceremonies. This school has just closed a successful year, having an enrollment of two hundred with every prospect for a much larger attendance next year. In the short period of its existence this institution has accumulated property and equipments valued at $200,000, against which there is only about $25,000 unprovided for.

Harry L. Ice, pastor at Shadyside, Ohio, writes us as follows: "The church here has taken a step recently that we feel sure will meet the approval of all progressive Disciples. We have joined the Methodist and Presbyterian brethren in having union meetings on Sunday nights during the months of July and August. We have secured the high school auditorium for these meetings, as neither of the churches would be large enough. The best of spirit prevails among these churches and the writer is just thinking how much better it is and how much more they are showing the spirit of Christ than they did a few years ago when some of the preachers of town would not speak to each other. May God speed the day when all churches will wake up to realize that the day of dogmatism is past and when we can dwell together in peace and harmony. Then as we learn the joy of unity of spirit we will also, as we go to our different churches to worship the same God, learn the necessity of union of strength."

Modern Society and the Church

(Continued from page 3.)

Let us take up for a moment our third step. We say that the Bible is the only authentic and authoritative depository of what is known of our Lord and his religion, and that in our effort to ascertain his will we must appeal to him through the patient and utterly reverent study of the Bible. What shall we say of this but that unless we can be perfected together in the same mind, and in the same judgment, through the instruction of those who were appointed and empowered by Jesus himself to preach and teach his gospel, there is scant hope of any real and proper unity of the church.

But not the least important matter of our present case as a people, is that we should keep and foster the temper of unity among ourselves. The fault, dear brethren, is not in our program, nor in our fellow Christians of the denominations wholly, but in ourselves also if we do not plead as successfully as we would wish to do the cause of unity. They who espouse such a program as ours must possess and grow in the greatness of love, or merit the rebuke and perhaps receive the contempt of all who consider them. The end of the charge is love. The greatest thing in the world, in the church, in heaven, is love.

"And he's an heir of heaven
That finds his bosom glow with love."

Among a people claiming to be dedicated to such a work, and invoking such sanctions as we claim to be dedicated to and as we invoke, personal and partisan strife, ready suspicion of one another, ready destruction of even their best and saintliest, prostitution of the pulpit to the use of divisive theological fads, debasement of a public press founded in the name of Christ upon the monetary support and the moral countenance of a people of Christ, to plead for the unity of the church in Christ into an organ of private gain, or an engine of private grudge, must cry mightily for the reprobation of all good men and the frown of the good God.

Brethren, the supreme heresy is hate; the final measure of orthodoxy is love.

Congress of Baptists and Disciples

It is a pleasure that in the succeeding issue to that in which was given Dr. Holmes' brilliant report of the Baptist gathering in Philadelphia we are able to give our readers the preliminary program of the Joint Congress of Baptists, Free Baptists and Disciples to be held at Atlantic City, Nov. 14-16, 1911. Subjects and speakers as announced herewith make an attractive program:

The Program.

"In What Sense Is Christ Divine?"

Writers—Prof. Frank Aubrey Starratt, Hamilton, N. Y.; Rev. Wm. Bayard Craig, D. D. LL. D. (Disciple), New York.

Appointed Speakers—Rev. Homer J. Vosburg, Camden, N. J.; Jacob G. Walker, D. D., Mantua, Pa.

"What Are the Assured Results of Biblical Criticism?"

Writers—Rev. Chas. W. Gilkey, Hyde Park, Chicago, Ill.; B. D. Rahn, D. D., Springfield, Ill.

Appointed Speakers—Rev. John R. Brown, Providence, R. I.; Prof. Herbert L. Willett, Ph. D. (Disciple), Chicago, Ill.

"What Hinders the Union of the Baptists and the Disciples of Christ?"

Writers—Rev. Peter Ainslie, D. D. (Disciple), Baltimore, Md.; A. S. Hobart, D. D., Chester, Pa.

Appointed Speakers—Pres. W. H. P. Faunce, LL. D., Providence, R. I.; Rev. I. J. Spencer (Disciple), Lexington, Ky.

"Immersionists and Church Union."

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Writers—A. T. Salley, D. D. (Free Baptist), Lewiston, Me.; Pres. F. D. Kershner, M. A. (Disciple), Milligan, Tenn.

Appointed Speakers—Pres. Harry Pratt Judson, LL. D., Chicago, Ill.; R. S. MacArthur, D. D., New York.

"Pauperism—Its Causes and Cure."

Writers—Geo. F. Mosher, LL. D. (Free Baptist), Boston, Mass.; Prof. J. P. Lichtenberger, Ph. D. (Disciples), Philadelphia.

Appointed Speakers—Mornay Williams, Esq., New York; Prof. Walter Rauschenbusch, D. D., Rochester, N. Y.

"The Mystical Element in Christianity, What Is It and What Is Its Value?"

Writers—Rev. D. H. Clare, D. D., East Orange, N. J.; Pres. Alfred W. Anthony (Free Baptist), Lewiston, Me.

Minnesota Convention

The annual convention of Minnesota Disciples was held this year, June 12-14, at Austin. In addition to the many able addresses by local workers, a number from other states were present, among them: A. McLean, of Cincinnati, Ohio; John H. Booth, of Kansas City, Mo.; W. R. Warren, of St. Louis, Mo.; William Oeschger, of Bethany, Neb., and C. C. Smith, of Cincinnati, Ohio. Dr. and Mrs. Pickett, missionaries in the Philippines, and Miss Adelaide Frost, of India, were also present and gave addresses.

New York Jubilee Convention

The Jubilee Convention of the New York Christian Missionary Society has gone down in history as the greatest state convention ever held in New York state. From the opening address of the Ministers' Congress by Prof. Philip Parsons of Syracuse University to the closing address by P. H. Welshimer of Canton, Ohio, there was a feast of good things too numerous to mention. The program, lasting a week, was worthy of a national convention. Claude E. Hill gave the young people a great vision on Tuesday evening. I. N. McCash, of the A. C. M. S., made one of the greatest addresses on home missions that was ever delivered by one of our secretaries. President Miner Lee Bates of Hiram College, in his practical and forceful manner, presented the subject of Christian Education; S. J. Corey, who needs no introduction to a New York audience, presented the needs of the Foreign Field, and Fred Cline, of St. Louis, presented the work of the N. B. A.. W. R. Warren, of St. Louis, showed us the possibility of the Religious Journal, which no doubt will bring forth much fruit in the Empire State.

Saturday evening the Brotherhood dinner was held and J. K. Shellenberger, of Kansas City, gave us one of his characteristic addresses, which made every man want to do more for his Master. There were 134 men in attendance at the dinner. Following this, Ed. H. Packard, of Boston, delivered an illustrated lecture on "Church Advertising and the Evangelism of the Press," which was an eye opener to all who heard it.

Sunday morning services were held in the various churches, of which we have six in Buffalo and a large number in the surrounding towns. The pulpits were supplied by the visiting ministers, both to the delight of the churches and the ministers. In the afternoon the Bible-schools of the city and the visitors assembled at the Jefferson St. Church and, headed by the Wellsville Bible School Band, marched, over twelve hundred strong, over a mile across the city, through the best residence district of Buffalo, to the Richmond Ave. Church, where a great Model Bible School Session was held in the Model Building of the Richmond Ave. Church. Sunday evening, simultaneous meetings were held for men and women. James A. Whitmore, secretary of the Men and Religion Forward Movement, enthused the men of this great movement that is taking hold of the church, while a fellowship and devotional meeting was held by the ladies.

Monday was Bible School Day. It was great from beginning to end. Marion Stevenson, of St. Louis, and E. W. Thornton, of Cincinnati, conducted conferences through the day, every minute of which was full of something good for the wide awake Sunday-school worker. We were proud to think that our brotherhood possesses two such consecrated and efficient leaders as these two men are.

Monday evening, the closing session of the Jubilee Convention was preceded by a Memorial Service for Herbert Moninger. During the convention the sad news of his death came to us. Tender and appreciative words concerning his life and work were spoken by a number who knew him and worked with him.

The closing address of the convention was delivered by P. H. Welshimer, of Canton, Ohio, on "Making the Wheels Go Round." He speaks not simply theory, but from actual experience, and when we had listened to him we began to understand why he has been able to lead in the great Canton church and school.

Dr. E H. Long, of Buffalo, was reelected president of the state society, and D. Krebiel, of Williamsville, was reelected treasurer. Robert Stewart, of Rochester, was reelected recording secretary. On account of the growing demands of the state work and the growing demands of the Syracuse church, which the present corresponding secretary serves as pastor, it was recommended that a field secretary be employed for his full time. As soon as the suitable man can be secured, he will be placed in the field to do a much needed work among the New York churches. During the convention, fourteen life memberships were subscribed.

R. H. Miller, chairman of the Jubilee Committee and pastor of the Richmond Ave. Church, with V. W. Blair, of the First Church of N. Tonawanda, and B. S. Ferrall, of the Jefferson St. Church, deserve our heartiest appreciation for the splendid program and the plans which were carried to a successful completion, which made the convention the greatest in the history of the Disciple of New York State.

C. R. STAUFFER, Cor. Sec.

Syracuse, N. Y.

Men's Missionary Conference

Lake Geneva, August 2-6.

The Laymen's Missionary Movement will hold a conference of church leaders at Lake Geneva, Wis., Aug. 2 to 6. The design is to combine a delightful vacation with spiritual uplift and training for service. The conference will be national in scope and especially designed for ministers, members of missionary committees, church officers and other workers in the local church. It is hoped that the churches in the central states will avail themselves of the advantages offered by this conference.

A rare opportunity is thus afforded. The conference provides common ground on which the man at the front and the man at the home base meet and share what each has to contribute. There will be inspiration, information and also practical application.

The special feature of the conference will be the report of five commissions. These commissions are made up of missionary experts and the subjects reported on will be of vital interest.

The afternoons will be entirely given up to recreation and whatever group meetings desired.

Lake Geneva is noted for its surpassing beauty and charm. The conference will be held at the Y. M. C. A. Camp, which is recognized as a superb meeting place for conferences of a Christian character.

Lake Geneva is two hours' ride from Chicago on the Chicago and Northwestern and

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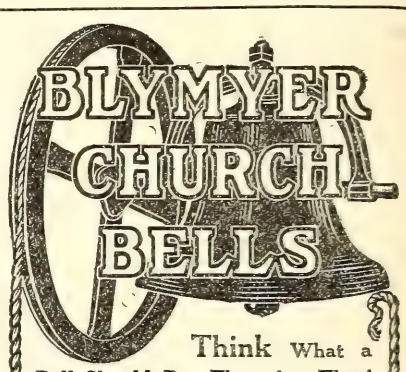

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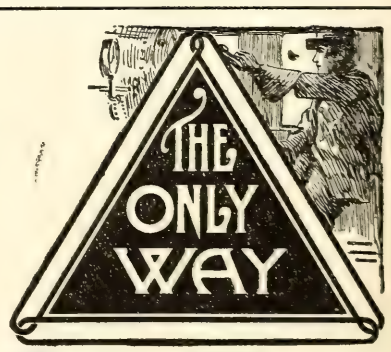

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For full conference period, Wednesday lunch to Monday breakfast, inclusive: in tents, $7.50 per person; in cottages, $8.75 per person; in the villa, $12.50 per person. By the day for those remaining part time only: in tents, $2.00 per person; in cottages, $2.25 per person; in the villa, $3.00 per person.

Those who wish to reduce expenses may be assigned two in a room at the following rates: for full conference period: in tents, $6.25; in cottages, $7.50; in the villa, $10.00.

A gymnasium, athletic field, running track, baseball diamond, tennis courts, golf course, rowboats, canoes, sailing yachts, swimming piers, etc., afford means of recreation.

The stay of delegates at Lake Geneva may be prolonged at the same rates until August 14. Delegates may bring their families with them. For full information write F. J. Michel, 19 South Lasalle street, Chicago, or Stephen J. Corey, Cincinnati.

Church Extension Notes

In May the churches did well in paying out on their loans. Grove, Okla., Wylie, Tex., and Comanche, Tex., paid in full after a visit from the corresponding secretary Pittsburg, Kans., Berkeley, Cal., West Fourth avenue, Columbus, Ohio, Altamont, Kans., paid their loans in full. The church at Elon College, North Carolina, a country church was sold and the proceeds, $112, sent to the Board of Church Extension. On this sale the board loses thirty-eight dollars, which makes the total loss to the board in such cases, $1,051 since the beginning of this work. The board has handled in loans $870,000, which is now in the permanent fund, plus the returns on loans since the beginning, $1,145,000, which makes $2,015,000 in round numbers. This loss of $1,051 is about one-twentieth of one per cent of the $2,015,000 handled. Can any commercial or banking business make as good a showing? And yet there are people who say that the business of the church cannot be done in a business-like way.

From October 1, 1910, to May 31, 1911, the new receipts have been $39,918.15. The gain from the churches is $2,528.89. There is a falling behind in individual receipts of $18,872, due to receiving less annuities than last year.

At our June board meeting the following churches were promised loans from the general fund at 4 per cent; Paduca, Tex., $1,000; Winter Haven, Fla., $1,000; Waterloo, Iowa, to save their property from loss, $5,000; St. Louis, Mo., Hammett Place, $7,500; Hanford, Wash., $500; Elkins, W. Va., $2,500; Spur, Tex., $1,000; White Mills, Ky., $300; Lafayette, Ky., $600; Warwood, W. Va., $1,500; Kamiah, Idaho, $250.

From the annuity fund at 6 per cent the following churches were promised: Kingman, Kans., $4,000; Selah, Wash., $1,000; Burlington, Colo., $800; Dodge City, Kans., $1,500 and Nowata, Okla., $3,000.

In May the following loans were paid on completed buildings: Milford, Ill., $3,000 at 6 per cent; Centralia, Wash., $3,500 at 6 per cent; Nampa, Idaho, $2,500 at 6 per cent; El Centro, Cal., $3,000 at 6 per cent; Pampa, Tex., $500 at 4 per cent; Cumby, Tex., $500 at 4 per cent; Holyoke, Colo., $500 at 4 per cent; Coldwater, Kans., $800 at 4 per cent and Roanoke Church, Kansas City, Mo., $6,000 at 4 per cent.

In May the corresponding secretary attended the Texas, Arkansas and Oklahoma conventions. Our associate secretary, John H. Booth, attended the Ohio and West Virginia conventions and made most acceptable addresses. Brother Booth visited eight churches in Oklahoma that owed the board money and collected $632.62 cash and raised in pledges $415. Many commendations of his work have come to the board and we believe we have secured the right man.

Preparations are now going on for the annual offering in September which the board hopes will be the most liberal and general in our history.

G. W. MUCKLEY.

William E. Adams, pastor of First Church, Danville, is planning a trip and camping period for the young boys of his church and Sunday-school during the summer. This church enjoyed the presence of Marion Stephenson, of St. Louis, at the graduation exercises of a teachers' training class composed of twenty-eight graduates.

1869 1911

Hamilton College
FOR YOUNG WOMEN
Lexington, Kentucky.

Standardized Junior College Course, requiring two years for a high school graduate to complete.

A shorter Preparatory Course for those not graduates of high school, admitting, without examination, to Vassar, Wellesley, etc.

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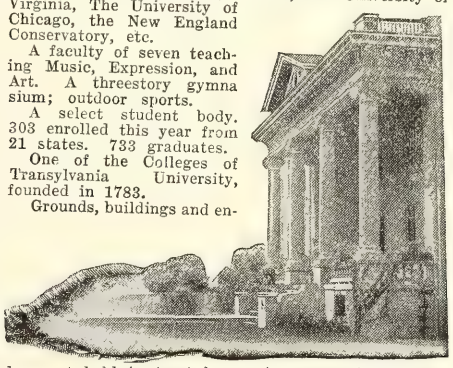

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5521 Different Students Excellent Equipments

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CALENDAR:--Thirty-Ninth Year will open Sept. 19, 1911; Second Term, Dec. 12, 1911; Third Term, March 5, 1912; Fourth Term, May 28, 1912. Mid-Spring Term, Apr. 2, 1912; Mid-Summer Term, June 25, 1912.

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So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature.

Beginning Next October.

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

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Look at These Live Subjects for the Fall Quarter!

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1. Health a Christian Duty.
2. Unsanitary Occupations.
3. Sanitary Legislation.
4. Housing and Sanitation.

DECEMBER: Tuberculosis.
1. The Tuberculosis Crusade.
2. Economic Causes of Tuberculosis.
3. The Need of Education.
4. What the Church Can Do.
5. Review of the Progress of the Kingdom During the Year.

These lessons are published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter! Address,

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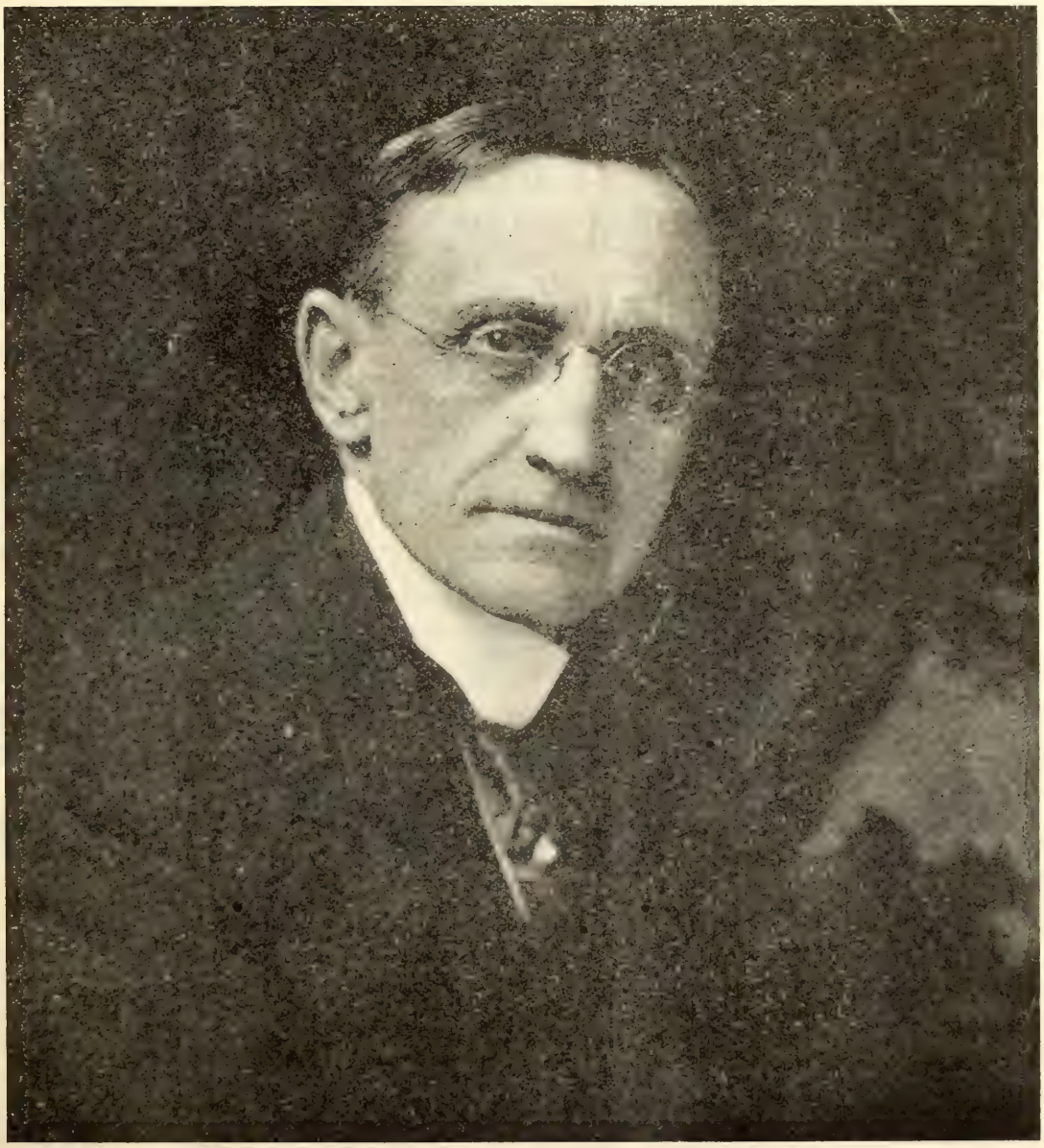
700 E. 40th St., Chicago.

The CHRISTIAN CENTURY

Vol. XXVIII. Chicago, July 20, 1911 Number 29



MR. P. A. LONG, OF KANSAS CITY.

Leading factor of all good causes among the Disciples of Christ. Announcement was made at the Portland Convention that it was his purpose to give one million dollars to the great National Christian Hospital to be built in Kansas City, provided another million was contributed from other sources in the next ten years.

Married by the Justice of the Peace

By William E. Barton.

The Pastors' Department, seeking ever for great men to be honored by the ministry, holds up to the high regard of all ministers of the Gospel the name of Judge Gibbons, of Chicago.

He says he has stopped marrying people, and will not do it henceforth.

He says it is a minister's job.

And he is right.

A certain Montana justice of the peace is said to have used the following as his form of marriage:

"Have her?"

"Yes."

"Have him?"

"Yes."

"Married. Two dollars. Next."

That was a perfectly legal ceremony and would probably be so held in any state in this union.

And it is as dignified and impressive as the way in which many things are done in some of the most dignified courts in this fair and happy land.

"Hold up your right hand. You do solly swear that . . . you shall give . . . wherein the State of Illinois is plaintiff . . . defendant . . . so help you God."

That is not quite the way they do it, for it is impossible to express in type that inaudible, blasphemous mutter.

If judges and justices do so with the solemn things that rightfully belong to them, what will they do with the solemn things which rightfully belong to some one else?

A marriage by a justice of the peace is a pretty dreary bit of ceremony. Well had it been if judges and justices long ago had done what Judge Gibbons has done. And well will it be if now many of them follow his example.

Marriage, my dear friends, is not to be entered upon lightly or unadvisedly, but reverently, soberly, discreetly, and in the fear of God.

So far as the mere legal part of it is concerned, in some states it is not absolutely necessary that there be even a justice of the peace; but the reason why there should be a justice is a reason why there should be some one instead of the justice.

Society has a vital interest in weddings.

All the world loves a lover; and half the world loves the girl he loves.

The establishment of a new home is one of the most significant events in the life of any community.

These two young geese suppose that because they love each other, with a love such as no two young people ever had, or by any possibility could have had for each other, the only important thing is that some one should say to them, "I pronounce you husband and wife," and let that end it so far as the rest of the world is concerned.

But the rest of the world is vitally concerned with that event, and is likely to be concerned for generations to come.

Whatever can be done to invest that event with some of the many suggestions of its true meaning and dignity is well worth doing. And if the minister can do this better than the justice he ought to be there.

In primitive conditions and on the frontier it may have been well for justices of the peace and judges of the courts to marry people. But those times are rapidly passing, and in most communities have already passed. What now is needed is that marriages should be so sacred, so pure, so thoughtfully entered upon and so well lived up to, that good and permanent homes shall be established. The farther the young people keep from courts and judges the better. Start with a justice of the peace, and end with the divorce judge. Better start with the minister, and make the event so sacred, so significant, that the marriage shall be long and happy. You cannot add to its sacredness, but you can recognize that sacredness if you try.

Judge Gibbons is right. It is a minister's job.

It would be far better for the community if justices of the peace should cease altogether to perform marriages.

And ministers will do well in no way to cheapen the sacred meanings of the ceremony, but use to the full extent the occasion as one of deep social and spiritual significance.

One among the many weak things in Barrie's story, "The Little Minister," is the undignified way in which the minister himself marries the Gipsy girl. I believe they had to change it in a number of things when Maude Adams began to play it, and they made more of a woman of Babbie, and I hope a more dignified matter of the marriage. And I think Maude Adams was better there than in putting on feathers and playing Chanticler. But all questions of the stage aside, which are not in my line, this seems to me incontrovertible, that the interests of society and the homes are best served by making marriage a sacred covenant, and I think the average justice of the peace will make no pretense of doing it as well as the minister. Wherefore to all judges, justices, and other magistrates, I commend the example of the Chicago judge, who himself was once a minister.

1869 1911

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FOR YOUNG WOMEN

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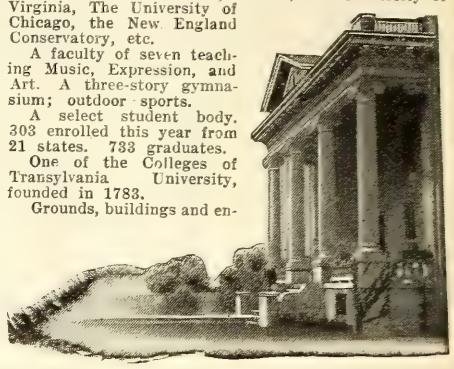

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

In Memory of a Minister's Wife

Nine years ago last September, Arthur A. Wilson began his ministry with the First Christian Church in Bloomington, Ill. No pastorate ever opened more promisingly. The church was happy in the coming of such a good and gifted man and he was happy in the leadership of such a loyal congregation. With his wife and little daughter, Mr. Wilson took up his residence here with expectations of a long and fruitful ministry. He had many and large plans for this church and at once he threw himself with splendid abandon in to the work. But alas, only too soon the church and community most of all the faithful wife, were to learn the deep pathos of the lines:

"Just when we're safest, there's a sunset touch,
A fancy from a flower bell, some one's death,
A chorus-ending from Euripides—
And that's enough for fifty hopes and fears,
As old and new at once as Nature's self."

Arthur Wilson died after a pastorate of but six months here and while he was in the full tide and strength of young manhood. How long and pathetically eloquent is the roll of brilliant young preachers who perished in their prime. Robert Murray McCheyne Frederick W. Robertson, Maltbie Babcock, Percy C. Ainsworth tc recall but a few of the great names.

A Perpetual Ministry.

I seriously doubt if ever a six months' ministry was as richly influential for good, as uplifting as Arthur Wilson's for this church and community. It was wonderful. It is still wonderful. After nearly a decade, I still can feel the influence of this good man's life in the homes of our city. In many a humble dwelling in this city, as well as the more stately, the portrait of Arthur Wilson has an honored place and "none name him but to praise."

When he died, the grief for him was deep, widespread and of a crucial nature. And since when Arthur Wilson died, hundreds wept who only knew him as pastor or friend, what shall be said of the awful heartache and sorrow sustained by his wife? For some experiences, words are feeble. They fail me now. To whom did the life and love of Arthur Wilson mean so much as to his wife and child? Think of the hopes suddenly blighted, the happy plans forever frustrated, the joyous home life rudely shattered. Here is a grief that lies too deep for tears—a loss that was irreparable. Brave heart, how nobly she tried to live and love for their child! Who can know, save God, the heavy weight Mrs. Wilson bore, the terrible loneliness and heart pang, the nine years of longing "for the touch of a vanished hand, and the sound of a voice that is still? And then slowly but surely an insidious disease laid hold of this brave woman and on a recent Sunday at midnight, her spirit returned to God who gave it.

A Minister's Wife.

Mrs. Wilson was a minister's wife, and the dutiful and helpful wife of a very gifted and widely loved minister at that. Do we always realize just what this means? For one thing it means that she had to sacrifice a good deal for him. It means that she had to give him to the service of others when she would have liked much to have had him herself. No married man has ever been great and good in the ministry, except by the help of his wife. She shields and protects him, encourages and inspires him. And all the while she stands in the shadow. Thousands may know him where only one knows her. Hundreds compliment him where one praises her. The dust of David Livingstone slumbers in Westminster Abbey today but the dearer dust of his wife sleeps on in dark Africa's soil.

Mrs. Wilson's great influence over and in behalf of her husband will never be known to us fully, but we all know that she was faithful, a helpmate indeed, and that much of his success was due to "the wife of his youth."

Friendships in Bloomington.

Mrs. Wilson was loved in Bloomington for her own sake. There is a little group of good people in this church who never forgot her. They corresponded with her and with Catherine. They remembered them with gifts and in manifold ways indicated their affection. Nearly every year Mrs. Wilson came to us for a brief season and sat in this auditorium where so many things reminded her of the dear days that are no more. These visits were appreciated by this congregation. Every time Mrs. Wilson worshiped here, she was greeted with fine spirit of courtesy and affection. We were always glad to see her. We shall miss her sorely. We liked to think of her as the wife of our "promoted pastor."

The Beauty of Chaste Sorrow.

Mrs. Wilson's life since her husband's death has made us see the beauty of a chaste sorrow, for there may be and frequently is a beauty in a sorrow that is met and borne with Christian fortitude. Somehow it softens and glorifies character. There may be little of "the garish day" in it but there is much of the holiness of the twilight hour. Mrs. Wilson never obtruded her grief and I should imagine referred to it but seldom to her most intimate friends. It was a sacred possession. But one could not be in her presence long without feeling that she had been with Christ in Gethsemane and had learned to say with Him, "Thy will not mine be done."

The poet priest has told us aright that sorrow hath her beautiful and necessary ministry.

"I walk down the Valley of Silence—
Down the dim, voiceless valley—alone!
And I hear not the fall of a footstep
Around me, save God's and my own;
And the hush of my heart is as holy
As hovers where angels have flown!

Do you ask me the place of the Valley,
Ye hearts that are harrowed by care?
It lieth afar between mountains,
And God and His angels are there;
And one is the dark mount of Sorrow,
And one the bright mountain of Prayer."

Arthur Wilson and his wife have gone from us, but they have left us and the world a part of their very selves. Their daughter Catherine, like William Cowper in his famous lines, can truthfully say:

"My boast is not that I deduce my birth
From loins enthroned or rulers of the earth,
But higher far my proud pretensions rise,
The child of parents passed into the skies."

Certainly this dear girl has a rich heritage. Through her now, these beautiful lives will speak and live again. Somehow we cannot but feel that God has a great work for this young woman to do and that through her the father and mother may continue to minister to the world.

"All Things Work Together for Good."

There was one text that Mrs. Wilson often dwelt upon, sometimes turning to it in question, sometimes with full assurance, but always with a trustful heart. That text is from Romans, the eighth chapter, "For we know that all things work together for good to them that love God." Arthur Wilson loved God. His wife loved God. Why was he cut off in his prime? Why was their bright dream shattered? Why? Mrs. Wilson could not know fully here and now, any more than you or I, but she kissed the rod believing with all her heart that some time the day would break and the shadows flee away. That day has broken for her as it did for him and while we who still abide in the flesh must walk betimes mid shadows, we like much to think of the dear spirits of Arthur and Mary Wilson as dwelling now in a shadowless sphere.

EDGAR DEWITT JONES.

Social Survey

The New Western Naval Training School

It is not generally known that America's newest and largest naval training school is situated on Lake Michigan, about thirty miles north of Chicago. The academy at Annapolis is a different sort of school, being designed to train officers for the navy. During the Spanish-American War the attention of the navy department was called to the advantage of a training school in the Central West in order to provide sailors for the navy. The young men of the West respond to the inducements offered by the government much more readily than do the young men of the eastern states. With the increase in the size and strength of the navy it has become necessary to devise some means to increase the number of non-commissioned officers and men. To meet this need, the new training station has been provided. Three and a half million dollars were expended upon it as an initial cost, and ample provision was made for future growth. The plant covers 182 acres of ground on the lake front and thirty-nine buildings have already been erected. It is estimated that the institution can easily care for 2,500 men. One of the difficulties which the government had to overcome in establishing the new training school was in providing it with a war vessel suitable for use as a training ship. Under the provisions of the treaty with Canada, neither country is permitted to keep a war vessel of any description on the lakes which lie on the boundary. This provision does not prohibit this country from keeping such vessels on Lake Michigan which lies entirely within its own borders. After negotiating for many months, it was agreed with the Canadian authorities that a vessel might pass through the straits, but it was necessary to ship her guns to Chicago by rail.

The "Maine" Investigation

Many prominent engineers agree that the unwatering of the battleship "Maine" in Havana Harbor, Cuba, will prove of little value in settling the question whether the ship was sunk by an explosion from within or from without. No official statement has yet been made by the board of engineers in charge of this work, but there is a feeling prevalent that the final explosions, and the ones which wrecked the vessel, were internal. Gen. W. H. Bixly, chief of the army engineers, expressing his opinion unofficially said: "The work of unwatering the 'Maine' so far proves nothing as to the origin of the explosion of the magazines, but already shows such extensive destruction of the forward part of the boat that it is quite probable fuller unwatering will fail to give any proofs, either way, as to the origin of such explosions. I have so far made no reports or statements as to the origin of the explosion." This opinion is substantiated by Admiral George W. Melville, who is credited with having said: "I have always maintained that the 'Maine' was destroyed from within and not from without. I have said the examination of the ship in Havana Harbor would prove the explosion occurred within it. One of the powder magazines was situated between two coal bunker heads and one of the shell rooms also was near by. The coal, taking fire, probably heated the shells in the shell room and caused the explosion of one of the magazines." Such an opinion from two men of their standing "must give us pause." Thirteen years ago the "Maine" was sent to Havana Harbor to represent the United States in an effort then being made by our government to settle peaceably the perplexing problem of the mistreatment of the Cuban people by the Spaniards, then in control of the island. The presence of this warship enraged the Spanish authorities who regarded it in no friendly light. On Feb. 15, 1898, the vessel was sunk by an explosion in which two-thirds of her crew were lost. No one escaped who could give any hint as to the origin of the explosion, and the word was flashed over the world that the Spanish in Havana had destroyed the vessel by submarine mines. This supposition, added to the wild talk in congress, precipitated the Spanish-American War. With a hurrah, and shouting the battle cry, "Remember the 'Maine,'" the American people went into the conflict. They carried the day after but a few months' fighting, but a doubt has always remained concerning the origin of the explosion. At a cost much greater than the salvage from the vessel, a concrete coffer-dam has been built about the vessel and the water pumped out. The inspection of the wreck may settle one point—that the vessel was sunk by the explosion of its powder magazines. Whether this internal disaster was superinduced by the explosion of a mine under the vessel or resulted independently will probably never be known. But the mute testimony of the outward bulging sides and of the uplifted decks is fairly conclusive that an internal explosion was responsible at least in part. There is some doubt that the question, whether Spain was or was not responsible, will ever be settled.

Fall of the Monis Cabinet

With the recent dissolution of the French cabinet, the increasing reputation for political stability which the French government has enjoyed, because of the gradual lengthening out of the term of office of its cabinet ministries received a setback. The collapse of the ministry came almost without warning, after only about three and a half months of service. The overthrow was brought about on a vote on an insignificant matter which has no political significance at the present time—the question whether the president of the republic should be the commander-in-chief of its armies in time of war. The Socialists and Radicals cared little about this matter, but illogically united with the opposition party for the purpose of overthrowing the cabinet. Their bitter opposition was aroused because of the activity of the administration in advocating the "delimitation bill," a bill which, if passed, would provide for parliamentary representation for large minorities in the voting districts that elect members to the French chamber of deputies. Many of the constituencies returned Radical deputies by narrow majorities, and should that bill become law, the minorities would return minority deputies, offsetting the votes of many of the majority members. Such a result, of course, would greatly weaken the Radical wing of the chamber of deputies. When the delimitation bill was put to vote it passed by a large majority and the house declared its confidence in M. Monis and his associates. Notwithstanding this legislative triumph the ministry was defeated as we have said. Its overthrow is a piece of spitework. It was not representative of the attitude of the chamber, but was accomplished through the combination of minorities. M. Monis has been succeeded as prime minister by his friend and colleague, the minister of finance, M. Caillaux. Because of the determined attitude of the Radicals, the bill of delimitation was not published in the official organ within twenty-four hours and therefore does not become a law.

The Cunningham-Guggenheim Alaskan Claims

The interests of Alaska and the entire Pacific Northwest were given an impetus toward prosperity when the federal land office cancelled the Cunningham-Guggenheim coal claims in Alaska. The case between the government and the claimants was long and bitterly contested. It is charged that the interests fingered the controlling keys. Frequently the claims have been almost lost sight of in the political melee. There can be little doubt the resignation of Secretary Ballinger, of the Department of the Interior, was brought about through his connection with the land syndicate and his consequent attitude toward these claims. Their rejection apparently is a vindication of the opponents of the ex-secretary, who labored so long to defeat the engineers of this "grab." Natural progress, both in Alaska and in the north Pacific states, has been retarded by delay in the settlement of these claims. Thousands of people who had invested their money in Alaska suffered hardship, and then were obliged to wait for the settlement of this case. The title to these valuable lands is now undisputed. The government is free to exploit them in the interests of the people, instead of allowing them to fall into the control of a few millionaire corporations. The land belongs to the people and it is right that it should be used in their interest. But the responsibility of the government does not end here. It is the duty of the government to see that the title to the lands is withheld from other corporations, and thus the undesirable conditions of the Cunningham-Guggenheim controversy repeated. The foregoing must not be construed to mean that capital should be kept out of Alaska. Quite the contrary is true. Legitimate capital should be welcomed, but under reasonable control, to assist in the development of the territory. Honest and enterprising people should be welcomed to settle there and profit by its natural resources.

The high cost of living and other bug bears calculated to scare married folks have failed to frighten the annual crop of June brides in Chicago, and when the marriage license bureau in the county building was closed in June another record was smashed. During last month 3,846 permits to marry were issued. The nearest approach to this record was last year when 3,816 were issued. In 1909, 3,305 were issued. The number continues to grow smaller as the years are traced back.

The Christian World

A Page for Interdenominational Acquaintance.

Christian Endeavor

Judge Lindsey on Christian Endeavor.

The Christian Endeavorers of this state who have taken their stand on the side of good citizenship will be encouraged by the opinion Judge Ben B. Lindsey of Denver holds respecting Colorado Endeavorers. Judge Lindsey bases his remarks upon what Endeavorers have been doing, not upon what they ought to be doing. In a speech before the state convention of the Christian Endeavorers of Colorado he said:

I do not know of any organization that has been more courageous and active in its interests in modern political questions than have the Christian Endeavorers here in the State of Colorado.

The Christian Endeavorers of this state have encouraged the discussion of such political subjects as the initiative, the referendum, and the recall, the pure Australian ballot, the direct-nomination law, the local or county option laws, the employers' liability act, the public-service commission, the commission form of government, etc.

In the fight against the Beast and the machine the Christian Endeavorers of Colorado in their State conventions have frequently shown their activity by indorsing those that have been foremost in the fight.

The Christian Endeavorers have in conventions assembled often indorsed those measures that are designed to restore popular government, and thereby end the control of the boss and the corrupt machine.

They have pointed out in their resolutions the necessity for laws that are shaped to end the corrupt alliance between lawless wealth and protected vice.

They have lent their influence on the right side of every political struggle that has had for its purpose the relief of the downtrodden among the poor, and the end of the advantages taken by lawless wealth over the industrial classes.

Personally, I am under great obligations to the Christian Endeavorers of Colorado. They have been bold enough in their resolutions and in their meetings to hold up my hands and to give me their aid, comfort, and support in the fight against that vile, selfish, corrupting, political power that I have called the Beast.

Some of their leading officers, members, and active workers have been the chief source of assistance and comfort that have come not only to me but to others engaged in this fight. I am glad to pay this tribute to them, and make this acknowledgment of the practical Christian service in the solution of practical, political, social, and economic questions that have come directly from the Christian Endeavorers of Colorado.

This does not mean that the Christian Endeavorers have become politicians, or that they have unwisely mixed in questionable politics, or that they have sought office themselves, or endeavored to gain any advantage from political activity or wield any questionable influence in the scramble for political jobs.

On the contrary, they have set us a wholesome and helpful example, showing how such an organization can properly interest itself in great problems and principles, even though they be in a measure political, without in any manner jeopardizing its good influence through the smirch of politics.

The Church of Scotland

Apostolic Succession.

The Rev. J. A. D. MacDonald, who voluntarily withdrew from Wesleyan Methodism in 1901 and who has been a missionary in Calcutta under the auspices of the Church of Scotland, petitioned the General Assembly in 1910, asking that his ordination in Methodism be accepted as valid. The Assembly has refused such recognition. The arguments in favor of accepting Methodist ordination as valid, offered by two distinguished churchmen, are thus summarized in the British Weekly:

The venerable Dr. Mair moved that the petition should be granted, and told the Assembly that if they refused this request they would be entering into the spirit of other churches who said to Presbyterians, "Your ministers are not ministers of the Gospel." Dr. W. P. Paterson, the most brilliant man in the Scottish Church, seconded Dr. Mair, and said that it made his blood boil when they were asked to commit their old Presbyterian Church of Scotland to the decision that they were to welcome with open arms a Roman Catholic priest as a true minister of Jesus Christ, but that they were forbidden to look upon a Wesleyan Methodist minister as other than an unaccredited worker in the household of God. On all crucial points the Wesleyan Methodist Church in the matter of orders stood exactly where they did. Apostolic Succession was not, and never has been, a doctrine of the Church of Scotland, and the real difficulty in the minds of a certain group in the Assembly was that the Wesleyan Methodist Church had not the Apostolic Succession. Professor Paterson pointed out that the Roman Catholics would not recognize the Anglicans, the Anglicans would not recognize the Presbyterians, and it was now proposed that the Presbyterians should not recognize the Wesleyans. Their Church was to take up the attitude of a poor relation of an ecclesiastical aristocracy, hanging on to the skirts of those who would not own them, and trying to make up for it by ignoring others.

The British Weekly has this advice to Nonconformists and non-Episcopalians:

Dr. Cooper (of the Church of Scotland) and his friends may rest assured that their only path to the ministry of the Church of England is by confirmation and re-ordination, and, many Anglicans would add, by re-baptism. Their only path, even to membership, or even to an occasional communion, is by confirmation. Those who know the conditions are well aware that on these points the prevailing clerical mind in the Church of England is hardening rather than softening. There is far more social intercourse between ministers of different communions in England than there ever was before, and the highest of the High Churchmen take their full part in that. It would be gross injustice not to recognize that this friendliness is due in part to the sense of a common share in Christ. But less than ever is there any disposition to lower the terms on which admission is granted, or by which union is attained. We have never known the High Church prelates and leaders so unyielding as now. We have never known the Evangelical bishops half so timorous, not to say cowardly. What catholic courage there is resides in the Broad Church bishops like Dr. Stubbs and Dr. Percival. We say this with sincere regret, and with the firm conviction that Christian self-respect does not allow of Nonconformists and non-Episcopalians crawling at the feet of High Church bishops in humble demand for recognition. Arise, stand on thy feet, is the word spoken to us today. Let Christian Churches seek union with Churches which recognize and rejoice in their equally divinely granted rights.

Presbyterian

Evolution and Religion.

It used to be the fashion for ministers to declaim against the theory of evolution. Many thought Charles Darwin was Satan's ambassador plenipotentiary. The theory was shown to be unscientific and absurd. One who gets his information from certain defenders of the faith is apt to think no one nowadays believes in evolution. It is evident that these defenders of the faith are not well informed. Not only do men of science still believe in evolution, it has come to pass that men of faith find support for this faith in the theory of evolution. The editor of the Presbyterian Banner has been reading the new Encyclopaedia Brittanica, and he states his discoveries with respect to present-day opinion of evolution in the following paragraph:

From time to time we shall give the general position of the new Britannica on important questions in science and other departments of knowledge. As this work issues from the University of Cambridge and its articles are written by the highest authorities it may be taken as giving us the latest work of scholarship on all subjects, though of course it does not presume to speak dogmatically and always gives reasons for its results. What does it say on the subject of evolution, or the theory that existing animals and plants have descended by genetic connection and modification from earlier forms? We sometimes hear it said and may see the statement in print that this theory has lost ground and has even been abandoned. This view is not borne out by the article in the Britannica. The first part of the article sketches the history of the idea in philosophic thought, and the latter part treats of the evolution of living beings. It summarizes the evidence for belief in such descent under the following heads: the scientific conception of the physical universe as a mechanism, the gradations of structure exhibited by living things so that they can be arranged in the form of a genealogical tree, the analogy to these gradations presented by the embryonic development of the higher species, the existence of rudimentary organs, the effects of varying conditions in modifying living organisms, the facts of geographical distribution, and the facts of the geological succession of the forms of life. The writer sums up his argument by saying: "The vast bulk of botanical and zoological work on living and extinct forms published during the last quarter of the 19th century increased almost beyond all expectation the evidence for the fact of evolution. The discovery of a single fossil creature in a geological stratum of a wrong period, the detection of a single anatomical or physiological fact irreconcilable with origin by descent with modification, would have been destructive of the theory and would have made the reputation of an observer. But in the prodigious number of supporting discoveries that have been made no single negative factor has appeared, and the evolution from their predecessors of the forms of life existing now or at any other period, must be taken as proved." Of course the theory of evolution has nothing to say about the cause that is back of and in this process: that is a question for philosophy and religion. Most evolutionists are theists and many of them are Christians, and they find in evolution only the method by which God works in his creation.

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The Growth of Jesus into Manhood

We have this week the first of a series of eight studies on "The human life of Jesus as an example." The theological Christ has taken possession of our minds so completely that it will be difficult for us to study the man Jesus as he actually lived among men. His revelation of God is in terms of human life. We must know the human in order to appreciate the divine. The attempt to ignore the human has given us the spectral Christ of theological imagination.

The fact of the growth of Jesus is to be emphasized. His growth was physical, mental, moral, and religious. The infant Jesus needed the care and protection of his mother as other infants need such care and protection. The boy Jesus was taught by his parents the fundamental truths of the religion of Israel. He learned to read as other boys of his day learned to read. The apocryphal gospels present a monstrous child who works miracles and brutally tyrannizes over his playmates. Our gospels tell us little about the childhood of Jesus; what is told shows that the Master of us all passed through the experiences common to childhood and youth. We do not believe that he grew out of sin, but that he did grow in goodness and wisdom.

The local synagogue doubtless had its influence upon the growth of Jesus. There the law and the prophets were read and explained. Copies of the sacred writings were expensive. Few could afford to own them. It is possible that the synagogue of Nazareth possessed the copy from which Jesus learned to read. The history of Israel could not fail to make a marked impression on the mind of every thoughtful Jewish youth. The promises of God fed his hope. The preaching of the prophets nourished his social faith and fanned into flame the passion for righteousness. That is, these results appeared where scribal ingenuity did not fix attention upon technicalities. Whatever may have been the defects of the teaching at Nazareth, the import of the history of Israel was not hidden from Jesus. He saw the essential part of the prophetic teaching and his soul grew upon the food of the ancient word.

The book of nature was open to Jesus. He studied its sympathetically. What he learned from nature is partly expressed by Gilbert: "To him, nature was full of spiritual meaning. It spoke to him of the goodness of God and the minuteness of his tender care. He admired the beauty of the lilies, but the thought that especially impressed him was that God had clothed them, God had given them raiment which surpassed in glory the raiment of Solomon. He watched the birds of the air, and thought how the heavenly Father fed them, and how not one of the least of them could fall to the ground without his notice. When the sun arose and shined on the evil and the good, and when the rain came down upon the just and the unjust, it was to him a parable of the divine love. The tares in the wheat were like children of the evil one, and the birds catching away the seed before it sprouted were like Satan who takes away the good word from the heart."

The temple at Jerusalem, the place of national worship and the center of racial and religious sentiment, entered into the education of Jesus. Its glories were recounted to him from earliest childhood. To the temple came faithful Jews from all parts of the world. Those who lived nearby went three times a year to the feasts. Others went once a year. Those who lived far away were happy if once in their lives they were permitted to meet with their brethren in the courts of the Lord's house. At the Passover, at Pentecost, and the feast of Tabernacles, the most sacred events connected with the history of the nation were symbolized. The people talked of the things that God had wrought in the former days. "Then the enthusiastic multitude surged in the wide forecourts of the temple, the flame leaped high upon the altar of burnt-offering, and the people waiting without engaged in prayer, while the priest brought the incense before God within the sanctuary. How rich and fruitful must have been the stimulus given to their religious life, which the pilgrims brought back with them to their homes!"

To Jesus the temple was the house of his Father. In that house he was at home. He did not go to the desert to find God, but where the people were. His growth in favor with man indicates that he gladly took his place among men and accepted his share of the common labor. In work, in study, and in worship he was with his people. That he saw what they could not see and had a mission which they understood but dimly or not at all does empty of meaning the life he shared with them; it glorified the work and the companionship through which all men learn what God is. [Midweek Service, July 26. Luke 2:40-52; Heb. 2:17, 18; 4:15, 16; 5:8, 9.] S. J.

The Portland Convention and the Lorimer Case

The following dispatch and comment was in type before Mr. Perkins' report of the convention was received. We can do no better than to allow it to stand just as it is, with but a word of additional comment below:

Portland, Ore., July 6.—R. A. Long, the Kansas City millionaire lumberman, who is a delegate to the big Christian church convention here, yesterday extolled Edward Hines, Lorimer's ally, as an honest man. The assembly adopted a resolution endorsing Mr. Long's opinion.

That this is an error is ten times easier to believe than that it is the truth. It is impossible that a convention of Disciples would take the Lorimer case out of the hands of the senate committee and decide it in advance of a full inquiry. It is inconceivable that Mr. Long, whom Disciples love for his works' and character's sake as they love few men, would use his great influence in the Portland convention to commit his brethren to the wrong side of this great public moral question, and without their possessing anything like adequate knowledge.

No doubt by next week we will be able to say positively that the dispatch is erroneous.

Much as a defense of Mr. Lorimer's ally in our national convention is to be deplored, we are glad to know that it was Mr. Long himself and not Mr. Long's opinion of Mr. Hines that the Portland convention endorsed. If it is not too late, The Christian Century wishes to add a ringing voice to the unanimous vote of confidence in the President of the Brotherhood.

Real Versus Technical Membership

As Disciples come more and more explicitly to recognize Presbyterians, Methodists and other paedo-baptists as Christians, it becomes increasingly perplexing to our churches to decide how to deal with them when they associate themselves with our organizations.

No longer are any of us willing to say, "You are not Christians." Some say, "You may be considered members of the congregation, but not of the church;" while others welcome them as "Associates."

The Christian Evangelist plan is perhaps the most common custom among us. We think we are not doing our contemporary an injustice when we say its plan is to regard these Christian brethren as real members, but not technical or formal members.

This plan will ultimately satisfy neither the logic nor the vigor of our robust brotherhood. Indeed we believe it will not long satisfy our high sense of honor and honesty.

As a splendid illustration of the distinction between real and formal membership we submit a communication to the editor of the Christian Evangelist, from Frank Garrett, missionary in China, whose statement the editor calls a "contribution to the subject under consideration," Mr. Garrett says:

"In China we do just what you suggest in your letter. We receive them to worship, the Lord's table and all rights and privileges except formally placing their names on the roll. I known that there are these on the field in other communions and in our own who insist that this is to be the mark of recognition of others as Christians.

But this cannot be insisted upon. If we do our part in the other ways I believe we will not be pressed on this point. The other recognition which we give is quite ample to establish the fact that we recognize them as Christians. Other communions are going beyond their rights when they insist that we shall enroll them in our membership.

"I have in my Drum Tower Church here in Nankin a Presbyterian who waits on the congregation at every communion service. He is also church treasurer. His name remains on the roll of the Presbyterian church on the other side of the city. He has been a teacher in our school about fifteen years and hence his connection with our church.

In a personal letter to one of the editors of The Christian Century just received, Mr. Garrett describes this practice in much the same terms as above and adds:

"I have never heard of a single case of one growing cold or being lost to the church because we did not enroll his name on our book. If all the rest we do for him would not hold him, I fail to see what good it would do to write his name on the roll."

This suggests the question: Why have a roll at all? We read about no such human device in the New Testament. Why have any technical or formal membership in the Church of Christ? Why not have just *real* members like they had in the New Testament times?

If it would do no good to write the name of a sprinkled Christian on the roll what good does it do to write the name of an immersed Christian there?

Editorial Table Talk

Great Growth of Salvation Army Work

In an old building in Philadelphia, where previously chairs had been mended, the Salvation Army had its beginning in the United States in March, 1880. Its report of the last year, just issued, shows the tremendous growth which it has attained in the thirty years. Outdoors last year it is stated that 173,000 meetings were held, attended by 15,000,000 persons. In halls the meetings numbered 215,000 and 8,000,000 adults and 1,500,000 children came to them. The number of converts claimed to have been made by the Army last year was 46,554. A few years ago Army hotels were started to take the place of the mean and poor ones often maintained for private profit. Last year no fewer than 1,961,677 lodgings were provided. The poverty problem was entered upon by the Army, not with investigations as to worthiness, but with work to do for which wages are paid. Last year the Army gave 2,156,155 meals to poor men in return for work, and gave them in wages $325,000. Employment was found for more than 70,000 persons, of whom more than 60,000 were men. In the training colleges, of which there are four, 200 to 300 young men and women are graduated each year, all of whom engage in Army work in the large cities. During the last five years property held by the army is claimed to have increased in amount by $2,500,000.

Pushing Social Service by Churches

The Social Service Commission of the Federal Council has set on foot a plan for a Social Service Convention, to be held early in the autumn, the purpose of which is to secure the inauguration of social service work in all religious bodies represented in the Council. It is stated that of these bodies, some thirty in number and representing 16,000,000 to 18,000,000 members, only two bodies, the Presbyterian and Congregational, have now Commissions with organized work and salaried secretaries to push it. A third, the Episcopal, has taken steps to start such. At least a dozen more Commissions will be urged by the new secretary of the Council, the Rev. Dr. Chas. T. Macfarland. The theory of the Council is that social service can only be adequately rendered by the churches through federation, and that such service ought to be placed upon the same level of efficiency and financial support as are Christian missions and education. The new secretary, the Rev. Dr. Macfarland, is chairman of arrangements for the holding of the social conference next fall.

Catholics Co-operating for World Peace

Catholic bishops, clergy and federations of laymen are gratified with the letter of Pope Pius X to Mgr. Falconio, apostolic delegate at Washington, upon the subject of world peace. Most federations of Catholic laymen had already acted as such, but the national one, meeting next month in Columbus will, it is said, recognize in its resolutions the recommendations of the Pope, and pledge co-operation with President Taft. Through the initiative of Cardinal Moran of Sydney the promotion of peace already forms part of the Catholic movement in Australia. Protestants who are furthering co-operation between ministers and prominent laymen of Germany, England and the United States are also expressing gratification at the stand taken by the Pope, and looking to it to help their plans materially this fall, when further cementing of Christian world forces will be continued. In his letter to Mgr. Falconio the Pope points out the leadership of many of his predecessors in such peace movements of the past as have made the present one possible.

The Newest National Campaign

The Men and Religion Forward Movement has already registered more than one hundred men for its conference at Silver Bay on Lake George August 22 to 30, and expects that almost all cities in which conventions are to be held the coming year will have men there. The conference is to make final plans for what promises to be, it is said, the greatest campaign yet held. This campaign is to be inaugurated in simultaneous meetings to be held in St. Paul and Minneapolis during the first week in October. All members of all three teams of instructors will be present, and from these cities the teams will radiate for a continuous tour that is to last until the following May. A fourth team chiefly for work in the east, will start with the new year. Committees have been formed in most states, and these are now planning teams of speakers for conventions in cities in their respective fields not visited by the principal teams. The aim of the whole Movement, as has been published, is to increase in the heads and hearts of men and boys of the United States and Canada the amount of old-fashioned religion and its expression in personal work.

Appeal to Avert a Deficit

The American Board, the foreign mission organization of Congregationalists, is compelled, it says, to issue a personal appeal to its supporters if it would avert a threatened deficit for the year of $50,000 at least. It states that its contributions for nine months from churches have increased by $31,000, due it believes to a larger interest in missions and the steadily growing gifts of Congregationalists, but that there is a falling off in legacies of $32,000. Its year ends in September. Congregationalists are putting into operation an apportionment plan which they and the officers of its oldest Board hope may make appeals in future years unnecessary. The Board has work in twenty foreign fields. In its appeal, and to prove the value of missions as a Christian investment, the Board states the following: "In the fifty years from 1860 to 1910 Congregational Church membership grew 2,330 per cent. The number of pupils in schools on mission fields increased 780 per cent, native workers on the same fields 637 per cent, and churches 538 per cent."

Sunday Schools Forging Ahead

The Sunday-school Convention, held in San Francisco, proved successful beyond expectations. There were no epoch-making speeches, but there was much of the institute and conference, with freedom from differences and practically every religious and educational interest in America represented. At all of the principal meetings audiences averaged six thousand, and the conferences crowded the largest churches. The adult Bible class procession through the streets was 10,000 men strong, each man carrying a Bible. Banners were in the procession representing Canada, Mexico and South America, and the whole affair amounted to a big religious reception in the streets, men singing, shouting, and giving San Francisco such an exhibition of religious enthusiasm by men as it never saw before. The differences over the introduction of explanatory matter into the advanced lessons other than passages from the Bible were adjusted to suit the progressives, a wide latitude being allowed. The secretary's report showed that in the territory of the International Committee for three years past 53,330 conventions were held, or 48 per day. Adult Bible classes enrolled with the general office have a total membership of 1,000,000. Prominence was given at the Convention to the subject of teacher training. In 1902 there were enrolled in classes for such training one in 111 of all officers and teachers in schools of North America. Today one in twelve is so enrolled. The actual achievement of the Sunday-school in getting persons into church membership was put at 1,193,432 for the three years since 1906, or a gain of 290,000 over the preceeding three years.

Interpretations

A Pile of Books and a Hot Day

A pile of books unopened before me—and the thermometer over 100! What did I do? Opened them and got interested and forgot about the heat. Good books, not too heavy, are a splendid antidote to heat-worry. Thus the three books referred to below helped me to get through a most exhausting day.

THE CAMPBELLS, BY McLEAN.

Archibald McLean's brochure on Thomas and Alexander Campbell is more than an outline sketch. It is a thoughtful appreciation of these two reformers. Mr. McLean has had excellent opportunity to know the atmosphere and tradition of the Campbells. Perhaps, too, no one is able to measure their influence through the years better than he. The little volume considers their preparation for their mission; the program they outlined for themselves; the methods they employed; the effects of their work and the men themselves. The author is disposed to emphasize the work of Thomas Campbell more than the past has done. Our irenic age will certainly agree with the author.

Mr. McLean has done a valuable piece of work. Its brevity will gain for it a wide reading. It is, however, as we would expect an appreciation rather than a searching interpretation. Mr. McLean is too near the reformers and too much a part of the officialism though a noble part, of the reformation to give other than the accustomed valuation of the Campbells. There are hints in the brochure that the author regards these reformers are more catholic and universal souls than their biographers have yet revealed. It is easy to lose great men among the petty things of their time. The intellectual strength of the Campbells is known to all. Their passion to bring the sects of their day together is common knowledge. Their platform for union has been widely proclaimed. The growth of their followers is known to number hundreds of thousands. What we now need is a search in their writings of the real catholic in them. We need a separation of the local, provincial, and universal. The author touches upon this difference, but only touches upon it.

The knowledge of the past is only helpful as it becomes a guide to the future.

The age of the Campbells was radically different from ours. It did not feel the strain of the social conditions as does ours. God has created an atmosphere of today in which we must do our thinking and adjusting.

How would Alexander Campbell, coming to us not as an old man with opinions crystallized by rancor and debate, but coming fresh with the enthusiasm of God adjust himself amid the multiplicity of denominations? What would he say today of faith and opinion? Would he say his interpretation of the Scriptures was a matter of faith and the other man's a matter of opinion which must give away before his faith? No, he would be a champion of freedom. What universal note would he sound to our age? Walter Scott in his later years saw our age with its social and intricate problems. He felt the stress of human life and believed that the supreme duty of the church was to sink dogma if necessary to minister to life. That was a catholic, universal, divine note. This passion must have possessed Thomas Campbell when he held his neighborhood communion.

It is the spirit of the Campbells we must project. We should not bury them beneath the rural, provincial and sectarian conditions of their day. Succeeding ages often use reformers to hold them back from progress. Loyalty to great men and great writings is loyalty to their spirit and not to their letter. We know the letter of The Campbells. Let our wise men tell us of their spirit, their catholicity, their humanity. Let them apply their teachings of far vision to our day so that they will give us an impulse forward. For there are always legions that need the impulse of an authoritative near-past.

Alexander and Thomas Campbell. By Archibald McLean. Published by The Foreign Christian Missionary Society, Cincinnati.

My Lord and Savior Jesus Christ. By J. Frank Hanly. Published by Bobbs Merrill Co., Indianapolis.

Grow O'd Along With Me. By James M. Campbell. Published by Fleming H. Revell, New York. $1.25 net.

A GOVERNOR'S VIEW OF CHRIST.

The address on "My Lord and Savior Jesus Christ" that Ex-Governor J. Frank Hanly has been delivering at popular gatherings is now put in book form by The Bobbs Merrill Co. It is indeed a popular treatise of the influence of Christ. I can do no better than give the summary of the lecture..

"And so we have Him a Galilean Carpenter:

"Not a physician, but the master of all human ills;

"Not a lawyer, but the expounder of the elemental principles of law;

"Not an author, but the inspirer of the living literature of the world:

"Not an orator; but the interpreter of the universal human heart.

"Not a poet or musician, but the soul and inspiration of all song and all music;

Not an artist, but the unfailing light of the great masters, old and new;

"Not an architect, but the soul-transformer and character-builder of all time;

"Not a statesman, but the state and institution founder of the race:

"And, more wonderful than all, a man—blameless and unscared by sin or taint or worry."

Mr. Hanly is one of the Christian statesmen of our country. This address on Christ deserves a wide reading.

GROW OLD ALONG WITH ME.

I had not thought of James M. Campbell as even approaching old age till his last book "Grow Old Along With Me" came to my table from Revell's. We are so in the habit of judging the age of the body by the temper of the mind that I had always thought of Mr. Campbell as young. Yet I remember that when I first met him sixteen years ago he was then gray, so he must be at the age when he can write in full sympathy with those whose earthly years are mostly behind them. I am glad Mr. Campbell has written this book. I have a dozen friends that I would like to have read it. It would sweeten and brighten them. The author belongs to that eclectic group known as middle-of-the-road men. He never ventures far; and for this reason his is the book for our aged friends.

Mr. Campbell never shocks. His voice is always conversational, sometimes monotonously regular; but his mind is well stored with literature and hence his book has liberal and happy quotations.

The book consists of twenty-eight short chapters on subjects closely related to old-age, as for instance, The Reminiscent Habit, Going Down the Hill Together and The Dread of Growing Old.

It is a great achievement to grow old confidently; many ought to be helped by this book whose title is Browning's familiar words "Grow Old Along With Me." The panacea of the book is a reasonable use of our Christian faith.

Hannibal, Mo. GEORGE A. CAMPBELL.

Dance Halls and Liquor

"At a dance hall in Chicago a cash prize of $100 was offered to the girl who at the end of the month had the largest number of drinks placed to her credit." Miss Louise De Koven Bowen, of the Chicago Juvenile Protective Association, is authority for this appalling story.

"Most of the halls exist for the sale of liquor, not for the purpose of dancing, which is of the only secondary importance. A saloon opened into 190 halls, and liquor was sold in 240 out of 328. In the others except in rare instances—return checks were given to facilitate the use of neighboring saloons. At the halls where liquor was sold, practically all the boys showed signs of intoxication by 1 o'clock, possibly because it was almost impossible to get a drink of water in these halls.

"The dances are short—four to five minutes; the intermissions are long—fifteen to twenty minutes; thus ample opportunity is given for drinking. In halls where liquor is not sold intermissions are short and dances long. Is this not an argument for divorcing the sale of liquor from the dance hall?" Miss Bowen pertinently asks in the Survey.

There is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength. —*George S. Merriman.*

The Year's Progress Toward Unity

Address Delivered at Portland Convention

BY PETER AINSLIE.
Chairman Commission on Christian Union.

Above all other issues in Christendom today is the union of the divided church of God, for it has to do fundamentally with both the product of the highest type of Christianity and the world wide witnessing of Jesus as the Christ. Those conditions that made divisions in former years are either no longer living issues or they are no longer issues of such character as to separate brethren of the common faith. Their leaders were true, brave, conscientious men in the house of God, before whose memories we stand with unsandaled feet, but we are facing new issues and are ourselves parts of new conditions, so that we are now seeking more for our agreements than our disagreements and for those things that make for union rather than for those things that make for division.

Origin of Christianity.

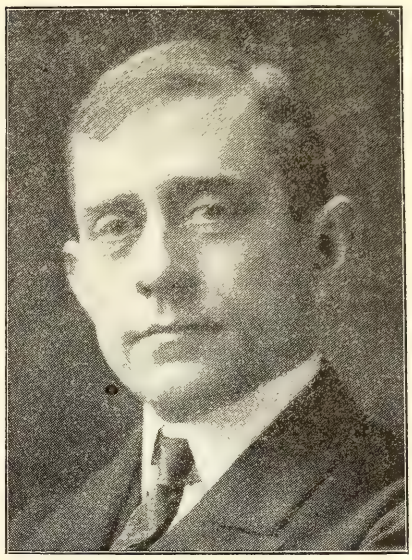
Christianity started neither from theological ideas nor from ethical principles, but from the personality of Jesus Christ. To be in possession of its original power, it must go back to that personality. Great responsibility is resting upon all believers at this time, especially that missionary activities are greater now than in any period of the history of the church and, at the same time, our divisions are the greatest hindrances to the achievements of missions, both in the home land and on the foreign field.

The embarrassment on the foreign field, rivalry instead of comity in the home land, the increasing sensitiveness of the public scandal of a divided house and the growing consciousness of dishonor to the great Head of the church are forming a tide, whose advance no obstructions shall hinder.

Moved by the Holy Spirit a hundred years ago, Thomas Campbell made an earnest appeal to Christendom for the union of all believers and hosts of devout souls stood with him. They did not desire to be a separate communion then as we do not desire to be a separate communion now. But unripe Christendom forced those who took the name Christian only and the New Testament as their only authority into a separate communion and, while Christian fellowship has broadened with the years, that fellowship has not broadened enough to unstintedly practice brotherhood with all those who confess our Lord Jesus Christ as God and Saviour.

Churches Move Toward Unity.

To make this call more emphatic, at the National Convention of the Disciples of Christ in Topeka last October, a counsel on Christian Union was organized and a commission of nine brethren was elected to execute the wishes of the counsel. It is significent that on the same day and at the same hour the Episcopalians in their National Convention in Cincinnati were appointing their commission for a World Conference on Faith and Order, which was suggested by the World Missionary Conference in Edinburgh. The Presbyterians already had a standing committee on church co-operation and union, as had also the Congregationalists. In July, 1910, an unofficial organization among the Episcopalians was formed under the title of the Christian Unity Foundation, with headquarters in New York City, and the purpose of this organization is to gather data relative to the various communions of Christendom—their origin, history and message—and this



Rev. Peter Ainslie, D. D.

data is to be at the disposal of some future conference on Christian union. This is most valuable research work and the personnel of the Foundation includes some of the most distinguished men of the Episcopal church.

Various Conferences.

Later the committee on church co-operation and union of the Presbyterian church, through its chairman, Dr. W. H. Roberts, of Philadelphia, opened correspondence with our commission and later our commission opened correspondence with the Episcopal committee on Plan and Scope of the World's Conference on Faith and Order, through its chairman, Dr. Wm. T. Manning, of New York. We also opened correspondence with the committee on Comity, Federation and Unity of the Congregational church through its chairman, Dr. W. H. Ward, of New York. After considerable correspondence, and at the instance of our commission, a date was set for a personal conference with the Christian Unity Foundation in New York City, and, on the day following in the same city, for a conference with representatives from the official committees of the Episcopal, Presbyterian and Congregational communions. Among those who sat in the conference with our commission were Bishop Greer of the diocese of New York City, Bishop Lines, of the diocese of New Jersey, Bishop Courtney, of New York, Canon Douglas, of the Cathedral of St. John the Divine, Dr. Manning of Trinity Church, Dr. W. H. Roberts, stated clerk of the General Assembly of the Presbyterian church, Dr. McKenzie, of New York, Dr. Ward, editor of the Independent, Dr. Newman Smyth, of New Haven, and others equally prominent in religious affairs, including a number of leading laymen whose names are well known in the commercial and political world. Out of these conferences, we are glad to announce that we have joined hands with our brethren of other communions for the call of a World Conference on Christian Union to be held five or six years hence, either in this country or Europe. Already nine separate American communions have officially accepted the invitation to meet with us in this World Conference, and have responded so graciously to this appeal that the day for the union of God's church appears to be nearer than many think.

Idle to Deny Differences.

It is idle to deny it, but there have been differences among us and there still are differences and to approach each other with confidence in the other and sincere courtesy is one of the most delicate problems before us. Many old time traditions are deeply rooted in the lives of believers and only patience with each other and fidelity to the spirit of Christ can keep the way open for the healing of this ugly sore of discord. The world is weary of religious controversies. It is asking that the church quit its ecclesiastical quarrels and go and live for Christ. Unfailing courtesy and sincere tactfulness must characterize our attitude to other communions. If we do not want to be called "Campbellites" then let us not call other communions "the sects." If the use of one term is ill-bred so is the use of the other. In God's eyes, we may all be members of sects and ourselves sectarians, so far as I know, but the thing is so painful whether it be in reference to my brother or to me, that it does not help the cause for which we plead to hurl at each other those terms that sting and wound. Call them what you please, but those of other communions are my brothers and it is left to me to send into the meaning of that term the warm blood of genuine affection.

Religious Convictions Deep-seated.

Said Dr. Henry C. Vedder: "The tendency of sectarian divisions is to perpetuate themselves long after the occasion for them has passed. Vested interests form themselves about a creed and a denominational organization, which have a powerful tendency to make permanent schisms that might otherwise be easily healed. The tremendous power of religious conservatism tends to eternalize the estrangement of those who once became estranged. Parents educate their children in the traditions of their sect. It is so notorious as to be matter of common complaint in every denomination, that the majority of members are not such because of any strong conviction, but because of birth and education; and the rest have been determined in their choice of a church by accident or residence or mere convenience. And yet, though sectarian conviction may no longer be strong, sectarian prejudice has lost little of its power. Nothing is more intractable, nothing is less amenable to reason, than inherited attitude towards religious truth, for, as we often remark, you cannot reason out of a man what was never reasoned into him."

Growth of Kindly Spirit.

The right understanding of each other presents a problem that cannot be solved at the wave of the hand.

Our commission is able to report that out of the conference held there has come a kinder spirit on our part towards others and on the part of others towards us. Not in a single instance was a discourteous word dropped, but the recognition of brotherhood has dominated the conferences and the one burden has been to find the way to remove the barriers to a permanent fellowship, where each soul will be untrammeled and free to love both our Lord and all those in fellowship with Him.

No one among us can afford to hurl stones

(Continued on page 15.)

The Story of the Convention

How Events Happened at Portland

BY J. R. PERKINS.

EDITORS' NOTE:—Quite as interesting as the subject matter of this account of the Portland convention is the self-revelation of the writer of the story. Mr. Perkins, without intending to do so, discloses frankly a point of view quite characteristic not of himself alone but of a host of his brothers of the younger generation of Disciples. He has broken away from the hard dogmatism of an earlier generation, and perhaps of his own youth. The social interest is uppermost in his soul. He cannot help interpreting the convention in the light of those vaster, more real and more significant interests which modern men feel. On this fact we felicitate our readers. The account as written by Mr. Perkins leaves unsaid much, no doubt, that another type of mind might have dwelt upon, but it throws into relief those incidents and utterances which take on meaning in the world today. He was called to Portland by a Christian Century wire on the day the convention opened to take the place of one of the editors whose plans for attending the convention were upset at the last moment. The excellence of his report is the one compensation for our disappointment in being detained from the great gathering.

The unexpected always happens, especially in things ecclesiastical. Thus, certain things came to pass in the Portland convention that caused considerable surprise, and gave rise to some pretty warm discussions, though not on the convention floor. But this is ahead of the story.

The Woman's Session

That women perform their public duties with the utmost dispatch, and then retire gracefully, was never more fully demonstrated than in their missionary sessions. From the time Mrs. Atwater made her address on Wednesday morning, July 5, until the close of the C. W. B. M. program a day later, there was unusual interest and the

President Anna R. Atwater.

high-water mark of enthusiasm. Mrs. Atwater is irresistible; so much so that you agree with her when you don't. The women of the church, who just happened to be present when she spoke—those women who have no particular interest in missionary work—either remained to pray, converts to this cause, or went away hopelessly lost to it.

A Salutary Disturber.

It has been said that the C. W. B. M. may at sometime prove itself to be a rather disturbing element in the male affairs of the church. Doubtless this is true in a certain sort of way. There is no controlling a woman, nor a woman's organization, and the best thing some of our leaders can do is to get out of the way, and let this work run its course. Really, if the C. W. B. M. programs are always as superior to some other sessions of the convention as they were at Portland, this is just the sort of disturbing element needed among the Disciples.

However, it required a man to make the best woman's address. W. P. Bentley was that man. Frankly he didn't look as if he were going to make much of a speech. But some of us forgot the work we were supposed to do in making notes, so intent were we in following him. His subject was, "Our Own Chinese." What he doesn't know about the Chinese problem on the Pacific Coast, with San Francisco as its center, wouldn't fill a leaflet; but what he does know, when half told, would make a book. He laid down the proposition that there are *two* men—a white man and a yellow man—and he came very near making us actually believe it in-so-far as the tremendous issues of tomorrow are concerned.

The Battle-water of the Future.

Anyhow, he made us feel that the Pacific Ocean is the battle-water of the future. Of course Mr. Roosevelt has said this also, but even then he quoted somebody; and he did not perhaps think of it just as Mr. Bentley made us think of it. His vision, confessedly, was a far reach, no mere time-serving pulpiteer nor pewpiteer (may we coin?) could see what he saw. For it was the eye of the prophet, and alas! there are not many eyes like it in church circles; leastwise we aren't troubling ourselves very much about the Chinese at our own door—15,000 in San Francisco alone.

Brotherhood Session

The Brotherhood Session, on the afternoon of July 5, was characterized by a sort of defensive spirit, as if expecting a blow from a hidden enemy. But nobody struck anybody! The session moved along peacefully, and everyone thought the afternoon was to be spent most amicably. The large auditorium of the First Presbyterian Church was crowded with men when R. A. Long, the president, arose to make his address. It revealed that he has been brooding deeply over brotherhood problems, and he clarified not a few things which hitherto have confused us. He closed; there was a moment's hesitation after the applause died out, then in somewhat anxious tones he asked for permission to make a statement.

A Tense Moment.

There was a little stir in the audience, like leaves on the trees when the first warning wind of an approaching storm sweeps through them; then there was a dead calm. Mr. Long's face seemed whiter than usual, and more tense. Evidently he was feeling something deeply. In his hand he held a copy of a paper which he said was one of the Disciples' religious journals. This paper, he said, contained an editorial entitled "A Regrettable Incident," which editorial he began to read amidst deep silence. The article was a comment on the position taken by Mr. Long in acquiting Edward Hines, charged with corruption in connection with the election of Senator Lorimer. Mr. Long, it seems, had been in Chicago attending a lumbermen's convention and at a session of the convention had pledged his faith in Mr. Hines by giving him his right hand in a dramatic and affecting way. The article expressed regret that Mr. Long had put himself on the wrong side of a great moral issue, and condoned the error by pointing out that his part on the program was impromptu and that therefore his genial impulses had probably led him to greater lengths than cool judgment would have allowed. When Mr. Long had done reading he looked up, stared for a moment toward the galleries, and said:

Not Personally Concerned.

"I don't speak of this because I am personally in the least concerned about it," said Mr. Long. "I have in days gone by heard men say, 'I care naught for public sentiment regarding what I may have done.' In numerous instances I have said when such a statement was made to me. 'You don't mean what you say,' because we are always concerned about public sentiment. But this is one time in all my life, and only one time, when I feel exactly that way.

"So conclusively was I then convinced of the fairness and manliness of my course that so far as I am concerned personally it matters not to me. But I am at the head, through your appointment, of one of your great organizations. There are some of you who are my personal friends, and without understanding the situation you might feel hurt to think I had, as this paper has said, taken the wrong side of a great moral issue.

Hines' Denial Recalled.

"The National Lumber Manufacturers' Association is a great clearing house, so to speak, of all the local manufacturing associations in lumber throughout the United States. That association is governed by a board of managers, selected from each of these manufacturing associations, throughout the country. Mr. Hines was elected president of the National Association two years ago, and I am satisfied that at that time he did not know one-third of the men who constituted this board of governors. So far as I know no one of them was a close personal friend of his. I do not mention that as derogatory to Mr. Hines, but for a reason that will appear later.

"The night before the meeting to which this paper refers, the board of governors was called together by Mr. Hines, and he spent an hour and a half in explaining in detail his connection with this Lorimer affair. In closing he said, 'I gave not a cent, raised not a cent, distributed not a cent, to Lorimer's election, and if there was money used I had nothing to do with it.' He said, 'This is a personal matter to you, and you have a right to know all about it.' I never looked into the face of a man which was more sincere than the face of Mr. Hines that night."

Embarrassment of Audience.

By this time you could have heard the proverbial pin drop. Some men were looking up toward the pipe organ, others were looking at the back of the seats in front of them, a few were searching the face of the speaker. After a moments pause he spoke again.

"While I was sitting there, I glanced over the program, and saw I was down to deliver the address the next day in response to the governor's speech. I had not been notified. I thought over the Hines case from that time until next morning. I did not make the statement hastily, as this article intimates I did. Neither did I make it from weakness, mentally or otherwise.

"Here was a man struggling under a false charge, and had I done differently than I did I would have regarded myself a moral coward. As Dr. Hinson spoke last night of the Good Samaritan on the Jericho road I thought if I had not extended my hand at that time I would have been like the man who passed by on the other side and refused to help the man who was innocent.

"As I closed my address I turned to Mr. Hines, and extended my hand, saying. 'Here's my hand. My sympathy and support shall be yours until, if ever, you are found guilty of the crime alleged.'"

Mr. Hines in the Samaritan Parable.

The great audience of men seemed to move unsteadily at this statement which likened Mr. Hines, the man under indictment, to the man who fell among thieves on the Jericho road. The audience took a deep breath, the speaker took a deep breath, and then he said, concluding.

"It was only a night's ride from Kansas City to where this paper is printed, and if the publisher wanted to do me a friendly act why didn't he submit this article to me instead of following what was said in the daily press, for good men sometimes make mistakes.

"Gentlemen, I would not that any of us individually or collectively, should ever condone a wrong, especially the wrong of which this man is charged. But I believe Almighty God expects us to wait until the testimony is in before we condemn a fellow man.

The silence that followed was positively painful. Then a man rose. "Bro. Long," said he, "won't you please tell us what paper you refer to?" The naivete of the interrogation caused some to smile out loud and the extreme tension was partly relieved. Mr. Long refused.

Confidence in Mr. Long.

Then another man rose. He seemed to think that Mr. Long was on trial instead of Mr. Hines. He offered a resolution expressing confidence in the president of the brotherhood. It was carried unanimously. More silence!

Then P. C. Macfarlane rose to speak. Perhaps he never made a more able address. Ethically, it cut the ground from under any in national life who seemed disposed to plunder the public treasury, raise slush funds, and buy up legislatures for private purposes. Perhaps this was but an incident in his rapid fire speech. It was practical for the most part.

A New Issue Born.

Conventions take turns that we dream not of. All of us had felt that the tense situations of the Portland Convention would be over the policy of the Foreign Christian Missionary Society, which has recently been called in question by a religious publication. Not so; the tense situations of the national gathering which has just closed grew out of the incident at the brotherhood session, which only goes to show that ethical, and not theological, questions are much to the fore in the thought of the Disciples.

The Pacific North-west has set opinions on the ethics of a certain kind of lumber business and politics, and the temper of a large majority of the people is against not only those who have been proved guilty, but also against those who are on trial. Therefore it is not surprising that the Western press made much of the incident—much, too, that may never be satisfactorily explained. In the public eye the Disciples of Christ in convention assembled have, more or less, expressed disapproval of the heroic fight which all too few men in the nation are making against selfish interests.

Daily Press Representation.

Of course those of us who were there know better. The faces of most of our ministers are set like flint against just this sort of unrighteousness, sin worse than personal vice. It might have been expected that the press would overlook the fact of the confidence we all have in Mr. Long or give it scant notice. Upon the other hand most any one should have known that to inject this controversy into a brotherhood gathering of the convention would be to create diversity of opinion. And that is exactly what has been created. The press takes it that the head of the brotherhood movement has sided with Mr. Hines before the evidence is all in. The Disciples have been made to appear as having gone on record as giving a clear bill to a man under indictment whose chances for being proved guilty are at least equal with his opportunities of being proved innocent.

General Regret Over Incident.

The sentiment of the men at the convention apropos of the subject makes an interesting history at this time. Doubtless every man present had a voice in carrying the resolution which expressed confidence in Mr. Long. But to them he is not the issue. The issue is Mr. Hines. No doubt nearly as many of our men believe Mr. Hines to be guilty as believe Mr. Long to be innocent. At any rate expressions of regret were heard on every hand from the men who today are preaching the higher ethics of social righteousness.

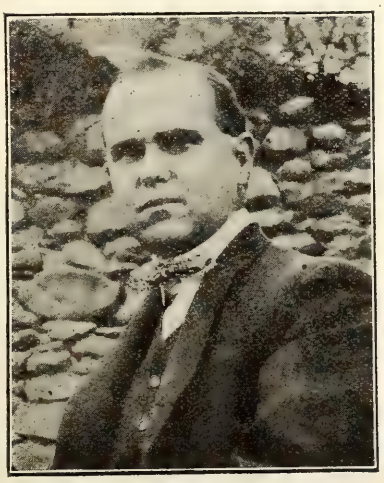
It is a most hopeful sign: it is really indicative of the temper of the Disciples towards great social problems, and proves conclusively that in company with all Christian people we have advanced far, broadened our conception of the message of Christianity and deepened our conviction of the necessity of running the ethics of Christ to the very heart of social and commercial life. Portland and this incident of which we have written at length make up the line of demarcation between our theological controversy of yesterday and our sociological struggle of today. The knowledge of the pitiful inadequacy of a message of individual salvation alone, and for another world, to the neglect of social redemption in this life, has come to our people, not in a day to be sure, but has come nevertheless so overwhelmingly that we are positively amazed that we had not seen long ago.

The Resignation of Mr. Macfarlane.

Mr. Macfarlane retires as general secretary of the brotherhood, and the work henceforward will be carried on by a Board of Directors and two secretaries. Resolutions were adopted highly commending the work of the first secretary, and in token of the esteem in which he is held a beautiful solid gold watch was presented to him. He knows best his own affairs, but for the channel in which the brotherhood ship has moved since its making there is scarcely any pilot to take his place. The work is in debt, according to the reports, and will require the best efforts of the men who are to carry it on.

FOREIGN CHRISTIAN MISSIONARY SOCIETY

With much anticipation an unusually large audience greeted the opening session of the Foreign Christian Missionary Society on Thursday morning. The air was not as electric as might have been supposed, for a great many battles had been fought and won before the opening meeting of this society. The fight which had been made on it had failed; the men who have guided its



Dr. A. L. Shelton, of Tibet.

destiny for years had been re-elected, and later when the nominating committee brought in its report, and A. McLean, F. M. Rains, Stephen J. Corey and other officers and directors' names were placed before the convention there was a remarkable demonstration of approval, the significance of which surely created a ripple on the Pacific Ocean that ran around to the Gulf of Mexico, up the Mississippi, and thence into the Ohio, where it may have been served in drinking water the next morning at Cincinnati. The attack on the Foreign Society had broken down at every point. What more need be said?

Many will recall how Dr. Dye electrified our National Convention when he came home from Africa. He was the missionary of the hour among us then. This year that honor falls to Dr. Shelton of Tibet. The first thing that impresses you about the man is his sincerity—a trite word with a great deal in it these days. He said that it was harder for him to speak to us than it would be for him to operate on us, and he meant it. But we didn't think so, for some of us had never listened to so intensely human a message as leaped from this man's soul.

Inimitable Story Teller.

He proved to be an inimitable story-teller; the pathos and the whimsicalities of his own stories were lost on himself. When the people roared with laughter it seemed to startle him, and only when they cried, though no emotion showed in his own face, did he seem conscious that he was playing on such chords, and with deft, sure touches he would turn tears into laughter again. One of the most dramatic stories ever told in a National Convention was Mr. Shelton's story of the methods he had to employ to catch the ear of the natives and impel them to listen to the name of Christ. Following a series of cures and operations the people brought to him a leper, for so successful had he been that they had come to believe that he had power even over this. Then he told them of the Great Physician who had cured the

leprosy, and who even now would cleanse the soul."

Secretary F. M. Rains closed a 42,000 mile journey over the mission fields in time to reach the convention. On Thursday he made his first address, and we were all pained to note that he appeared not so well as we

Secretary F. M. Rains.

were accustomed to see him. Just how great he is to our cause was perhaps never more fully realized than when he stood before us on the morning of July 6 and told of the long voyage and the work on the fields. One could not help thinking of Paul visiting the churches in the first century of the Christian era.

Praises for Australian Disciples.

"The Disciples in Australia are second to none," said Mr. Rains, and then he gave us a new vision of the possibilities in that field. He declared that there are no anti-missionary churches there, nor even omissionary churches. The gifts for missions have doubled in five years. While there he made arrangements with the brethren to have a delegate representing the churches of Australia to visit the churches of the United States every five years, while we in turn will send a delegate to that country.

Mr. Rains told of the cordial relations existing between the Baptists and Disciples in Australia. He said: "The difference between the Baptists and the Disciples is nothing more than tweddledee and tweddledum." The people applauded this statement vigorously, and if there was any one in the audience who would have liked to point out the doctrinal difference as to whether one is forgiven of his sins just before or just after his nose disappears under the baptismal waters he kept silent.

Especial Interest in China.

When Mr. Rains came to discuss the situation in China everybody was on tiptoe, so to speak. He said that there had been a great big fuss since he had been gone that was occasioned by those who fussed not knowing the facts. He declared that a union work on the foreign fields, especially the educational work is imperative. He had something to say on the baptismal question as relaed to the controversy. He really gave us about a five minute sermon on baptism. He declared that any one who talks about giving up the doctrine is on dangerous ground. "If the Foreign Society should get to wabbling on this question I'd leave it," he said.

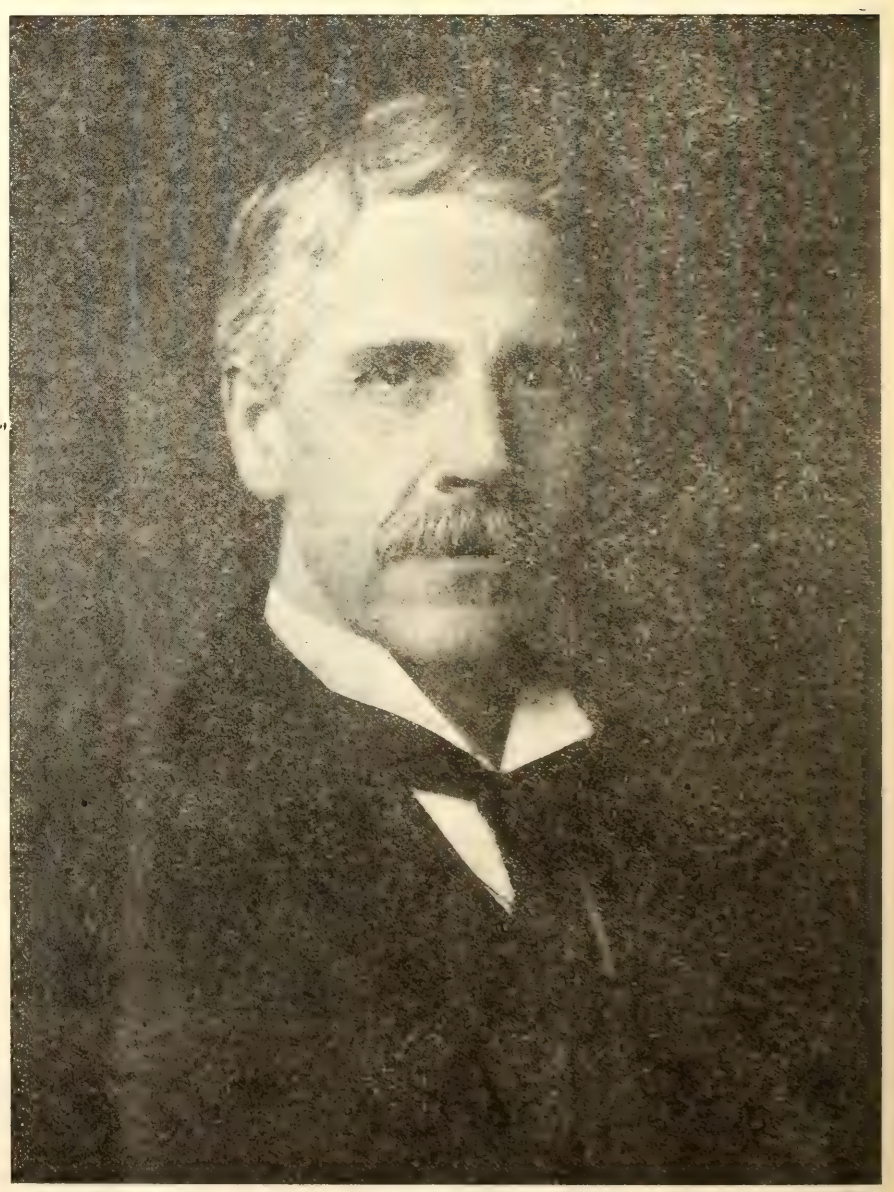
In re-stating the Disciples' position on the question of baptism doubtless he said what most of us believe. But the significant thing was this—the applause was somewhat less than half what it had been when he spoke of other things. It was not that the audience was not convinced; it was convinced beforehand; we have not heard of any true Disciple "wabbling" on the question of baptism, but it was as if the people were not so much interested in the subject. They have evidently taken it for granted that baptism is obligatory upon the Disciples, even as Mr. Rains stated. But a thing may be obligatory and be less vital than certain other questions which are in the teaching of Christ. The very moment Mr. Rains left the controversial subject and returned to his narrative there was a quickening of interest.

Deeping Interest in Great Matters.

We are more convinced than ever that he who does not know that the present generation of Disciples is not concerned with polemics has not sensed their temper. It has dawned on us all at this Portland Convention, when we had every reason to expect doctrinal controversy, that the rank and file of Disciples are pondering the weightier matters of the law. Doubtless most of our leaders have become aware that the thinking of our people has been revolutionized almost within a single decade.

Dr. H. H. Guy, who spent several years in Japan, but who is now Dean of Berkeley Bible Seminary, made one of the strong addresses of this session on the Japanese situation. Speaking out of a rich and varied experience he asserted that union among the missionaries on the foreign field is a first imperative. Mr. Rains had already told us about the absolute necessity of educational union. Dr. Guy went a step further, and said that union evangelism is also necessary. He spoke from the standpoint of the Christian scholar. He has grasped the fact, which he clarified for us, that the forces of heathenism are resetting themselves to resist institutional religion, and that if the church ever succeeds in Christianizing Japan according to the ideal it has set before it union must first come.

Secretary E. W. Allen.



President A. McLean of the Foreign Society, who was Given an Ovation at Every Appearance on the Platform.

AMERICAN SOCIETY'S SESSIONS.

Friday morning found the auditorium of the White Temple crowded for the opening session of the American Christian Missionary Society.

Dr. I. N. McCash is a pastmaster in the art of presiding, and he was in the chair. The address of President Harry D. Smith was regarded by many as one of the best ever given upon a like occasion.

It requires time to develop great personalities around which the work of a missionary society can be built. The men who are at the head of the Foreign Society have been made by, none the less than they have made that institution. Time has been required. Such is as essential to our missionary societies as it is to a pastor in some church. Great missionary secretaries are not made in a day, are not necessarily born, but are developed by a trusting, patient people. When shall we remove the danger that threatens our missionary secretaries from year to year—the danger that they may have to step down and out?

Secretaries Re-elected.

The re-election of Doctor McCash and of Grant K. Lewis, therefore, was heard with satisfaction, for these men are just beginning to get hold of the great missionary problem in America. And that such a problem exists, graver perhaps than any problem on the foreign field, more than one speaker significantly emphasized. Chief among these addresses was that of William Bayard Craig, of New York. Doctor Craig is inimitable. The night he spoke at White Temple there was a tremendous throng that moved sympathetically with him. He said some strong things—things that at first were not applauded because he dealt very frankly with the folly of our denominational boasting—something sometimes indulged in by some convention speakers. He said:

Great Note Struck by Dr. Craig.

"There is a bigger question before the churches of America than any mere question of polity. The fate and future of Christianity is to be decided in America. It is the most critical period in the history of the church. I am not a pessimist; I am an optimist facing facts. The spirit of sectarianism is dead in New York. Being a Presbyterian or a Methodist or a Disciple has nothing to do with church attendance there; the people go where there is some man who can reveal the heart of God to them. Sin is whipping the churches in the great cities. Union alone can save the church in America."

Beyond the shadow of a doubt Doctor Craig struck one of the highest notes for federation and co-operation that was ever sounded in any of our conventions. The people cheered him to the echo. We wonder if all the leaders in our religious body accepted his conclusion. He left us no ground—no boasting ground—on which we could stand and shout our own sectarian shibboleths to the churches. It was a clarion call for the Disciples to lose themselves together with other religious bodies in co-operation, and, at last, actual service to human kind in the congested centers of America.

Church Extension Program.

C. R. Hudson, of Frankfort, Ky., in giving a church extension address, very pertinently said that too much of our evangelism runs to numbers, and too often leaves a great crowd of people without an adequate church building. "Growth in numbers is rarely attended by growth in reverence," he declared. He pointed out a very grave defect in much of our ministry—the building up of a church around a preacher instead of around Christ, with our missionary interests to the fore rather than our local reputation.

Secretary George W. Muckley said indications are that the best offering in the history of church extension will be taken in September. Definite pledges from 735 churches have already been received; the offering thus far shows an increase of 101 contributing churches over last year.

A speaker from Manitoba warned us in his home missionary address against placing too much confidence in some of the land advertisements appearing in our religious journals. Happily the day of the so-called "Christian Colony" has passed. The sad experiences the Disciples have had, the reputations that have gone glimmering the real estate route—all have combined to teach us the lesson that it is better to attend to the things of the Lord than to barter in lands for the brethren in the name of the Lord.

H. J. Loken of Berkeley, Cal., described his state as the "New Italy." Really, his eight minutes' address was one of the strong speeches of the convention, limited as it was. The opening up of the Panama Canal, the transfer of commerce from the Atlantic to the Pacific, and the awakening of the Orient, make the Pacific Coast the strategic shore line of the nation.

M. M. Ryan, of Canada, significantly said: "Canada has taken advanced ground on the question of Christian union. The churches are federating, for the country cannot sustain competing denominations; Canada is advancing too fast for them."

Christian Teachers and Public Schools.

Several timely resolutions were adopted at the sessions of the American Christian Missionary Society. One of the most significant was, "Resolved that we memorialize the president of the United States, the president of the Senate and the speaker of the House of Representatives to use their influence in removing the ban now forbidding Protestant teachers in the public schools from teaching in Sunday-schools." "Apropos of this Mr. Rains had told of an incident where one of our own Sunday-school teachers in the Phillipines was requested to refrain from teaching under the penalty of losing her position as a public school teacher. "We should tell Champ Clark about it," he cried in characteristic fashion, and the audience roared its approval.

Louisville Gets Next Convention.

The report of the committee on the unification of the Missionary Societies and other organizations was deferred until the next convention, which goes to Louisville, Ky. It was decided to send a fraternal delegate to the Baptist convention in Canada. The society has set the million dollar mark before it by 1915, and as the churches of the Pacific Coast have asked for the National Convention that year—the year the Panama Pacific Exposition will be held—it is most likely that the West will hear of the fulfilment of this aim.

Growth in Benevolence.

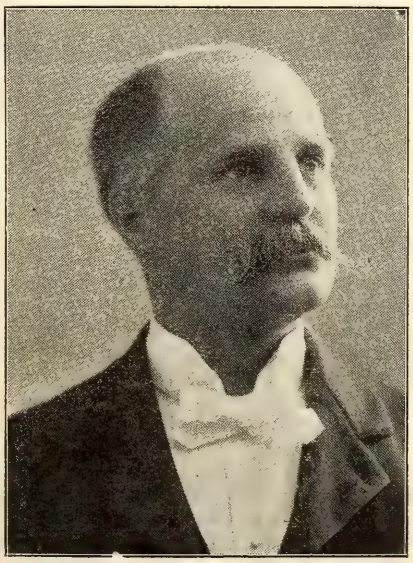
The convention was delighted with the report given by J. H. Mohorter, secretary of the National Benevolent Association. There has been a $5,000 gain over the best previous record. This year has also seen the largest individual gift; and even while this session was being held a telegram came to Mr. Mohorter announcing a $16,000 annuity. Everything points to the fact that there has been a great awakening among Disciples as to this charity. And if it is possible for us to substitute charity for social and economic reconstruction, which should come first, then, in performing the lesser, it behooves us to do our utmost by this method.

It dawned on us at this session that the Disciples have become a rich people, and our men of wealth, adopting the methods of rich men in other religious bodies, are seeking avenues through which they can pour their means into larger channels of benevolence.

Great Hospital Plans.

Nothing created more enthusiasm in the convention, and at the same time touched a more tender chord, than the recital of the plans for the great hospital in Kansas City.

Secretary Grant K. Lewis.



Rev. Wm. Bayard Craig D. D.

Rev. C. R. Hudson.

In all probability, according to the enlarged scheme, it will be one of the dozen great hospitals of the world. Mr. Long said that if he lived, within the next ten years he would give a million dollars to this enterprise, provided the churches raised a like amount in the same period which would be only $100,000 a year for nearly a million and a half people. This hospital will be complete in every respect, and perhaps is the best expression of the thought of the men who are building it as to what can be done today to relieve suffering humanity.

Charity and Social Reconstruction.

In all probability this expression of charity on the part of the wealthy men of the brotherhood is evidence that they hold that the economic conditions are not apt to undergo any change; that millionaires are not expecting any change, and that men of fortunes do not believe that any change could be made for the better except by a service of charity to the world's indigent. In a mild way, it is the method of opportune socialism; it cures a great many immediate ills, but it does not remove causes.

There is a great company of Disciples who believe in removing causes; the social message is paramount both in their preaching and living; they see the great gulf already fixed between the church and a certain world of which the church heretofore has scarcely been cognizant of. There were many such Disciples in the convention; they represent the opposite in thinking to those who build hospitals, and seek to better the world as opportunity may give money the power. There is not any necessary antagonism between these seeming polar ideas as to the function of Christianity, but that each needs a little of what the other has is very patent to those who have studied the subject through.

Marvelous Sunday-school Development.

It was a great joy to us all to learn of what is being accomplished by Robert Hopkins and assistants in the National Sunday-school work. The interest was attested by the great audience that crowded the White Temple to its doors on Saturday afternoon of July 8. Robert Hopkins impresses us as a leader who has already arrived. His grasp of the work, despite the short time he has been in it, was a revelation. If he remains free (and we believe that he would remain in the work under no other conditions) our organized Sunday-school work will take first rank in every respect in the Christianity of America. Already have we won first place in the International Association reports as regards adult Bible classes, having an enrollment of 132,276 out of 544,262. Mr. Hopkins said so far as he knew there is but one endowed Sunday-school chair in all the colleges of the country, and that is among the Disciples. With unconscious humor, he said that about the only Sunday-school lecture courses in colleges are worked up by the lecturers themselves.

Duty to Foreigners at Home.

It has been felt among us for sometime that we take no particular interest in the aliens in America. That they don't comes with startling clearness to us when Mr. Hopkins said: "There are not twenty-five Disciple Sunday-schools among the aliens in this country." This reveals to us that we are yet a rural folk; that we are none too far removed from the developing of the cross-roads, school-house-type of Sunday-school to the neglect of needy, congested centers. The one we should do and the other we should not leave undone.

The Closing Hours

The closing sessions of the convention perhaps found more church visitors and delegates in Portland than the two or three preceding days, for numerous excursions were run, bringing great throngs. The two communion services, held in the White Temple and the First Presbyterian Church, were the largest ever held in Portland and the Northwest.

The Disciples of Christ ring true on the temperance question, and Monday, the last day of the convention, gave some very able addresses on the social and ethical phases of this vital subject.

Comity at Sunday Services.

Perhaps more churches in Portland were occupied by our ministers on Sunday, July 9, than there ever were at a convention in a city of its size. Comity prevailed everywhere, even to the Universalist Church, and the message of Christian union was heard at the most strategic point in the great north west.

Many of our leaders (and we have many leaders) regard the Portland convention as being the dividing line between yesterday and today in things ecclesiastical. We have advanced much farther than most of us have dreamed. Our leaders have learned that our rank and file are abreast of modern conditions; that they have sensed keenly the social and the theological problems, and for the most part, have turned their faces away from the past. Our leaders, whether appointed or self-constituted, have come to know that no mere party shibboleth can longer arouse denominational pride; but that our chiefest pride henceforth is to be found in carrying out in spirit and in truth the program of Christ.

Portland proved itself to be a fine convention city; Mr. Reagor never had a superior as a chairman on entertainment; Mr. Picton as secretary, could scarcely have been surpassed, and all in all, the local and state workers did admirably.

WHAT THE SOCIETIES HAVE DONE

Christian Woman's Board of Missions

Recommendations of the National Executive Committee to the National Board.

1. That the aim for the year 1911-12 shall include four points: Financial, membership, Missionary Tidings, and an intensive call to prayer.

2. That the financial aim be placed in advance of receipts for this year.

3. That the National Board in session at Portland appoint a committee on watchword and aim for the year 1911-12. The executive committee to act on this report as final.

4. That as one special effort emphasis be placed on the securing of shares or half shares in station support from individua's and auxiliaries.

5. That in this year's study of the fields and forces of the Christian Woman's Board of Missions in the Auxiliary and Circle meetings we shall make a special study of our various mission stations, the plots of ground, the buildings and their location.

6. That the living link standard continue to be placed as a recognized achievement in individuals, auxiliaries, mission circles and families.

Considering the growing interest in the living link standard, that the securing of twenty-five new ones be determined as one of the aims of the year 1911-12.

7. That a preparatory for the C. W. B. M. Day offering our pastors be asked to give a message in the interest of the Christian Woman's Board of Mission the Sunday preceding the time for the offering, or on that day.

8. That the Easter self-denial period be continued.

9. That auxiliaries and all field workers be again reminded that the support of orphans is for individuals and the Children's Missionary Societies—the support of mountain scholarships and co-workers (native helpers) is the special work of the Mission Circles.

10. As a help to all the above named interests and many others, and for the general cause of missions, the executive committee recommends for favorable consideration the plan and suggestions presented by the central committee on united mission study to all women's boards for a continued united interdenominational effort for foreign missions.

11. Also we desire to give notice that at the last executive meeting before coming to Portland action was taken that the Christian Woman's Board of Missions co-operate in the Southern jubilee campaign during the months of October and November.

Miss Florence Miller, who so efficiently represented our board in the coast to coast series of jubilee rallies, is to be our representative.

The Southern jubilee campaign headquarters will be located in Nashville. As we are permitted two members on this committee, Mrs. Minnie W. Robertson, state president of Tennessee, and Mrs. Elliott, of Nashville, have been appointed.

The total receipts for nine months were $225,722.68.

Brotherhood of Disciples of Christ

In point of numerical growth we have to report at this moment 140 local brotherhoods, affiliated with the national office and articulating under the plans of the Brotherhood general office, which is an increase in ten months of 45. Through our influence, there have been many Brotherhoods formed, not yet affiliated, numbering 236, an increase in ten monthse of 105. During the year seed has been sown in thousands of fields, and in 495 churches, the matter of organization has been considered, but not consummated.

Christian Men.

The subscription list to "Christian Men" grew to 20,000 at the Topeka Convention. Through expiration and failure to renew, the list has dropped to 17,000 copies monthly. We rely altogether upon our friends to keep up our list, and are bending every effort to make the magazine the best masculine religious publication issued by any society.

Finances.

The operation of the office, salaries of office force and secretaries during the ten months was in round numbers $20,000. Against this was an income of $7,000, leaving the net deficit $15,000, or an average of $1,500 per month that has been supplied by Brother Long. We who are charged with financing this movement pray for the co-operation of a great number of our men in a financial way. We have been led to believe that our plan of local dues is not acceptable to our men, and at a recent meeting of the executive board, it was voted to recommend to the Advisory Council, which will meet at some time during this week, that the matter of local dues be eliminated. In place of the local dues, there will be an annual offering from the Brotherhood chapters of the national movement, toward the expenses of the office, and the following memberships: General memberships, $1 per year, including the subscription to "Christian Men" magazine; advisory memberships $5 per year, including magazine; sustaining memberships, $10 per year, including

magazine; centurion membership $100 per year, including magazine; life memberships $500 or more at one time, includes magazine. E. E. ELLIOTT, Assistant Sec'y.

Board of Church Extension

The receipts for the year through the corresponding secretary are $41,044.50 for the first nine months of the year. The church Extension Board necessily makes the most fragmentary report of all the boards, since the annual offering does not come until September. Including return loans and interest, which amount to $117,985.78, the total receipts for Church Extension work aggregate $159,030.31.

The annual offering thus far shows an increase of one hundred and one (101) contributing churches over the last year and an increase of $2,640.35 in receipts over the same period last year. Already seven hundred thirty-five (735) churches have promised to make the annual offering in September and the signs are bright for the best offering in our history.

Loans for the Year.

Fifty-five (55) churches were aided to build during the year in loans aggregating $127,873. Seventy-one (71) other churches were promised loans, whose buildings are now in course of construction, aggregating $145,000. During the year sixty-eight churches paid their loans in full, and since the beginning $1,166,088.67 has been returned on loans to go out and build other churches. One thousand four hunared thirty-one (1,431) churches have been aided to bui'd since the beginning and we now have $870,-854.94 in the Church Extension fund.

Our new secretary, John H. Booth, who began his work the first of Mav. has proven himself to be the right man in the right place. G. W. MUCKLEY, Cor. Sec'y.

Foreign Christian Missionary Society

Our receipts to July 1, are $208,868. We are ahead on our general receipts $1,300, from churches and Sunday-schools; but we have a loss in annuities of $11,867.

We have appointed the followng missionaries: Mr. and Mrs. McCallum have gone to the Philippines and Dr. John Sergius has gone to Persia, which is a new field opened.

Miss Nina Palmer, of Drake University, Des Moines, has been appointed to China, and will sail the first of September.

S. J. COREY, Secretary.

Ministerial Relief

Forty preachers and thirty-eight widows is our enrollment for the year thus far. These and those dependent upon them constitute our Ministerial Relief family. These faithful men and women have done their Lord's cause a splendid service. Their names are on the honor roll of the kingdom.

The total new money receipts, including both the general and the permanent fund, is $12,433.56—a gain of $1,386.63 over same period of last year. Eleven hundred dollars of this amount is annuity money—$1,951 from an estate. This is the fifth year we have been able to report a gain over the preceding year. For five consecutive years the board has asked for $25,000, assuring the brotherhood that this amount would meet the demands of the work. And yet here is a duty and responsibility to which our Christianity has not responded.

To the end that we might meet the financial obligations of the work, Brother R. A. Long, upon whose heart rests the interests of the kingdom, made the proposition that he would give one-fifth as much as the entire brotherhood in any sum between $20,-000 and $30,000 annually for a period of five years; provided he shall live so long. This generosity was received with the highest appreciation by all present. The president of the Board of Ministerial Relief expressed himself as feeling sure that to meet this proposition solves the question of Ministerial Relief among us, for once we reach the annual support of $25,000 we will not fail to meet any additional responsibility through increase in the demands of the work. A. L. ORCUTT, Secretary.

American Christian Missionary Society

Receipts.

Church gain, $5,689.52; Sunday-school gain, $4,683.78. Gain, other sources, $2,038.-14; total gain, regular receipts, $12,411.44; loss, bequests and annuities, $16,600.58.

Our Five-Year Campaign.

A campaign for one million dollars, inaugurated at Topeka, to end with the formal opening of the Panama Canal in 1915, is awakening deep interest. Many strong men and churches believe that a million dollars can be raised in that time. The advantage of such a plan lies chiefly in the forward look. The Disciples, not already aroused, will be awakened next year and the year following. They will be made to feel that but four years, then three years, then two years, then one year, remain in which to complete this undertaking. The enthusiasm will be cumulative. Furthermore the linking of our religious work with the greatest event of America's enterprise, is to utilize the patriotism and national glory in achieving material things with the conquest of Christ in the homeland.

GRANT K. LEWIS, Secretary.

Disciples at the University of Chicago

More congratulatory sentiment on the proposal to erect two buildings of $50,000 each for Divinity House and Hyde Park Church.

Dear Brother Ames:—I am very much interested in the proposed building enterprise of the Disciples' Divinity House and the Hyde Park Church. There can be no question of the need in our denomination of a Divinity House that shall fully meet the requirements of modern scholarship and this, one can readily see, can only be done when the resources of the denominational faculty are added to those of a great university like Chicago. Such an institution, however, requires a local habitation as well as a name, and this must be in keeping with its aims and ideals. In other words, if you build at all it must be on a large and generous plan.

One hundred thousand dollars is not too much to spend when we consider the dignity of our movement and the strategic position that the proposed church and hall will occupy in a city of millions and hard by the campus of the university which, more than any other, has its grip on the future. I think, that in view of the neighboring architecture of the university, notably the Mitchell Tower and Gymnasium, the authorities would almost have the right to forbid the erection of anything that was not altogether worthy. H. D. C. MACLACHLAN.

Seventh St. Church, Richmond, Va.

My dear Dr. Ames:—It is in keeping with the courageous spirit of Chicago Disciples for the Hyde Park Church and the Divinity School to enter upon so large but necessary an undertaking. During my year's work in the city I have been amazed at the magnitude of the enterprise in which our people, numerically so weak, have engaged. This $100,000 building project which you announce supersedes anything I have heard of among our churches. But certainly no one with a casual acquaintance with the conditions would think it large.

And of course the churches will stand by you as they have other churches in building. But I think we will have an unusual interest in your project because it is "ours" in a sense in which we can consider no other sister church. Hyde Park Church is our University Church.

But our entire brotherhood should have fellowshinp in the erection of the Divinity House which will represent the brotherhood in this great university. C. C. BUCKNER.

Irving Park Church, Chicago.

My dear Dr. Ames:—Your proposed building for the Hyde Park Church and The Disciples' Divinity House is of great interest to me, and will likewise command the sympathy of many of our brethren. Both the Hyde Park Church and the Divinity House have long needed more favorable quarters, and the combination is certainly a happy one. The opportunity to serve the cause of Christ in one of the greatest student centers of America justifies the plan, and your proximity to the splendid group of University buildings demands the very best structure which can be affforded. I congratulate you upon the project and hope it may be carried to an early completion.

W. F. ROTHENBURGER.

Franklin Circle Church, Cleveland, O.

The Year's Progress Toward Unity

(Continued from page 9.)

at the other. Our faith, our repentance and our baptism—beautiful as they are in New Testament setting—become a collection of poor, shoddy things unless there is with these forbearance, forgiveness and love. To be a Disciple of Christ does not mean that one must hold to some doctrinal position of Alexander Campbell or Isaac Errett, but that he must practice a life similar to that of Jesus Christ, otherwise the Disciples become a sect and the work of both Campbell and Errett is destroyed. Christ and Christ alone must be our ideal.

Whatever position others may hold, to the Disciples of Christ belongs the position primarily of laboring in season and out of season for the union of the divided house of God. Others may do as they please, but if we do not practice brotherhood with all we drop to the level of a sect and all the arguments in the world cannot lift us out of that sink. Only love can do it. And by love I do not mean something indefinite and etherial, but common sense, every day love that is as visible and as practical as baptism or the Lord's supper.

The tides of love are rising in human hearts, as sap rises in the trees in the time of spring. The warm breath of God is being felt among men like April suns in orchards and forests, for the summer of Christianity is coming. We must be patient and prayerful. We must not seek pre-eminence nor leadership, but we must give ourselves unreservedly to Christ and to all who love him. Doctrinal differences are not the greatest hinderances to union, but our bigotery, our sectarianism, our unbrotherliness, our meanness—not the other fellow's, but these evils in my own heart and yours—these are the real barriers that must be removed first, for the solution lies not in our theories nor in our compromises, nor in our dogmas, but in fidelity to the personality of Jesus Christ. Doctrinal shibboleths cannot bind us into union, but the living Christ in the hearts of believers will bring us into one flock as there is one Shepherd.

Our Readers' Opinions

"The Gordian Knot"

The gordian knot, with us as a people, seems to be our attitude toward the pious unimmersed. The 'Century' increasingly interests me, because it says fine, bold, frank and illuminative things on both sides the problem! How very human and natural that it should in the search for truth and life. But as the spirit of the 'Century' is hopeful, helpful, prayerful, it heartens rather than dismays me.

Yet the knot's tough strings don't all tighten on the mission fields; they constrict the heart of every working pastor at home. I am moved to allow an evidence of advancing age and make a personal testimony of experience with the problem, to make, if it be deemed wise and fair, a closer target for the 'Century's splendid editorial broadsides; a few shots of which, when they crossfire, impress me as poor shooting.

In one of my college charges was the husband of a splendid woman in the church: through years I talked and prayed and planned to immerse him—but he is yet unimmersed, though others have made the same or better effort. A farmer, he is pious, singing, informed on kingdom matters, working right along with his wife in the Christian church—but remaining a Quaker. I believe he has as good a chance for heaven as any man I know; he keeps daily companionship with Christ, starting the day with family worship, but his 'birth-right' satisfactions as a Quaker give him an amount of rightful blessed assurance surpassed by no man of larger faith in forms. I've since known other Quakers of the same quality of character, worth and religious action. And I don't sense at present any influence stressful enough to cause me to question the Christianity of a true Quaker. Logically, by all the proof texts of entrance, they are not in Christ! Yet there is something deep within me that makes me like their company.

Of course I have immersed many people who had had baptism in other form. In one of my services a man retired from active life, came forward with his grown daughter; the wife and mother of the household already a member of my congregation. When I had baptized them, he said "I wouldn't have done this, except to please my wife, to be in the same church with her and daughter." I was nearly struck speechless, but murmured some inanities about the beauty of an undivided family, and returned to my study feeling like a villian—like I was particeps criminis in an absolutely superfluous and illegal ceremony. Whatever virtue may be in immersion as an act I can't feel that immersion had any worth at all. But the man liked my preaching and, I supposed, had been brought to see Christ's will under it, for he had not been going to any other church for a year.

A banker came into my study one day with "My wife is a member of this church; we both like you; I know your church requirements; will you immerse me so I can be a member of the same church with my wife? Will immersion do me any good while I'm fully content with my sprinkling?" And I said to him: "No sir, immersion won't help your Christian character in the premises and I won't baptize any man in the name of his wife; but I will read the Book with you to get a clear understanding of Christ's will." Now that man is a Christian in spirit, conduct and character: but he can't see through immersion.

Two women had me meet them by appointment in one of their homes; one the wife of a leading professional man, the other the wife of a progressive merchant, and both of them mothers of children near grown and one said for the two: "We like your church services and want to unite with the congregation; is there any other way than by immersion?" And I had to say, "Ladies, there is no other way; my church believes that to be Christ's way and my church exists to do his will; knowing your devotional habits, Christian characters and passion for a closer walk with God, I'd personally like to receive you, because your church membership is afar off and you need a local religious home; but I can't." With these two, in the same community, are a half dozen other people of Christian character who have said to me they would unite with my church were it not for the requirement of immersion, being content with their baptism in other form. They are influential, admirable people in human ways. Facing their catholic sympathies, charitable activities and religious fervor, I wonder sometimes if I am any thing more than a little narrow proclaimer of special views, bound upon me by the authority of the brotherhood with which I stand. Then the second reflection has never failed me that I am a Christ man rather than a mere brotherhood man and it's the will of the Master rather than of the brotherhood for which I am set.

In a Yale church history class one day I was asked to set the Disciple position on baptism forth, and made a stagger at it. The class heard, and the professor made the rejoinder in a courteous way that the Pauline position in emphasizing the spirit of a thing rather than the form was the Congregational idea. I laid emphasis on the form; Paul does too as I read him; but sprinkling as a form can be just as impressive as immersion to any mind grasping their symbolism.

Personally, I'd like to sprinkle infants, adults—all penitents coming to me in search for the way of life; it's easier; it's just as impressive in its symbolism; it's approved by the major portion of the believing world; I'd like to receive without immersion other Christians from any body of believers coming to live and work in the body wherewith I live and work; but my will and desire enters no great way into the situation.

I'm an ambassador for Christ and beseech men in His stead to be reconciled to God; it's His way and desire I'm going to observe rather than my own. So did our forefathers in the faith; they wanted, they pleaded and fought for a forsakement of human expedients and traditional modifications of the gospel path of simplicity and sufficiency; our forefathers were called of God and blessed of Him in their unwelcome reforms; we are called of God today as long as we are champions of His revealed way and will; let us just do that and leave all contingent and correlated eventualities to Him; He will control them to the glory of the Name to which supremacy, practical supremacy, is inevitably coming.

In the meantime, instead of 'argufying' so much and splitting drops of water midst theologic hairs, let's practice Christian unity in good works and let whoso wants to join the ranks of the 'mud-dobbers' society and continue their vacuous raspings over speculative straws.

The brass tacks of present Christian conditions are that God has people in all religious bodies; in the same bodies the devil has folks who are trying to place all others now for time and eternity; they are usurping the divine prerogative: 'What's all this to thee? Preach thou the kingdom of God!' We are wanting settled now—and ex-cathedra—things that belong to the ages in love's subgugation of the world to Christ.

Who's to prevent our practice of Christian unity? No one but the perverse folk who won't practice it with us. And in the measure we fail to practice it in our own ranks with papers, organizations, etc., we deservedly become the laughing stock of the religious world. Come Quaker, Methodist, Presbyterian, Congregationalist, or what not by name—we want to work with you for the Kingdom of righteousness in the world; we are not asking you to join us and do our will; we stand in the world to do Christ's will and help men of whatever origin or extraction to do likewise; we are open to truth's incoming always, from anywhere; show us where we have gotten in *wrong* and the Lord will give us grace to back water.

Vincennes, Ind. E. F. Daugherty.

Frankly Facing the Problem

The following editorial from *The Christian Worker*, organ of the great Central Church, Des Moines, is encouraging in its singularly gracious spirit and its frank recognition of the problem which the Disciples face today. We do not understand what is meant by the term "affiliated fellowship." To us fellowship is fellowship, and it does not appear why there need be distinct grades of fellowship among those who are all equally members of the church of Christ. But the editorial looks in the right direction. The ultimate solution of the problem is not in doubt if once it is faced as a problem. Following is the quotation, under the heading "Vital Issues Among the Disciples of Christ":

"The vital issues with us are the fruits of the spirit. The domain of their exhibition is where we touch elbows with our religious neighbors. The place of greatest emphasis is where we have the most immediate contact with other Christians. If we love not the Christians whom we have seen, how can we love God whom we have not seen? Two doors of opportunity are ours. (1.) Co-operation with other communions. To show an unfraternal spirit to our religious neighbors is to misrepresent the people with whom and the Christ for whom we stand. Union services may not fill up our church so fast but they fill up His church. We preach in vain the organic union of the church if we do not preface our remarks with a little bit of love that will sacrifice the individual interest of our congregation for the demonstration of good will toward all Christian workers.

"(2.) Affiliation on the foreign field. Though our workers are far flung on that dark horizon, yet one of the most burning problems to be adjusted by this generation. The converts who remove from one territory to another are disappointed to find that their former Christian faith may not suffice to admit them to membership in the new Christian community to which they have come. Not being able to understand the minute doctrinal differences for which we contend on the home field and unhappily have carried to the foreign field, they must wait among their heathen people and possibly be lost. The most satisfactory proposal is that these shall be received into affiliated fellowship until they are taught more perfectly the way of the Lord. Just as we invite all Christians to meet with us about the Lord's table, since neither the table nor the church are our but the Lord's.

"Far above all issues which we nail to our banners on doctrinal subjects is it important that the spirit of the Sermon on the Mount and practice of the life of Jesus in love shall lead us both to keep his commandments and to show his thought of Brotherhood to a lost world."

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXI. Jeremiah and the Fall of Judah

Lesson for July 30.

QUESTIONS.

1. When did the first deportation of Jews from Jerusalem take place?
2. How was it regarded by the more optimistic of the people?
3. What harm was there in this favorable view?
4. What was the message of the false prophets whom Jeremiah denounced?
5. What assurance did Jeremiah give regarding Jerusalem's future troubles?
6. Who was the last king of Judah and how long did he reign?
7. What was his attitude toward Jeremiah?
8. What unwise attitude did Zedekiah take toward Babylon?
9. What disasters befe'l Jerusalem in consequence?
10. From whom did the people of Judah expect help and what was the result?
11. What led to Jeremiah's imprisonment?
12. Why did not the king rescue the prophet from his confinement?
13. What was Jeremiah's constant message to the king?
14. What did he write regarding the future of the nation?
15. In what year was Jerusalem finally overthrown?
16. To what extent was it destroyed?
17. Why did not Jeremiah go to Babylon with the other exiles?
18. Where were the remnants of the people gathered after the fall of the city?
19. What caused some of them to take refuge in Egypt, and why did they take Jeremiah with them?
20. What do you consider the strong features in the character of Jeremiah?

1. FALSE HOPES.

When Jerusalem was captured by Nebuchadrezzer in 597 B. C. and the unfortunate King Jehoiachin was taken away with his court and the more resourceful of the citizens to Babylon, the prophecies that had been uttered by Jeremiah regarding the chastisement of the nation were deemed accomplished. The event was after all not so dire as might have been anticipated. The city still remained. The temple and the palace, though robbed of many of their treasures, were left to testify to the integrity of the national life. A new king was placed upon the throne in the person of Zedekiah, a third son of the revered Josiah, and all things moved on as before.

This state of affairs bred false hopes in the hearts of the people of Judah. There was a disposition to regard the punishment that had befallen the city as amp'e and easily endured. It was the general belief that those who had been taken away into captivity would soon return. Ezekiel, one of the younger members of that company of exiles, found the same impression prevalent in the colonies of Jews in Babylonia, and strove earnestly to warn his friends against their easy-going optimism.

This now became the chief task of Jeremiah in Jerusalem. The professional preachers of the time insisted that now their troubles were over, and prosperity would surely come apace. Jeremiah denounced these preachers in unmeasured terms. They were false prophets, he said; not because they preached the worship of other gods, but because they were proclaiming a message which was out of date. Isaiah had indeed insisted upon the inviolability of Jerusalem, but that time was past and a new message of warning was now required. The essence of false prophecy is the proclamation of a word which is no longer true, however true it may once have been (ch. 23). The prophet felt that the nation was like figs, worthless and fit only for destruction (ch. 24).

In the effort to convince the people that worse things were yet to come, Jeremiah was compelled to confront certain of the false prophets who had gained prominence by their popular assurance of safety. Among them was a certain Hananiah, who insisted that within two years the captives should return (ch. 28). Jeremiah denounced him and foretold his unhappy end. He also wrote a letter to the people who had gone from Jerusalem and were now living in Babylon, urging them to settle permanently in that land and not to look for an early return. He told them plainly that at least seventy years would pass before the fugitives could come again to their home land (ch. 29). It seems probable from words in this letter that the same type of false prophecy which was the curse of the nation at home prevailed in Babylonia as well (ch. 29:20).

2. THE LAST OF THE KINGS.

The man who was p'aced upon the throne of Judah to complete the period of its national existence was Mattaniah, an uncle of the deported King Jehoiachin. He was given the throne name of Zedekiah, and ruled Jerusalem during the last decade of its history. He was much more friendly to Jeremiah than Jehoiakim had been. He regarded him with mingled reverence and fear. But he was not strong enough to resist the popular and jingo party at court. The men in control hated the prophet bitterly, and the king was not quite able to face their hostility and protect the man whom he really reverenced.

Zedekiah took counsel of Jeremiah on many occasions, but he lacked the courage to follow his advice. The prophet warned him against any effort to break his covenant of obedience to the Babylonian empire. He pointed out the evil consequences of any such action in the certainty of swift punishment. Yet so strong was the anti-Babylonian feeling at the court of Judah, and so explicit were the promises made by Egypt that she would support any efforts to throw off the Babylonian yoke, that Zedekiah was forced, perhaps against his own judgment, to inaugurate rebellion. The result was easily foreseen. The army of Nebuchadrezzer was soon hastening westward, not merely to punish the little state of Judah, but to overawe the entire western coast land.

Jeremiah warned the king that he could expect no mercy from Babylon, but that this time Jerusalem was doomed to total destruction (ch. 21:34:1-7). When the danger was near, panic fell upon the citizens of Jerusalem. In their effort to meet the crisis they sought to win the favor of God by the release of their slaves. Such an act would have marked them for divine approval if only it had been dictated by any other than selfish fear. The shallowness of such a repentance was soon revealed. The king of Egypt actually made a pretense of carrying out his promise to assist Judah against her eastern foe. He marched northward and the people of Jerusalem hailed his coming as a proof that their troubles were over. Nebuchadrezzer turned away from the investment of Jerusalem to meet his southern foe and it looked as if rescue had really come. But the Egyptians soon withdrew from the scene, leaving the city to its fate. However, before this was known, the people of Judah, confident that their danger was past, reclaimed their released slaves, thus proving the insincerity of their former good conduct. For this Jeremiah denounced them afresh (Jer. 34:8-22; 37:1-10).

3. JEREMIAH IN PRISON.

It was during this period that the prophet decided to pay a visit to his old home at Anothoth. But so pronounced had been his anti-Egyptian sentiments and so consistent his prediction that the Babylonians would finally take Jerusalem, that in his attempt to leave the city, he was arrested and charged by the officer on guard with an at-

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at $1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of $1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

tempt to desert to the Babylonian camp. This arrest resulted in his imprisonment in a house used for the confinement of the lower type of criminals (Jer. 37:11-15).

But the king was too much in need of Jeremiah's counsel not to interview him now and then. The prophet sought no favor for himself, save the change of his prison to a more wholesome place. He continued to assure the king that there was no hope for the city, but that it must inevitably fall (37: 16-21). The hatred in which Jeremiah was held by the courtiers and soldiers resulted in still more severe treatment. He was accused of the most unpatriotic conduct, and, though the king may have wished to save him as far as he could, he was compelled to approve of Jeremiah's imprisonment in a dungeon more foul than before. Here he actually sunk in the mire of the hole into which he was lowered, and was probably left to perish by his enemies (Jer. 38:1-6). Had it not been for the good will of one of the eunuchs of the palace who knew of his desperate state and obtained permission to rescue him, Jeremiah would inevitably have died (38:7-13).

Yet in spite of these hardships he never changed his note of confident assertion to the king that the city must fall, and that the only safety lay in going forth to surrender to the Babylonian forces.

To this unhappy period of Jeremiah's life belong some of the most precious of his utterances. When he could no longer preach publicly he committed his message to writing, as he had done once before in the reign of Jehoiakim. In his message he speaks sadly of the distress which disobedience has brought upon Judah, of the hopelessness of any other remedy than exile, and of the heartbreaking bitterness of this experience, in which Rachel, the ancestress of the people and the representative of the motherhood of Judah, weeps for her departed children and refuses to be comforted (ch. 30, 31). Yet this was only one side of the situation. The nation would perish as such, but in its better estate it would survive. The exile was to be not an end but a means of purification. Israel should return and be reëstablished in its land. Houses should be built and vineyards planted. And a new covenant should be made between God and his people, not the old covenant written on tablets of stone, but the new agreement impressed upon the hearts of a repentant and obedient people.

So certain was Jeremiah of the final redemption of the city that he actually purchased a piece of property to give proof that he had confidence in the future of the nation. It was like the act of that Roman patriot who in the days when Hannibal was investing the walls of Rome purchased the very land on which the Carthaginian camp stood, to show his implicit faith in the future of the city (ch. 32, 33).

4. THE FALL OF JERUSALEM.

Events hastened to the end. The siege was not a long one. The resources of Judah were exhausted and presently a breach was made in the walls. The king and his court attempted to save themselves by flight, but were captured and subjected to the customary brutality. The city was set on fire, the temple was demolished, the palaces were looted, the homes of the people were broken up, and even the walls were leveled. The glory of the city of God was gone.

Long processions of the people started northward across the hills toward their future homes in exile. Of course the larger number remained in the land. It was only those who were rich enough to purchase ransom or were influential enough to be likely to cause future disturbance who were taken away. The days of trouble had fallen upon the holy people. The laments that find record in the pathetic pages of the Book of Lamentations were inspired by the scenes of these days. The homesickness and longing of even the most faithful hearts uttered itself in such laments as Psalms 42, 43, which seem at first like the words of profound despair, but die away into the strains of rapturous hope.

5. THE MARTYR PROPHET.

When the city fell into the hands of the Babylonians enough was known of Jeremiah's efforts to prevent his people from a hopeless conflict to win for him the good will of the conqueror. He was offered the melancholy choice of accompanying the exiles to Babylon or of remaining with the remnant in Judah, and deeming the latter his duty he took up his abode with those who gathered at Mizpah for a feeble effort at reorganization.

A governor, Gedaliah, was appointed to take charge of the fragments of the Judean state. But his murder soon afterward threw everything into confusion again (chs. 40, 41). In this emergency, fearing the further wrath of the king of Babylon, a company of the people attempted to make their escape into Egypt as offering some protection. Jeremiah vainly tried to dissuade them, but at last was compelled to accompany the refugees to their asylum in the south (chs. 42, 43). Here he continued his efforts to keep them from that idolatry which had been the cause of Judah's downfall; but his words were unheeded, and, when last he is seen, he is warning his obstinate countrymen that the hand of Babylonian chastisement shall reach them even in Egypt (ch. 44).

There amid the mournful surroundings of persistent idolatry and cold indifference to the divine message, with the memory of a life-long martyrdom and the vision of a ruined and desolate fatherland ever in his mind, the sad yet majestic man of God waited the last act of the tragedy, the death by stoning at the hands of his own ungrateful people, as Jewish tradition asserts.

Few prophets have ever performed so difficult a task as his. Sensitive as he was, shrinking from misunderstanding and calumny, he was none the less compelled to be the bearer of unhappy and reproving messages. Yet with fidelity and rare heroism he responded to the call of God, and has passed into history as one of the choicest spirits of Israel's life, not unworthy to be a reminder to us of the Suffering Servant of God, through whom redemption was to come to all the world.

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The character of Mattaniah-Zedekiah.
2. The political and religious tendencies of the decade 597-586 B. C.
3. The causes of Judah's downfall.
4. The various destructions of Jerusalem through the centuries.
5. The distribution of the Hebrew people after the fall of Jerusalem.
6. Jeremiah as a symbol of the Suffering Servant of Jehovah.

LITERATURE.

H. P. Smith, "Old Testament iHstory," 260-300; Cornill, "Prophets of Israel," 91-107; Kirkpatrick "The Doctrine of the Prophets" 291-325; Cheyne, "Jeremiah His Life and Times" (Men of the Bible); Articles on Jeremiah in the introductions, encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic for July 30. A Missionary Journey Around the World—VII. Missions in Burma and India. Acts 17:16-31.

The work of Christian Missions in Burma and India are not less interesting than in the other countries which we have studied. The land compasses many thousands of square miles. It has the two extremes of temperature. Near the mouth of the Ganges is found the hottest climate inhabited by civilized man. The people are among the best endowed of the human race. They are numbered by the hundreds of millions. The people are generally of a phlegmatic temperament, very poor—scarcely ever have all they want to eat and are frequently victims of severe famine—but withal very religious.

India is the birthplace of Brahmanism For many centuries this religion was the predominating religion. Then about the sixth century before Christ, Guatama Buddha was born. He became the founder of Buddhism. He made a profound and a long enduring impression upon the Indians. He saw in all life pain, which was due to desire. He sought salvation from this life of pain, hence sought to escape from life. His salvation was a negation, his religion a religion of death. It is not supprising that the Indian people should break down under such a doctrine, such a life-philosophy and drop back and down into a much lower and vulgar form of worship, Hinduism.

But the interesting thing is that India seems now to be ready for another change. For the first time in her history she is beginning to have a feeling of a national existance. She is developing a patriotism. This is certain to involve many changes from the customs and practices which have prevailed in the past. Western civilization, while not new to them—for Great Britain has long been in control over India—is being studied sympathetically with a view to adoptions with modifications. Great Britain has no little concern as to how to handle India so as to avoid friction and at the same time bring about development in the desired direction. It can readily be seen that this period of transition in India, as in most of the other countries we have studied, presents an immediate opportunity, a decisive hour, as John R. Mott phrases it, for Christian Missions. It is believed by many missionary students and secretaries that if sufficient forces—missionaries and money—can be secured to properly man the field, that India can be Christianized within this generation. But it is imperative that we grasp the opportunity now. A decade may mean fatal delay. It may mean to prolong the evangelization of India for centuries.

Now who are more in line to promote this work than the Christian Endeavorer? He is young, he has consecrated his life to Christ and his church. If he has consecrated it without reserve, and any other consecration is not acceptable to our Lord, he cannot maintain a heedless indifference to this Macedonian cry from far away India to know the way of life more perfectly. Now all, of course, cannot go in person. Besides there are more now willing to go than there are funds with which to send them. Our great opportunity for service lies in self-denial giving. If a hundred Endeavorers would each give a price of one visit to the soda fountain once each week it would support a Christian missionary among that interesting and powerful people. Who ould refuse so little when it will do so much?

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

There were two additions the last Sunday in June, at Streator, where C. M. Smithson preaches.

There were four additions to the church at Pontiac, where B. W. Tate is minister, the first Sunday in July.

Knoxville Church had five additions the first Sunday in July, with three of them being on confession of faith.

Major Griffith and wife will assist M. M. Show, of La Fayette, in a revival meeting, beginning July 28.

C. E. French had resigned at Tallula. He has consented, however, upon the urgent solicitation of the congregation, to withdraw his resignation and remain in the pastorate.

Salem Pastor, T. A. Lindenmeyer, delivered the memorial sermon from the Oddfellows and Rebeccas, and the baccalaureate sermon to the high school graduates.

Following the dedication of the new church at Blandinsville, a two weeks' revival meeting is being conducted by W. E. Harlow. The dedicatory service was July 16.

At Lewistown, the churches are uniting for Sunday evening services through August. Dr. H. O. Breeden, of Ipava, will address the first meeting, on August 6.

Ipava Church, where C. R. Gains is the minister, shows a total number of additions of thirty-four, all but eight being on confession of faith.

J. P. Givens will spend his vacation in Virginia, his native state. The congregation at Lexington, where he is pastor, has granted him leave of absence for six weeks.

Edgar D. Jones, of Bloomington, shared oratorical honors with Honorable Charles Adkins, speaker of the House of Representatives, on the Fourth of July program at Arrowsmith.

First Church congregation, Springfield, defrayed the expenses of its pastor, F. W. Burnham, to attend the Portland Convention. He was absent from the pulpit for three Sundays.

The church at Villa Grove, where C. H. Scriven ministers, recently had thirteen additions at the regular service, eight of whom were by confession from the Sunday-school.

J. E. Stout, of Mulberry Grove, assisted by his son, held a short revival meeting at Mode, during which there were five additions to the church. W. T. Carley is the resident minister.

The church at Colbrook is prospering under the ministry of C. H. Shipplett. The present pastorate dates only from February. Since that time there have been twenty-five additions, sixteen of the number being on confession of faith.

Bridgeport has laid the corner stone of its new building. Since leaving the old edifice, the services have been irregular, but from this time forward the Iroquois Theater will be utilized and all regular services resumed. The pastor is G. W. Schroeder.

Andrew Scott, the efficient evangelist of the Sixth District, sailed recently with his daughter from Montreal for a visit in Scotland, his native country. They will return in the fall.

E. E. Hartley, of Alvin, is in a very promising meeting at Brook's Chapel, near Danville. This is a new work in one of the suburbs of Danville. Large congregations are listening to the message from night to night, and at last report there have been several additions.

The pastor at Pleasant Plains, Gilbert W. Zink, has been spending his vacation in Oklahoma, during which time he assisted in a short meeting at Wainwright, where a new church was organized, composed of twenty-nine members, and a start made toward the erection of a new building.

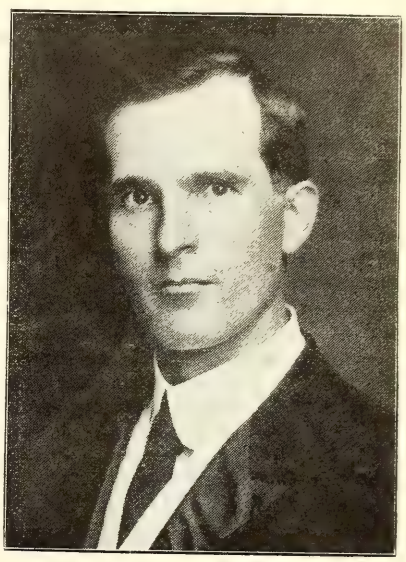
R. V. Callaway is concluding the first year of his pastorate at Havana. His success, both as a preacher in the pulpit and as a leader of affairs in the community, is attested by a unanimous call which he has received to remain in the pastorate. Local papers speak in high praise of his ministry.

At Niantic, where Robert E. Henry ministers, the congregation is uniting with the Methodist church for evening services during the summer months. The annual Sunday-school picnic of these churches was recently held. The transportation facilities were decidedly novel, being trains of hayracks drawn by traction engines. There were three engines, each drawing four wagons.

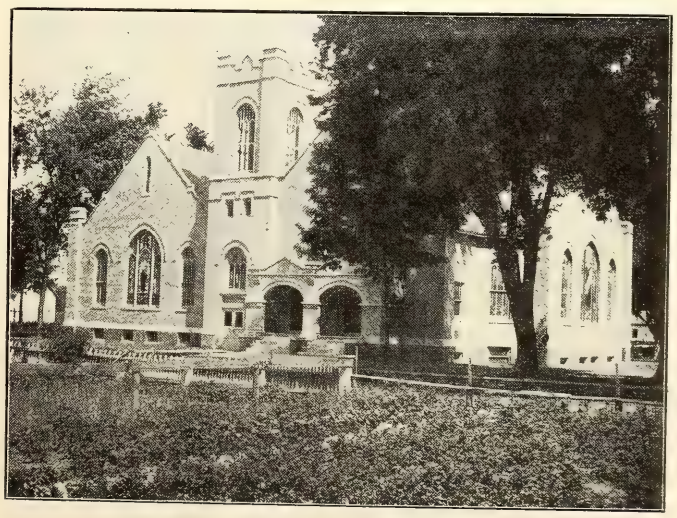
The Christian Century extends its sympathy to J. W. Porter, pastor of Carlinville Church, and his family, on account of the death of Mrs. Emma W. Porter, on June 27. ministry of her husband, and in all affairs connected with the church. She was known throughout the state as one of the Executive Committee of the Christian Woman's Board of Missions. Besides her husband, Mrs. Porter leaves three children. The funeral service took place from the Carlinville Church, and was conducted by Charles W. Ross, pastor at Litchfield, and the burial was at Eureka.

The many friends of Mrs. Arthur Wilson were shocked to learn of her death, which occurred after a brief illness. Mrs. Wilson was the wife of Arthur A. Wilson, who died several years ago, after exceptionally successful pastorates at Mattoon and Bloomington. Mrs. Wilson was a devoted Christian, and not less efficient as a pastor's wife than was her brilliant husband in the pulpit. Since the latter's death at Bloomington, she has been teaching school. One daughter, about twelve years old, is orphaned by her mother's departure.

The new church house at Blandinsville, was dedicated by Evangelist W. E. Harlow last Sunday. The building cost $22,000. The congregation at Blandinsville is one of the oldest in the state, extending as far back as 1832, when it was organized as the Liberty Christian Church. Here the people of two pioneer settlements met to worship—one known as the Jobe settlement, the other composed of the families of the Brightwells, Bradshaws, Cyruses and Hustons, whose names still appear in the lists of members C. R. Wolford is the pastor of this church, having been with them for close to four years. His ministry is every way prosperous.



Rev. C. R. Wolford, Blandinsville.



New Church at Blandinsville.

Miss Alice Hornbeck, of Denver, Colo., who had recently become superintendent of Teacher Training work, has been compelled to relinquish the office, to the regret of those who know and appreciate her intelligent service.

Ivan W. Agee, pastor at Greenville, is in the fifth year of his ministry at this place. He delivered the decoration day address, and the memorial sermon, and was Fourth of July orator at Pocahontas. There have been a large number of additions to the church at regular services, and the Sunday-school is better than at any time in the history of the church.

The home of W. W. Sniff, pastor of Paris Church, was robbed of a very promising young man on the death of Harold, the eldest child. The young man had lived less than twenty years, but had already completed his college work, and for nearly a year had been principal of the public school at Melrose, Ohio. Mr. Sniff was a young man of estimable character, devoted to duty, and enthusiastic in his pursuit of truth. He had won for himself a host of friends, and his departure grieves a large company of people. The Christian Century joins a multitude of friends in offering sympathy to the bereaved parents and brothers.

Illinois Secretarys' Letter

A. W. Henry, of Esbon, Kan., a former student at Eureka, Ill., will be in Illionis during August and would like to hold a short meeting of two or three weeks. Write him direct. He is all rght.

John McD. Horne, of Des Moines, Ia., will take the work at Charleston, Sept. 1. At that time Geo. H. Brown, of Charleston, goes to the Austin Church, Chicago.

C. E. French, of Tallula, had decided to close his work there soon, but owing to the strong and urgent demand of the church he has consented to remain another year. He has made a good record there and he is appreciated by the church and community.

J. E. Stout is in a meeting at Neoga with hopeful prospects of strengthening the work.

John I. Gunn, of Marion, would like to supply for some good church during the month of August. He would take his family and board in the city during the time and be an active factor in the work of the church. And John I. is no small gun either.

DeForrest Mullins, of Mechanicsburg, has taken the work full time at Detroit, in Pike county.

W. S. Mesnard, of Mason, preaches for Elk Prairie, Oak Mound and Buckeye fourth time each. He wishes another fourth time point within reach of Mason. Write him.

It is quite a problem to gather the annual statistics of the churches of the state, so many clerks and preachers seem to have no conscience on this particular matter. Stamped return envelopes are sent along with the blanks, and in many cases we have to repeat the call three or four times. Even then about 250 or 300 churches do not respond at all. Thus we spend from 20 cents to 40 cents on the churches that are slow in returning their reports. If the reports were returned promptly the first call it would save our society a large postage bill every year. How can we arouse a keen "statistical conscience"?

The church at Modesto will go ahead with the contemplated repairs on their building, although considerably discouraged over the disgrace brought upon them by an unfaithful minister. We are glad they have the grit to go ahead with the work, and not allow the wrong doings of any man to put them out of business. They need a preacher for half time and the field is ripe for a good work. Write to Mrs. R. T. Allyn.

J. H. Stambaugh is being urged very strongly to remain with the Mt. Vernon church another year, which he will probably do. The work there seems to demand it.

J. D. Williams, Macomb, evangelist of the Third district, will soon be off on a month's vacation to West Virginia to visit his aged mother. He is planning a vigorous fall campaign in the Third.

F. M. Branic has resigned his work with the Old Bedford church in McDonough county and is ready to arrange for another field. Brother Branic is a good man and reliable. Address him at Blandinsville.

A bank failure so crippled the Ellisville church that they have not been able to maintain regular preaching lately. That is a real pity. They ought to be helped if our society had the funds.

The month of July is fast slipping away and "you'll have to hurry" or the books will be closed before your offering gets in. What will your record be? "Delinquent" or "Contributor"? July 31, remember.

We are still begging you to send in your statistical report if you have not done so.

The Third Church, this city, laid the corner stone for their new building July 9, the exercises being participated in by Brethren Edgar D. Jones, Milo Atkinson, S. H. Zendt and J. H. Gilliland, besides the pastor, George Hoagland. Our colored brethren are progressive and sacrificing and deserve success. Brother Hoagland is a host among them.

E. K. Higdon, a student at Eureka, preaches for the Texas church near Maroa. July 9 a revival meeting was begun, Guy L. Zerby evangelist and Ernest Higdon song leader, brother of the pastor. Bro. E. K. can do some supply work during August. Write him.

A preacher who wants to come to Illinois writes, "We will make good any place you locate us." He wants a large city work. We will furnish his name to any church desiring to correspond with him.

J. Scott Hyde has closed his work with the Second Church, Danville, and his future plans are not definitely decided upon.

We understand a Brother Mott is the new minister at Elkville.

Lightning struck the Willow Branch church in Lawrence county and damaged the building so badly that it cannot be used till repaired. The congregation is weak and it is quite a serious blow to them.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.
Bloomington, Ill.

Chicago

Rev. Willis Green Craig, professor at McCormick Theological Seminary, died at his home July 5. Doctor Craig, who was seventy-seven years of age, has been a professor at the seminary since 1861.

About 250 members of the Illinois Christian Endeavor Union led by E. P. Gates, field secretary of the state union, and W. R. Mee, president of the Chicago Christian Endeavor union, left July 5, on a special train of seven coaches for the International Christian Endeavor Convention at Atlantic City. The Chicago Christian Endeavor union has proposed that every endeavorer pray silently at noon for the conversion of the nearest unsaved person. John Timothy Stone, Frank N. White, and many other church leaders are in favor of the plan.

A unique work among boys is being conducted by Rev. C. J. Quille, superintendent of Catholic charities at the "Working Boys' Home," at 1123 West Jackson boulevard. This home is supported by the charity of the public, and is independent of church and state. The main building is a four-story brick structure. In the rear is a two-story brick printing shop, which supplies part of the revenue for the home. The object of this home says Father Quille, is to provide a home for waifs and orphans. About 500 boys are cared for during the year in this institution. At present twenty nationalities, among whom are negroes and Indians, are represented in the home. The boys are taken in and cared for as in a private home, Jobs are found for them. Their pay is brought weekly to Father Quille, who after deducting two dollars for their expenses in the home, puts the balance into a bank account to the boys' credit. Lately a lot east of the home, 50 x 178 feet in dimension, has been acquired and will be used as a playground for the boys.

Vaughan Dabney.

The Bible College of Missouri

Under the heading, "The Future of the Church College," The Christian Century points out to our church schools a future mission already conceived and grasped by the Bible College of Missouri. The article reads:

Church colleges must specialize and intensify. Rapidly the situation is becoming such that *they cannot hope to compete with the state institution* in extensiveness; they can, however, specialize, and by that means they cannot suffer in prestige. Their future in that is secure.

Church colleges must be as well equipped with plant, professors, apparatus, and cultural agencies in religious studies, as state universities are in lay studies; in short, they must have money if they are to solicit the men and women of the west to entrust to them their sons and daughters; for the college years come but once. Incomplete furnishing is a handicap never fully mastered. It is scarcely fair."

The dual aim presented here is that, first, The college shall specialize, and second, Specialize in a highly efficient manner. This is exactly the dual aim of the Bible College of Missouri. And because, like a true pioneer, it has seen the opportunities of a new field and has blazed the trial, it deserves the warm interest and friendship of our whole brotherhood. Its fifteen years' struggle, in which it has proved the soundness of its plea, should be of immense value to the Disciples, not only in Missouri but abroad. It has proved that as a specialized institution the church school may have a vigorous future. It has shown the church that she may have a vital place in the education that is to come; situated across the street from the University of Missouri, the Bible College has turned over to that $3,000,000 institution the field of lay teaching and has devoted its energies to distinctively religious instruction. In this way it saves money, energy, time, everything. But it does more than that. It takes its own special field, i. e., religious instruction, and develops it to the highest degree of efficiency.

And with this powerful plea the Bible College of Missouri comes again to the Christian church of Missouri, to ask for an increase of its endowment. It is proud that it can so come, for it comes on the basis of a plan that has made good, and of a success that grows greater each day. It will take more money to make the Bible College of Missouri what it desires to become, "The Biblical Seminary of the Central West." Such a school ought to have a half million endowment. The seminaries of other great religious bodies have millions. The income of the State University of Illinois is four per cent net on $50,000,000. Against such odds the Bible College of Missouri, because of its strategic location, does not have to compete. But with an equal per cent on only a few hundred thousand it will do a great work in its own field.

R. W. Gentry, Field Secretary.

Church Life

—Our readers will find in the history of our national convention reports no more vivid and prophetic interpretation than that of the Portland gathering given by Mr. Perkins in this issue.

—The first number of the Christian Union Library, published by the Commission on Christian Union, is at hand. It contains three addresses delivered at the oLs Angeles Christian Union Conference—those of Bishop Johnson, of the Episcopal church, Rev. Hugh K. Walker, D. D., of the Presbyterian church and Rev. A. C. Smither, of the Disciples of Christ. Copies may be had by the hundred at $3, or single copies, per year—four issues—at 25 cents. The Christian Board of Publication, St. Louis, or The Commission of Christian Unity, 537 N. Fulton Ave., Baltimore, will fill orders.

* * *

Percy G. Cross is in a good meeting at Canadian, Tex.

A. J. Bradshaw has concluded his pastorate at Sayre, Okla.

F. E. Haughey has resigned at Hartford, Kan., after a pastorate of two years.

First Christian Church, Bowling Green, Ky., was destroyed by fire recently, the loss being estimated at $4,000.

During the meeting held recently at Hoquiam, Wash., there were forty-seven additions. The pastor, U. G. Miller was assisted by C. L. Organ.

W. B. Crouch of Clarksville, Tenn., and J. B. James of Enid, Okla., have concluded a meeting at Roff, Okla. There were forty-nine additions.

Geo. J. Snively and O. J. Marks will dedicate the new church being erected at Danville, Va., and will follow it with a meeting there.

The Christian Union, Des Moines, Ia., has been purchased by The Christian Standard and has been discontinued as a separate paper.

Professor J. W. Hilton of the chair of Ethics and Sociology in Cotner University has been made dean of the College of Liberal Arts in that institution.

The church at Stroud, Okla., has extended a call to the pastor, R. W. Tener, to remain with them indefinitely. Mr. Tener has just closed his first year with this church during which time there have been about sixty additions.

As a result of an evangelistic meeting a church has been organized in South Hutchinson, Kans., with seventy charter members. O. L. Cook, pastor of First Church, Hutchinson, assisted by A. E. Buss is conducting the meeting.

Northside Church, Omaha, Neb., where H. J. Kirchstein ministers, is progressing rapidly in its building project, and it is hoped that the basement will be ready for occupancy in a short time. This church also maintains a mission at Florence.

The congregation at Abilene, Kan., will have a new $20,000 church in the near future. An offer of $10,000 was made by one of the members on condition that $7,000 more be raised. This sum has been subscribed, so that a church building is assured.

Bethany Beach in Delaware announces sermons on July 30 by Pres. T. E. Cramblett of Bethany College, August 6 by John R. Ewers of Pittsburgh and August 13 by Earle Wilfley, of Washington, D. C. Bethany Beach also offers special recreation features in the line of fishing, bathing, boating, etc., without any "dress up" or "style."

L. O. Newcomer has closed the first year of his pastorate at Connersville, Ind. During this time there have been sixty-three accessions at the regular services.

E. S. Bledsoe, who has ministered to the church at Big Springs, Tex., for the past three years, has received the call of his congregation to remain another year.

At the annual convention of Colorado churches held recently at Greeley, it was stated that 2,000 members were added to the churches in that state during the past year.

J. A. Canby, pastor at Traverse City, Mich., for the past five years, has been given a leave of absence of three months. W. J. Shelburne, of Norwood, Ohio, and T. P. Bauer, will supply the pulpit during his absence.

The churches of Des Moines, Iowa, in the vicinity of the capitol, will hold outdoor services on the steps of that building during July and August. The northern group of churches will hold services on the campus of Des Moines College.

East Side Church, Wellington, Kan., was dedicated Sunday, July 2, free of indebtedness, about one thousand dollars being raised. L. T. Faulders, pastor of First Church, conducted the services. This mission is under the care of First Church.

W. H. Martin, pastor of First Church, Whittier, Calif., has tendered his resignation. During his three years' pastorate Mr Martin has built up the membership and done effective work in the Sunday-school. He has accepted the position of chaplain and probation officer at the State School.

Linwood Boulevard Church, Kansas City, Mo., where Burris A. Jenkins ministers, will unite with several neighboring churches during July and August. Union services will be held on the church lawns each Sunday evening. Outdoor services are growing in popularity during the extreme hot weather.

Dedicatory services for the new edifice of Grand View Church, Des Moines, Iowa, were held recently. This building was erected for the congregation in that part of the city by subscriptions made by the other churches of the city. Among those taking part in the services were C. S. Medbury, F. W. Mutchler, Finis Idleman and Arthur Long, of Burlington, Iowa.

Jacob Kenoly, the negro missionary to his brothers of Africa, was drowned near his mission station at Scheffelin, Liberia. The story of his consecration has been often told by C. C. Smith as an illustration of the type of manhood turned out by our Southern Christian Institute in which Jacob Kenoly was educated. His death leaves his unique mission quite leaderless.

The annual meeting of the church at Liberty, Mo., where Robert Graham Frank ministers, shows a prosperous year in many respects. The resident membership is 406, with a non-resident membership of 102. The total amount raised for missions and benevolences in the past year was $1,342.50. This church supports Dr. Paul Wakefield in the foreign field at Wuhu, China.

The Christian Missionary Society of Western Washington held its annual meeting at First Church, Tacoma, July 12-14. Besides the local workers, addresses were given by Peter Ainslie, of Baltimore, Robert Hopkins, of Cincinnati, J. K. Shellenberger, of Kansas City, Grant K. Lewis, of Cincinnati, E. W. Allen, of Cincinnati, J. H. Mohorter, of St. Louis, Mrs. Effie L. Cunningham, of In-

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It contains just the kind of work we ought to be doing in our Young People's and Adult classes.—O. W. LAWRENCE, Central Church, Decatur, Ill.

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These fifty-two lessons may well serve as a training coures, and as such, the book is superior to any I have seen.—PERRY J. RICE, El Paso, Tex.

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dianapolis, and R. P. Shepherd, of St. Louis.

Claire L. Waite will minister to the church at Green Bay, Wis., during the summer months.

Ralph E. Alexander, pastor of Second Church, St. Louis, Mo., for the past six years, has resigned.

E. W. Elliott, pastor at Tampa, Fla., reports seven recent additions to the church there.

Ray O. Miller has resigned the pastorate of First Church, Fresno, Calif., to take effect October 1.

P. D. McCallum who has served the church at Viroqua, Wis., for nearly two years, has resigned and returned to his former home in Australia.

The annual meeting of the Association of Colleges of the Disciples of Christ will be held at Drake University, Des Moines, Ia., October 12-13.

The corner stone of Woodlawn Church, Buffalo, N. Y., was laid on Sunday, July 2, Benjamin S. Ferrall, pastor of Richmond Avenue Church, delivering the address.

J. A. Wharton, pastor at Ravenna, Ohio, reports three baptisms on July 9. Good work is being done in all departments, the Sunday-school having an average attendance of 386.

Central Church, Peoria, suffers another loss in its membership that ranks with its late loss in the death of Mr. Ashley J. Elliott, one of the most prominent laymen in the state. This time it is Prof. C. R. Vandervoort, principal of one of the high schools and a leader in the church. Pathos is added to his taking away by the fact that he and his new bride were on their honeymoon at Pinecliffe, the summer home of Rev. G. B. Van Arsdall of Denver.

The corner stone of Central Church, Gary, Ind., was laid on July 2. The pastor, Nelson S. Trimble was assisted in the services by C. J. Sharp, pastor at Hammond, Ind.; Mrs. Martha S. Trimble, pastor at Tolleston; and Benjamin Borton, of Glen Park Church. The building consists of a basement to be used for the Sunday-school, an auditorium on the first floor, the second floor being two flats, the income from which will be used for the expenses of the church. The permanent edifice which is planned will probably not be erected for several years.

F. F. Walters, of First Church, Independence, Mo., will enter the evangelistic field in the fall. Mr. Walters has held pastorates in Missouri for the past six years and has received over seven hundred persons into the churches at the regular services. Besides this he has held a number of meetings which have been blessed with over five hundred accessions. The great church at Independence reports a great year in its gifts to various causes—the new hospital in Kansas City, the church debt, current expenses, missions, etc.—a total of $35,000. Mr. Walters will go anywhere to hold meetings for single churches or in union meetings. He will keep his home in Independence for the present.

Walter Scott Priest, minister of Central Church, Wichita, Kans., will spend his vacation during the month of August in and around Normal, Ill., and perhaps a week or ten days at Pentwater, Mich. Chas. A. Musselman, one of the Y. M. C. A. secretaries of Wichita, will supply his pulpit. Mr. Priest has recently declined several invitations to dedicate church buildings because he felt his work in Wichita demanded his time so closely. He has had no vacation for two years. But now he is able to render church dedication services in August—if not too far from Normal, or in September, if not too far from Wichita. The money he receives for the service will be given to the Lawrence, Kansas, Church debt.

A home-coming service was held Sunday, July 9, at First Church, Parkersburg, W. Va., where W. D. Van Voorhis ministers, in honor of the young men who have gone out from this congregation into the ministry and Y. M. C. A. work during the past ten years. The history of the church has been remarkable in this respect. The names and locations of these men are as follows: Albert Pennybacker, assistant secretary Pennsylvania Terminal Y. M. C. A., New York; Irvin Maxwell, physical director of the local Y. M. C. A., Parkersburg; Arden Hanes, pastor at Elkins, W. Va.; B. E. Hanes, pastor at Ravenswood, W. Va.; William Hendershot, pastor at Martinsburg, W. Va.; Olin Mozena, a general evangelist with headquarters at Parkersburg; O. T. and W. V. Lytle, students in Hiram College. Messrs. Pennybacker, Maxwell and O. T. Lytle spoke briefly before the church at this service. The congregation is proud of these strong, consecrated young men and rejoices that three more will soon enter the field of religious work. J. G. Slayter, of Minneapolis, will hold a meeting with this church about the first of October.

Gipsy Smith Coming Again

The English evangelist, Gipsy Smith, has been secured for a tour of the Pacific Coast this coming fall. His schedule as agreed upon includes Spokane, Wash., Sept. 30-Oct. 16; Seattle, Wash., Oct. 21-Nov. 6; Portland, Ore., Nov. 11-27; Tacoma, Wash., Dec. 2-18; San Francisco, Cal., Dec. 30-Jan. 22; Los Angeles, Cal., Jan. 27-Feb. 12; and probably Dallas, Texas, Feb. 24 through March 11. Already there is great enthusiasm throughout the entire Pacific Coast over this contemplated visit. Several cities are erecting large, temporary auditoriums, the requirement being that a minimum seating capacity of five thousand shall be furnished by each city. San Francisco, at the earnest request of its ministers and laymen, is given an extra week. Committees of the leading Christian men of each city are already working out the details of this great evangelistic movement. Doctor Foulkes has the entire campaign in charge and is directing the movement in conjunction with the London committee. Gipsy Smith will arrive in America the middle of September and has already consented, at the request of Doctor Foulkes and Doctor Jowett, to spend Sunday, Sept. 17, occupying the pulpits of Fifth avenue Presbyterian and Rutgers Presbyterian churches. It is possible that some other evangelistic meeting, in New York City, may be arranged for at that time also.

To Indiana and Neighboring Preachers.

May I say a final word concerning Preachers' Week at Bethany Park from July 31 to August 4. The outlook for a week of helpful instruction and delightful fellowship is very encouraging. Every man on the program will be present unless providentially hindered. It will surely be worth your while to hear Morrison, Lhamon, Rounds, Clifford, Hill and Book. Second to this, only, will be the fellowship of your fellow preachers. The preachers and laymen are coming. Every cottage on the grounds has been engaged and about one-third of the rooms in the hotels have been reserved. We make a rate of $5 for the five days which pays all your expenses, including gate fee, room and board.

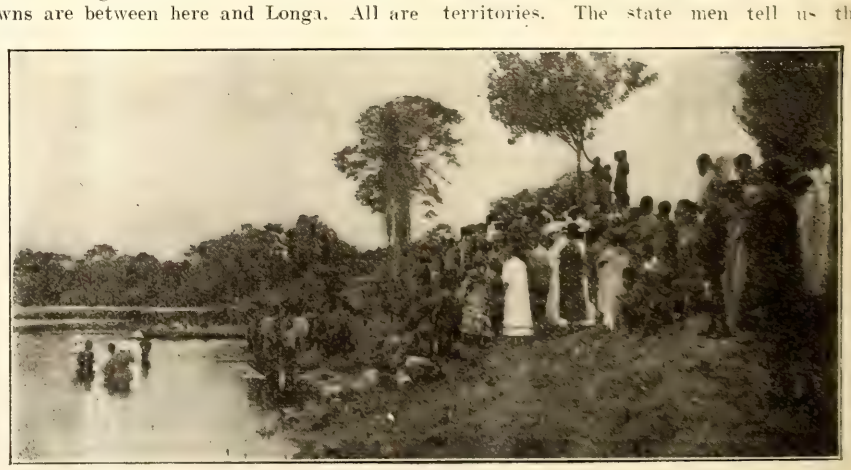
We give you a hearty invitation to Bethany Assembly this year. Our Preachers' Week, the C. W. B. M. State Convention, the Bible School Institute, with the fifteen instructors and lecturers, the special Sundays, are appealing to many of our brethren and we are making our plans to care for all who may be fortunate enough to spend some time with us. C. W. CAUBLE.

Martinsville, Ind.

FORTY-ONE AFRICAN TOWNS ASK FOR TEACHERS

HERBERT SMITH.

A crowd of evangelists were gathered around me. They were saying, "Teacher, the land is very big. Great numbers of towns are asking for the words of life, and some of are very, very large. How are we to reach all the towns that want us to teach them?" "Well," I said, "tell me the names of the towns and where they are located, then we will see what we can do." So they began and I wrote down the names of the towns. When we were finished there were forty-one towns asking for teachers. None of these towns are between here and Longa. All are up river or in the back country. All of them can be reached in less than three days' marching. A year ago these towns knew nothing, and cared nothing about the things of God. Now things are changed. Representatives from these towns have come to us begging that we do not deny them, but send them teachers. They have sent to our evangelist the same message. And day after day they wait the coming of God's messengers. It must not be thought that these forty-one towns are the limit of the Mombuyo territories. The state men tell us there



A Baptismal Scene at Bolengi, Africa. News is Just Received of 120 Baptisms there on July 8.

are three hundred and sixty towns here. Into most of these towns no Christian has yet gone. In some of them the Catholics dwell. These towns ought to be reached soon. Our generation is passing. Are we going to evangelize these people in our day? No other Christians will attempt this work while we are here. The very fact that we are here is a witness to the Christians of the world that we mean to do our work, or at least that we said that we meant to do so. Now please let me tell the Christian brother-

Herbert Smith.

hood that there are not enough workers on the Congo to evangelize that section of Congo which speaks the Lunkundo tongue and among which we work. It is only fair to these people who are begging for Christian teachers that we send them the teachers. It is only fair to the Christian world at large that we do the work we have undertaken or let some other body of Christians have a chance to do the work. Our great brotherhood has prayed for opportunities of service. These opportunities have come. Our prayers have cost us some things. Let us pay the bill by giving liberally to the work of world-wide missions.

But some one says, "I always thought it was the work of the native church to evangelize in its own field." Yes, but please listen. The Lotumbe Church supports four men and their wives and three single men to preach the gospel. This is no special record for Lotumba. Bolenge, Longa and Monieka do equally as well, maybe better. Does any single church at home do as much for the state or nation as these churches are trying to do for their own people? Three of these churches are less than five years old, too. We are not asking the brotherhood to support native evangelists if that means that the general fund of the society will be neglected. What we want is that the general fund of the society to be so liberally supported that missionaries be sent out. If the missionaries are sent to teach the native church the native church in turn will do a hundred per cent better and the surrounding towns will have the gospel.

This week fourteen persons have come to Lotumbe to investigate for themselves the things we are teaching about the God of Heaven and his son, Jesus. Last week seven came on the same errand. It is not a question of forcing Christianity onto the people by law and edict. The people want to know, and they seek to discover the things whereof we teach. During April, forty-nine were baptized at Bolenge; twenty-two at Longa; twenty-seven at Lotumbe. There are now fifty-five names on the enquirers' book at Lotumbe. Ought not a successful thing to be supported? The things we teach in the name of our Lord redeems women from slavery, men from murder, boys and girls from lives of shame. Who can refuse to support such a work?

Lotumbe, Africa.

Notes from the Foreign Society

Secretary E. W. Allen writes of the foreign session of the Portland convention: "It was a great and good day. Three thousand people crowded the White Temple at day sessions, an overflow meeting of one thousand in the Presbyterian church at night. I never heard Brother Rains do so well. Dr. Shelton's recital of Dr. Zenas Loftis' death was tragic and intense. Oh, how it gripped the people! There was not a weak speech. Every prayer was exalted. C. M. Chilton's reading of John 17 was most profound."

News comes of one hundred and twenty baptisms at Bolenge, Africa, on July 8.

On the morning of May 31st Miss Rioch's school building burned. By school time she had the roof of a detached building mended and two classes going, and the next day had two buildings rented and everything going in the usual way. The kindness shown her by the city officials was astonishing.

W. H. Erskine and wife, of Akita, Japan, have reached America. They spoke at the Portland convention.

Fred E. Hagin, of Tokyo, Japan, recently held an evangelistic meeting at the nearby city of Kafu. He used the stereopticon presented to him by the Christian Endeavor Society at Paris, Illinois, to good effect. Thousands heard and saw the gospel in the picture.

Dr. Royal J. Dye landed at Boston July 10th.

R. Ray Eldred, of Longa, Africa, writes, "The Steamship, 'Oregon,' is working fine. It was such a great blessing to go all of this distance, four hundred miles, by water in five days on a steamer when heretofore it has taken us fifteen days by canoe. I appreciate the steamer very much."

The plague at Harda, India, is over. While hundreds died of this dread pestilence, not a single Christian took the disease.

The First Church, Tacoma, Wash., becomes a Living-link in the Foreign Society. W. A. Moore is the pastor.

STEPHEN J. COREY, Secretary.

Cincinnati, O.,

Confidence in Foreign Society

The church at Wichita, Kan., which gave $8,300 to missions, benevolences and education last year, a church which is now sustaining three living links in the foreign field and one in the home field and helping two missions in Wichita, wishes it to be known that it has the utmost confidence in the Foreign Christian Missionary Society and its officials. At a regular meeting of the official board of the church the following resolutions were introduced by the minister, Walter Scott Priest, and unanimously adopted:

Be it resolved by the office-bearers of the Central Church of Christ, Wichita, Kansas,—

First,—That we express our unbounded confidence in the Foreign Christian Missionary Society,—its president, Archibald McLean; its secretaries, F. M. Rains, S. J. Corey, and E. W. Allen; in its executive committee, every one, and pledge to these brethren our loyal support, believing that they are true to the gospel of our Lord Jesus Christ, as believed and proclaimed by the Disciples of Christ, and that they will sanction no teaching or practice by their representatives and ours on the foreign field which is not thoroughly in accord with the belief and practice of the churches of Christ in America;—and,—

Second,—That a copy of these resolutions be forwarded to the mission rooms in Cincinnati, Ohio, and to the "Christian Standard," "Christian Evangelist" and "Christian Century," with the request that these papers publish the same. C. M. JACKMAN, Chairman.

JOHN S. YOUNG, Clerk.

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Volume XXVIII. July 27, 1911. Number 30

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Our Readers' Opinions

Baptism and Christian Union

The Christian Century having conspicuously championed Christian union, carries on the baptismal question under an embarrassment that provokes this protest. In its answer to Mr. Sweeney, it suffers from over refinements and so keeps alive a controversy that has no substance in it and ought to be allowed to die.

Allow me to unburden the debate by denying that there is any evidence that Christ ever enjoined baptism, much less that he bound it as a law for all time. This is written by one not quite so old as our Emeritus Sweeney (who reminds us more than once of the advantage which his age gives him in a tilt of this kind), but one who sees by a larger vision, he hopes, and who gives more heed to the greater facts. It is a regret that Bro. Sweeney's age will not stretch his experience so far back that he might say, "I know it is so, for I was there and heard it myself."

At the very start, we Disciples, in our effort to set up identity between ourselves and the early believers, break to pieces. For here is Luke's gospel, in which is written the commission of Christ to the Apostles, and there is no mention of baptism. Then here, also, comes John with a written gospel that records the commission but omits to mention baptism.

Could Mr. Sweeney or any other Disciple minister write or preach a gospel of Christ and attempt to give the "great commission" and leave out the mention of baptism and stand up at the head of the church? Perfectly preposterous! Well, that is what Luke and John did, and not only so but that drastic commission which Mark gives is regarded by all scholars, conservative and radical alike, as not belonging to the original writing.

And so Matthew is quite alone in seeming to connect baptism with the commission, and the use of the words "Baptizing them into the name of the Father, and the Son, and the Holy Spirit" are now rejected by so great scholars that even Sanday of Oxford says he is ready to accept the view that they were a later addition. There are other very good reasons for this position, such as that Christ nowhere commanded anything to be done to "all nations" as such, and not one of the Apostles could be started out of Judea toward the nations under that commission. They even lingered after others were scattered abroad by the persecution.

The paltry shift that the other gospel writers knew Matthew had placed baptism in the commission and that it was not necessary for them to repeat it is mere pettifogging, and trifling pettifogging at that.

In all his recorded words Christ never brought the names of "Father, Son and Holy Spirit" together in any such way, and the Spirit had not yet come to his office while Christ was here. "The Spirit was not yet given because Christ was not yet glorified." It was after the administration was committed to the Spirit that the trinity was formulated, and it was just as much and as well appropriated to the assembly, to the Lord's Day and the Lord's Supper and to all and every Christian act as to baptism. Their after use does not show that Christ put them in the commission, nor in fact did Christ ever give any commission at all in the sense of a last will and testament to be administered by delegates, himself withdrawn. For our God is a living God, and Christ says, I am he that was dead and am alive forevermore and I have the keys of death and Hades. I open the door and no man can shut and no man can open, and the Spirit is the seal of the living God and he shall be with you alway, even to the end of the world, to lead and guide, even to the raising us from the dead.

Get rid of the Roman notion of carrying out a dead man's will by law and accept the truth that the living Godhead still animates and directs in our lives and hearts, and all forms lose their arbitrary value. They "are judged of all" whose canon law is Christ's own test, "ye shall know a tree by its fruit," its living present fruit in its present climate, not by its exotic product. The word is indeed the precious living word because it is "the engrafted word"; we grafted the New Testament writings upon the Old and we continue to engraft hymn-books and sermons and printed papers and so keep it the living and ever growing word of God.

To change the figure we, steadily beholding as in a glass the glory of the Lord, are changed from glory to glory even as by the Spirit of the Lord." "Now the Lord is that Spirit and where the Spirit of the Lord is, there is liberty" and life and growth.

Another hindrance in this baptismal controversy is the interchangeable use of the church and the kingdom. To say Disciples and Presbyterians are in the kingdom is not correct, though the kingdom may be in them just as "Christ is in you the hope of glory," a glory yet to come when this human society shall be ruled by Him.

The church is to the Kingdom of heaven what the Baptist was to Christ. He said, "I am not the Christ but am sent to prepare the way for him." And the church must get to work at the big affairs of the Kingdom, and that it can never do while it carries on baptism and washing of feet and other such ordinances helpful to the profession of the priest but a hindrance to the life of the lay people.

Rabinical subtleties and Roman juridics continue to hinder the life of the Spirit which works in us to do His will. This same Spirit invites us to rise up and with the freedman's sovereignty command the senates and the marts of the earth that they become Christian that our prayer may be answered, "thy kingdom come thy will be done on earth even as in heaven."

Holland, Mich. J. S. HUGHES.

Church Membership and Heaven Membership

I proffer my help to The Christian Century in the effort to untangle a tangle. The Christian Century is taking logical but mistaken grounds. The logical ground is that pious people living as Christians live and making such character as Christians make, though not immersed, are members of the Church of Christ, and ought to be received as members in the local church. Admitting that these persons are members of the Church of Christ, The Christian Century takes the only logical and consistent ground. No man, no congregation, can refuse them every or any right, possession and privilege that comes to a member of the Church of Christ, including membership in the local church.

The mistake the Christian Century makes is in assuming that these are members of the Church of Christ. Others make the same mistake. The Christian Century will easily hold its own and defeat any who may stand up to contend with them against receiving the unimmersed into the local church who admit that such are members of the Church of Christ.

Who are members of the Church of Christ? Here the battle must be fought. This is the decisive question. How is this to be determined? Only by an appeal to the Scriptures, to Jesus and the Apostles. No man can say who are members, or what constitutes membership. In John 3:5, Jesus has at once and forever decided this matter. "Except one be born of water and the Spirit, he cannot enter into the Kingdom of God." "Kingdom of God" here evidently stands for the Church of Christ.

If after this declaration any Apostle should be found teaching contrary to this, he would forfeit his claim to apostleship. In stating the conditions of entering into the kingdom (church) Jesus has made it doubly sure by saying we cannot enter any other way. He must have had The Christian Century in mind when he said it. This, now, is decided. Those not born of water and of the Spirit are not members of the Church of Christ, no matter who says they are.

Here a great hue and cry is raised, "Then all this Christian faith, Christian living, Christian character, all this piety and godly living and devotion and sacrifice and giving goes for naught and these people are all lost simply because they did not understand that they ought to be immersed."

Oh, simple and slow of heart! It is not Heaven Membership we are discussing. It is Church Membership. Nobody is saying all these people are to fail of heaven. That is God's business, not ours. We are not the custodians of Heaven. We are in a large sense the custodians of the church. If we should agree that more unimmersed than immersed people will get to heaven it would not affect the case in the least, nor change the conditions of church membership.

I call upon The Christian Century to show that unimmersed people are "born of water," and that those not born of water are in the kingdom (church) of God. I also charge The Christian Century to be open and fair, and not to attempt to play on the feelings of the people, with the cry that church membership and heaven membership are under discussion. Stick to the question. It is church membership.

St. Petersburg, Fla. E. L. FRAZIER.

[There is something very refreshing about Mr. Frazier's communications, of which the above is a fair sample. His own position of course is preposterous, but he sees the point and talks to it. It is perfectly clear to any one bred in the Disciples way of thinking that as Disciples we have no right to exclude from membership in our churches those who are members of the Church of Christ. To do so is to adopt the essential principle of sectarianism against which all our history is a protest. There is no other ground for us to take; either we must practice Christian union or we must practice sectarianism. But we are shocked at the heresy to which our good friend resorts in order to combat what he regards as our heresy. This "heaven-membership" is a new thing. We do not read of it in the New Testament. "He that believeth and is baptized shall be saved." "Repent and be baptized . . . for the remission of your sins." That is the way our New Testament reads. Where is there any New Testament promise for any one to get to heaven who has not been "saved" or whose sins have not been remitted? And where is there any promise of salvation or remission of sins except to those who have been baptized? And, of course, there is no baptism, in our correspondent's way of thinking, without immersion. This is a serious heresy, Bro. Frazier. We warn you not to be wise above what is written!—THE EDITORS.]

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Editorial

The Churches and Organized Labor

Over 125,000 ministers are being requested by the Social Service Commission of the Federal Council of the Churches of Christ to preach on some phase of the labor question on Labor Sunday, September 3.

The Rev. Chas. S. Macfarland, Secretary of the Commission, whose office address is 1611 Clarendon Building, Fourth avenue and Eighteenth street, New York, has sent out a call to the secretaries of the ministerial associations in the cities, recommending that wherever possible a union service be held in one of the churches on Sunday night, to which organized labor and all other workingmen and women be invited; and that the various ministers preach sermons appropriate to the occasion in their own churches on the morning of September 3.

At a recent convention of the American Federation of Labor, a resolution was unanimously adopted designating the "Sunday preceding the first Monday in September as Labor Sunday and that the churches of America be requested to devote some part of this day to the discussion of some phase of the labor question." The various central and local labor bodies were also requested, in this resolution, "to co-operate in every legitimate way with the ministers who thus observe Labor Sunday, seeking, with them, to secure as large an audience of workingmen and others as possible."

The Social Service Commission has prepared for the ministers a leaflet of "Suggestions for Labor Sunday," and also an elaborate program for the services, which will meet the requirements of any church in town or city. We advise pastors to write to Dr. Macfarland for a sample. The price of the folder containing order of service is one dollar for one hundred.

New Venture of Catholic Laymen

Catholic laymen of New York, led by the Rev. Terence J. Shealy, S. J. of Fordham University as spiritual director, are entering upon a work wholly new in the Catholic Church in this country, and so far as they know, in any other country. It is a school for the enlisting and training of Catholic laymen as public speakers and teachers.

At first normal work will only be attempted, the plan being to create a corps of experts who shall, in turn, train other Catholic laymen by the holding of classes in their home parishes. The studies will be social service and Catholic apologetics, and the instruction, both normal and primary, will be placed as far as possible on a college basis, with examinations and practice work. The students are to be volunteers only, and preference will be given to college graduates.

The school, intended not for New York only but for the entire East, has received the hearty endorsement of Archbishop Farley and several bishops in his province. It will have two parts. The spiritual part will be a House for Retreats, which will be opened at the end of this month. It is a fine old mansion on Staten Island, facing the narrows of New York Harbor. There are grounds of twenty acres, and accommodations in the mansion for forty to fifty men. The first retreat will be given about the middle of next month.

Two years ago retreats for laymen were begun in Fordham College, New York City. They were so popular that temporary quarters for them were provided on an island in Long Island Sound. Now permanent quarters are provided as stated, which quarters are to be enlarged as funds permit. The retreats last from Friday to Monday morning, and are conducted on the same lines as retreats for priests. Only one business day, and that Saturday, is sacrificed, and the plan is to maintain the retreats throughout the year. It is reckoned that every week the entire number of men who can be accommodated will be enrolled. Retreats may be taken by men not Catholics, and a few Protestants have already made them.

The practical or material part of the school will be the lectures on social service. These will be begun in October next, and will be given in the rooms of the Fordham University School of Law. These rooms are in Nassau Street, in lower Manhattan, so that classes will be conducted at the noon hour on week days as well as two week nights. The courses of study are now in preparation. Instructors will be members of the faculty of Fordham College. Laymen will be taught voice culture, the preparation of addresses, pedagogy, and will be given practice work in the instruction of other laymen in classes held in parishes of New York and vicinity.

While the Jesuit priest named is the prime mover in the enterprise, he is heartily supported in his plans by a large number of Catholic laymen of influence. These laymen are brokers, lawyers and other business and professional men, whose aim is to develop the resource of the laity and turn it to personal and practical use in the Catholic Church. The two lines of instruction, apart from the spiritual strengthening by the retreats, are the labor and similar questions, and the doctrines and history of the Catholic Church. The name of the new organization to have charge of the school and its work is the Laymen's League for Retreats and Social Studies.

World Methodist Conference Plans

Committees have just concluded program and other details of the Methodist Ecumenical Conference which is to meet in Toronto next October. Unlike the recent Baptist Alliance, world Methodists will bring together a representative body, designed to fix policies for Methodism in every country, and then to return to their homes and officially to carry such policies into effect.

The program will afford surveys of world Methodism during the past ten years, or since the last Ecumenical Conference, and will then present Methodism in the Church universal, its foreign missionary work, its theological heritage, permanent results of Bible criticism, and methods in Bible study. Live questions will be presented in the relations of the Church to modern thought, to the household, the child, young people, men and women. The temperance question, training for the ministry, Methodist literature, Christian unity and peace, will conclude the program.

The two Sundays covered, October 8 and 15, will for the first time be included in the program. Preachers will be provided for Toronto churches, the religious aspects of Commerce and Industry, and observance of Sunday being two of the themes. Former Vice-President Fairbanks of Indiana and Arthur Henderson, M. P., a labor leader and Methodist layman of England, will speak on labor questions, and the Hon. Walter Runciman, a member of the British cabinet, will talk on "International Relations," bringing out it is expected the part and place of the churches in the ending of war.

Ecumenical Conferences have the plan of electing four secretaries, the head one to be named by the Methodists of the country in which the ecumenical session is held. Canada has waived its rights and Dr. Henry K. Carroll, the well known American Methodist layman, prominent in United States census and Methodist missionary work, has been chosen for secretary of the Toronto meeting. It is reckoned that three to four thousand Methodists will attend, including local Conference members, but these will represent almost every country and Methodists to the number of many millions.

World Catholic Federation

A World Federation of Catholic Societies is proposed. The American Federation has, through its secretary, made formal suggestion to the Westminster Federation Council of London, and that body has acted favorably. Together they have agreed to invite the societies of the Continent of Europe, and of Catholic mission fields of the world.

Aims set forth by the American Federation are an international bond of union, the support of world movements like the truth and defence societies, and the holding, once every five or ten years, of International Catholic Congresses for the personal acquaintance of Catholic leaders and the furthering of Catholic Church interests. The Westminster Federation has voted to submit the matter to the Archbishop of Westminster for his approval.

Social Survey

Public Drinking-Cups and Public Thirst

The day of the individual drinking-cup has come. In many states it is illegal to permit the use of public drinking-cups. Undoubtedly the promiscuous use of a single cup by thousands of people, without any effort to sterilize or even to cleanse it, is attended by many risks of transmitting disease germs. Possibly the danger of contagion by means of public drinking-cups was somewhat overstated during the period of agitation in favor of the proposed legislation, but that there is risk cannot be denied. One who has seen pilgrims by the thousands in Jerusalem kissing sacred relics, or who has noticed tourists in St. Peter's, Rome, kissing the bronze statue of Jupiter which has been transformed into a Saint Peter, cannot but lose some of his fear of deadly germs. But on the other hand, hardly a week passes but some surgeon is poisoned in the course of his professional duties. The drinking-cup reform is in the right direction. The public towel ought to be the next nuisance to be banished. It is worse, so far as it goes—and it goes a good ways—than the common drinking-cup. Now that the germ-bearing cup has gone, what is the thirsty public to do? Already many travelers, it is stated, have been driven to bottled beer and mineral water. But these will not, and must not, suffice. The one is too dangerous (its use, too, is illegal in many states) and the latter is too expensive for most people. Railway coaches ought to be furnished with free paper drinking-cups, for one thing. Doubtless first-class railways will provide them as soon as the traveling public demands them. In the meantime, travelers would do well to get into the habit of carrying their own drinking-cups. They do not expect public tooth-brushes, and public drinking-cups are almost as repulsive. The present emergency furnishes an admirable opportunity for the young people's societies of many towns and cities. Let them provide a supply of paper drinking-cups which may be had by the quantity at low prices. Let these be put in a convenient place in railway stations, near the "water cooler." Above the receptacle place a placard bearing the names of the churches of the town, the hours for service, the names of the pastors. Near by put a notice with some such words as these: "The young people of the Cold-water churches provide these drinking-cups free to the traveling public. When you are in this city we should be glad to welcome you to any of the meetings of our churches." A little coöperation among the several young people's societies would reduce to a small amount the expense to each. The advertisement would be a taking one. Some young men, glad of an excuse to drink, might be kept out of saloons. Many a tired mother and her baby would be refreshed.

The Christian Endeavor Convention at Atlantic City

The Christian Endeavor convention just held at Atlantic City, N. J., appears to have enjoyed some measure of that enthusiasm which a few years ago characterized its meetings. Something like 8,000 delegates crowded the auditorium on the "million dollar pier." The report of Mr. William Shaw, general secretary, showed an increase of over 1,000,000 members since July, 1909, in the United States. China has recruited 831 societies during the same period. He pleaded for the spiritual welfare of the immigrant, the betterment of Sunday labor conditions, and the success of the fight against immoral moving pictures. President Clark will continue to travel about the world enlisting new forces and strengthening the work. In his address Doctor Clark said: "This is peculiarly the year to press the peace idea. . . . Let these two years to come mark a great advance the world over in promoting the fellowship of mankind. . . . Our duty to promote the fellowship of the churches as well as of the nations must never be forgotten or minimized. It is our God-given privilege and duty to continue, as in the past, to be, perhaps, the chief agency in bringing the young people of all Protestant denominations together on a non-sectarian basis of love and service to God and man. . . . There are two dangers to be guarded against. First, a narrow exclusiveness which would make the society merely a prayer-meeting, with a narrow round of duties for a few of the spiritually gifted; and, on the other hand, an unintelligent inclusiveness which, for the sake of numbers or prestige, adopts every latest young people's fad, thus belittling or perhaps crowding out the very things which Christian Endeavor was established to maintain, until at last, as one has graphically expressed it, 'the guest has eaten up the host.'" President Taft, who was a speaker at the convention, declared that the negotiations for the arbitration treaty between Great Britain and the United States had reached such a stage that there is no doubt as to the signing of the pact. The President expressed the hope that eventually half a dozen European countries may sign the treaty. Mr. George W. Coleman, of Boston, was elected as a trustee to succeed the late Dr. Wayland Hoyt. The comprehensive resolutions were prepared by Dr. Howard B. Grose, editor of Missions.

The Progress of the American Teacher

There can be no doubt that United States school teachers as a whole are improving in their intellectual attainments, in their character of men and women, and especially as pedagogues. The thoughtless public is less disposed than formerly to poke fun at the "schoolma'ams" and to refer to the men as "wielders of the birch." One notable agency in the elevation of the personnel of the splendid group of teachers, to whom the country owes more than it can ever repay, has been the National Education Association, whose growing usefulness and power have stimulated public respect for the profession. At the meeting of the association at San Francisco there was a large and representative attendance. Many of the papers read were of a high order. The emphasis placed upon efficiency and morals was noteworthy. Mr. Carroll G. Pearse, superintendent of schools of Milwaukee, was elected president.

Foreign Affairs

In Great Britain parliament is still considering the veto bill. Lord Lansdowne's amendment, which provides for exclusion from the operation of the bill of legislation relating to Irish home rule, for joint sittings of the two houses in case of disagreement, and for a referendum where disagreements cannot be reconciled, was adopted by a large majority, the government, however, announcing that it would not accept this amendment. It is understood that the commons will eventually reject all amendments. The bill went back to the commons on July 13. The talk of compromise between the two houses grows louder, the lords appearing to believe that King George will really appoint a sufficient number of Liberal peers to carry the present veto bill, which is intended to curtail the powers of the lords, if the present Conservative majority continues to oppose it. Rather than submit to this the lords, undoubtedly, will yield. ——The Montreal Witness believes there is greater respect for law in Protestant countries than in those nominally Catholic. It cites the fact that when the Eucharistic Congress met in Montreal, a year ago, there was no disturbance, although thousands of Protestants watched the parade, while, this year, at Madrid, the paraders were cautioned to march in silence lest hostile demonstrations on the part of Republicans and Anti-Clericals should follow. As it was, a bomb was exploded which injured sixty people. In Nimes, France, the bishop has just been fined for displaying the papal flag on the occasion of the Joan of Arc festival. "It is in the interests of Roman Catholics," it says, "as well as of themselves, that Protestants are working when they accept Dr. John Clifford's advice and 'hold on to their Protestantism.'"——As The Christian Century has already pointed out, the New Turk party has no easy task in governing the empire. It is not entirely at one among its members, it has inherited centuries of bad precedents and examples of official stealing, the people themselves are so largely ignorant, religious hatred is so bitter, while the problem of governing an empire so large and with so many conflicting and discordant elements is one to tax the resources of even a more competent government. Just at present, trouble appears to center in Albania, the southwest part of European Turkey. The Albanians, like the people of Arabia, are bitterly complaining of the oppression which they feel. There is bound to be another upheaval in Turkey. Yet we have been saying this for years.

The Grafter

By Edwin Davis Schoonmaker.

To have gone from home with confidence of friends
And then return, a thing that has his price:
To know within his heart that this is so:
To have sold honor, yet to take men's hands:
To meet the honest merchant in the street,
The humble workman clean beneath his grime:
To face the Sabbath in the little church,
And after service feel the press of friends
And hear sincerely spoken words of praise,
While wife and children stand admiring by—
Is this not Hell?

The Christian World

A Page for Interdenominational Acquaintance.

Sunday-School

Statistics.

The statistician may be the last person in the world to understand the meaning of a movement but without him we cannot reach adequate conclusions relative to the progress of morals and religion. What is the influence of the Sunday-school in the world? The following figures, from the report of Secretary Marion Lawrance at the convention of the International Sunday-school Association of North America, held in San Francisco, June 21 to 27, are worth studying:

"Six million one hundred and eighty-five thousand nine hundred and seventy-five pieces of literature have been issued from our office during the last three years.

"We are glad to record that we have 1,050 banner counties, as against 716 three years ago, a gain of 46 per cent.

"Forty-eight Sunday-school conventions for every day in the year is what it means to hold 53,380 conventions in three years.

"Twenty-seven thousand, eight hundred and seventy cradle rolls with 687,626 babies in them, show a gain of 60 per cent in three years in this department.

"The home department has made a commendable gain, reporting 19,700 departments with 644,417 enrolled members.

"One million one hundred and ninety-three thousand four hundred and twenty-two conversions reported for the triennium indicate a gain of over 290,000 above the figures reported at Louisville. When we consider that this means the conversion of over 1,000 souls a day it ought to make us truly thankful.

"The growth of teacher training during the last nine years is indicated by the following: At the Denver convention in 1902 we reported one person in 111 of the officers and teachers in North America as enrolled in a teacher training class; at Toronto in 1905 the proportion was one in sixty-four; at Louisville in 1908 it was one in twenty, and now it is one in twelve."

The Religion of Youth.

In his address at the Sunday-school convention in San Francisco on the subject, "The Relation of the Church to the Ten Ages," Bishop Hughes said:

"It is never anything less than a tragedy to fasten men's religious duties on children. The Bible makes no such blunder. Its children are not little old men and little old women. They are just children, and they serve only as children may serve naturally. The maid in Naaman's household does a service in a child's way. The little sister that saved Moses' life played along the river banks and ceased not to be a child even when she became a shrewd heroine.

"The boy that picked up the arrows and made answer to Jonathan helped to preserve the life of David, the coming king; but he served in the fashion of a boy. The lad that handed his lunch basket to Christ and became a partner in the most dramatic of our Lord's miracles did all his work after the manner of a generous and impulsive boy. Paul's nephew saved the great apostle's life, as you will read in the Acts; but he never assumed his uncle's duties. It is good and suggestive to note that Moses and David, the greatest figures in the Old Testament, and Paul, the greatest human figure in the New Testament, were saved to their work by children who served better than they knew and yet served only in the ways of childhood. The Bible knows no childish 'prigs,' but it does know childish tasks."

President Taft on the Sunday-school.

Not all Sunday-school teachers are fully alive to the greatness of their opportunity. All need to be reminded frequently of what it means to assist others in attaining a knowledge of religious truth and of the sacred book of Christians. In the following words of President Taft, spoken on Anniversary Day in Brooklyn, N. Y., there is encouragement for every teacher in the Sunday-school:

As I look on these faces and go about the streets of Brooklyn, I am sincerely sorry to think that I have not had in my life the privileges that have grown up in the lives of Brooklyn men and women in the annual Sunday-school observance of Anniversary Day. It must be one to which you all cling. It must be of vast enthusiasm in your schools. It is a thing that must cling to you, because its advantages grow upon you each year. Now, with respect to Sunday-schools, there are a great many reasons why you should attend them. But I would speak to the young men and women who are old enough to understand the importance of literature and history, and I would urge upon them the necessity of close attention to the lessons taught and learned in the Sunday-school. The study of the Bible, the study of the history of the Bible, and the study of its literature will form in after-life a wealth and position for you which you cannot now understand. The men who speak with most telling effect are those able to command illustrations from Holy Writ, who are familiar with the stories of Holy Writ, and who can tell them to their audiences. They are the ones who understand the force of that Book. And, boys and girls, it is in the Sunday-school where you get the opportunities which you never have again in all your busy life to familiarize yourselves with its lessons and literature. I do not mean to say that that is the chief benefit from Sunday-school attendance, and I should be lacking in appreciation if I did say so, for that is only one of the chief benefits of the Sunday-school. The greatest one, of course, is laying the foundations of a moral and religious character. To the older students, this is something I would impress on them; for they realize as they grow older the opportunities they have lost if they have not studied that Book of Books.

Universalist

His Own Fault.

Readers of the Ladies Home Journal will remember the information which a certain woman imparted to them through that periodical a few years ago concerning her experiences in visiting churches in the cities of America. She started out to discover how often she could contrive to be ignored. She succeeded so well that her articles were highly entertaining. What she did not consider and what her readers did not always remember is the fact that if we adopt her attitude we can be ignored every day, by our best friends, and in our own homes. The Universalist Leader comments thus on this method of finding ground of complaint against the church:

Every little while some "Smart Alec" swings into the public view with the astounding statement that he has been to churches of various kinds for the last few years and no one has taken any notice of him! He puts this up as the final judgment against the church, and there are always plenty of newspapers eager to give currency to the statement of the aggrieved one. Now we believe thoroughly in a social church so long as it does not violate the purpose of the church and the standards of good sense and good breeding, but we do feel that whenever this individual comes forward with this plaint, that the only thing to say to him is that he is probably not worth noticing! If he goes to church to be noticed, if that is his object, there is no reason why he should be. If he goes to church to worship God the chances are he will not be looking for other people to worship him. If he goes to church to do some good, he will find a way to do it. But if he goes for the purpose of finding fault, he would be disappointed if some one did speak to him, for then his preformed opinion would be blasted! There is hardly a church in existence today where a person can go and not receive recognition, all he deserves, all he needs, and all he wants, if he does not prevent it himself. From a contemporary we cull the latest story of this freak churchgoer, and, while it may be an extreme case, it illustrates what is true in nearly every instance which has come to public notice. It appears that a man "appeared in church with his hat on, and when the usher requested him to remove it, he explained his disrespect by saying that he had attended the church for two years without any one having spoken to him, and he was determined in some way to get an introduction. He was, of course, very much obliged to the usher for speaking to him. Which moves us to say that this man who goes about from church to church to see whether the people will speak to him must be the same man we have heard of all our lives, who carries a chip on his shoulder. He is looking for something to complain about. He does really go to church at times—very seldom, though it might be a good thing for him to go to church once in a while to worship. But we must be excused from believing that any one, rich or poor, who goes to church is really neglected, except in rare and widely separated instances."

Christian Science

The Darker Side of the Picture.

"The ultimate and final test of any system or philosophy is usually furnished by the child." This is the text of an article in the *Independent* on, "Christian Science and the Child," by Dr. Henry Dwight Chapin, president of the American Pediatric Society. Various forms of mental healing have come into vogue as a result of the strain of our engrossing life and in an endeavor to relieve this strain. All the so-called healing systems that ignore the methods and progress of medical science gain their reputation by dealing with imaginary or functional or quickly limiting diseases. The tragedy is liable to begin when it comes to severe organic or infectious diseases. Dr. Chapin gives instances of children that have been relieved by scientific treatment, against the protests of the Christian Science cult, and also of children permanently weakened, and of others exposed to infectious diseases because parents and friends persisted, in ignoring plain facts. The article closes with these words:

"Ah! but it gives us such rest and peace."

A peace derived by ignoring the sterner facts of life is too dearly bought. Against the vapid joy and peace that this form of faith gives to any neurotic man or woman you may often count a sick or maimed or dying child. This is the dark, cruel, sinister side of the picture. It is really the child that is offered as a sacrifice on the altar of this unnatural belief.

It is time for plain and emphatic words. An appeal should be made not only to the intelligence, but to the public heart and conscience by those who can speak with knowledge and authority.

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The Home Life of Jesus

The wonderful boy who sat among the teachers of Israel in the temple and amazed them by his understanding was content to return to the home of Joseph and Mary and submit himself to their guidance. From the beginning he gave honor to his father and mother. He was not puffed up by the superior insight he possessed; on the contrary, he reverenced the simple goodness he saw in that humble home in Nazareth.

Pious imagination has been busy with the story of Joseph and Mary and has added much to it. According to the apocryphal account Joseph was over ninety years old when he was selected by the priests to be the husband of Mary. When he was a hundred and eleven years old his body was that of a youth and he worked at his trade till the last day of his life. Details of his life have been seen in vision by various saints of the church. In 1871 Pius IX proclaimed St. Joseph patron of the whole church, committing "to the most powerful patronage of the Holy Patriarch, Joseph, Himself and all the faithful, and solemnly declared him Patron of the Catholic Church." The reader of the gospels finds evidence that Joseph was a pious man, a good husband, and an honest workman. As such we prefer him to the Joseph of apocryphal writers and the medieval saints. The childhood of our Lord was guarded by an honest working man, and it is a comfort to believe that there have been and are millions of other working men just as honest and pious as Joseph.

To Mary, the mother of Jesus, the angel said, "Hail, thou that art highly favored, the Lord is with thee." But there is nothing in the gospel narrative to indicate that she was superior in wisdom and goodness to other women of Israel. She was one of the best women that ever lived upon earth. Not to a goddess, but to a modest, sensible young woman was the training of the child Jesus committed. God has great respect for the genuinely human and he intrusts human beings with great responsibilities. Men have not had faith in one another and consequently they have found it hard to believe that a woman not unlike millions of other women was allowed to care for the Savior of the world. They have, therefore, put her in a class by herself and established a cult of Mary. Much good has come to mankind because Mary has been held in reverence, but this has come in spite of the extravagant honor paid to her.

There were brothers and sisters of Jesus with whom he must have played and worked. What they meant to him can be determined only as we learn the value of the companionships of childhood and youth. As Jesus grew in mind and heart, his brothers and sisters were doubtless helpers of his growth. In later life he took time needed for rest and refreshment that he might minister to the needy and distressed. It is in harmony with all the facts to hold that the strength of his youth was freely employed for the benefit of his brothers and sisters. They were younger than he. He was able to teach them how to play and how to do their earliest tasks. The sorrows of their childhood he shared and their joys he multiplied. Their hopes for the future were known to him and he fed their worthier ambitions.

Jesus was a carpenter. He helped to support the family. It was in accordance with Jewish custom that he was taught a trade. It was a saying of the rabbis that he who did not teach his son a trade taught him to steal. The Jew prized his independence and he knew there was no independence for the man who lacked skill in the doing of some useful thing. Jesus the working man teaches that religion and work are inseparably joined. No loafer can be a Christian. A loafer may refrain from active wickedness; the Christian makes a positive contribution to the welfare of mankind. Intelligence depends upon the use of the hands. Manual training has been introduced into the schools, not to make craftsmen, but to make men of clear heads and strong hearts. Such men will never be idlers. They know what is worth while. The dignity of labor is the theme of many a writer and speaker; some day we shall not have to say much about it, for in that day all men will rejoice in their labor and honor only those who do their part of life's work. Then the world will be Christian and understand the life of the carpenter of Nazareth. [Midweek service, August 2. Luke 2:51; Matt. 12:46-50; Mark 2:1-12; 6:3; John 2:2-3; 19:26, 27.]

S. J.

New York Preachers and Their Salaries

To an extent never known before, New York City has lately drawn upon able ministers of the rest of the country to receive her big salaries and fill her famous pulpits. New York's Protestant churches are the largest in the world, outstripping in number of members, in financial incomes, in salaries paid to preachers, and in gifts to missions, any churches of any name in London, or Paris, Berlin or Rome. Within a very short time New York has called to her pulpits ten ministers to whom it pays $123,000 a year in the aggregate. One of those it brought from Birmingham, England, and one is New York born. The other eight came from other American cities.

In every one of the eight cases the men called were doing important work in their several cities. In some of the cases the men were needed in supreme degree in the cities where they were. New York, however, with her larger stipends and greater opportunity, the latter real or imagined, drew the men away.

The highest salaried ministers in America, probably in the world, are the Rev. Dr. William T. Manning of Trinity, New York, and the Rev. Dr. John Henry Jowett, New York, the one Episcopal, the other Presbyterian. With stipend and house allowance their pay approaches $25,000 a year each. And these salaries, or any others of the ten recently called, are not over liberal, for expenses are enormous. Were the salaries not at these high figures only wealthy men could afford to accept the positions. It is not that great men demand big pay. The salaries are made what they are simply to meet conditions.

The salary of the new Dean of the Cathedral of St. John the Divine, the Rev. Dr. William M. Grosvenor, and the new pastor of the Brick Church, the Rev. Dr. William P. Merrill, is $12,000 a year each. Chicago suffers that New York may have one of these men. The Rev. Dr. Malcolm James McLeod, recently from the Pacific Coast, the new pastor of St. Nicholas Dutch Church, the oldest in New York, receives $15,000 a year. The Coast suffered that New York might have him, just as it did when the Rev. Dr. W. H. Foulkes of Portland went to Rutgers Church, New York, at $10,000 a year.

The Rev. Howard C. Robbins, a New England man lately in charge of a New Jersey suburban church, goes to the Incarnation, New York, at $10,000 a year. The Rev. Dr. S. Edward Young, prominent on the floor of the General Assembly just held, although quite a young man, gets $9,000 a year, and went from Pittsburg, where leaders are needed. Finally, the Rev. John Mockridge, leaving Louisville where needed, went to Trinity Chapel, New York, at $7,500 and the Rev. Theodore Sedgewick, doing a great work in St. Paul and needed in the north west, went to Calvary, New York, at $7,500. London has never drained England to an extent that New York drains other American cities at the present moment.

Not a few of these salaries are higher than their figures indicate, since houses are provided, and houses mean much in New York. Nor are these the only high salaried ministers New York maintains. Indeed, these are merely the recruits of one fairly active spring season. The Rev. Dr. David James Burrell of the Marble Collegiate Dutch Church receives $15,000 a year, the Rev. Dr. Charles E. Jefferson of the Broadway Tabernacle $12,000, the

Rev. Dr. Ernest M. Stires of St. Thomas Church $12,000, the Rev. Dr. Leighton Parks of St. Bartholomew's $12,000, the Rev. Dr. Charles L. Slattery of Grace Church $12,000, the Rev. Dr. Newell Dwight Hillis of Plymouth Church $12,000, and the Rev. Dr. William Carter of the Madison Avenue Reformed, $10,000. Like the others, most of these are provided with houses, and like all of the others they are under expenses that preachers in smaller cities are not compelled to bear.

Attacks and Defences of Methodist Polity

Bishop Thomas B. Neeley of New Orleans, who for years has given study to Methodist Church polity, has come to the defence of that polity in reply to attacks now making by Methodist laymen. Some Laymen's Associations, in the conferences held last spring, proposed radical changes in Methodism. These propositions have been sent to other associations, and throughout Methodism North this fall it is expected these changes will be heard and recommended. The fall conferences begin about August 15, and the laymen's associations meet at the same times and places.

Methodist laymen charge failure to Methodism in certain places, notably in the large cities, owing to defects in polity. The propositions put forth contemplate laymen sitting as members of the annual conferences as they now do in the quadrennial general conferences; laymen as members of the cabinets of bishops which make appointments of ministers; the districting of bishops, making each supreme in a diocese after the Episcopal or Catholic plans; and the multiplication of the number of bishops so that each may be familiar with his own field and stay sufficiently long in it to be able to lead Methodism in that field constantly and intelligently. Under the present Methodist plan bishops, now only twelve in number, hold annual conferences in many parts of the country, and perhaps do not return within the year to ascertain the suitability of their appointments of ministers, or the wisdom of other decisions made in unfamiliar fields and under hurried conditions.

In his defence of the present Methodist polity Bishop Neeley begins with John Wesley of London, in the first half of the 18th century, and follows the early Methodist organization as it came to America and grew into the Methodist Church. He points out to Methodist laymen that the Methodist system has three determining parts: connectional, supervisional and constitutional.

"The local church," argues the bishop, "is part of a great system and all the churches are bound together by a common government. In this government there is a system of graded oversight and authority, and all the parts of the church act under a written constitution which guarantees the rights of each and every individual.

"At the summit of the supervisional system is the episcopate, which is not a local or diocesan episcopate restricted to a particular section, but one of a general character, so that a Bishop might be assigned service in any part of the churches. This is an itinerant episcopacy but the system provides for permanent and thorough local supervision through a class of officers who used to be called Presiding Elders, but now are known as District Superintendents. This is the local episcopate superintending limited districts, while the bishops supervise the district officers, thus ensuring a very complete supervision both local and general.

"To this supervisional system the overwhelming mass of laymen and ministers are thoroughly loyal and the system has vindicated itself throughout many generations. Indeed, the church has been most prosperous when and where it has been most completely and consistently worked out and the greatest failures have been where the graded system of supervision has allowed to fall into disuse in whole or in part.

"With a vigorous episcopacy and district superintendency, the system," concludes Bishop Neeley, "is as near perfect as human institutions can be perfect. Certain needs now pleaded are the results of the non-working of the system."

Methodist laymen declare that if Methodism keeps in the lead in numbers in Protestant bodies it must readjust its machinery. More than 25,000 churches and 3,200,000 members are vitally interested in actions taken. There are about sixty Laymen's Associations, with 240,000 members, made up of the working laymen who hold most of the official positions in Methodist congregations of the North.

Happy is he who night and day entertains no other care and anxiety, but how he may be able to render a satisfactory account of his life when he stands before the Judge.—*St. Basil.*

Interpretations

God or Mammon

I have a very good friend (not living here) who is greatly interested in church work but who has never made a public confession of his faith, and of course never became a member of the church. The other day I wrote him suggesting that he should identify himself more fully with the church. This is his answer: "I have peculiar feelings on church membership and I never will be ready to join, feeling in my present state of mind that should I do so I would be to some extent at least a hypocrite, and I will never go any farther than I am until I can truthfully eliminate such things as tend to give me this feeling. My business has some angles I do not like, but as long as I follow this line, I cannot figure how I can run it differently. . . . I realize that we are not supposed to be perfect but I also realize that when a man fully realizes he would be to 'some extent' a hypocrite, if he joined a church, knowing he was not living up to his own idea of what a professing Christian should be, he would despise himself for such an act and I can't do it now, and possibly never. Secondly, I have not considered it necessary for years to be immersed to follow the right track. I feel as if I never could be immersed and I do not see why I should have to be to live an upright Christ-like life. I do not feel that act would ever make me live a better life."

* * *

My friend is typical of a legion of business men of today. There are some angles of their business that do not comport with the two great commandments. To do business, misrepresentation is resorted to, and consequently wrong is done to others and all one's sensitive feelings are violated.

My friend is right in not wishing to become a hypocrite, but he is wrong in keeping the "angles" that estrange him from honor and duty. There is one very sad phrase in his letter,—"possibly never." A soul looking upon its ideals says, "Possibly never shall I will to live up to them." What could be sadder? My friend is a big-hearted, liberal, kindly man. What he needs is abandon of soul to submit himself to God. He should quit the "angles," or, if necessary, his business. God will care for him. The soul is tremendously more important than money. When he gets the proper vision of Christ that moment he will leave all to follow him.

* * *

Baptism never seemed to me to link up with life quite so vitally as it did after reading the above letter. Baptism itself is a small matter compared to the integrity of conscience. Yet the very thing my friend must do is to submit himself to God. Let him abandon business and everything to do God's will—now. Baptism is a symbol of that submission. The slight expression of his resignation would do his soul good. His two objections are thus closely related. We need more recklessness in our trust of God. "Possibly never," certainly never, will our brother gain fullness of salvation while he is trying to hold on to his false "angles." Let him burn the bridges behind him and go out into the desert of no business if need be. And then he will find an oasis of blessing, God himself, and in his new found joy, joy from surrender, he will cry out, "Lord, what will thou have me to do."

* * *

As my friend's is a typical attitude I think it might be well to quote a secular paper. The Chicago Tribune recently had the following editorial, entitled, "QUIT."

"A shoe salesman writes a letter to the Tribune revealing the conditions of business in the establishment as being directly opposed to the dictates of his conscience. He avers that the motto in that and other establishments is: 'Never mind what they want. Sell them what you've got. That's salesmanship.' To have a customer go away without purchasing means dismissal for the salesman, he says. He then tells how he made a sale, by promising the impossible to a customer.

"We are aware of the fierceness of competition, and we do not doubt that in some concerns dishonest methods are resorted to, but we refuse to believe that business—shoe or any other—is conducted on a basis of fraud and deceit. No customer ever returns to a shop where he has been deceived. In the light of present day competition it is fatal to a shop to make one sale under false pretenses.

"The young man puts the problem of business ethics up to the Tribune. Very well. Quit your job. Refuse to work for an unjust and dishonest man, no matter what your needs are. Quit."

Hannibal. GEORGE A. CAMPBELL.

The Battle of the Punctuation Marks

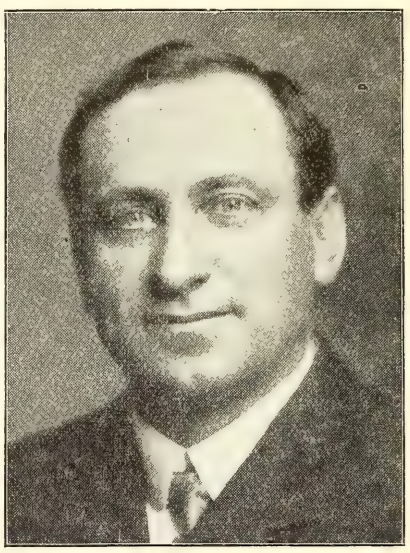
BY ELLIS B. BARNES.

The Christian Century is doing us good service in discussing living issues, a practice, by the way, which had almost fallen into disuse, if not into disrepute among us in these later years; and I hail with pleasure the revival of this noble art which did so much to win recognition for us among the religious forces of the land, and to inspire confidence in our leaders, in the brave days of old. Not that we have not had discussion a plenty of a certain sort, the prevailing effect of the whole leading us to wonder why this dispensation of calomel and quinine had been visited upon us, to silence our inquiries, to humble our pride, and to arrest our progress. Ours has been the discipline of drenching, and, had it continued much longer, I fear that nothing would have been left to tell the story of our disappearance but the apothecary and his drugs. The voice of The Century is one of the symptoms of our convalescence.

Discussion a Boon.

The ability to raise searching and serious questions, and to discuss them calmly and with intelligence, is a boon to any people, a sign of life, and guarantee of mental alertness which a people must possess who hope to exert any influence upon their age. The wags will tell us that a fool can ask more questions than a wise man can answer; and I have often wished that in the providential order it had been so arranged that a wise man could answer more questions than the fool could ask; but since the order cannot be changed, we may find compensation in the fact that the fool whose queries are the despair of the wise may one day join their ranks, and share with them their silence. It will certainly be the verdict of history that the world has learned more from the interrogations of the fool than from the silence of the wise and, that being true, the majority of mankind will not escape the encomiums of the historian for having contributed something to the sum of human knowledge. What Carlyle said of England is true of all countries, that "its population is forty millions—mostly fools." It is as natural for man to enjoy the follies of the fool as to indulge in the illusions of hope. The fellowship of the wise, which we all covet, may elude us, but the fellowship of the vast majority we may all enjoy. If only the wise raised questions, or spoke when they were raised, the silence of the world would not often be broken; and then we could not always be certain that the wise man spoke according to his profession. The fool may be a philosopher after all, hiding his wisdom under the vernacular of the boor. The clown pays tribute to the wisdom of the fool by burlesquing the folly of the wise. Even the wise man in Holy Writ is exhorted to become a fool that he may be wise. We can never forget that the follies of one age may be the philosophies of the next. So the fool may be a mightier factor in the world's development than the man whom wisdom teaches to hide his ignorance under the mask of silence. The inquiring spirit is a reversion to the days of inquiry and wonder which shed a halo around the head of childhood. What a revelation is this gift of the child! How pitiful that it should become dormant so soon, and that on the very threshold of knowledge, the questioning spirit, the key that unlocks the treasure-house of all that is of value in the world, is lost. So we affirm that the ability to raise and discuss living questions is a priceless gift to any people.

The man who in far off ages discovered the use of the interrogation deserves to be ranked with the shivering savage who learned to make a fire, and with Edison who taught our world the marvels of electricity. From that hairy citizen away back in the dawn of the world's morning to Thomas A. Edison is, as the poet's say, a far cry; but had he not spent his spare time trying to pry off the lid of his neighbor's repository of knowledge with a query for a crowbar, it is certain that Edison would never have uncovered the secrets of the electric fluid. The mysterious twinkle in the barbarian's eye that lighted up the domestic hearth, when he propounded a question which not a member of the village



Rev. Ellis B. Barnes.

Sanhedrin could answer, was a forerunner of the arc light. It is certain that the sleep of the pre-historic world was broken by the man, or maybe the woman, the stirrings in whose brain was first suggested a question. "Why?" must be one of the oldest words in human speech. The rising inflection was foreordained to become as great a factor in the civilization of the world as the rising of the sun. Without the question there never could have been a response, and all possibilities of intelligence would have perished under the unbroken blight of silence. An interrogation is a dissolver of a sedate and contented society, the sea that breaks into endless variety the shore line of human thought. It is a challenge to the dull conformity of every age, a leveller of partitions, a uniformed official demanding passports of the stranger, a custom-house dignitary prying into the secrets of the unsuspecting, and exacting an inventory of all the possessions of earth and sky and sea. The antedeluvian highwaymen who first compelled the mysterious to stand and deliver, was the harbinger of Darwin and Burbank; the crude gropings of the savage who has passed to oblivion like his foot-prints on the sands, presaged the birth of the scientific spirit that probes the joints and marrow of rock and star, to wring from their reluctant lips secrets that had been hidden from the foundation of the world. The interrogation point is the "lucky curve" in the process of civilization.

A Prehistoric Columbus.

Naturally this Columbus on the sea of inquiry in that remote age become a thorn in the side of his time, a disturber of the dignified and established order of society, and finally devoloped into an intolerable nuisance. As his desire for knowledge grew from more to more, his instructors grew from few to fewer. As his confidence in his own assurance weakened, so weakened the confidence of his neighbors in him. The more seriously he questionel the correctness of his own conclusions, the more seriously his fellow citizens questioned his right to be at large. The leaders of his day inflicted upon him "the cold recoil of suspicion;" and, when they looked in his direction, it was only to call the attention of their friends to his mental peculiarities by pointing their index finger to their beetling brows, a sign, by the way, which bears the ancestry of the ancient house of Melchesideck. He was laughed at by the elite, and jeered at by the ragamuffin. But he heeded not the frowns of the pious or the curses of the mob; and in his daily parades on Fifth avenue in quest of physical culture, while he threw his sheep-skin toga around his massive shoulders to protect them from the biting blasts of Boreas, he bravely bared his lofty brow with contemptuous indifference to the more cruel shafts of aristocratic scorn. He found his revenge in the pity he felt for the ignorance of the wise which they were shrewd enough to conceal by their silence. He well knew that their greatest asset was the confidence with which they affirmed on all subjects, and the sharp resentment with which they spurned the charge that they were undecided on any question that had come within the purview of human thinking. In his estimation, they were passing spurious coin. The difference between him and them was that he wanted to know, and he inquired; they wanted to know, too, but to inquire would reveal the fact that there was something that they did not know, so they kept still, and their silence, in the estimation of the proletarians, passed for a university. One joined the long procession of fools that inquired; the other joined the procession and the silence of the rocks.

Two Parties Born.

The next step in the process was undertaken as a matter of public policy; the curve must be taken out of the back of this interrogation point or the ancient order of the world would pass away. At once society divided into two classes, and the struggle of the centuries began. Two parties were born which should never die, the Exclamationists who were startled by the effrontery with which the opposite party asked questions which indicated that something might be wrong in the constitution of society, and who were called Interrogationists. The former stood for the existing order, for the traditions and long established usages to which the sanction of antiquity and the prestige of great names had been given; of course they were in the majority. They were known as the powers that be, by the nobility; by the opposition they were known as the feebles that be. Wealth and influence were on their side, while to the Interrogationists was left the cold consolation that comes of confidence in the justice of their cause, and the certainty of its final triumph. With no power to confer offices, they could never hope to be popular. One sect owned all the chapels, the other owned all the cathedrals. Each claimed a great invention as an ally: the Exclamationist had the rack, the Interrogationist, the printing press. But the Exclamationists having numbers in their favor, and all popular machinery, set bounds beyond which none should pass, and determined in solemn assemblies what questions should be tolerated in well ordered communities. With numbers, they had the applause to bestow when prominent leaders spoke and when the elect among the

leaders sneezed the partisans came to believe that the foundations of the earth had been shaken, and rent the heavens with their adulations. They had in their keeping, too, the big stick, a carnal weapon adorned with huge knots which, when applied to the Interrogationist, won his assent to the tenets of the belaboring party. That stick still survives in theological circles, and has more influence than ever, under the new name, patronage. In ancient times it was applied to the offender's back; in our times it is applied to his belly. The brutalism of the old regime has been superceded by the more refined, but none the less effective punishment of the new.

The Weapons of the Parties.

Finding that the Interrogationists were making for themselves a place in the world through the power of their ally, the printing press, the Exclamationists determined to use their ally which was designed to take the crook out of the back of every Interrogationist in existence. When laid on that machine, and the power properly applied, the kink had to come out or the undertaker had to come in. For immediate results, the Exclamationist had the stronger weapon, and for a time the wonders it accomplished exceeded the expectations of the most sanguine. If the victim survived, he looked as straight and orderly as any Exclamationist that had ever been born, and he was compelled to take his place in the ranks of the popular party where he contributed to their uniformity, but never to their unity. His conversion was successful in form, but a failure in fact. The opposition labored under the delusion which has dominated the world from the dawn of the Stone Age until the dawn of this July morning, that the essence of the tree is changed when its form is changed. The Interrogationist might have the straight and soldierly bearing of the Exclamationist, after a brief sojourn upon the rack, but though he might lose his form, and even his tongue, he could never lose the rising inflection. The rack might as well hope to change the color of his eyes. That inflection has been born to trouble as the sparks fly upward, and its character cannot be changed any more than the Ethiopian can change his skin. In all ages that spirit of inquiry has impelled its possessor to obtrude his turbulent and scientific nose into the complacencies of the church and the satisfactions of the state. The Interrogationist has been the alarm-clock to the intellectual torpor of the world.

Conflict Still Continues.

The conflict continues today, the Exclamationist puckering his brows at the audacious and unsettling queries of the Interrogationist. With the one, the present is a period of degeneracy, and the golden age is always past; with the other, the present is an opportunity as ripe as any day that dawned upon the world, and every hour a gateway to the golden age. For the progress that always disturbs, one has a frown, the other a cheer. Along this path of friction, beset by warring powers, moves the progress of the world. The difference between men everywhere, and which results in our upheavals, is the difference of attitude—the difference between that spirit which regards the past as a tomb, or the past as a torch, and the present as the opportunity for burying, or for promulgating the truth as it is in Jesus.

Richmond, Ky.

Our English Letter

The King's Coronation and a Trip to Norway

BY LESLIE W. MORGAN.

I have to write in this article concerning the Coronation which I did not see, and in regard to a little trip to Norway which interfered with my sharing in the joys of the Coronation festivities.

I was not the only one who had a mind to leave London the night before the great event. I thought before reaching the station to take the continental express train, that I should be the only one seeking to get out of London the evening before such a great event, but the train was crowded with people who doubtless thought the same thing. Those with whom I talked expressed themselves as being anxious to get away from the press and throng which threatened the metropolis. Some had made it convenient to begin their holidays at that time. Some were going away for only the few days covered by the special festivities.

Vast Crowd Expected.

From the accounts given of the Coronation day, and the day after, called Procession day, many people were frightened out of the city by the oft repeated assertions in police notices and in newspaper articles that London would be packed from centre to circumference, for the actual experience seems to have been that nothing like the crowds gathered that were expected. It is said that there was elbow room and to spare in Trafalgar Square, one of the best points for viewing the procession, and that some of the streets were occupied only by the three rows of police and soldiers set there to keep back the crowds. It was necessary to close only a few of the gates erected as barriers for the purpose of controlling the expected throngs. Doubtless there were thousands of people who would like to have seen the procession, and would have done so, had they known it might have been accomplished in comparative comfort. Some who paid fabulous prices for seats, having purchased them some time in advance, were sorry that they did not wait until the morning of the day, when, in many places, they could have been gotten for a trifle.

Notwithstanding all this, there were great throngs to see the king and queen ride forth to their Coronation and return crowned, crowned also in the hearts of a loyal people. The beauty and pageantry of it all has never been equalled, and the enthusiasm and loyalty displayed has never been excelled.

There is no doubt about the reigning family, from the king down to little Prince John, being firmly enthroned in the hearts of the people. Their family life appeals very strongly to the English heart. The king and queen are looked upon as ideal parents, and most devoted to the interests of their own home.

Perhaps one of the most striking features of the Coronation celebrations was the visit of 100,000 school children to the Crystal Palace by invitation of the king. They spent a day of frolic, fun, and feasting. The king and queen, the Prince of Wales and Princess Mary were there to greet them. The children were collected from every part of London, conveyed to the palace and returned, without a single accident. Each received a souvenir from the king in the form of a Coronation cup.

King Visiting His Realm.

Following on his coronation, the king is to pay a visit to various parts of his realm, including Wales, Scotland and Ireland, and in the autumn to India. A visit to India has never before been carried out by a reigning sovereign, and the proposed visit is attracting great attention, and giving immense satisfaction to his Indian subjects.

It is believed that King George will devote more time to the cementing of imperial ties, and less perhaps to the cultivation of continental friendships. Being Great Britain's sailor king, as he is called, he will the more readily take to the sea and visit his outlying dominions.

And now concerning the things I saw in my absence from the festivities at home.

By invitation of the committee of our work in Norway, I paid them a visit at the time of the annual meeting of their churches, held at Fredrikshald, a town of 12,000, situated not far from the southern border of the country.

The coronation festivities had claimed a number of the boats, usually plying in the North Sea, hence I made the journey by what is known as the overland route, via the Hook of Holland, Hamburg and Copenhagen. I was glad to get a glimpse again of picturesque Dutch scenes; to renew my friendship with the windmills and canals, the dogs and the black and white cows, not to mention the jolly Dutch men and Dutch women themselves. I was sorry to see that many of the black and white cows have turned to brown, and many of the black horses had changed to bay. Had they altered to gray I would have thought it was due simply to the addition of twelve years to their age, but since the change was not to gray, I am at a loss as to its meaning.

A few hours were spent in Augsburg and also in Hamburg. The latter has elements of great beauty, especially in the magnificent stretch of water in the midst of the city. A very enjoyable day was spent at Copenhagen, in the company of my old-time friend, Julius Cramer, who is pastor of our church in Copenhagen. Many Drake students will remember him as having been at Drake in the nineties. He is happy in his work, and exceedingly happy in his home. The little girl of four of other days has grown to young womanhood, and her charms have been discovered by an excellent youth, but there! secrets must be kept. The Danish people are of a quiet and stable character; not so voluble or enthusiastic as their Norwegian neighbors, but probably more set in their convictions and permanent in the positions taken up. Mr. Cramer joined me in the journey to Fredrikshald, which occupied the greater part of a night. We journeyed through the southern portion of Sweden, which is somewhat rocky and barren.

The conference was largely attended, and was very enthusiastic. The Norwegian people seem never to tire, and are willing to sit the greater part of the day and far into the night, listening or participating in religious exercises.

The Church at Fredrickshald.

Our church at Fredrikshald has a membership of 283, and is the strongest free church in the town. The pastor is Anders Johnsen, who also will be remembered by some Drake friends. It was a pleasure to be in his home, and to enjoy the cordial hospitality there extended. The one little girl of Drake days has been multiplied by two, and three

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXI. Obadiah and the Foes of Judah

August 6. Scripture for Special Study, Obadiah.

1. JUDAH AND EDOM.

It was natural that an event so tragic and far-reaching as the fall of Jerusalem in 586 B. C. should profoundly affect the inhabitants of the entire region at the eastern end of the Mediterranean. The Kingdom of Israel had come to an end in 721 B. C., so that it was no longer a political unit. But the neighboring nations were deeply and selfishly concerned in the fate of Jerusalem.

Among those nations were the Philistines, the Ammonites, the Moabites and the Edomites. The first occupied the coast region south and west of Judah. The second and third lay east of the Jordan and the Dead Sea. The last dwelt in the rocky district south of the Dead Sea, and was of all the tribes named the most vindictive in its hostility to Judah.

The Edomites were the reputed descendants of Esau. It was the feeling of the Hebrews that the old feud between Judah and Esau was never healed. When Jacob came back from Syria to Canaan, Esau was dwelling in the mountainous region of Seir, south of the Dead Sea. The two brothers met, Jacob with his flocks, herds and family, and Esau with his four hundred warriors. There was no strife at the time, and the two separated in peace (Gen. 32, 33). But the two clans were too close in blood and location not to cherish ill-will toward each other. This was augmented by the growing strength of each, the Edomites soon became a powerful people (Gen. 36). Their rule was earlier and more successful than that of Judah.

The relations between Israel and Edom were never friendly. The Edomites were among the nations against which Saul the first king warred successfully (1 Sam. 14:47). In the reign of David an even completer mastery of Edom was obtained, so that Hebrew garrisons were placed in the important cities of that land (2 Sam. 8:14).

The narrative in 1 Kings 11:9-22 describes a further cause for the national hostility with Edom in the destructive campaign which David and Joab waged against that land.

Solomon continued to hold sway over Edom, and his port of departure for the sea voyages which brought him wealth from India was Elath on the Gulf of Akaba, the southern point of Edomite territory (1 Kings 9:26-28). Among the women of his court were representatives of Edom (1 Kings 11:1), and it is intimated that some of the religious practices of Edom were introduced into Judah (1 Kings 11:8).

In the reigns of Jehoram of Israel and Jehoshaphat of Judah, the king of Edom was summoned as a vassal of Judah to assist in the campaign against his neighbor, the king of Moab (2 Kings 3:1-9), but in the following reign, that of Jehoram of Judah, Edom revolted from the authority of Jerusalem and established its independent rule (2 Kings 8:20-22). In the reign of Amaziah, however, a great victory was gained over Edom, and a rock city, perhaps Petra, was taken (2 Kings 14:7). But this ground was lost in the reign of Ahaz (2 Kings 6:16).

Thus the hatred of Edom for Judah was developed through the centuries, and needed only an adequate occasion to express itself with full force. That occasion was presented when the Babylonians took Jerusalem in 586 B. C. and devoted it to destruction. The Edomites held mad revels on the heights about the doomed city, and sated their vengeance on any stragglers that ventured outside of protection or fell out of the line of exiles that took up the journey to the east.

2. EDOM IN THE OLD TESTAMENT.

Throughout the Old Testament Edom is referred to as one of the chief seats of wisdom. The wise men are mentioned as among the most famous of the time, and even Solomon was measured by this wisdom of the East.

At the same time the prophets maintain the same attitude of a disapproval and hostility voiced in the historical references. Amos announced the punishment of Edom because of its brutal and unbrotherly treatment of Judah (Am. 1:11, 12). Jeremiah, in an oracle uttered some years before the fall of Jerusalem, declared his confidence that Edom should feel the wrath of God, visited upon her by the stern experiences of war (Jer. 49:7-22).

Ezekiel, in Babylonia, preached the fall of Edom, Because of the vindictive attitude of that land, toward Judah (Ezek. 25:12-14).

The emotion of Obadiah as he reflected on the savage conduct of Edom is the subject of our study in this section. And a psalmist of the period has described not only the homesickness of the exiles taken to Babylon, but the sentiment of vengeance which flamed in their hearts as they thought of the merciless brutality of their two chief foes, Babylon and Edom (Ps. 137), and the spirit of those great evangelical prophecies which are expressed in the third and post-exilic section of the Book of Isaiah (chapters 56-66, is disturbed by feelings of hatred against Edom which reach their climax in the terrible oracle of 63:1-6. In this tremendous utterance the hope is expressed that when Jehovah appears for the complete redemption and restoration of his people, he will come like a warrior drenched in the blood of the Edomites. In that moment he exclaims, "I trod them in mine anger and trampled them in my fury; and their life-blood is sprinkled upon my garments, and I have stained all my raiment." Only the deepest hatred could have inspired such a bloodthirsty oracle in the same breath with the most glowing Messianic hopes.

And that there was just cause for such resentment appears evident not only from the long hostility of the past and the cruel joy of Edom at the overthrow of Jerusalem, but also from the fact that the land was speedily overrun and occupied by the Edomites and other neighboring peoples after the downfall of the capital. One of the long and difficult tasks of the revival of Judah after the exile was the regaining of its land from these ancestral foes. Not till the Maccabean wars, when Judas the Hammer sacked the cities of Edom, even as Joab had done long before, did the Jews feel that the bitter account was squared. Who knows how much of the resentment felt against the Herods in the Roman period of Judah was due to their descent as Idumeans, or Edomites, from the detested race south of the Dead Sea?

3. THE MESSAGE OF OBADIAH.

In the light of what has been said it is easy to see in what spirit the prophet Obadiah approached the work of declaring his message. Of the man himself we know nothing. It is not even certain that the fall of Jerusalem was the immediate occasion of his oracle. It may have been some later but similar episode in the Persian period, when, as is probable, the city suffered and her enemies triumphed. But all things considered the date of 586 or soon thereafter best meets the situation.

The book has only the one theme. The message is "concerning Edom." Against the despised and hated dweller in the rocky land of the south a messenger utters among the nations a word of threat and a summons to war. But no height of mountain fastnesses, no strength of rock-hewn cities, can save Edom from its deserved fate. It shall be plundered beyond even the devastation of robbers, or the closest gathering of autumn grapes. The allies in which the men of Edom have trusted shall turn against them. They can count on no help (1-7).

Even the boasted wisdom of Edom, which has become a proverb in the world, shall prove unavailing, and the warriors, whose fame has been heralded far and near, shall be overcome. And all this because of the brutal and unfraternal conduct of Edom toward Judah. For in the day of Jerusalem's distress the Edomites offered no aid to their kinsmen, but ranged themselves with the enemy. They assisted in the sack of the city; they carried off what they could of its treasure, they stationed themselves along the trails to intercept the refugees, and either sell them into slavery or deliver them back into the hands of the Babylonians, and on the very mount of Jehovah they held their drunken orgies in celebration of the city's fall (8-14, 16).

But a day of retribution is coming upon Edom, and all the other nations that shared in Judah's discomfiture. The city that is now waste and desolation shall be rebuilt and shall reassert its sway over Edom. In that day the house of Jacob shall be like a fire and Edom stubble for the flame. And the Jews of the south shall possess Edom, while those of the west dwell in the land of the Philistines, and all other foes of Judah shall likewise give way before the wave of victory which shall proclaim Judah's return to power (15-21.)

With such hopes of restoration and of vengeance upon the foes of Zion the prophet sought to encourage the souls of his people, stricken almost to the death by the terrible tragedy of the downfall of the Holy City. In a measure these dreams came true, though it was a far later generation that witnessed their fulfillment. But though their realization was only partial, and Judah's plans took another curve than the

mere chastisement of Edom, the oracle was not without the value of encouragement in one of the darkest days of the nation's life. And that it met the needs of the people in that and later days is proved by its survival through centuries that witnessed the destruction of so much of ancient Israel's literature. And it is the quality of efficiency that gives survival value to any piece of literature.

FUTURE STUDIES.

The title of Section XXXII will be "Ezekiel in Babylon," and of XXXIV, "The Shepherd of the Exiles."

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic Aug. 6: Lessons from Great Lives. VIII. Job 6:1-11; 42:1-6. (Consecration Meeting.)

Of course Job is the man of patience, so we have heard from time immemorial. But as a matter of fact was he not a man of great impatience? Did he not feel the injustice of his suffering? Did he not magnify his troubles? He said they were "heavier than the sands of the sea." They affected him as if he bore about in his body poisoned arrows sent from God. Yea, "the terrors of God do set themselves in array against me." Hear his prayer,

"Even that it would please God to crush me;
That he would loose his hand and cut me off!"

Does not Job's virtue lie in his loyalty to God? Hear him comfort himself in the midst of his affliction:

"And be it still my consolation,
Yea, let me exult in pain that spareth not,
That I have not denied the words of the Holy One."

While, therefore, he felt the injustice of the suffering through which he was called upon to pass, he remained true to Jehovah. His faith stood the most extreme test known in Jewish experience. He was made to suffer unjustly, and that too at the hands of the God whom he worshipped. Still he trusted him. His worship was not, therefore, for selfish purposes, but because of an unshaken faith in Jehovah as the true God. At the close of his experience when he was made familiar with the purposes of Jehovah, he saw his own foolishness and he said,

"But now mine eyes seeth thee:
Wherefore I abhor myself,
And repent in dust and ashes."

The interesting thing about the experiences of Job is that it is so like our own. Ours may be different in kind, they are, and even less in degree or intensity, but all the same real and similar. It is not an uncommon thing to find people today who are disposed to rebel at real or imaginary injustices which either they or their friends must pass through. The foolish thing is that they should set themselves up as judges of justice and righteousness when with the dull eyes of mortals they can only see a few of the facts. He who would be a just judge must have all the facts which enter into the situation. In the very nature of the case we cannot know them. Instead of uttering foolish words of protest we might profit by the other action of Job who consoled himself that in his trial and hardship he denied not the words of the Holy One.

Our crosses may consist in a bodily affliction as did Job's, or it may consist in the false statement of people about the kind of life we are living. Moreover it may be in the form of a self-denial for the sake of the fulfilment of your life purpose, your Christian ideal, but to endure it and to remain true to Jehovah as did Job means certain victory for us just as it did in the experience of Job. This is the big thing for us to learn. Through long suffering and loyalty, victory came to Job. Through struggle and suffering it came also to Christ; to his apostles; to his disciples in the early and later days. It will come also to us if we are faithful.

Our English Letter

(Continued from page 9.)

boys have since been added—a rich heritage for any man.

It was with great fear and trembling that I anticipated speaking for the first time through an interpreter, but the actual experience was not so trying as the anticipation. Mr. Nills Devold, who last year attended our Anglo-American Conference in London, acted as interpreter, and he did exceedingly well. Mr. Devold also very kindly acted as my host during the great portion of my stay in Norway, and showed me some of the delights of Christiana. I preached for our people in Christiana and also at Fredrikstat.

We have about fifteen churches in Norway, with a total membership of something over a thousand. They have had many difficulties to face, and have not surmounted all of them yet, but they have accomplished much, and hope still to make progress. The free churches are very much in the minority, the largest one, the Free Lutheran, having only about 10,000 members. The Methodists follow with about 8,000, and the Baptists with 3,000. The Baptists in Sweden have over 50,000, but their cause seems not to have prospered so well in Norway. Both the Methodists and Baptists receive financial assistance from their sister churches in America. We are not the only people who expend mission funds in Christian lands.

I was very much interested in a convention which I attended at Christiana. It was a Pentecostal gathering, consisting of those who are advocating a special theory concerning the fruits of Pentecost, including speaking with tongues. Topics that were considered, however, were varied, and by invitation of the leader, I spoke at one session on Christian Union. There were many professed tongue talkers present at some of the sessions and they caused no little disturbance by their uncanny shrieks and their incoherent utterances. I talked with some of them. One woman confessed that she did not know what she was saying, and admitted that there was no one so far as she knew who could interpret it. On my asking her what was the good of speaking in tongues if that was the case, she said Jesus understood. My thought was that Jesus could understand any language, and that therefore it seems scarcely worth while to work a miracle to enable anyone to speak in an unknown tongue. Some of the leaders of the movement seemed to fear that the matter might go too far, and that the "gift" may be abused. One of them reminded his hearers, and especially those who were the loudest in their utterances, that noise was not power, but a nuisance. "Some of us," he said, "have not lived in a blacksmith's shop, as some of you evidently have—our ear-drums are not used to such shriekings." This particular speaker professed to speak in tongues, but he said he nearly always used it in private, and seldom, if ever, in public. I remarked to him afterwards that his remarks were most sane, but that I doubted whether he would produce many tongue talkers by means of such sound advice.

The Norwegian character lends itself very readily to a movement which appeals to the emotions, and to manifestations of an enthusiastic character. I had always supposed before that it was people in southern lands only whose emotions were easily touched, but certainly the people of this northland are most impressionable. They are most warm hearted and cordial, and make delightful hosts.

I saw many things in Norway which revealed to me the source of many American customs and ideas: their home life; the houses in which they live and the manner of serving meals, all revealing the fact that Scandinavia has made its contribution to American life. The Norwegians seem to be universally good cooks, and their fish is especially fine. Of their fish pudding, what can I say? Do not ask me to describe it. I met several young ladies who wanted to come to England, and I told them straight way that I could get them anything that they liked from housemaid to matrimony if they could guarantee that they could make Norwegian fish puddings. I believe several of them have already commenced their cooking lessons.

One thing that impressed me in both Denmark and Norway was the comparatively even plane upon which every one seemed to live. There was no display of riches or poverty. Every one seemed to be busy. No one seemed to be idle, either because of not being able to get anything to do, nor because of not having to do anything. One misses the height of perfection which great wealth in certain countries has been able to bring the material things of life, and yet if the poverty of the masses is the result of this, the price is certainly too high to pay. It will be a sad day for Scandinavia for the rich to become richer if it means that the poor are to become poorer. Let us hope before that takes place that social reform will have discovered some means of prevention rather than having to devote all its energies to the best means of cure.

It was a pleasant trip, and I greatly enjoyed it, but here I am at home again in merry England, as glad to be back as when I returned two years ago from my native land.

Prayer as a Form of Service

Have we not need to learn and remember and practice the truth that there is no work so dignified, so fruitful, so abiding, as the serious effort and activity of prayer? Few things are sadder than a fair dead body when the soul is gone. And it is possible, all too plainly possible, to carry on the routine and decencies of a religion when the soul, the living soul, has fled. Settle it in your minds, then that there is nothing so needed in an age like ours as determined withdrawal of the soul from the clamor of the world and the work of life, into the secret presence-chamber, where we learn our own weakness, and gain experimental certainty of the strength of God. Settle it in your minds that what your prayers may want—from the pressing demands of business—what your prayers may want in length they must gain in intensity. Settle it in your minds that you must work in time, but the scope of your inward vision must be—indeed, it must be—eternity.—Canon Knox Little.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

E. M. Norton is in a tent meeting at Potomac.

At Mt. Pulaski, where Gilbert Jones is pastor, there were three confessions July 9.

The pastor of Latham Church, Clifford S. Weaver, delivered an address July 4 in his home town.

E. W. Akemon, who has been pastor at Harrisburg, has concluded his ministry there and moved to Indiana.

W. B. Slater, pastor of Moline Church, conducted the services in Memorial Church, Rock Island, on a recent Sunday, during the absence of the pastor, E. T. McFarland.

Edgar D. Jones, of First Church, Bloomington, preached and lectured at the Eureka Chautauqua on the closing day of the season. Mr. Jones and family are to spend their vacation in Kentucky.

W. J. Burner, missionary of Buenos Ayres, South America, spent last Sunday at University Church at Champaign. Mr. Burner is supported by the women of this congregation. His visit, therefore, was an unusual pleasure to the church.

Adam K. Adcock, of Carbondale, has accepted the pastorate at Du Quoin to succeed George W. Wise. His pastorate will begin the first of September. Mr. Adcock has done a splendid work at Carbondale, and is leaving with the regret of his people.

Augusta Church, where Edwin T. Cornelius is minister, is building a substantial addition to its edifice, which will be dedicated in October. Evangelist F. A. Sword will be in charge of the dedicatory services, and will follow with a revival meeting to last for several weeks.

Long Point Church, under the ministry of Rochester Irwin, is achieving excellent results. The interior of the edifice is being redecorated and otherwise improved, and the men and boys of the Sunday-school are planning to cement and furnish the basement for Sunday-school rooms.

First Church, Springfield, will lay the corner stone of the new building, Tuesday, August 1. Finis Idleman, of Central Church, Des Moines, will deliver the address. The stone will be laid by the Masons, with Most Worshipful Grandmaster A. B. Ashley of Decatur, in charge.

Normal Church, of which J. H. Gilliland recently became pastor, has purchased a new site for the proposed new building. The location is central, and was purchased at a cost of $3,000. The congregation is contemplating the erection of a structure to cost not less than $25,000. Of this amount, one-half has already been raised.

Arthur Church is fortunate in securing H. H. Peters, of Eureka, for one-half time preaching. He began work July 1. This does not mean that Mr. Peters is to relinquish his duties in connection with Eureka College. The campaign for endowment will not cease. The committee having this in charge, together with Mr. Peters, are making a determined effort to round up the full $125,000 by September 1.

Bowen Church will have a meeting in January, conducted by Evangelist Sword. The church here, under the ministry of W. A. Taylor, is engaging actively in missions, and the Sunday-school is advancing beyond any record of recent years.

First Church at Charleston has recently purchased a fine modern seven-room house for a parsonage, which will be ready for occupancy September 1, at which time John McD. Horne, of Des Moines, will begin his work with the church. Mr. Brown, the retiring pastor, preached his farewell sermons last Sunday. After a month's vacation, he will assume the pastorate of Austin Church, Chicago. The congregations in Charleston are taxing the capacity of the house, and there have been frequent additions.

During the month of August, Walter Scott Priest, pastor at Wichita, Kansas, will spend a part of his vacation at Normal. Mr. Priest has declined a number of invitations recently to dedicate churches. He will have the months of August and September free for this purpose, and will be glad to enter into negotiations with churches desiring such service. The compensation received will not be used by himself, but will be turned into the treasury of the Lawrence, Kansas, Church, to be applied on its building debt.

News Editorials

REACHING THE CROWD.

Carmi Church and its pastor, L. A. Chapman, are coöperating with the other churches and preachers of the city in holding street meetings Saturday evenings. The ministers are rotating in conducting the services. The music is led by a cornetist and a male quartette. This is a practical movement to reach the people. Many a man will hear the gospel on the street who will not hear it in the church. The streets of most cities and towns are thronged with people on Saturday evening so that an experiment like this might well be tried in many places. One cannot help wondering if Jesus, or his Apostles, would not find an opportunity to deliver a serious message to many of the large concourses of people in our day. Peter delivered his Pentecostal message to a crowd of people probably not much more than curiosity seekers. Paul went uninvited to deliver his message on Mars Hill because he knew a company of people would be there to hear him. On the other hand, it is noteworthy that when Jesus was surrounded by a great multitude of people, he went up on the hillside, and when his Disciples had come unto him he sat down and preached to them alone, "The Sermon on the Mount." So there is excellent precedent for the preacher who goes to the multitude, as well as for the one who quietly and faithfully seeks to train a few for the serious duties of Christian living. Whichever of these two seems the ideal one, there is danger perhaps in both.

The man who chooses the quieter and less public method will very often sacrifice opportunities to wield an extensive influence on the multitude with a sober but passionate message for righteousness. And his very example of modesty and quietness may deprive his followers of that assertiveness and initiative, without which the advance of the kingdom of God will be slow. An exclusiveness may develop that is devoid of evangelistic passion and missionary enterprise.

On the other hand, the minister who seeks the crowd may become so enamored of the crowd that the individual becomes of little significance, and that the real passion for saving a man shall be lost in his eagerness to save a crowd. The invitation which is responded to by only one individual will disappoint when fifty are expected. It is hard for the preacher accustomed to hear a score of converts witness the good confession in chorus, to have any considerable emotional thrill from hearing a single voice express faith in Jesus Christ. The man who preaches to the throng constantly, ought to pray that the throng shall be broken up into separate individuals in his own consciousness. The message which he delivers will be more truly the gospel message if this is achieved, and his own personal conduct will be less imperiled. It may be seriously questioned, if he ought not to hear the confession of every individual convert, instead of the chorus confession—this for the sake of the minister as much as for converts. The preacher who is impelled to address large congregations all the while is not to be condemned on account of mistakes so much as prayed for. The large crowd has dangers for the preacher as well as for the layman. To the layman there may come irresponsibility, while to the preacher there comes responsibility of a new sort. Before, the preacher was responsible for his own integrity and the deliverance of a message at once sincere and true. But when he has become the minister of the crowd, there has come the new necessity for gripping and holding the crowd. Here is the danger—that his ideal may be lowered, his message attenuated, less serious, and more pleasing. This is the constant temptation to fasten his grip more securely on the multitude.

Many a young man just entering the ministry looks forward to the glorious time when hundreds and even thousands of people will sit with rapt attention before his pulpit. Every young man whose face is fixed toward such a future should be careful lest, when such good fortune approaches, he may weaken in the presence of its mighty temptations. Let there be no ungenerous thought of the minister who, in faith and love, ministers to the few, but let all pray that there may always be those who are great enough and true enough to reach the multitude, without themselves falling prey to the ensnarements attendant upon the ministry of great influence.

Chicago

A. C. Fegart, superintendent of the evangelistic department of the Chicago Christian Endeavor union, is leading that department into larger fields of usefulness. He proposes to begin a systematic effort to reach 100,000 souls for Christ in a year. All Endeavor societies are urged to co-

operate. Personal work, street meetings, shop meetings, are mans to this end.

E. E. Faris, of Texas Christian University, is taking work at the University of Chicago this summer. Mr. Faris will minister to the church at Waukegan while here.

Open air evening services are proving fruitful at Evanston. At a recent service O. F. Jordan, pastor, presented a stereopticon lecture on "Christian Work Among Immigrants." The neighborhood surrounding the church is becoming interested in these services.

The slogan for our city work this year is $3,200. All offerings for home and city missions will be credited to our city work, excluding the two thousand dollars the A. C. M. S. already places here. The churches have been apportioned and many have raised the needed amount.

The United Charities of Chicago is making an appeal to our churches to assist them in arranging for the children of the tenement district a week's visit in the country. In past years nearly 3,000 have been treated to this "midsummer country week." For more information write: Summer Outing Department, United Charities, 167 North LaSalle St., Chicago.

Chicago will have a prominent place in the program of our next state convention to be held at Danville, Ill., Sept. 4-7. Hitherto our city has been overlooked, but it is now being recognized as a most strategic and important field. O. F. Jordan, superintendent of city missions, and Will F. Shaw, Sheffield avenue, will present the city work before the convention.

VAUGHAN DABNEY.

Illinois Secretarys' Letter

Bro. Geo. F. Duffy, of McLean, began his new work at New Boston, July 16.

Z. M. Brubeck, of Lawndale, in Logan County, could engage to preach for some church within reach half time. Write him.

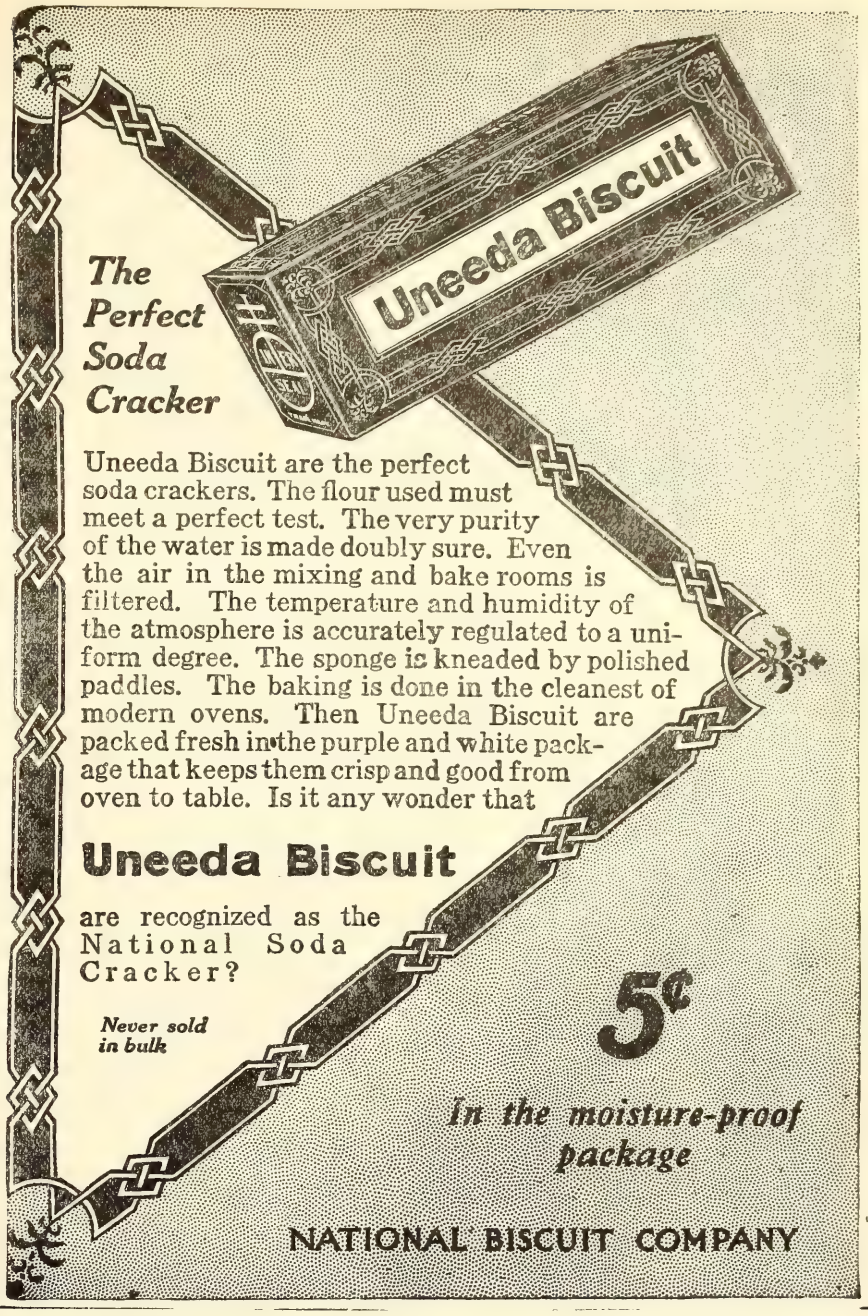
C. R. Piety, Hillsboro, desires to attend Eureka this fall and will do so if he can secure half time preaching within reach. Write him.

Encouraging words are coming in concerning the state convention at Danville, Sept. 4-7. Get ready to enjoy a great time. Send your preacher and his good wife, and a large delegation. Urge the business men and church officers to go. It will give them a new vision.

A brother said to us recently: "I think you are too liberal in sending out stamped envelopes in your correspondence. I have four or five ahead now, and I know of other preachers who have as many." He evidently did not think out the logical conclusion before he spoke thus. It means that he and the "others" have not answered our letters promptly and we had to write again and again before they answered. That is why the stamped envelopes have accumulated in his pigeon hole. Prompt replies would save our society a good many dollars in a year.

Evangelists are very active at this time of year making their dates for revival work this fall and winter. Churches, likewise, are looking out for the right men to hold their meetings. It is well to make your arrangements early and thus have time to make thorough preparations for the meeting. That is important.

The recent drinking cup law in this state has the effect of calling attention to the more sanitary individual cup in the communion service. Whether the law covers this case or not it certainly gives the church a very broad hint, to say the least.


Uneeda Biscuit
The Perfect Soda Cracker
Uneeda Biscuit are the perfect soda crackers. The flour used must meet a perfect test. The very purity of the water is made doubly sure. Even the air in the mixing and bake rooms is filtered. The temperature and humidity of the atmosphere is accurately regulated to a uniform degree. The sponge is kneaded by polished paddles. The baking is done in the cleanest of modern ovens. Then Uneeda Biscuit are packed fresh in the purple and white package that keeps them crisp and good from oven to table. Is it any wonder that
Uneeda Biscuit
are recognized as the National Soda Cracker?
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In the moisture-proof package
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Church Life

—Any of our readers possessing copies of The Christian Century of August 11, 1910, will do the office a kindness by sending them to us. This is the issue containing Mr. Morrison's London address on Christian Unity, for which there are still many requests. Even our office files were inadvertently encroached upon to meet the demand.

* * *

A series of evangelistic meetings are in progress at Erie, Pa.

Thomas H. Popplewell reports two additions on July 16.

G. H. Rowe will close his pastorate of two years at Shoals, Ind., on August 1.

H. M. Barnett and A. W. Shaffer are in a meeting at Hillsboro, Ore.

Kansas Disciples will hold their annual meeting this year at Parsons, October 2-5.

John A. Armstrong has resigned at Felicity, Ohio, and will take the work at Mogadore.

D. F. Stafford has closed his work at Watkinsville, Cal., to accept a call to Covina.

D. F. Cross, for the past two years minister at Turon, Ind., has begun his new work at Greensburg, Ind.

L. L. Shaw, who resigned at Raton, N. M., to accept a call to Beaver, Okla., began his work at the latter place on June 25.

After a pastorate of eleven years, J. A. Longston will close his work at Independence, Kans., August 1.

The congregation at Nowata, Kans., will erect a new edifice in the near future at a cost of $12,000.

J. R. Middleton, for seven years pastor at Lewis, Kans., will close his work there this month.

Work on the new church at Bloomfield, Ind., is progressing rapidly and the corner stone will be laid in the near future.

G. H. Steed, pastor of Central Church, North Tonawanda, N. Y., has resigned and will continue his university work.

A meeting will begin August 1, at Douglass, Kans. The pastor, S. E. Hendrickson, will be assisted by Lawrence Wright of Des Moines, Iowa.

I. G. Shaw, pastor of Central Church, Newport, Ky., has presented his resignation to his congregation. It has not yet been accepted.

R. W. Stancill has accepted the pastorate at Hartsville, Ind., and will begin his work there immediately. This church has been without a pastor for some time.

Charles E. McVay, who is now in a meeting at Haigler, Neb., will assist George H. Nicol in a meeting at Red Oak, Ia., later in the year.

A. R. Adams, pastor of First Church, Saginaw, Mich., will deliver a number of lectures in northern Michigan this summer on the subject of "Christian Union."

The work in Akron, Ohio, continues to grow encouragingly. Two more sites have been purchased recently and when buildings are erected Akron will then have six churches.

The annual meeting of the Tipton (Ind.) County churches will be held August 6. A. B. Philputt, pastor of Central Church, Indianapolis, Ind., will be the principal speaker.

Disciples of Stark County, Ohio, will hold their annual gathering on August 1, at Myers Lake, near Canton. I. J. Cahill will give the principal address.

W. L. Barbee has completed his third year as pastor of First Church, Rockville, Ind., and has received the unanimous call of his congregation to remain with them another year.

The church at Columbus, Kan., has accepted the proposition of R. A. Long to give one-fourth of the cost of a new church building to cost not less than $40,000. Mr. Long was a member of this church while a resident of Columbus.

C. A. Cole, pastor at Abilene, Kans., gives an encouraging report of the work there. The prayer-meeting services are well attended and the Sunday-school has the largest average attendance in the history of the church.

W. H. Hampton, pastor at Liberty, Ind., has received the unanimous call of his congregation to remain another year. Mr. Hampton's pastorate has been very successful, there having been a number of accessions to the membership in the past year.

The new church at Orangeburg, Ky., was dedicated on July 9. The pastor, E. L. Miley, was assisted by T. P. Degman, of Springdale, Ky., and W. T. Brooks, of Ladoga, Ind. The indebtedness remaining on the building amounting to over four thousand dollars, was provided for.

Broad Street Church, Akron, Ohio, where Lloyd H. Miller ministers, has sold its property and purchased a much more desirable site. A new building will soon be erected, modern in every particular, and when completed will be one of the best equipped churches in Akron.

The annual County meeting of the Christian churches of Tipton County, Indiana, will be held in Carr's Grove, near Hobb's Station, on the Indiana Union traction line the first Sunday in August. The following churches are represented in the fellowship of this meeting: Tipton, Windfall, Normanda, Independence, East Union, New Lancaster, the Chapel, Nevada, Kempton, Hobbs, and Curtisville. Preaching services will be held in the grove at 10:30 a. m. and 3 p. m. Allen B. Philputt, minister of Central Church, Indianapolis, will be the preacher of the day. A most cordial invitation is extended to the brethren of neighboring counties to join in the fellowship of this meeting.

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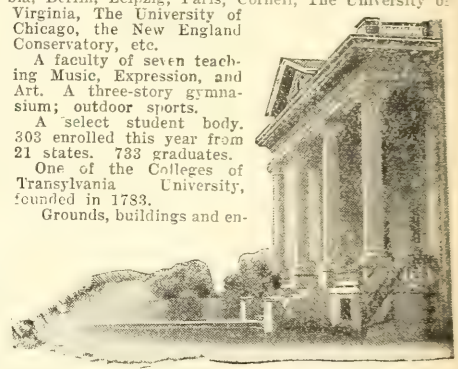

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E. J. Fenstermacher of Bowling Green, Ky., has been called to the pastorate at Elizabethtown, Ky., to succeed D. W. Scott.

First Church, Lafayette, Ind., is preparing for a series of evangelistic services to be held next September. Herbert L. Yeuell will have charge of the meeting.

Earle Wilfley, pastor of the Vermont Avenue Church, Washington, D. C., was elected a trustee of the United Society of Christian Endeavor at the recent convention at Atlantic City. He also delivered one of the principal evening addresses and presided at the Disciples' Rally.

George B. Stewart of Colorado Springs, Colo., has received a call to Jackson Street Church, Muncie, Ind., this pulpit having been made vacant by the resignation of William H. Allen, who has accepted a pastorate in Melbourne, Australia. It is not known as yet whether or not Mr. Stewart will accept the call.

E. B. Wakefield, of Chagrin Falls, Ohio, reports a good attendance of Disciples at Chautauqua this year, the Sunday service being largely attended. Mr. Wakefield, Herbert L. Willett and Miner Lee Bates have so far been the morning speakers. The Disciple headquarters are under the care of Mr. and Mrs. W. J. Ford.

The Disciple Sunday-schools of Indianapolis will have charge of the school at Bethany Park on August 6. Every effort will be made to make the school a model of modern methods in graded work, and each department will be in charge of an expert. These will be picked specialists from the fifteen churches of the city, and the Bethany Assembly management has designated this date as "Indianapolis Day," since the major portion of the attendance is expected to come from that place, owing to the interest and enthusiasm being worked up by the arrangement. However, it will be a great chance for the officers and teachers of the state to observe this remarkable gathering engaged in the new order of things.

The following good report is from M. E. Chatley, pastor at Centerville, Ia.: "The Centerville Church has secured the services of J. Earl Morton as music director and financial secretary. For awhile, at least, he will give his entire time to the work of the church. Until recently, he was with the Emmons Evangelistic Co. as leader of song. The Methodist and Disciple churches have united in Sunday evening services on the court house lawn, during July and August. An audience of several hundred has attended these open-air services so far. We have just sent in our last contribution in redemption of our pledges to the foreign and state work. It has been a blessing to the Centerville church to assume the support of Mrs. R. D. McCoy at Tokyo, Japan, and of L. P. Kopp at Ft. Dodge, Iowa.

Leslie Wolfe writes from Manila, P. I., as follows: "Sunday, May 2, we dedicated the new chapel at Wawa in Cavite Province, making the second dedicated since January 1 and the tenth since I took charge of this district (Tagalog Provinces) two and a half years ago. This is a small structure of nipa and bamboo, the cheapest materials. Humble as it is, it represents much devotion and self-denial on the part of the little band of disciples there. It was beautiful to see the pride and rapturous joy the brethren took in their new church home. Many brethren came from neighboring churches, including several evangelists who spoke at their best. The fatted pig was killed and roasted. A rich feast for both soul and body was enjoyed. It was a most happy occasion, a high tide of good cheer and sweet Christian fellowship."

Notes From the Foreign Society

The China mission sends word that the number of our Chinese Christians has passed the one thousand mark. We now have one thousand and twenty-five.

Seventy-eight baptisms are reported at Monieka, Africa. This church is only two years old and has never had a resident missionary. The missionaries visit the station about every three months. The work is in charge of a native evangelist. The Monieka congregation has sent out and supports sixty native evangelists of its own.

J. C. Ogden, on the Tibetan border, writes as follows: "We think at times that the people here will get tired of us, and our teaching, and look for the crowds to drop off, but it seems to be the opposite. Today the chapel room was filled long before time to begin service, and I believe we had the largest crowd at regular service since the movement began December 19, 1909. The crowded house was silent as death while the lesson was given, and we pray that the seed sown today may spring up and grow.

Rose T. Armbruster writes from Akita, Japan, as follows: "Twice a month a group of neighborhood women come to my house for a Bible lesson. Among them is a dear old grandmother in her eighty-third year. She is expecting to receive baptism as soon as some one else is ready, for she is timid and does not want to be the only one to be baptized at that time. Last Saturday she brought a friend, just the same age as herself, to the meeting, that she, too, might learn the way of life."

STEPHEN J. COREY, Secretary.

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It contains just the kind of work we ought to be doing in our Young People's and Adult classes.—O. W. LAWRENCE, Central Church, Decatur, Ill.

Her unusual ability and her practical experience have helped her to meet the new and growing demand for just such a course of study,—HARRIS R. COOLEY, Cleveland.

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The beauty of the book is that it is an outline and cannot be used apart from the gospels themselves.—A. W. FORTUNE, Walnut Hills Church, Cincinnati.

These fifty-two lessons may well serve as a training coures, and as such, the book is superior to any I have seen.—PERRY J. RICE, El Paso, Tex.

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The CHRISTIAN CENTURY

Volume XXVIIII. August 3, 1911 Number 31

Beginning September 21 a series of editorials on

The Meaning of Baptism

will appear in The Christian Century. These articles will gather up and state in a constructive way the position of this paper as set forth in a more or less fragmentary way in the discussions of the past two years.

Beginning with the same date the publishers will send The Christian Century to new names ten weeks for ten cents. See explanation of this special offer on page 2.

CHICAGO

Enforced Inconsistencies

There are conditions that compel us to be religiously inconsistent.. We are hedged in between law and love, so that if we construe the letter strictly we fail in generosity. Or if we love much and are generous in our judgments we let down the bars of the law. We frame rigid dogmas and pronounce them absolute, and immediately allow that other views may have some weight. Statesmanship is a happy accommodation to circumstances amidst conflicting principles. Art presents its most vivid lessons in violent contrasts, and literature could not live if logic were its rule. The gospel according to John has been pronounced the greatest book in the world, and the truest, but also the most contradictory, literally interpreted.

Our denominationalism has its enforced inconsistencies. Strickly speaking, if one denomination is right all the others must be wrong. Yet the denomination that arrogates to itself such pink-of-perfection righteousness gets itself branded for bigotry, and boycotted into bankruptcy. The result is that each growing and virile body of Christians esteems itself relatively right, and all the others relatively a little off. That means that we are all in the same boat, each viewing himself with an especially satisfied eye, and looking slightly cornerwise at his neighbors.

Take a few examples of denominational inconsistency.

The Baptists hold to believer's baptism exclusively, and to immersion as the form of it. They make that the door into the Baptist church. Consistently they make the church identical with the circle of immersed believers, and they place the communion table within that circle. Consistently they should not admit that anyone outside of that circle is Christian. But there they break down, and admit the real rebirth, and Christian character and hope of milions of the unimmersed. They allow that these unimmersed Christly millions are good enough to be going straight to heaven but not fit to go into the Baptist fold!

Calvinism is a mathematically rigid doctrine, and all not Calvinists must be, therefore, heretical and subject to the "anathema sit." Yet Calvinism looks Arminianism in the face and concedes the Christliness of its devotees. Practically it revises its articles before the Synod meets.

Loyal Methodists insist on a mystical conversion; regeneration with fixed geography and chronology, and absolute and sudden reversal of character. Yet not half of those good people ever experience anything of the kind, and they allow that myriads outside their fold have been somehow regenerated without it.

We ourselves are akin to the Baptists in our insistence on adult immersion as baptism. We go a step further and make baptism a factor in the process of conversion, coupling it with faith and repentance as conditions of forgiveness. Logically we should, even more rigidly than the Baptists, exclude the unimmersed as un-Christian. We have made immersion the door, the initiatory rite into the church. Consistently with this we have placed our list of members, our roll of the redeemed, within this circle of the immersed. Inconsistently we have set our communion table outside of it.

How did we happen to fix the line of our inconsistency just at that point? Thomas Campbell had a repugnance to close communion. That grew out of his experience. Also, he felt compelled to recognize the Christianity of the unimmersed. Over the line therefore he carried the communion table, setting it just outside. He justified his inconsistency by saying, "It is the Lord's table, not ours, and we are not to be the judges of the communicant's fitness. We leave that with him and his Lord." Mr. Campbell's inconsistency was both emotional and compulsory. There is no logical or Scriptural justification for it. He made a path and we have worn it to a rut; we have traveled in it ever since his day.

It is the compulsory feature of this inconsistency that should interest us just at this junction in our history. We, too, are under compulsion. Scripturally we are compelled to immerse. Practically we are compelled to recognize the Christianity of the unimmersed. We are compelled to be inconsistent—that is the point.

But why keep the rut of our inconsistency forever on the same side of the road? Why not change over, and make a new path? Have we not as good a right as the Campbells, and others of our fathers? Why not carry our church roll out and lay it on the communion table, and whenever a really *pious* unimmersed one partakes of the bread and wine with us allow him to write his name by the side of ours? Since we are compelled to be inconsistent perhaps it is no sin. It may even turn out to be a holy inconsistency, broad, and brotherly, and full of love.

Besides, would not a practical, a really workable, up-to-date, inconsistency, be more advisable than a purely traditional one?

In a closing word let us thank the Lord for the gift of such a soul as that of Thomas Campbell, large enough to be repelled by bigotry, and wise enough to be inconsistent under fraternal compulsion. And let us thank the Lord for his inconsistency, since it is a precedent for further practical adjustments of a similar sort.

* * *

That Biggest Sunday School

The claim that Brazil, Ind., has the largest Sunday-school in the world has caused much questioning, because the city has only 10,000 inhabitants, and there are several other churches, with their Sunday-schools. A correspondent of the *Religious Telescope* makes the following statement regarding the matter:

"The First Methodist Church of that city has published through the local papers that it has the largest Sunday-school in the world, claiming an enrollment of five thousand members, equal to fifty per cent of the whole population of the city. The same church claims to have a Bible class of men numbering twelve hundred, forty less than one-half of the votes cast at a ward election held in the city May 29, 1911, to see whether the city should remain dry or return to the curse of all curses, the saloon. There were 2,444 votes cast, being forty-four more than twice the number of the men enrolled in the Bible class. The vote for the city to remain dry was 866, being 334 less than a number of Bible students. The wets had a majority of 713, carrying every ward in the city but one, which went dry by fourteen votes. To the casual observer, this is most astounding for a city of ten thousand inhabitants, with a Sunday-school of five thousand members, a class of men studying the Bible numbering 1,200, and eight other churches with respectable Sunday-schools. Certainly there is something radically wrong in the ethics of Brazil.

"The big Sunday-school may have five thousand names enrolled, the accumulation of years, many of whom have died. Others have moved away, many have dropped out and do not attend Sunday-school anywhere, while there are quite a number who consented to be enrolled under the persistent importunities of the solicitors, who never have attended nor expect to attend. The published attendance ranges from eight to thirteen hundred, except on Easter, which was a special rally day, when they reported 2,100 on that day, with an offering of over $2,500, the superintendent giving one-half of the entire collection. The school takes no part in the county Sunday-school association.

"As the largest Bible class in the world, it is of mushroom growth, and is an accumulation of names gathered within a radius of twelve miles of the city, many giving their names through courtesy to the solicitors or as a matter of business. The largest reported attendance was at a banquet given in the basement of the Methodist church recently, when three hundred were present."

Ten Weeks for Ten Cents

In order to introduce The Christian Century into new homes the publishers propose to send the paper ten weeks for ten cents,

Beginning With the Issue of September 21.

Names for this offer must be sent in before September 15. These trial subscriptions will be positively discontinued at the expiration of the ten weeks unless ordered continued by the subscriber.

We expect to gather a list of several thousand names for this period. One subscriber to whom the plan was explained declared that he had ten dollars to spend on that proposition and would send us the names of 100 persons whom he wishes to become acquainted with The Christian Century and its vital message. Others will send smaller lists; still others, perhaps, larger lists. This is

Our Readers' Own Campaign

on behalf of their paper. Let every present subscriber think over the names of the fellow-members of his church and his friends and make up a list. A good set of names would be your Sunday School teachers and officers and your board of elders and deacons. If your pastor is not now a reader be sure that he is not overlooked. We Believe Every Reader Will Send in at Least One Name.

BEGIN NOW TO MAKE UP YOUR LIST

Send it in at once. Use separate sheet or sheets of paper for your names. Put your own name at the top as the sender. Keep a duplicate copy of your list. Be sure to make addresses plain. Remittance must accompany all lists.

THE NEW CHRISTIAN CENTURY CO.

700 East Fortieth Street, Chicago.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Editorial

Licensing Laymen to Preach

The Reformed Church in America has taken the lead in authorizing classis, which are the district authorities, to license laymen to preach, to speak, and even to have charge of churches. So far as known, no classis has as yet exercised its new power, but it is said that permission to do so was granted unanimously by the church, and that there is strong inclination on the part of laymen to exercise the right.

Six years ago the Episcopal Church much increased the authority of laymen in spiritual affairs, especially in the right of bishops to license them to take part in the public services with ordained men, and in the delivering of religious addresses. While not specifically authorized, many laymen in dioceses in the west, where clergy are not plentiful, have been placed in charge of churches.

Among Presbyterian, Methodist and Baptist laymen there is a movement to train men of parts to make public religious addresses after the manner generally followed in England among both the Established and the Free Churches. Any desire to substitute laymen for ordained men is disclaimed, but the points aimed at are a vast increase in the number of sermons preached, and the development of laymen through giving them something to do.

The laymen to be licensed by the Reformed Church are not those who devote their whole time, and are supported by congregations, but business and professional men who support themselves, and do not contemplate entering upon clerical careers.

G. Campbell Morgan's New Venture

The Rev. G. Campbell Morgan of London, well known in this country, who comes to America this autumn for a series of evangelistic and Bible conferences in a dozen principal cities, has founded in England a Summer Conference on Northfield lines, and has established a Bible Study Movement of national scope. Quitting America seven years ago, Mr. Morgan took up work at Westminster Chapel, which is located in the West End, but which was, at the time Mr. Morgan went there, an almost hopeless proposition. Little remained but a great building.

Mr. Morgan has transformed conditions, until now Westminster Chapel is the centre of a great congregational life. So vast is it that the need of larger facilities is apparent, and steps are under consideration to secure them. The new national work is that of sending into other cities of the kingdom Bible teachers of the first rank, Mr. Morgan going himself as much as his London work permits. In summer the new conference, held at Mundesley in Norfolk, and coming to be known as the Mundesley Conference, is the center of the Bible work. Mundesley is Mr. Morgan's summer home, and like Dwight L. Moody, he turned his acres into a summer headquarters for Bible and missionary instruction.

Now it is proposed, so reports from Mundesley and London just to hand indicate, to perfect what will be, in effect, a college whose faculty has headquarters at Westminster and Mundesley, but whose work is the training of leaders in Bible and evangelistic work in many cities of England. It is said to be Mr. Morgan's ambition to leave, as his life's benefaction, this Bible college in permanent form, having a home in the historic Westminster section of London. Mr. Morgan's tour in the United States will begin in October.

Christian Endeavorers' New Plans

Following its convention at Atlantic City, at which for the first time in the history of Christian Endeavor a President of the United States spoke, Endeavorers will enter upon three or four vigorous campaigns. The longest, and as they admit the hardest, may prove to be a saloonless American nation on the 4th of July, 1920, the three hundredth anniversary of the landing of the Pilgrims at Plymouth.

Another project to be taken up by Endeavorers is the holding of one or more conferences of leaders in young people's society, Sunday-school and missionary work to see if some of the duplication of effort, and especially some of the friction that admittedly obtains at present, cannot give place to co-operation and co-ordination.

Three other projects are: 1. To secure the appointment by the National Council of Congregationalists, of a Christian Endeavor committee in sympathy with Endeavor plans to increase the number of societies and their usefulness in that religious body. 2. To take hold of the situation in college towns, and if possible to adapt the local churches to students' ways, and through Endeavor secure a better relation than usually obtains between churches and students. And 3. Increasing Endeavor efficiency in the churches of the Negro race in the South. To this end the presidents of all Endeavor Unions in the South were placed upon a co-operating committee.

By its size, its earnestness, its recent achievements, and its practical plans for immediate work ahead, the Atlantic City convention proved, it is shown, that the Christian movement is more virile, and has a larger hold upon young people of the churches, than ever before.

Federation Versus Organic Union

Is federation a means of preventing the union of the churches and of saving denominationalism? Even if the promoters of federation have no desire for union they may be unconsciously working for it. Having stood side by side in fights against vice and political corruption, men will learn to magnify their common faith and to minimize their differences. They will discover that what is good in their denomination does not have to be given up for the sake of union. Federation may and ought to receive the endorsement of those who look for something better than federation. This is the opinion of the Presbyterian *Advance* which it states as follows:

> A favorite argument of those who are opposed to the organic union of Protestant churches is that all that is accomplished by organic union could also be accomplished by federation, and that federation is much easier of attainment. It is probably true that it is easier to secure general consent to some scheme of federation than it is to a plan for union, for federation does not involve the giving up of name and separate organization; but is it true that we can ever hope to secure satisfactory results through federation? Can we ever hope for the same hearty co-operation through federation as can be secured by organic union. To bring about federation will amount to little unless it is an effective federation which will prevent that kind of ecclesiastical competition which is so distressingly prevalent. Can such competition be prevented so successfully through federation as through union? Experience says, No. As the Christian Guardian remarks, "It is clear that intimate co-operation with foreign bodies requires a more delicate mutual regard than does the co-operation of organic union." This, indeed, is clear to any one who stops to think. For really effective co-operation, organic union is about the only hope. Nevertheless, let us do the best we can with federation when only that is possible.

Ventilate the Church

Every preacher knows he is often robbed of his power by the janitor who will not let in the fresh air, or by the building committee that made no adequate provision for ventilating the church. The church ought to preach the gospel of health and it ought to practice what it preaches. If the minister observes tuberculosis Sunday, he ought to preach to people whose health is not endangered by coming to church. Dr. Frank E. Wing, superintendent of the Chicago Tuberculosis Institute, writes:

> Churches are notorious for their poor ventilation. Churches, as do all other indoor meeting places, help spread the disease. It is fortunate that the sessions in churches are as short as they are.
>
> The danger of contagion in a room filled for only a short period is not serious. But I would like to see church architects pay more attention to ventilation and possibly less to decoration.
>
> Churchmen generally do not realize how serious a problem tuberculosis is to them. I believe it is one of the most vital things the church has to consider. Without a doubt it is responsible for the deaths of nearly 10 per cent of church members. When the ministers fully wake up to the devastation this disease is creating in their churches I believe they will recognize the need for education from the pulpit.

Social Survey

An Unsavory Political Object Lesson

Wonder is not infrequently expressed that so many well-educated and public-spirited young men decline to "go in for" politics. In a democracy where every man may enter the game, with a fair chance to succeed, it is remarkable that politics attracts so few of the thousands of young men who annually are graduated from institutions of higher learning. That they are not assuming the duties and enjoying the advantages which political life affords is patent to any one who observes the average political convention. Yet in politics may be found excitement, discipline, companionship. There are opportunities to be useful. There is possible hope of preferment and of promotion to positions of real power. Why is it, then, that so many of these first-rate young fellows are unwilling to take a share of office-holding and to do their part in administering the public affairs? One reason, at least, may be discovered by wading through the solid pages of testimony given before the committee on elections now investigating the charges against Senator Lorimer. If the Illinois senator is innocent, the young man would be apt to say: "Look at that! Do you suppose I want to be compelled to endure such persecution?" If Mr. Lorimer be guilty of bribery, either direct or by proxy, the young man of high motives would say, as he ought to say: "If in order to be a senator I am obliged to become a criminal, I will never dabble even in shallows of the filthy pool of politics." And if he should read the testimony of the governor of the great state of Illinois, he would be almost sure to remark: "Not for me, thank you! I can help my fellow-men in church. I can earn an honest living in my store. I can serve my country by keeping out of jail, and by voting right, and by membership in a reform club or service in a municipal voters' league. But, I tell you, I will never stoop so low as to plot behind barred doors, to pull wires, to offer 'jobs' as bribes for support, and to do a hundred selfish, underhanded, near-conspiracy things, such as any high-minded man would be ashamed to do in business. No, sir, please count me out of the game if I must take part in such a vulgar scramble as that described by the governor, who, you say, is an honest politician." If politics is to be merely a series of petty, underhanded, undignified combinations, together with continual office-mongering, no wonder that the best young men, in too large a degree, refuse to soil their hands with such dirty business. Yet if this clean stream cannot be induced to flow into the miry pool, how withal shall the germ-laden waters of politics be purified? There is a great opportunity open to young men of clean morals and high ideals if they can only be grouped for effective action, but the scandalous condition of the situation makes it difficult to convince them of duty and possible service.

In Great Britain

It is customary to say that nobody is in London at this time of the year. Evidently this season is an exception, for something appears to be happening every day during this memorable summer. The last public vestiges of the coronation festivities have been removed, and now King George and Queen Mary are visiting different parts of the islands over which they rule. The emotional Irish seem to have discovered—or some of them have, at least—after the royal visit across the channel, that the king does not have horns and hoofs. The Welsh, too, are pleased with another glimpse of that pageantry of the middle ages. On July 13 the young Prince of Wales was invested with the insignia of his office. The ceremony took place in the old castle in the quaint little town of Carnarvon, in Wales. It is announced that the young prince, following the precedent of his grandfather, is to make a tour around the world this fall, and that in the course of his travels he will visit the United States. Surprise is expressed in some quarters that Lord Kitchener has been appointed as "financial adviser" of Great Britain, in Egypt, as successor to the late Sir Eldon Gorst. Hitherto Britain has always been represented in Egypt by a civilian. On July 20 the house of lords passed the third reading of the veto bill. There appears to be little doubt that the upper house eventually will be obliged to adopt the whole measure, which means little else than the relegation of the lords to a comparatively powerless position. If the veto bill, even with some amendments now proposed, shall become the law of the kingdom, the house of commons will be the all-powerful element in the government of the British Empire, thus marking another significant advance in the extension of democracy. The commons will attempt to reject the amendments made to the bill by the lords, for, as was stated in the debate, on July 20, these amendments so change the bill as to cause it to bear no resemblance to the measure originally passed by the commons. If the lords stand firm, in this last struggle to maintain the prestige of the upper chamber, then there is reason to believe that the Liberals will demand the appointment of a sufficient number of Liberal peers so that the proposed curtailment of the power of the house of lords eventually may be secured. It is announced that the names of the prospective peers have already been listed, and the king has agreed to appoint them if the necessity arises. Such a plan appears to Americans a clumsy and archaic method to secure the progressive legislation which democratic Britishers are insisting upon. In order to diminish the power of the lords, it seems to say, something like 500 more lords are to be created. Such a course may become necessary, but most political prophets declare that rather than see the upper chamber so cheapened, as they believe would be the case by the admission of such a flood of young peers selected from the sons of present peers, from members of parliament and from other classes, after making a noisy and lachrymose protest, the lords will surrender. Before The Century reaches all its readers the matter will have reached the critical stage, for at the latter part of the week the lords will once more have the bill before them and probably shorn of its amendments. The best opinion in London appears to regard the eventual passage of this strikingly revolutionary measure as a foregone conclusion.

At the Center of Things

If only a sufficiently large number of people would move away from Chicago to the northern Pacific Coast, and others would refuse to go to Texas, strange as it may seem, Chicago might be nearer the center of population of the United States. Steadily the center of population has moved westward, between the thirty-ninth and fortieth parallels of latitude. In 1790 it was east of Baltimore; it crossed in 1830 into what is now West Virginia. In 1860 Ohio could claim that it was at the center of things American, the decade between 1850 and 1860 having witnessed a widespread westward movement of people, the population center in this period moving eighty-one miles. In 1890 "westward the star of empire" had moved so fast that it was shining into Indiana. The latest statement of the census bureau now names a pin-point on the map of Indiana, four and a half miles south of Unionville, Monroe County, to be specific, as the place where, if every person in the United States were balanced on a plate, the support must be placed. If the present rate of migration westward is maintained, the center of population in 1930 will be in the vicinity of Effingham, Ill. The establishment of the interesting fact of centrality is, of course, determined by purely abstract calculations, and town lots in Unionville will remain at the price quoted week before last, notwithstanding its new claim to fame and its proximity to the University of Indiana. The fact is chiefly useful, if really useful at all, in that it indicates the trend of population of the United States, and ought to prove more suggestive to writers upon sociological topics than to missionary boards. The latter are fully aware of the migrations of the people, that which they need is sufficient funds to follow the moving population with gospel privileges. The method by which the center of population is determined is thus described:

> A point is first assumed as nearly as possible to the true position of the center. Through this point a parallel and meridian are drawn. A north or south moment is the product of the population by its distance from the assumed parallel; an east or west moment is the product of the population by its distance from the assumed meridian. . . . The population of the country was then grouped by square degrees, that is, by areas included between consecutive parallels and meridians, as they are convenient units with which to work. The population of the principal cities was then deducted from that of their square degrees and treated separately. Then the population of each square degree was assumed to be at its geographical center, except in cases where this was manifestly an incorrect assumption. In these cases its position was estimated as nearly as possible. The population of each square degree and of each city north and south of the assumed parallel was multiplied by its distance from that parallel and the sum of the north and of the south moments made up. Their difference, divided by the total population of the country, gave a correction to the latitude, the sign of the correction being positive if north, negative if south.

Over two million dollars a year income has been provided for the University of Illinois. The state legislature has appropriated $3,519,300 for the use of the university the next two years and has provided a mill tax in the future. The latter will yield about $2,225,000.

The Christian World

A Page for Interdenominational Acquaintance.

Miscellaneous

The Religious Values of Trades-Unionism.

The prophets made it plain for all time that the religion of men who practiced injustice was a lie and that God refused to honor the worship of such men. Every movement in the direction of justice to all will receive the blessing of the church if the church knows its mission. That men err in their efforts to secure equal rights for all does not justify religious leaders in standing on the side of the oppressor. It is religious to protect motherhood and childhood, to secure a living wage, shorter hours of labor, sanitary surroundings, and the means of education and culture for all. The trades-unions have been struggling for many of the things for which the church is praying. That their methods have sometimes been imperfect and rough is all the more reason why the church should have their confidence and give them honest help. Writing in the *Continent* on the religious value of trades-unionism, W. Nat Friend says:

The church has preached and prayed for relationship among men that would give every man a chance to have hours of leisure and days of rest and means of self-respecting living among his fellows. It has looked for and urged the establishment of agencies that would help to bring these things about. When we have discovered an organization that is successfully struggling, though often roughly and imperfectly, to accomplish some of these results, shall we not give attestation to its religious value to society, and help by all in our power to increase the efficiency of such uplifting principles as it puts into practical use?

You, whose zeal eats itself up in doing good to your down-trodden fellow-man, whose ambition as a Christian is to care for the widow and orphan and defend the helpless, look now into the inside pocket of your coat and see if the union label is there. You answer that it is not. Do you know what that means? Well, for one thing it means that you cannot be sure that some poor, starving widow in the sweatshops in New York has not dragged out miserable, hacking hours of a never-ending day putting your clothes together for a pittance that does not begin to feed her or the babes in the squalid back room of a lightless tenement.

However veiled these processes seem to be they certainly do suggest things pleasing to the great heart of the Master. If there is mischance and envy and selfishness at work along with them, then all the more should they who love the best strive to help make that best the most prominent and interesting and worth while to those to whom this opportunity for service belongs.

Think of the blessings of the shorter hours and the living wage and the sanitary conditions of work that they have secured for all workers. Think of the safety to the consumer as well as the worker that the union label on his goods insures. One does not have to worry about sweatshop or death trap or underfed and worn-out women.

I know that there are grievous mistakes made and violence sometimes spreads its accidental appearance so large that we get lost in doubts. But in all the vast, strange struggle there is a manifest making toward those best methods for which the church has been calling so long. It is not only the forward look of the men but the forward encouragement of the Christian that is needed. They are on the way. Just beyond lies the victory.

Where the Church Has No Rival.

Much of the work that used to be done by the church is now entrusted to other institutions. For this reason, it is sometimes said that the church is no longer needed. It is the contention of Professor Simon N. Patten that if the church becomes an ethical institution its work can be and will be passed over to other institutions, but if the church remains a religious institution it can have no rival. His meaning will be made clear by the following selections from an article in the *Independent*:

On its ethical side, Christianity has been a success, but it does not follow from this that the Church of today should become an ethical institution. The Church is not the one organ of Christianity, as it was in the first century. It is now one of many Christian institutions, each of which had its origin in the mother Church, but which now has an independent organization, makes its special appeal, and would persist even if the organized Church disappeared. If the Church deserts its religious platform, it will gradually become merged in the social institutions that have ethical progress for their end. The school would be the place where morality is taught; the university would increasingly become the standard bearer of culture; the family would enforce and elevate the law of love; the state would protect from aggression and extend international law. All these institutions have been devised by Christian nations to uphold and extend ethical ideals. Christianity is a force, not an institution; it will continue to thrive so long as any group of institutions exist to make it effective.

The Church has and can have no rival if it keeps its religious program in the foreground. The new birth, regeneration, social justice and an impulsive opposition to oppression have a common thought and a common remedy. This thought is that men tend to sink below their maximum ability, and need supermaterial motives to arouse their full powers. Progress looks to something beyond man to which it wishes to elevate him. A superman is its goal and increase of knowledge is a means to this end. Religion, on the contrary, evokes what is in man by bringing him into contact with spiritual as well as material forces. The new birth manifests itself not in knowledge but in activity, and thus brings every part of man into an effective co-ordination.

Shall the People or the Church Go?

The church has quit waiting for the heathen to be converted and has gone out to convert them. But is it going to the people at home? It erects its house of worship and it sends out its invitation. Many people do not know they are invited. Not a few are of the opinion that they are not expected and not desired. The commission Jesus gave to his church was to carry on the work he had begun. "That work," says the *Outlook*, "was to feed the hungry, teach the ignorant, comfort the sorrowing, succor and save the sinful. If the church would follow the example of its Master, it must study human nature, understand human needs, and minister to those needs, whatever they are, either by its own direct activity or by inspiring the ministering activities in other organizations." On the duty of the church to go where men are, the *Outlook* says:

There are multitudes of poor in our great cities to whom the Church might well preach glad tidings by carrying a message of cheer to them where they are. It is no great wonder if they do not come to wealthy churches in aristocratic neighborhoods, filled by well-dressed and sometimes over-dressed congregations, to see if the Church has good tidings for them. The men who proclaimed liberty to the slave in America, whether they were in the Church or out of the Church, were doing the work which Christ declared he came to do, and which he commissioned his Church to carry on in his name and on his behalf. Some of the social settlements are fulfilling Christ's mission better than some of the Christian churches. In our judgment, the social settlement would fulfill its mission still more effectively if it did so in the name of the Christ who set the example and who inspires the spirit. To build a handsome church, put it in a wealthy section of the city, and open it three or four hours a week, is not to imitate the example of Christ; nor is it to fulfill the mission of him who said, "As the Father hath sent me into the world, so send I you into the world." We submit to ministers and churches, to councils and conferences, as a legitimate subject for discussion, in lieu of the oft-debated question, Why do not people go to Church? the more important but less debated question, Why do not the churches go to the people?

Congregational

Statesmanship Needed in the Churches.

The city of Lowell, Mass., has a population of 106,294. Of these 85,000 are of foreign parentage. From 60,000 to 65,000 of the foreigners are Roman Catholics, 7,000 to 8,000 are Greek Orthodox, and 3,000 are Jews. The Protestants, native and foreign born, number between 30,000 and 35,000. Fifteen Catholic churches serve the Catholic population of the city. The Protestants have fifty churches and missions for their 30,000 or 35,000 people. On this situation the *Congregationalist* and *Christian World* remarks:

The Protestant forces in Lowell, while contending manfully and with some measure of success against tremendous difficulties, and while accomplishing a work for which we would give them full credit, seem to us, nevertheless, operating on a basis suited rather to the Lowell of sixty years ago than to the Lowell of today. Fifty churches and missions are too many for a Protestant population of perhaps 30,000, not more than four or five thousand of whom are found at any one time in the sanctuaries.

Under these circumstances what is the duty of the Lowell churches as representatives of the faith and the program of our Lord Jesus Christ in the world? Do they wish chiefly to perpetuate all existing organizations and alignments, or can the hundred thousand dollars annually expended through their organization, and the brains and consecration to be found among the twelve thousand professing Christians be utilized to bring a more powerful impact upon the cosmopolitan population.

Lowell's problem is duplicated essentially, if not in detail, in hundreds of other American communities. The solution in every case will depend upon the measure of patience, good will and Christian statesmanship which the churches concerned can bring to bear upon the situation. The situation is not met when one church or several formulate and carry out their plans independently, no matter how brave and energetic they may be. It is not met when co-operation is confined to relatively minor matters. It is only met when each church, grasping the thought of the reality of God's kingdom upon the earth, and looking upon itself simply as a means to an end, and falling into line with its sister churches, stands ready to assume any burden or make any sacrifice, even unto laying down life itself for the welfare of those in behalf of whom the church exists.

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Jesus as a Guest in the Homes of Others

The guest has been one of the great teachers of mankind. Many a youthful heart has been stirred by the words of the visitor to the frontier cabin. The pioneer preacher took Christ to the homes in which he was entertained. The best that comes to some homes where culture is supposed to be found is brought by visiting friends who know the things that abide.

The guest has been a destroyer as well as a builder. The coarse, bad-mannered preacher, who expects his every whim to be gratified, is an enemy of the gospel of Christ wherever he is entertained. If those who have received into their home the singing evangelist are not loud in their praises of his solos, they may have good and sufficient reasons for doubting that he is singing the gospel. Women have been known to deliver "powerful" lectures on temperance, and then show themselves very irritable creatures to their hostesses.

The home of a friend should be to us a place of rest and peace. We ought not to carry into it the anxieties of business and of social strife. Yet it is a place of moral stimulus. We may there discuss our affairs, but the method of approach is different and the result is quieting rather than distracting. The lessons of our successes and our failures are impressed upon us and we return to our homes and our work refreshed and with a firmer hold upon the deeper realities of life.

We do not serve others best when we go to their homes as missionaries of culture and religion. We ought to add something to the culture and faith of all we meet; this we shall do best if we think of others as our friends. In the intercourse of true friendship whatever of true culture and religion we have will be made evident in the most favorable way. Chautauqua audiences are sometimes bored by lecturers who announce themselves as "prophets of the new era." Nearly everybody is willing to have the world made better, but the average man does not take seriously one who knows all about the new era and travels around to tell simple-minded people what to expect. In like manner we have our doubts about the man who announces that he expects to lead us to repentance and good works. We object to being reformed by the conscious reformer. But a friend is allowed to talk plainly on morals and religion.

Jesus was known as the friend of sinners. This means that he was the friend of all men. And while he had a mission and knew exactly what it was and never lost sight of it, his ability to treat human beings and to awaken in them feelings of their own worth must have been the distinguishing characteristic of his ministry. The Pharisee denounced the outcast. Jesus drew the outcast to him and spoke words of hope. While others were bound by the conventionalities of society and the technicalities of religion, Jesus spoke from the heart the word that was needed and did the deed demanded by justice and mercy.

The moral and religious standards of a home were raised when Jesus came to it as a guest. The reproach of his enemies, that he ate with outcasts and sinners, was a reproach of ignorance and spiritual imbecility. The Pharisee, like many of us, had so feeble a hold upon the life of faith and righteousness that he had to be always on his guard lest he should lose all the religion he had. The religion of Jesus was of the positive sort. It grew stronger by contact with the common life. When he touched others, they were lifted. The Pharisee feared that he would be pulled down if he lived on friendly terms with sinners. He did not have strength of character to fix the conditions on which he could live familiarly with bad people.

Jesus went where he was needed. We are apt to thing well of ourselves because we go frequently where we are well entertained. We make our boast of the fine homes in which we have received a welcome. The Master did not shun the homes of the so-called better classes. But he was drawn by phyisical and spiritual destitution. Zacchæus the publican was doubtless not the only man in Jericho who was anxious to have Jesus as a guest; it was at the house of Zacchæus that a conspicuous service could be rendered, consequently Jesus chose the publican to be his host. The disciple may not be conspicuous for his interest in the forsaken and lonely and the spiritually wrecked, true discipleship is not ostentatious, but the observant will discover him where there is misery and sin. [Midweek Service, Aug. 9. Matt. 8:14-17; Mark 2:14-17; Luke 7: 36-50; 10:38-42; 14:1-24; John 2:1-11.] S. J.

Going Behind the Returns

A communication from Dr. George Sitherwood, found on another page, discloses a clear understanding of the contradiction inherent in the Disciples' present treatment of other Christian bodies. This layman sees perfectly well what is slowly dawning upon many ministers that the practice of Christian union involves in no sense a compromise of our convictions with respect to immersion-baptism or the change of our present practice in that ordinance.

He sees that it is plainly practicable to receive into fellowship all Christians whom Christ has received into his church and at the same time practice no form of initiation into the church except immersion. He sees that to refuse to receive a member of the church of Christ into our fellowship makes us sectarians and nullifies our plea for unity. The prevailing method of treating candidates who present church letters is essentially sectarian.

"It does not coincide with the true spirit of Christian unity to go behind the returns," says Dr. Sitherwood. A letter from a church of Christ commending to the love and care of a sister church any Christian person ought to be received at its face value by any church of Christ to which it is presented. Not to do so is to act on the very essential principle of sectarianism. It is to divide Christ's body.

Yet every Disciple minister must confess that it is his custom to accept letters from some churches of Christ at their face value and to treat letters from other churches of Christ as totally worthless. If a candidate for fellowship comes forward bearing a letter from a Baptist church or a Disciple church he is received heartily into membership by the formality of the "right hand of fellowship." But if the candidate bears a letter from a Presbyterian church, the minister whispers the impertinent question, "Were you baptized by immersion?" If the answer is yes, the right hand of fellowship is extended.

But if the candidate answers no, he is asked to make a confession of faith in Christ and to be rebaptized before he can be received into fellowship. In other words, this minister and his church assume to treat this fellow-Christian, a full member of the church of Christ, as if he were not a Christian but an outsider coming for the first time to accept the Saviour.

The presentation of letters by persons who were not baptized by immersion is largely controlled by the minister in private conference, to be sure, and embarrassing instances in public services are not frequent. But the procedure is no less sectarian because it is private and informal. It is an affront to a sister church of Christ. It is an injustice to the Christian person bearing the letter, and it is a piece of unconscious arrogance on the part of minister and church precisely similar to that of our Southern Baptist brethren when they disallow any but immersed persons to partake of the Lord's Supper.

Close communion and close-membership are perfectly analogous. Every argument against one applies against the other. Not one good reason can be given for forbidding any follower of Christ eating and drinking the sacred emblems. Not one good reason can be given for forbidding full and complete fellowship to any true member of the church of Christ who desires it.

Not until the churches of Disciples frankly admit that Presbyterian and Methodist and Congregational churches are churches of Christ, and joyfully render all the courtesies implied in such admission, will their plea for unity be taken seriously in the Christian world.

And one of the most elemental of these courtesies is that a letter from one of these churches is entitled to receive the same consideration and respect as is given to a letter from any other church of Christ.

Religious Education vs. Opening Exercises

Our St. Louis neighbor, the Christian Evangelist, gives evidence of being determined to stem the senseless eddy of reaction against the graded lesson principle. We admire the stern way in which it contends that the Sunday-school does not exist for the sake of "opening exercises" but for the sake of religious education. In an editorial recently these stout and strengthening words were used:

The quiet period of growth and development has been succeeded by the period of spectacular demonstration and exploitation. This period has about reached its close.

Christian educators in universities, seminaries, colleges, homes, everywhere, are becoming more thoroughly alive to the fundamental importance of Sunday-school instruction than has been true at any earlier time. The opportunities which the Sunday-school affords for instruction in righteousness have been largely disregarded by those who ought to have been foremost in establishing its highest interests and widest usefulness. Teacher-training has been left mainly to publishing house exploitation and commercial enterprise. The Sunday-school has not been conducted as an educational institution. It has been a weekly rally. Sometimes it has been conducted as if it were a kind of baby show, where great numbers of little tots were held in squirming discomfort for the inspiration of their elders. It has in fact been almost anything but a real educational institution, where the interests of God in Christ in men have received the attention of educators of first ability.

The traditional organization of the Sunday-school prevents educational work rather than helps it. Opening and closing exercises which have characterized the Sunday-school in the past would not be tolerated for one moment in any other educational institution; the teaching period has been subordinated to the convenience of secretaries and school officers and of careless teachers. These and similar customs are not at all a discredit to those who, by means of them, were doing the best they knew how, but they are an appalling shame to educational leaders who heretofore have made no use of the splendid possibilities which the modern Sunday-school presents for educational work of the highest spiritual and religious value.

The Motive of Missions

The following remarks from a sermon by Professor James Denney published in the *British Weekly* are very appropriate at the present time:

"The motives to mission work—in other words, to preaching the gospel—can never be found in a command as such. * * * It is the passion of Jesus alone that evokes a responsive passion in sinful hearts. * * * If Christ the propitiation has been revealed to us as the power of God to save, then we have something in our hearts that lifts us above the need of commands and makes secondary motives unreal. The only motives worth considering in this region are the irresistible motives. We get nothing until we get men who say, 'We cannot but speak. Necessity is laid upon us. We are debtors. Whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause; for the love of Christ constraineth us. Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great.' I repeat, what we want is not missionaries, in the narrower sense, but evangelists—not a new interest in the non-Christian world, but a new interest in the gospel; not men who want to preach to the heathen, but men who cannot but preach where they are. That is the stock from which alone the missionary force can be recruited—the men and women in whom all emotions and motives are swallowed up in the sense of what they owe to the Redeemer. Let us pray and preach for the multiplication of such men if we would help the mission cause. Redeemed and devoted lives will solve all our problems, and nothing less will touch them. The appeals which have been made so long in vain will not be vain when the old doxology breaks again irresistibly and spontaneously from the Church's lips—unto him that loveth us and loosed us from our sins by his blood be the glory and the dominion forever and ever. That is the praise which knows instinctively that Christ is the heir of the world. It is of him and of his Church that it thinks when it sings that ancient psalm of the kingdom and its King. 'There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth. His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.' Amen."

Foreign Missions Victorious Among Disciples

The annual national assemblage of the Disciples of Christ was held in Portland, Oregon. It has been heretofore an October event in the religious world, but this year it becomes a July occasion. Held in a section where Disciple churches are not numerous, the gathering was by no means as largely attended as its predecessors in such convenient centers as Pittsburgh and Topeka, but it was rated in Portland as the largest church convention ever held there.

Just prior to this convention, the Disciple body had undergone a vehement and acrimonious contention over the policy of its foreign mission society in endorsing the union of the Disciples with Presbyterians and Methodists in the new university of Nanking, China. The Christian Standard of Cincinnati denounced this action as contrary to the principles taught by the founders of the denomination, in that it proposed joint action with missionaries not immersed. It was also argued that the mission society was disloyal in supporting certain missionaries known to be willing to receive into their foreign mission churches, without rebaptism, converts who have been baptized by sprinkling in other missions. On these charges The Standard undertook to induce local congregations to withhold foreign mission collections, and it was at one time feared that the society would be so desperately crippled that some of its missionaries would have to be recalled. However, the more liberal element of the denomination rallied so strongly in the society's behalf, under the lead of The Christian Evangelist of St. Louis and The Christian Century of Chicago, that at the close of the year the contributions from churches and Sunday-schools were actually $1,300 in excess of the year before, and danger of retrenchment was averted.

The society itself meanwhile issued a statement saying that it did propose to join other churches in educational work, but would not appoint any missionary who was willing to receive to membership an unimmersed convert. Indeed the society went further and promised to recall any missionary who was discovered to be wavering at this point. There are hints abroad that if this latter promise was literally carried out, it would bring home from the foreign field a large proportion of the society's strongest missionaries; and a large element among Disciples in America is deeply dissatisfied with this item of announced policy. Nevertheless, such minor matters were waived, and at Portland there was general rejoicing because the foreign mission activities of the church had been victorious over this bigoted attack.—*The Continent* (Presbyterian).

For Unity and World Service

At the recent convention of Disciples of Christ in Portland, Ore., a noteworthy feature was the report of the commission on Christian Union appointed last year at Topeka. The chairman, Dr. Peter Ainslie of Baltimore—who last year described for our readers the aims of the commission—announced that together with eight other communions, the Disciples had agreed to join in the World Conference on Christian Union to be held some time within the next five or six years. A striking example of the leading Disciples' attitude toward this great problem appeared in the words of Dr. W. B. Craig of New York: "There is a bigger question before the churches of America than any mere question of polity. The fate and future of Christianity is to be decided in America. It is the most critical period in the history of the church. I am not a pessimist; I am an optimist facing facts. The spirit of sectarianism is dead in New York. Being a Presbyterian or a Methodist or a Disciple has nothing to do with church attendance there; the people go where there is some man who can reveal the heart of God to them. Sin is whipping the churches in the great cities. Union alone can save the church in America." In addition to their special work for the ending of denominationalism, the Disciples of Christ are becoming an aggressive missionary body and are increasing their benevolences. At present they are engaged on a million dollar campaign to end with the formal opening of the Panama Canal. Their adult Bible classes are nearly a fourth of all those enrolled with the International Sunday School Association, and probably the only "endowed Sunday-school chair among American colleges" has been established by Disciples. With influential and aggressive laymen—like R. A. Long of Kansas City, whose benefactions, such as a million dollar gift to the Disciples' national hospital announced at Portland, have been many and generous—with more leaders of the ability and breadth of Dr. Ainslie, Prof. H. L. Willett of Chicago, and an able corps of denominational officials and a devoted rank and file, the Disciples have every reason to be optimists.—*The Congregationalist.*

From a Methodist Point of View

An Editorial on the Disciples' Plea in the Pittsburgh Christian Advocate

AN AMENDED PLEA.

Two years ago there was celebrated in this city the centennial of the beginning of a movement which has led to the organization into Christian societies throughout the country of those who call themselves Disciples of Christ. The fellowship of these societies is often referred to as the Disciple Church, or the Christian Church, though there is, in fact, no general organization which could be so designated. But the local organizations do recognize and co-operate with one another, and they have shown a spirit of unity among themselves and of zeal in propagating the Christian faith, as they interpret it, which has made them remarkably successful in multiplying their own numbers, and in establishing those educational, missionary and benevolent agencies which are characteristic of Christianity in earnest. Now, that feature of their propaganda by which the Disciples have coveted most to be known has been the appeal they have made from the first for Christian unity. Persistently, in season and out of season, they have pleaded with what they evidently regarded as convincing logic, if not moving eloquence, that all sectarian names and dogmas and polities be laid aside, and that all Christians unite upon the basis which they have proposed. But for the most part the plea has fallen upon deaf ears, so far as Christians in the other churches are concerned, though these were assumed to be guilty of perpetuating the deplored divisions, and were distinctly and often vehemently charged with being sectarians, and moreover ought to have been convicted and led to repentance, if the plea had been as logical and invincible as it seemed. That there was a flaw in the logic, an inconsistency in the appeal, was very early discovered, and has long been known to Christians in the various churches, and they have been content for the most part to keep on their course, and allow the Disciples to win as many as they could to their sect.

Emphasis on a Dogma.

In short, it seemed plain to discerning Christians in the denominations established when the Disciples began, that the Disciples themselves were putting a tremendous emphasis upon a dogma, and that dogma one of the less important teachings of the Christian faith; scarcely worthy, in fact, to be regarded as a dogma at all, but rather as one of those disputed points of doctrine not necessary to salvation or a wholesome spiritual life. An address in the centennial convention in this city pointed out what we have just stated, and called upon the Disciples to leave off their insistence upon immersion as the only mode of baptism. That address was pretty generally repudiated as an expression of the views of modern Disciples. But the spirit of Christian unity has been gaining power and recognition during the century since the Campbells began to preach their conception of it, and to seek in their way for its realization. Christians in the various churches have been drawing near to one another, and have been uniting in communion and council and service. Particularly is this true on the mission fields, where the things which divide the churches at home seem inconsequential. The Disciples of Christ have shown a commendable spirit of missionary enterprise, and their missionaries are in many foreign fields working alongside the missionaries of other Christian churches. There they have been brought face to face with the question of Christian fellowship in a very concrete and urgent form; and the situation is thus clearly described by "The Christian Century," an able and progressive journal of the Disciples, published in Chicago: "The missionaries of the Disciples of Christ, pleading with their Christian brethren of other names to unite, now find themselves in the anomalous position of being *pleaded with* to practice their own distinctive message!" Which is to say, they have been invited to unite with other Christians in those practical manifestations of courtesy and unity which are practiced by the other denominations.

Home and Mission Fields Not Unlike.

But the situation on the missionary field differs from the situation at home only in the matter of emphasis, as the "Century" frankly concedes in the following paragraph: "On the mission field the pivot on which unity turns is the principle of intercommunion, which includes not only the open celebration of the Lord's Supper, but a free interchange of members between church and church, by letter, on the basis of the recognized validity of the ordinances, ministry, membership and discipline of all participating churches. This, of course, is the pivot on which unity turns in the home field, too, only it is not so easy to see it here as there. There can be no unity without this free intercommunion."

Decision of Mission Society.

The Executive Committee of the Foreign Christian Missionary Society has recently decided against any such free inter-communion on the foreign field in this published declaration:

"The Executive Committee clearly and solemnly recognize their relation and responsibility as representatives and agents of the Foreign Christian Missionary Society, and of the churches, Sunday-schools, Christian Endeavor societies, and other organizations and individuals co-operating through that Society. They know the constitution and history of the Society, and thoroughly understand and cordially approve the abiding purpose of its founders and supporters. They are familiar with the teaching and practice of the ministers and churches of the Disciples of Christ. No member of the Committee advocates or approves anything that contradicts or contravenes this well-known teaching and practice; nor does any one of them advocate or approve the reception or acknowledgement as members of our churches, either at home or abroad, of any persons except immersed, penitent believers in Christ. Furthermore, it is believed by the Committee that all missionaries appointed and supported by them are in sincere accord with this policy; and certainly they would not appoint, and indeed would recall, any one known to be not in such accord. They disclaim any right and disown any desire to do otherwise."

The "Christian Century," seeking to show that in making this statement the committee has not sufficiently considered the situation which confronts the Disciples in the modern Christian world, has so clearly pointed out the flaw in logic and inconsistency in appeal to which we referred above, that we can not forbear to quote at length a paragraph which only a clear-sighted, tremendously earnest Disciple could have written:

"The third fact which the Committee overlooked in affirming its policy is that there is a deep-rooted and rapidly spreading conviction among Disciples of Christ that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice—the practice of selecting from among Christ's followers only the immersed, and rejecting all others from our fellowship.

"There is no change of disposition with reference to the practice of immersion-baptism. No true Disciple considers for a moment the possibility of relegating immersion to an optional basis alongside of sprinkling and pouring. It is increasingly plain that the practice of Christian union calls for the practice of immersion only.

"But there is a wide-spread disillusionment with regard to the immersion DOGMA. The sanctions for this dogma are breaking down.

"The New Testament facts are against it.

"The spirit of Christianity is against it.

"The spirit of the age is against it.

"The vital, effective, triumphant movements of today ignore it.

"Not one great modern interpreter of the social ideals of Christianity has an ounce of interest in it.

"Not one great modern interpreter of the inner life of the soul has an ounce of interest in it.

"Not one great modern interpreter of missionary passion and the missionary enterprise has an ounce of interest in it.

"It would seem as if there is almost no exception to the rule that as an immersionist goes farther into the field of social or missionary service, or deeper into the spiritual mysteries of the soul of man, he loses interest in, if he does not develop a contempt for, the dogma of immersion.

"The immersion dogma is a sectarian obsession in which the big, sane-visioned men and women of the world, who are working at the world's real tasks—at Christ's real task—have no interest.

"So long as this dogma obsesses the mind of a Christian community, that community will not fling itself with complete abandon into the great brotherly enterprises that really carry the world up toward God. Such a community will be finical, hair-splitting, sectarian in temper, exclusive. It may gain adherents, but it will be too particular about technicalities to render its full meed of service. Its intake from the world may be worthy of boasting, but its output into the world will be an occasion of shame.

"Among Disciples the disillusionment has long since begun. A new spirit—a spirit of fraternity, of co-operation, of fellowship, of unity—is abroad in our hearts. This spirit is not to be inhibited by dogmatic considerations. It freely regards every Christian as a brother, and desires his fellowship, and is willing to give that fellowship through the 'right hand'!

"It is too late in the day for the Foreign Society to commit the Disciples of Christ to a policy of aloofness from our brethren in the mission fields because, forsooth, they have not been immersed! Disciples know that Christian character and membership in the Church of Christ is not limited to those who were immersed at baptism."

Immersion Not Changed.

It should be noted that the editor of the "Century" in proposing his amendment to the historic plea of the Disciples for unity does not abandon the equally historic contention of Campbell and his followers that immersion is the scriptural and only regular mode of baptism. But he proposes to relate this contention to the appeal in a very different way. In another editorial he takes the position that affusion-baptism is irregular, but not invalid. Methodists, Congregationalists and Presbyterians who have been baptized by this mode are none the less Christians. Disciples who carry the old logic to its apparent conclusion, and exclude from the church of Christ all who have not been immersed, are declared to be "non-representative brethren." How many of these "non-representative brethren" yet linger in the fold is an interesting but unanswered question. In stating his position, which he justly claims is involved in the recognition of other Christians as such, the editor says:

"Affusion-baptism is not invalid; it is not meaningless. By it men do become members of Christ's body, the church. By it believing and repentant men are buried with their Lord and rise with him to walk in a new life.

"Immersion is not the substance, the essence, of baptism. The substance of baptism is the candidate's self-consecration to Christ, and the church's recognition of him now as of the household of faith. The outward form marks and symbolizes this gracious spiritual reality . . .

"But the advocates of immersion must free their advocacy from the legalism which both the modern spirit and the New Testament abhor. No outward form gives validity to any act in our dealing with Almighty God. It is preposterous to take a position that disfranchises the great body of Christ's followers. We must not unchurch the church.

"On the other hand, because the validity of affusion-baptism is admitted is no reason why its irregularity should not be insisted upon, and finally corrected.

"But its correction can take place only within a united church as a result of unity, not in a divided church as a means to unity."

Willing to Face the Facts.

It is sincerely to be hoped that the Disciples generally will adopt the position of the "Century." However reluctant or unwilling Christians of other churches may be to admit that their baptism is even irregular; however much they may be dis-

posed to regard the mode of baptism as a question of relatively small importance in the face of other issues before the Christian church; however complacent Methodists may be with their time-honored method of relegating the question of mode to the intelligence and conscience of the individual, there can not be any reasonable protest against an honest effort to show that immersion is the scriptural, historic mode of baptism. But there has been a very reasonable resentment against the attempt to read unimmersed Christians out of the church, on the one hand, and an amused indifference to the inconsistent appeal for unity, on the other. May the pen of Brother Morrison lose none of its keenness until he has caused his "non-representative brethren," whether they be many or few, to see the point of his contention, and to adopt his amendment!

A CONGREGATIONALIST AT THE PORTLAND CONVENTION

BY WILIAM E. BARTON

[EDITORS NOTE.—Dr. Barton, whose contributions often appear in The Christian Century, is a leading Chicago Congregationalist pastor. He was touring on the Pacific coast at the time of the Disciples' convention in Portland and writes interestingly to the *Advance* about three conventions he attended: The Disciples, the Seventh Day Baptists and the National Education Association. We give his impressions of the Disciples gathering.]

I am touring the Pacific Coast without any serious attempt to attend meetings; but already I have dropped in upon three great conventions, and they suggest some profitable comparisons.

The National Convention of the Disciples of Christ was in session in Portland, and I dropped in long enough to get the temper and spirit of their gathering. Their convention is not a delegate body. Some of their men told me they felt it ought to be so and were studying our National Council for an analogy. At present it is a mass meeting. Five thousand to eight thousand were said to be the numbers in attendance. They kept three churches filled with their simultaneous meetings. Their meeting is a very free parliament and the average age of their speakers is less than that of the average delegate to our National Council. Their method seems favorable to the bringing forward of young men, and yet I could readily pick out the men whose poise and confidence betokened experience in such gatherings.

Weak on Polity.

They do not seem to have many keen and careful students of polity. One undeniably wrong ruling went unrecognized, and when a vote was pending and the question was raised whether such a vote would be constitutional, no one present had a copy of the constitution. They went straight on and voted it, the chair merely warning them that if it should be found that this was unconstitutional, it would be void.

I was present when they adopted the report of their committee on resolutions. It was a kind of denominational platform for the year. They denounced intemperance, divorce and the white slave traffic; they went on record in favor of tithing and family worship, and these things were done without debate; one member merely rising to remind the brethren that those who voted for these resolutions ought themselves to have family worship in their own homes. Their debates were all on the minor resolutions. The great things they accepted without division.

Their View of Unanimity.

It was in this spirit and with this unanimity they went on record favoring closer relations with other bodies of Christians. I talked with some of their leading men, and am sure that to many of them that resolution represented a deep and earnest purpose. But I am equally sure that to others it was an empty and self-deceiving word.

I picked up copies of all the free literature that was about, including sample copies of their denominational papers. I did not see any copies of the Chicago paper, The Christian Century, which I know to be of a different temper than that to which I am about to refer. I brought away copies of the Standard, of Cincinnati. That, too, is in favor of union. But its attitude shows how little may be expected in the way of a spirit of union. Here is an article on "Action of Baptism," thrashing the old straw with as much ardor as if there could possibly be found in it a fresh kernel. And I bought several copies of the Christian Evangelist of St. Louis. It has an earnest editorial in answer to the question whether a converted heathen who has been baptized by sprinkling, and who later moved to a field where the Disciples were at work, should be received, just as he was, if he could not conscientiously receive immersion. Never, is the answer. If through lack of fellowship and Christian oversight he should lapse into heathenism again, that would be unfortunate, but not even to avert that unfortunate possibility can the Disciples possibly receive him into their communion.

A Declaration.

Here is this remarkable declaration which, let us hope, the recording angel will overlook, and not lay to the charge of these dear brethren:

"If the conference in India, to be held in August, shall decide that some way must be provided by which converts to Christianity, who were sprinkled for baptism, going to reside in communities having only immersionist churches may become members of those churches, and not drift back into heathenism, let them provide the method by which the commandment of Christ and not some Romish substitute shall be honored.

"We claim not simply that immersion is a better baptism than sprinkling, but that the former is the only baptism. We believe that affusion can no more be performed in the name of Christ than can any other human substitute for a Divine commandment. We could as consistently receive Quakers into the membership of the churches as we could receive affusionists. Whether some way shall be found to prevent the fearful loss of converts to Christ in heathen lands, on account of contradictory teaching concerning baptism, other than the adoption of the 'one baptism' we know not. We know, however, that for us there is no option except to receive into the churches those only who obey the Lord, not only in the 'one faith,' but in the 'one baptism' as well."

Methodist Not In the Bible.

Also I read in that paper, a letter, sent in great glee from a Disciple in Indiana, who had been traveling through the South and had had a famous victory. Some Methodists got on the train, from having attended a conference. He watched his opportunity, and broke in to inquire whether in that region there were any "Christians only." Then he gave them a written offer of $25 if they could find the word Methodist in the Bible. He rejoiced in having thus upheld the glory of his denomination. He left the Methodists hunting that word, and he wrote to his paper, and the paper printed his silly letter.

Dear brethren, the editors, we long have known that not all the fools were Congregationalists, and you cannot control the mails that bring to you stuff like that, but how in the name either of good journalism or Christian spirit, can you print it? And when you do so, how can you talk of union?

Exhorts the Disciples.

Hear me, my dear brethren. There are no "Christians only." You and we, and all of us are Christians plus and minus. We and you are Christians plus our denominational names. The very name of Christ was used as a sectarian name in the time of Paul and is so used by you today, and is none the less sectarian, but may be rather the more so, for being that holy name. We are Christians plus our creeds, written or unwritten, and our sectarian bars willfully raised between us and our brethren and defended by proof texts and other sectarian methods.

And we are Christians minus. This brother who glories in being a "Christian only" is a Christian plus a bumptious, cocksure, intrusive spirit, and minus something of Christian charity, and a saving sense of the ridiculous. You may pass resolutions till doomsday, but you must get rid of that spirit before you can be even ordinary Christians, much less Christians in any special or peculiar sense.

I liked the Portland meeting. A lot of earnest men and women were there, and most of them are very much the sort of folks we are, good, average, every-day Christians, really trying to do the work of the Lord, and doing it with commendable energy and fervor.

Going Behind the Returns*

Editors The Christian Century: I desire to commend the high plane you have reached and real Christian character of your plea for Christian union as set forth in your editorial in the July 6 number of The Christian Century.

The manner in which members of Methodist, Presbyterian, and other denominational churches are frequently treated when they present church letters for membership in a Disciple church has always been a source of amazement and regret to me.

I think it is almost twenty years since I heard a prominent Methodist preacher in the pulpit make this statement: "There is a certain people claiming to be followers of Christ, who proclaim loudly for Christian union, and moreover assert they have no written creed; but I want to tell you, that they have the most rigid and cast-iron creed of any denomination in Christendom, for you cannot become a member of that church unless you go under the water tooth and toe-nail!" After the sermon a number of the Methodist brethren came to me in a spirit of apology, but I immediately informed them there was no need, for while it was a unique way of stating the fact, nevertheless it was true in the main.

It does not coincide with the true spirit of Christianity to go behind the returns. When a man or woman presents a genuine letter from an evangelical church, desiring membership in one of our churches, it represents to us that they are Christians in good standing. Then of what avail is our statement from pulpit and press that we consider them Christians, and yet refuse to admit them, because they have not been immersed? It is simply going back on what we preach, as any Methodist or Presbyterian very well knows. Either they are Christians

*See editorial on page 6.

or they are not. The old position that I heard preached in my boyhood was more logical, which made them appear as unbaptized sinners. We do not say that now, but partly imply it when membership is refused on a letter because the person has not been baptized by immersion in water.

All this has nothing to do with the practice of the church, because as you explicitly say, "No true Disciple considers for a moment the possibility of relegating immersion to an optional basis alongside of sprinkling and pouring."

So, again I congratulate you and quote your own words: "A new spirit—a spirit of fraternity, of co-operation, of fellowship, of unity—is abroad in our hearts. This spirit is not to be inhibited by dogmatic considerations. It freely regards every Christian as a brother and desires his fellowship and is willing to give that fellowship through the 'right hand!'"

Nothing short of this kind of fellowship will ever bring about the Christian union we long and pray for, and may God speed the day when all our brethren see the light and interpret the Gospel of Christ in the same lovely spirit.

GEO. D. SITHERWOOD, M. D.

Bloomington, Ill.

Christian Science and the Child

BY HENRY DWIGHT CHAPIN, M. D., IN THE INDEPENDENT.

How is the child endangered by Christian Science? A few instances recently observed in real life can best answer this question and point the moral. A family in a neighboring town consisted of father, mother and little son, the latter being the center of the brightness and interest of the home. When three years of age, the child began to fail with obscure digestive symptoms. The best local physician was called, but, in spite of his efforts, there seemed to be no relief. The nervous mother became almost frantic as she saw the boy grow gradually weaker. Her fears were not relieved when further observation and a consultation revealed the fact that the case was one of tubercular peritonitis. The only chance for life lay in an operation. It happened that in this town the Christian Science cult was active, and some of the mother's friends were of this belief. They assured her that if the case were put in their hands a cure would result, and that the uncontrolled fears of the mother herself were largely responsible for the suffering of the child. This way of putting it naturally did not tend to relieve the mother's mental anguish, and meanwhile the child was growing rapidly worse. Finally, a firm talk with the parents, pointing out the urgency and importance of an operation and the otherwise hopeless nature of the case, led to their consent and a consequent parting with their Christian Science advisers. On the moral side, an effort was made to convince them that any legitimate comfort in such a case could be derived from all forms of true religion without ignoring the real facts and possibilities of the case. An operation was performed, the tubercles located and the child made a slow but perfect recovery. The boy would surely have died without this scientific interference, as the trouble was alike demonstrated and relieved by the operation. Here a precious life was nearly sacrificed to this delusion.

In another case, a little girl was found to be suffering from tubercular disease of the hip joint. After months of needless suffering, the direct result of Christian Science treatment, a permanent lameness that could easily have been prevented by modern scientific management was the outcome.

As previously hinted, a large number of slight illnesses need no other attention than rest, and will practically do well on any treatment or no treatment. But who can safely advise whether the ailing child has a mild or dangerous affection? Certainly not those who deny the real existence of disease. Again, the mild disease may be communicable and thus endanger others. Recently a Christian Science mother sent for a physician, as she was alarmed at the peculiar appearance of her boy's skin. It proved to be a mild but distinct form of measles. The rash naturally began to fade in a few days, when the mother telephoned the doctor that the child had not had measles and she was sending him back to school. A whole class was thus exposed, as the case was still infectious, because the mother did not believe in measles.

It is not necessary to repeat other instances that have come under the writer's observation. Any physician in active practice can cite similar cases. They are reported as true and typical examples of what is happening, and will continue to happen, as a result of a too tolerant attitude toward one feature of this form of religion. The object of this paper is not to discuss the general theory of Christian Science, but simply to enter an emphatic protest against one of the dangerous results of this belief, in which the child is the helpless victim.

"Ah, but it gives us such rest and peace!"

A peace derived by ignoring the sterner facts of life is too dearly bought. Against the vapid joy and peace that this form of faith gives to any neurotic man or woman you may often count a sick or maimed or dying child. This is the dark, cruel, sinister side of the picture. It is really the child that is offered as a sacrifice on the altar of this unnatural belief.

It is time for plain and emphatic words. An appeal should be made not only to the intelligence, but to the public heart and conscience by those who can speak with knowledge and authority.

Jacob Kenoly

On July 10 word came from Liberia, Africa conveying the sad news that Jacob Kenoly was drowned on Friday, June 9. There was some conflict of dates, but this was due to their effort to lose no time in notifying friends of the mission in America of their great loss.

We have had in all nine letters from there, all telling of the helpful visit of Dr. Dye and of the loss of their teacher. He had in his school fifty-one boys and in his effort to keep them properly fed he was often hard pressed. It seems in the heavy rains the lake near the mission station from which they had been getting many fish became flooded so they could not fish because the outlet became clogged. On Friday, June 9, he and seven others went out to cut this outlet so the water would fall that they could again fish. Early last year the C. W. B. M. asked me to buy him a net and this we sent, together with many other articles which we knew he would need. This box was much delayed in transit and had not been there long. They were anxious to use it in getting an abundant supply of fish. When the outlet was cut they went into their boat and attempted to cross over and go home. They got too near the rapid current and were carried out to sea which is always very rough at this place. The boat was capsized and Brother Kenoly and four others were drowntd. Three of these swam three-fourths of a mile to shore. At last reports his body had not yet been found and possibly never will be.

It seems to me fitting here to give a little sketch of this truly wonderful missionary career. When all the circumstances are taken into consideration his seven years in Liberia are a chapter in the best heroics of African missions. His life opened up a phase of work that had scarcely been touched heretofore, viz: the work of the American negro in the "Dark Continent." His call from and to the negro was answered in such simple sincerity that it seemed almost like an apostle in this particular phase of the Master's work.

In 1899 while going to the jubilee Convention in Cincinnati, I fell in with David Brindle of Georgia. After a long conversation about our work he said "What can I do for you." I said, "Send us a Georgia boy to be educated." On his way home he was struck by the conduct of a hotel boy and he suggested to him that he ought to go to the S. C. I. After some correspondence he came to earn his way. He was a pure black, over six feet tall and weighed about 190 pounds. He had not been here many months until he obeyed the invitation one morning and was baptized. He afterwards stated he had found just what he was looking for. He had been confused by denominational controversies and was as happy as could be over his new find.

While here he impressed every one as an exceptionally sincere young man. No one ever questioned him on anything. The battle to earn his way and still go to school was a fierce one and he sometimes almost felt that he must give up. But in his hour of greatest need Mrs. Ross succeeded in getting Miss Denham of Bloomington to interest an Endeavor society and thereafter he got regular though not very large help. When the time came for graduation he was on the program for a solo, "Then Cling to the Bible my Boy," and he sang it with such unction that the audience became fairly frantic and called him back two or three times.

On the night of graduation when we had our reception, the Superintendent of Industries and I presented him with a square, a saw and a hammer. In making the presentation speech I said, "Here is a square, if you find things crooked, square them up. Here is a saw, if you find some things you can not square up, saw them off. Here is a hammer, if you find good things, nail them down." He replied that he intended to go to Africa. We scarcely thought he meant it, but from that day on he kept twenty per cent of all his earnings for his trip to Africa.

The story of his struggles in getting there have often been told and I need not repeat them here. The first two years in Liberia were largely lost, so far as outward appearances go, in convincing the people that he was not a fugitive from justice, in fighting the fever and in planning his mission. We therefore can count only five years as actual work in building up the Liberian Christian Institute. In that time he took a most wonderful hold on the people there. He accomplished with his small salary of $300 what other mission stations had not attained in a quarter of a century with great outlays of money. No one can read the letters that have been coming from the people about there during the past three years without noticing how he succeeded in giving his spirit to all who came under his influence, and nearly the whole settlement came under his influence. His fame extended to the back countries and the native chiefs were bringing in their children. Even the chiefs got his spirit and uttered his sentiments in presenting their children.

He concentrated his energy in his school, in his church, and in his temperance society. All three were managed with the same unction. He preached the truths in his temperance society with as much earnestness as he

(Continued on page 15.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXII. Ezekial and the Exile

August 13. Text for Special Study. Ezek. 18.

QUESTIONS.

1. What were the dates of the two seiges of Jerusalem?
2. What was the route of the exiles on the way to Babylonia?
3. What was the character of the communities of the exiles in the new land?
4. What were the feelings of those who were carried into exile?
5. What was the popular view regarding return to their old home?
6. Who was Ezekiel, and how did he come to be in Babylonia?
7. At what place did he live, and where was it?
8. How long had he been in the land when he began the work of prophet? How long did he continue to preach?
9. Describe the vision which he regarded as his call to the work of a religious teacher
10. What important truths were taught by this vision?
11. How does the book of Ezekiel compare with such books as Isaiah and Jeremiah?
12. To what extent does it include the element of symbolism? What are some of the chief illustrations of this feature?
13. What leading divisions does the book contain, and with what periods of the prophet's work are they connected?
14. What was the popular proverb by which the people expressed their view of their condition?
15. What truth lay in this proverb?
16. What danger lay in it?
17. What did Ezekiel teach regarding the cause of misfortune, and the place of individual responsibility in human life?
18. What events tended to break down the older view of national and family solidarity?
19. Why was it that Ezekiel was sure Jerusalem would fall?
20. When this event actually occurred, how did he change the aim of his work? And why?

1. THE EXILES IN BABYLON.

It will be remembered that there were two seiges of Jerusalem, each of which resulted in the spoiling of the city by its Babylonian foes. The first occurred in 597 B. C., at which time Jehoiachin and his court, with a considerable body of the people, were taken eastward on the long trail of exile. The city was left standing, however, and the kingdom of Judah persisted for another ten years. In 586 however, the final tragedy came, and Jerusalem was overthrown to rise no more for half a century.

When the first of these deportations took place, the people were taken by their conquerors to the north, across the Jordan, up along the course of the Euphrates, and finally southward into the plains of Babylonia. Here they were located in small communities, where they were given considerable freedom to work out their industrial problem of a livlihood. They seem to have organized themselves in community groups, after the manner of the towns of Palestine, with such authority as was necessary vested in their elders. Their religious practices were almost wholly suspended, both because of the strangeness and loneliness of their new condition, and because they had neither sanctuary nor priesthood in the land.

The homesickness and depression which breathes through such psalms as 42, 43, and 137 were almost too hard to be borne. It seemed as if God had forsaken them (Ps. 22: 1f). The land in which they found themselves was flat and monotonous as compared with the beauty of Palestine. It seemed to them as if the end had come, and they were poured out like water in the sand.

But at the same time there was a strong feeling on the part of many that their evil state could last but a short time. After the first depression wore away they began to comfort themselves with the conviction that they should soon go back to their old homes. Both in Babylonia among the exiles and in Judah among the people who were left there was the firm confidence that their troubles would soon be over, and they would go back to their former homes. This belief was fostered by the popular prophets both in Jerusalem and by the Euphrates.

2. THE CALL OF EZEKIEL.

Among those Jews who were taken from Palestine in the first deportation in 597 B. C. was a young man named Ezekiel, of a priestly family. He may have entered already upon his sacred calling at the temple when the city was taken. He went into exile with Jehoiachin and the others who made up the company of expatriates. One of the groups of these Judeans was placed in the town of Tel-abib on the stream called Chebar, probably one of the many irrigating canals which carried the waters of the Tigris and Euphrates to fertilize the land between the rivers.

Here five years later Ezekiel was called to the task of leadership as a prophet, and for a period of almost twenty-five years he continued his work (cf. 1:2 with 29:17). His call, like that of others of the prophets, consisted of a vision, which may be understood as the means by which the prophet came to the recognition of his ministry, or the method by which he sought to give the people an adequate conception of his message. This vision took the form of a mighty chariot, moving across the heavens with the speed and majesty of a storm (chaps. 1-3). Upon it was the divine figure, though the prophet, true to his Hebrew training, is careful to refrain from the direct statement that he saw God.

The general meaning of this vision is clear, in spite of the elaboration of the description, and the successful efforts of many of the commentators to make it obscure. Its value does not consist in the intricacy of the different parts, nor the minute elaboration of the picture. It lies in the fact that the vision made clear the power of Jehovah to move whithersoever he would, and that he could as easily assist his people in Babylonia as in Palestine. The tendency of the moment among the exiles was to believe that God was powerless to assist them, and that he was limited in interest and movement to the little territory in which their national life had been passed. The new experience of a world-governing and all-ruling Lord came but slowly and was difficult to make real to Israel. But in time it won its way and made the older form of idolatry impossible.

Ezekiel was bidden to devour the book of God's purposes, and to act as a watchman for the people, responsible to God for the faithfulness of his service. To this hard task he set himself through the years that followed.

3. THE BOOK OF EZEKIEL.

While there is less of dramatic interest in the life of this prophet than in the experiences of Hosea, Isaiah or Jeremiah, the story of Ezekiel is not without profound significance in the religious experience of the Old Testament. The Book of Ezekiel differs in several particulars from the other books we have been studying. It is much more orderly in its arrangement. The chapters move on in direct sequence from beginning to end. Then too it uses the element of symbolism more freely. The parables employed by the prophet in his preaching are set forth with considerable fulness. Such spoken or acted devices for the illustration and enforcement of his message as the pictured seige of Jerusalem (chapt. 4), the razor and the shaved hair (chapt. 5), the description of an imaginary journey back to Jerusalem, where he beheld the abominations that were still practiced by its people (chapt. 8), the hasty removal of his goods from his home as a hint of the terror that should seize upon the people of the holy city in the days of the coming seige (chapt. 12), and such parables as the eagle and the cedar (chapt. 17), the lioness and the vine (chapt. 19) and the two sisters (chapt. 23), give some adequate impression of the variety and force of his message.

The book falls easily into two parts; chapters 1-24, uttered between the first deportation and the fall of the city, and devoted to the stern assurance that Jerusalem had not yet paid the full penalty of her sins but must perish; and 25-48, written after the heart-breaking news that the city had actually fallen reached the exiles at Tel-abib, and devoted to the work of encouraging the despondent group with the confident hope that the fortunes of the nation, now so low, should actually be revived in the good time to come.

4. FATHERS AND CHILDREN (Chap. 18.)

The fact that there were many problems involved in the experiences of the exile which were quite new to people made it necessary to adapt the message of prophecy to the occasion. One of the most perplexing questions was that which related to the sufferings of seemingly good men. That is the essential problem of the Book of Job, which perhaps took form in this period. One of the common explanations of the situation, offered by those who were unwilling to confess that they were sinners, was that they were paying the penalty for the sins of an earlier generation. The argument took the form of a proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

The effect of this assertion was to re-

lieve the consciences of the people, to produce a sense of the uselessnss of effort to attain better things, and to charge God with the mismanagement of the world in allowing such things to happen. Against this perversion of the facts Ezekiel set his face like a flint. And perhaps this chapter, chosen for this reason as the theme of special study, is the best statement of the doctrine of individualism and personal responsibility. It will be noticed that the first nine verses contain the thesis that a man is held accountable for his own sins alone, and in connection with it the prophet gives an interesting list of the acts which constitute right conduct. It is noticeable what a large proportion of these acts are of moral and social rather than ritual character.

The remainder of the chapter developes this theme of personal righteousness and responsibility, and denies totally the old fatalistic idea that the sons bear the iniquity or are credited with the virtue of their fathers.

To be sure there is a sense, both physical and moral, in which the entail of an evil or a good life becomes the possession of those who come after. To that extent it is true that the iniquities of the fathers are visited upon the children. And this Ezekiel would have affirmed as well. But he saw the havoc that the popular application of the doctrine was working in Israel, and he set himself to its correction. In a very true sense it may be said that the doctrine of solidarity was overthrown by the events of the exile and the preaching of Jeremiah and Ezekiel, the first discoverers of the individual.

5. WARNINGS OF THE END.

During all the early years of the exile there was a general impression among the people that their stay in Babylonia would be of short duration. Prophetic voices of the popular sort assured them that the return to Palestine would soon begin, and that they need not take seriously the hardships of their present condition. This was a pleasing assurance. But the greater prophets knew that a long and hard discipline was required before the time of redemption could be expected. Even if it had been possible, through any change of political fortune, to secure the return of the exiles to their homes, these two great leaders felt that it was far from desirable. The nation was too worldly and frivolous to make such an experience wise. So through all these years they sought to make clear the reasons why an early termination of the present unhappy conditions was neither desirable nor possible. Even in Jerusalem itself the old practices of idolatry had been revived. Ezekiel had received word of these facts, and hastened to make them known to his countrymen (see chap. 8). When the elders of the people came to consult with him and to beg of him a lighter and more cheering word, he told them, as Jeremiah told King Zedekiah, that only the fall of Jerusalem could be expected.

With all the force at his command he tried to make this clear. Even his domestic activities and sorrows (chap. 24) were pressed into the service of his great messsage. It was only when the fatal news came that the city was smitten that the awful truth came home to the exiles that they were not to return to Zion, but that Jerusalem had fallen and another long procession of homeless and captive Jews was on its weary way to the east. From that day forth the prophet turned all his efforts to the encouragement of his despairing people with the hope that they should ultimately go back. The later chapters of the book are a message of consolation and a program of the revival of Jerusalem.

FOLLOWING STUDIES.

Section XXXIII will be devoted to "Ezekiel's Program of Revival," and XXXIV to "The Prophet of Consolation."

TOPICS FOR SPECIAL STUDY, REPORTS AND PAPERS.

1. The journey of the exiles to their new home in the distant east.
2. The expectation of an early return to Palestine, and the reasons for it.
3. The meaning of the symbolism of Ezekiel's vision.
4. The personal character of Ezekiel.
5. The literary features of the Book of Ezekiel.
6. Relation of Ezekiel to the other prophets of his day.

LITERATURE.

Kirkpatrick, "The Doctrine of the Prophets," pp. 326-350; Cornill, "The Prophets of Israel," pp. 115-124; Kent and Sanders, "The Messages of the Later Prophets," pp. 95-128; Willett, "The Prophets of Israel," chapt. XI. Articles in the introductions and Bible dictionaries on Ezekiel.

Christian Endeavor Lesson

BY W. D. ENDRES.

Small Beginnings of Intemperance. Prov. 23:29-35. (Temperance Lesson.)

Probably no drunkard ever thought he would become a drunkard when he took his first drink. If clothed in his right mind he certainly did not want to become thus habituated. We cannot conceive of one who would look forward to a future which will deny him of friends, and home, and wealth, and position, and honor. Certainly no one would choose such a life.

The ways of beginning are worthy of our consideration because they are so hard to resist. Many a boy has found himself associated with a group of fellows who are thus indulging, and for him to refuse, is interpreted as a rejection of their hospitality. He may be deceived into thinking that that is the way that all men do, and that that is one of the ways of becoming a man and a good fellow. Again he may find himself in the company of a somewhat exclusive set around a banquet table where wine is being served and where it seems again he must either partake or be guilty of a breach of courtesy. When we stop to think how we all shrink from the frown and disapproval of companions we realize how very easy it is for us to be partakers of things for which we have no real desire. If then we suggest to such ones that they are in danger of forming a habit that they will have difficulty in throwing off they are very sure that we are unduely alarmed and assure us that they do not drink as a regular thing and that they have no desire for it, etc., etc.

But just because the beginning is small there is reason for alarm. Its deception lies in the fact that it is small. Because a thing is small is no reason for being despised. A snow ball the size of a walnut far up on the mountain side easily becomes an avalanche large enough to bury a city. James Watt was but a man, but his invention of the steam engine has revolutionized the modes of transportation and instituted a new industrial order. Socialism not many years ago was looked upon as the raving of a few blind fanatics, but today it is looked upon by some as a threatening calamity, and by others as the hope of the oppressed, while by all it is regarded as a mighty factor in the future experiences of the race. The fact is we have no means of telling the significance of a thing by observing its size. We cannot thus measure its possibilities.

The fact is, nothing is more insidious than habit. Though it works silently and invisibly it is none the less real. This is especially true when we couple with it the creation of an appetite which constantly calls for satisfaction. Unconsciously we yield to its incessant and insistent demands and when we awake to realize its danger and seek to release ourselves from its toils we find to our dismay how helplessly we are bound. Many times we must try to break up a habit in order that we may realize just how firmly it holds us. If you have some habits—and especially the one of an occasional drink—just try stopping it to see how securely it holds you. You are in more serious danger than you realize. Do not be deceived because you think your habit of drinking is a slight one. Even though it be slight now, remember that it is sure to grow great and destructive.

Chicago

On Wednesday evening, July 5, occurred the marriage of Miss Virginia Watson, one of the efficient workers of the Memorial Church of Christ in this city, to Mr. Francis Allen of Ellsworth, Ohio. Dr. Willett officiated.

The Second Presbyterian Church has rented and taken possession of a residence on Michigan avenue near 18th street, in order to meet the growing demands of the church. The yard is used for playgrounds and tennis courts.

Work will be started in the near future on the new German Lutheran University at River Forest. The Lutheran schools of the Dakotas, Minnesota and Wisconsin are uniting in this enterprise. Upon grounds comprised of six square blocks about fifteen buildings will be erected at a cost of $250,000.

Gault Court, a thoroughfare called "Little Hell," running through the heart of the lower North Side congested district, has been converted into a play zone by order of Mayor Harrison. If the plan is a success this court, the scene of many alleged Black Hand crimes, will be permanently closed to traffic.

The Des Plaines Methodist camp meeting held its last service Monday evening, July 31. Bishop Quayle was the chief speaker for the last Sunday services. The opening sermon was delivered July 19 by Dr. Ostrom. Other speakers of note upon the program were Dr. Morrison, Rev. Joshua Randall of Sheridan Road Church, and Bishop McDowell.

A unique meeting was recently held in the First Italian Methodist Church of Chicago. A memorial service in commemoration of the fiftieth anniversary of the unification and liberty of Italy, was held by members of the "Circolo Educativo Sociale" of the church. The chief speaker was Dr. Luigi Alfieri, a captain of the navy of Italy, visiting America on leave of absence. A tablet was unveiled at the close of the services in memory of Mazzini, Garibaldi, Cavour, and Vittorio Emanuele II.

VAUGHAN DABNEY.

Sometimes we pray with all our might to God to help us have our own way. We do not care what His will is—we want our will fulfilled. Would an answer to that prayer be what God has promised? Prayer is not meant to exalt our own will, but to bring us into communion with God, and into line with His purposes for us.—The Way.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

L. B. Appleton has concluded his pastorate at Christopher.

There were sixteen additions at Coldbrook church July 16. C. H. Shipplett is pastor.

George Duffey, until recently pastor at McLean, has been called to the church at New Boston.

St. Joseph Church will begin a revival meeting August 13, with W. W. Sniff, pastor at Paris, as evangelist.

There were two additions on a recent Sunday at Mt. Hebron, near Mendon, where C. B. Dabney preaches.

Edward McKinney will assist George W. Wise, pastor at De Land, in evangelistic services in September. Mr. McKinney will conduct the music.

Major Griffith will hold a meeting beginning the latter part of August at Julyan, where he preached recently to an enthusiastic congregation.

Norman H. Robertson, pastor at Stanford, is to spend the month of August in Canada. He has been unanimously recalled by his church for next year.

The church at Clinton has called J. F. Rosborough, formerly pastor at Centralia, to become its minister. The call has been accepted, and the pastorate will be assumed by September 1.

The church at Cisne, where W. H. Kern ministers, gave to foreign missions, $10; home missions, $12, and benevolence, $15, during the past year. There were two additions by confession of faith July 16.

H. D. Williams of Danville Fourth Church exchanged pulpits with S. S. Jones, pastor of Third Church, on a recent Sunday. There have been four additions in recent weeks at Fourth Church, and there are prospects for other increases in the membership.

E. E. Hartley has been preaching at Westville for about six months, and has done a very acceptable work. His pastorate will close in a short time, and it is hoped that the church will become the living link mission of some of our larger churches.

Churches near Arrowsmith in need of a pastor will do well to correspond with Charles D. Hougham whose residence is near that place. Mr. Hougham is not giving all of his time to the ministry, but can be used with great profit to a church on Lord's Days.

B. H. Cleaver is to return to Lewistown. His resignation will take effect the first of October. Announcement has not been made regarding Mr. Cleaver's future field of labor. It is to be hoped that the Illinois churches will not allow the removal of so excellent a pastor from the state.

The church at Hurst is without a pastor since the resignation of W. F. Mott. The congregation here has a splendid building without indebtedness. The town is rapidly growing and affords an excellent opportunity for accomplishing a good work. W. H. Waggoner has just closed a missionary institute here.

A union evangelistic campaign is being planned for at Arthur, where H. H. Peters recently became pastor. This is one of the results of an inter-church federation. Union services are being held in town during the summer months, and the Sunday Closing Committee of the Federation is petitioning the town board to close all business houses on Sunday, in accordance with the state law.

Galesburg Church is prospering since the Scoville meeting. Congregations and Sunday-schools are so large as to make advisable continuing in the tabernacle instead of returning to the old church. It is probable that a new building enterprise will be initiated in the near future. The pastor, J. A. Barnett, is esteemed highly, both by his own congregation and the people generally, of the city.

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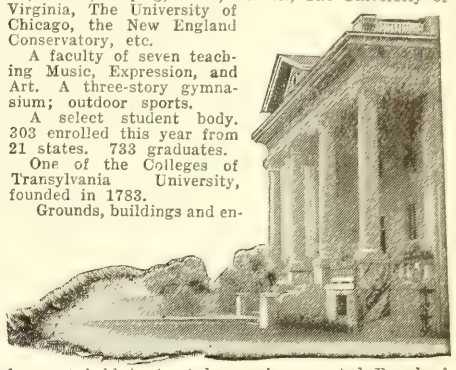

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Next session begins Sept. 12. Columbia, Mo.

Church Life

Work has been begun on the new church at Mahaska, Neb.

Arthur Dillinger has been called to the pastorate at Littleton, Colo.

L. E. Murray is in a meeting with F. W. Sumner, pastor at Hannigan, Ind.

T. B. Imhoff reports two recent baptisms at Hazlewood Church, Pittsburgh, Pa.

There have been eighteen additions during the first five weeks of James A. Challener's pastorate at Chickasha, Okla.

The church at Fairview, Ind., where E. E. Kuhn ministers, celebrated home-coming day, July 30.

J. A. Brown and J. E. Sturgis have concluded a good meeting at Stroh, Ind., with thirteen added.

O. L. Cook, pastor of First Church, Hutchinson, Kans., is conducting a successful meeting at King City, Mo.

A new church is being planned for Mansfield, Wash. G. E. Barrows is the pastor there.

George A. Gillette has resigned at Oberlin, reports several additions on recent Sundays at the regular services.

H. E. Tucker, pastor at Platte City, Mo., Woodland Christian Church, Lexington, Ky., this fall.

J. T. Shreve, for two years pastor at Wyatt Park Church, St. Joseph, Mo., has resigned.

E. B. Buffington, pastor at New Vienna, Ohio, has received a call to the church at New Castle, Pa.

Robert Graham Frank, pastor at Liberty, Mo., will conduct an evangelistic meeting at Woodland Church, Lexington, Ky., this fall.

George A. Gillette has resigned at Oberlin, Kan., and will remove to Jewell City, Kan., where he has accepted the pastorate.

Robert W. Hopkins, of Cincinnati, Ohio, was the principal speaker at the recent meeting of the Sunday School Union of Mankato, Minn.

George W. Knepper, for five years pastor at Wilkinsburg, Pa., a suburb of Pittsburgh, has been called to the pastorate of First Church, Ann Arbor, Mich.

An offering of $100 was given for missions by the Sunday-school of South Joplin, Mo., on a recent Sunday. J. R. Blunt is pastor of this church.

F. E. Day, pastor at Falls City, Neb., has closed a series of successful meetings with the church at Shubert, Neb. There were sixteen additions.

I. N. Grisso, of Fairmont, W. Va., will remove to Indianapolis, Ind., September 1. He will be available for half or fourth time service in that vicinity.

First Church, Oklahoma City, Okla., which is being erected at a cost of $100,000, is rapidly nearing completion. Work is also progressing rapidly on University Church.

Claude J. Miller, of Des Moines, Ia., has been called to the pastorate of First Church, Maryville, Mo., to succeed L. O. Bricker, who has taken the work at First Church, Atlanta, Ga.

The annual meeting of the churches of Clay county, Ind., was held at Bowling Green, July 28-31. L. E. Murray, state corresponding secretary, was present and gave several addresses.

A site adequate for the erection of a church and parsonage has been purchased by the newly organized church at South Hutchinson, Kan.

The contract has been awarded for the construction of the new church at New London, Mo., and work will begin at once. It will be erected at a cost of $13,000 and will be well-equipped in every particular.

A Sunday-school institute was held recently at First Church, Norfolk, Va., where Charles M. Watson ministers. J. Walter Carpenter of Uniontown, Pa., gave a number of interesting and helpful addresses.

The corner stone of the new church, being erected at Bonham, Tex., was laid recently with impressive ceremonies. This is to be a beautiful structure of brick and stone, and is being built at a cost of $25,000.

E. L. Hand has closed a successful year's work at Cortland, Ohio. There has been a net gain of forty in the membership which numbers about two hundred and every department of the church is active.

Central Church, Canadian, Tex., has had a successful meeting with Percy G. Cross, of Little Rock, Ark. L. W. Thompson, the pastor, has closed his work there and begun at his new field, Platte, So. Dak., July 30.

Harry G. Hill, pastor of Third Church, Indianapolis, Ind., will spend his vacation with his family on an automobile tour. They will go as far east as Buffalo, N. Y., and have planned several side trips to points in Ontario and along the Great Lakes.

A church has been organized at Greentown, Ind., and a temporary tabernacle erected. It is expected that a permanent edifice will be built next year. T. J. Legg, of Indianapolis, recently conducted an evangelistic meeting there.

Woodland Church, Lexington, Ky., is holding union services with neighborhood churches. The pastor, Richard W. Wallace, has returned from a visit to Valdosta, Ga., and Meridian, Miss., where he had formerly held pastorates.

P. L. Schuler has been extended a call by the church at Mt. Pleasant, Ia. He has accepted and will succeed M. J. Nicoson, who resigned some time ago and removed to Memphis, Mo. N. E. Cory, of Keokuk, a former pastor, has been supplying the pulpit.

D. S. MacDonald, minister at North Fairfield, Ohio, was recently married to Miss Aves Ferguson, of Rushylvania, Ohio, the groom's brother, C. A. MacDonald, of New York, officiating. Mr. MacDonald is supplying the pulpit at First Church during the absence of the pastor, W. L. Fisher, who is spending his vacation at his old home, Frankfort, Mo.

W. S. Johnson, pastor at Waterloo, Iowa, has concluded his work there and will hereafter be associated with D. G. Dungan in the evangelistic field as leader of song. His present address is Eureka, Ill. During Mr. Johnson's pastorate at Waterloo, the past year, 156 persons were received into the church and $1,400 raised to meet an old indebtedness. Previous to this pastorate Mr. Johnson was engaged for seven years in state evangelistic work in Iowa.

Leonard G. Thompson, of Denver, after a residence of twenty-four years in Colorado, is at present in Los Angeles, California, and his address is Box 450, Y. M. C. A. Biulding. He has been a member of the Colorado state board for twenty-three years, serving eleven years as recording secretary and twelve as corresponding secretary. For seven years he edited the Colorado Christian Herald. His is the longest residence of any of our Colorado ministers. During his residence in Colorado he has missed but two state conventions. He has not yet fully determined upon his plans for the future.

Pres. Harry Pratt Judson, of the University of Chicago, has left for a two months' tour abroad. President Judson will attend the exercises at St. Andrews' University, Scotland.

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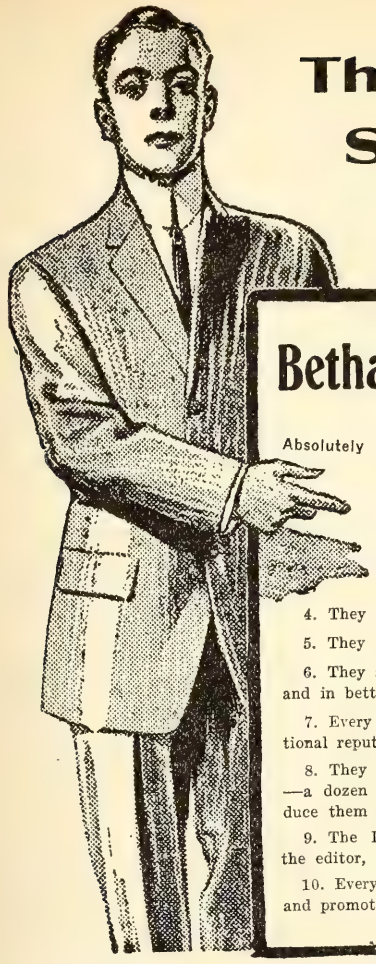

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7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have coöperated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

Jacob Kenoly

(Continued from page 10.)

preached the gospel on Sunday. It all told its wonderful story in the transformation of the lives of the people. Just the day before the tragedy, one of the men who lost his life with him wrote me that he came to the settlement a whiskey distiller, but he came to see the light when he came under Jacob Kenoly's teaching and he is now determined to live and die for the cause. The boy who is now at the Southern Christian Institute from his school is the incarnation of Jacob's spirit.

It seems like such a sad disaster for him to go in just the beginning of his greater usefulness, but we were slow in coming to his rescue. We paid him a small salary, We denied him help until just recently and we denied him rest in a furlough. Maybe, in the providence of God his life could speak more for the call of Liberia in this tragic end than in his continued work. A mission planted with such splendid seed will certainly bring an abundant harvest. Other hearts will be touched and the ranks will be filled up.

J. B. LEHMAN.

Institute Rural Station, Edwards, Miss.

Foreign Society Notes

We are sorry to report that the receipts are still falling behind. All the churches and Sunday-schools were urged to send in their offerings before the Portland convention that the partial report made there might be as encouraging as possible. As a consequence there was a gain in receipts from churches and Sunday-schools for the month of June of $1,300. But since that time the loss from the Sunday-schools has been rapid. They are now, July 26, $9,655 behind last year. We had hoped for a great gain. There is loss both in the number of schools contributing and in the amount per school. We urge the Sunday-schools that are holding the collection to remit at once and that those not observing Children's Day arrange to take an offering at the earliest possible moment. Remember the patient missionaries at the front, with their lack of funds, toiling in our stead. Call to mind the deficit of last year, now increasing. Let every loyal supporter of the work leave nothing undone that might aid this great cause. Two months are left before the year closes and much can be done in that time.

News comes from Batang on the Tibetan border, that J. C. Ogden has closed a deal with the government for land on which to build our mission buildings. It has taken three years to secure these property rights. Red tape abounds on the Tibetan frontier. It has been much harder to secure property than to make converts.

A good woman in Ohio sends the work a direct gift of $2,000 for the work in the Philippines. This is the second large gift from the same source this year.

The Endeavor Societies aside from the support of the work at Damoh, India, have taken up the equipment of the new hospital to be built at Batang by Dr. A. L. Shelton. The responses have been very encouraging. The necessary $1,000 has already been pledged.

On May 21st the new chapel at Wawa, Cavite Province, Philippines, was dedicated. It is an inexpensive little bamboo structure, but represents much sacrifice and devotion on the part of the native Christians. The joy of the people in their new church home was unbounded.

Dr. C. C. Drummond, of Harda, India, says: "The work is promising. We have opened a branch dispensary in Rabetgas, one of our out-stations. The work in the field is promising. Sampson Power, a Hindu Christian medical man, is in charge of the dispensary.

F. M. Rains will speak on his trip around the world at Bethany Park, Indiana, on August 17; and at Carlisle, Ky., the Eastern Pennsylvania convention, Johnson City, Tenn., and Frankfort, Ky., during September; and at Hopkinsville, Ky., in October.

STEPHEN J. COREY, Secretary.

The Life of Jesus

IN FIFTY-TWO LESSONS

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I know of no book on the subject so admirably adapted to its purpose.—J. H. GOLDNER, Euclid Ave. Church, Cleveland.

I shall take pleasure in introducing the work to my next class in the Life of Christ and in commending it to others.—F. W. BURNHAM, First Church, Springfield, Ill.

It contains just the kind of work we ought to be doing in our Young People's and Adult classes.—O. W. LAWRENCE, Central Church, Decatur, Ill.

Her unusual ability and her practical experience have helped her to meet the new and growing demand for just such a course of study,—HARRIS R. COOLEY, Cleveland.

Its arrangement is excellent. Its choice of material remarkable—as much for what is omitted as for the rich material included. The questions at end of each of the fifty-two lessons reveal the teacher.—JOHN R. EWERS, East End Church, Pittsburg, Pa.

The beauty of the book is that it is an outline and cannot be used apart from the gospels themselves.—A. W. FORTUNE, Walnut Hills Church, Cincinnati.

These fifty-two lessons may well serve as a training coures, and as such, the book is superior to any I have seen.—PERRY J. RICE, El Paso, Tex.

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[The graded lessons are approaching completion. The Beginners' grade was complete the past year. The Primary grade will be complete for the opening of the new year—October 1. Three of the four years of the Junior grade will be complete October 1. The second year of the Intermediate grade (ready October 1) supplies boys and girls of 15 and 16 years.]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

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Pupils' Book for Work and Study (with Map Supplement).

SECOND YEAR— Teachers' Manual.
Pupils' Text Book (with maps).

The CHRISTIAN CENTURY

Volume XXVIII. August 10, 1911 Number 32

To Every Member

The present readers of The Christian Century in the church at Evanston, Ill., have determined to send the paper to every home of the congregation on the basis of the "TEN WEEKS FOR TEN CENTS" special offer described on page 2. This same thing will be done in many congregations. Mr. Jordan says they will canvass the members for subscribers, "as those who pay for a paper are more likely to read it. The remnant, if there be any, will have their papers paid for by the pastor and the present readers." This is the kind of response which we believe hundreds of our pastors will make to this splendid offer. We shall be glad to hear from other readers saying what plans they have on foot and how we can co-operate with them.

CHICAGO

Silver Bay Conference

We, the undersigned representatives of the Christian Church from different parts of the Nation, in attendance at the Silver Bay Conference of "The Men and Religion Forward Movement," consider it our high privilege and imperative duty to make known as widely as possible to the men of our beloved Brotherhood our opinion of this Movement, after this close contact with it, and to give a few brief suggestions about how our Christian men may be effectively connected with it.

We are amazed at the wisdom and amount of work done, which is shown in the program before us, and in the reports of work already done in many centers throughout the Nation, and in the great sweep of the Christian effort already planned, which is to be carried out over the continent. The phases of the Movement—Evangelism, Bible Study, Missions, Boys' Work, Social Service, Community Extension—provide a range of appeal and a range of service which commands the assent of our judgments and the enthusiasm of our hearts.

This great Movement is pervaded with prayer. It is full of intense loyalty to Christ. The Christian church is exalted.

The ten great Christian Brotherhoods of the Nation are all a part of the Movement, as are these great and splendid organizations—the Gideons, the Young Men's Christian Association and the International Sunday-School Association. Business men, lawyers and physicians are giving their trained ability to help on this Movement; and a host of men of experience and training in Christian work are giving the whole or a part of their time.

We cordially endorse the Men and Religion Forward Movement. We commend it to our brethren everywhere. In this most general and most widely organized evangelistic movement, that our Nation has ever known, our beloved churches, with their great historic record in evangelistic enterprise and achievement, should take their proper place of cordial coöperation and great power.

Among the coöperating Christian Brotherhoods and other organizations of Christian men, we note with glad appreciation that the Brotherhood of the Disciples of Christ has its proper place.

We earnestly recommend a speedy organization in every church, wherever practical, of a Bible Class, Brotherhood, or some other organization of men, if not now existing, and that these relate themselves to the Movement. Such organizations will greatly help to conserve the results.

Literature about "The Men and Religion Forward Movement" will be sent to those whose names may be furnished from any Christian Church, to E. E. Elliott, J. K. Shellenberger, Secretaries of the Brotherhood of Disciples of Christ, R. A. Long Building, Kansas City, Mo.

Disciples' Group at Silver Bay Conference.

We greatly rejoice in the privilege of delightful fellowship that we Disciple men of different congregations have had at the Silver Bay Conference, and we covet for others the privilege of participation in the further progress of the Movement. Also that they will not over-look RALLY DAY, SEPTEMBER 24, 1911.

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W. C. PEARCE, Chicago.
W. T. FISHER, Des Moines, Ia.
WM. J. LOCKHART, Des Moines, Ia.
C. H. MORRIS, Marshalltown, Ia.
CHARLES N. KINNEY, Des Moines, Ia.
WALTER S. STALLINGS, Baltimore, Md.
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Ten Weeks for Ten Cents

In order to introduce The Christian Century into new homes the publishers propose to send the paper ten weeks for ten cents,

Beginning With the Issue of September 21.

Names for this offer must be sent in before September 15. These trial subscriptions will be positively discontinued at the expiration of the ten weeks unless ordered continued by the subscriber.

We expect to gather a list of several thousand names for this period. One subscriber to whom the plan was explained declared that he had ten dollars to spend on that proposition and would send us the names of 100 persons whom he wishes to become acquainted with The Christian Century and its vital message. Others will send smaller lists; still others, perhaps, larger lists. This is

Our Readers' Own Campaign

on behalf of their paper. Let every present subscriber think over the names of the fellow-members of his church and his friends and make up a list. A good set of names would be your Sunday School teachers and officers and your board of elders and deacons. If your pastor is not now a reader be sure that he is not overlooked. We Believe Every Reader Will Send in at Least One Name.

BEGIN NOW TO MAKE UP YOUR LIST

Send it in at once. Use separate sheet or sheets of paper for your names. Put your own name at the top as the sender. Keep a duplicate copy of your list. Be sure to make addresses plain. Remittance must accompany all lists.

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Leading railroads throughout the country are preparing to combat, with all the forces at their command, the widespread demand for a general slash in express rates. Their position, which heretofore has been a subject for speculation, was made clear last week at the second day's hearing of express charges and express company methods, before the subcommittee of railroad commissioners, representing the National Association of Railroad Commissioners, in session in Chicago. P. S. Eustis, passenger traffic manager of the Burlington Railroad, declared emphatically that his company will resist all attempts to force a lower scale of prices upon the express carriers. "We are going into the subject thoroughly," he said, "and intend to be present at every express hearing from now on—pleasantly, if possible, and obnoxiously, if necessary." According to a statement made by Mr. Eustis, the Burlington deals with three express companies, the Adams, Great Northern and Northern Pacific. The Burlington, he asserted, was compelled to take the best rate for service it could get from the Adams company, while in the case of the two other carriers a demand for a greater compensation for services was made. "I may add," he said, "that we are seriously considering the organization of an express company of our own. It is my opinion that the big express companies didn't want the railroads to dig into this question.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Editorial

Religion in the Hawaiian Islands

In our Hawaiian possessions Christian men becoming wealthy at growing sugar continue to take the same personal interest in their churches and missions that they took when they were poor, as Christian men in the United States proper, grown wealthy in other ways, often admittedly do not. The Rev. William Oleson, superintendent of missionary work under the Hawaiian Evangelical Board, has been in New York and Boston for some months, and is just returning to his island work. He does not say that American rich men leave their churches, but he does affirm that wealthy Christians of Hawaii work at their religion and give to missions in a most encouraging fashion.

According to this missionary leader, native Hawaiians are increasing in numbers, not dying out as formerly, and membership in their churches is also increasing. Japanese churches in Hawaii, of which there are a considerable number, and growing rapidly in membership, and the union churches, of which there are ten, are more prosperous than ever. The Hawaiian Association receives from Congregationalists in the states $10,000 a year, but Hawaiians themselves contribute to the Association for missionary purposes $40,000 a year.

Mr. Oleson is encouraged over the educational and political situations in Hawaii at the moment. There was opened three years ago the Mid-Pacific Institute, consisting of two splendid buildings, one for young men, the other for young women. They are stone buildings, large and handsome and fully paid for. Besides, the Institute has an endowment of $250,000. The whole Institute is an island development. Politically the last legislature, with many difficult problems before it, adjourned after having arrived at many wise conclusions, showing its members to be progressive, patriotic men.

Four religious bodies are at work in the Hawaiian Islands. These are the Congregational, the Episcopal, the Methodist and the Roman Catholic. It was the Congregational body that sent the first Christian missionaries from Boston to the islands, but long ago the American Board, which sent them, withdrew support and supervision, leaving control to native Christians. Now, under a new arrangement, American Congregationalists through the American Missionary Association, give aid to the extent of $10,000 a year.

Presbyterian Showing Last Year

The large Presbyterian body, that of the North, has just issued its report for last year. In membership it has regained all it lost following the Cumberland Presbyterian merger, and 14,000 members besides. In 1907, when the Cumberland people came in, there was a jump in the membership figures of 183,000, followed the next year by a setback of 41,000. Some Cumberlands, notably some in Tennessee, refused to stay united.

Now the membership has reached 1,354,453, or much higher than ever before. The net gain last year was 15,500. The whole number of churches is 10,051, the highest number ever reached. The Sunday-school enrollment is now 1,205,130. In proportion to membership of the Church this is the highest obtaining in any of the large religious bodies. A few small bodies have as many children in their Sunday-schools as members in their churches, but the larger bodies have often hardly more than half so many. The proportion of Presbyterians is 1,205,130 to 1,354,453.

Contributions of Presbyterians last year amounted to $25,909,000, or next to Methodists, the largest of any religious body in America. This is $19 and a trifle more per member, which is the highest average save one, Episcopalians averaging almost exactly $20 per member. This Presbyterian showing of gifts for last year is $3,000,000 in excess of the previous year, and 1910 was the largest total up to that date. Of the nearly $26,000,000 given by Presbyterians last year to all causes, $6,300,000 went to missions. In even figures $4,000,000 went to missions under the regular boards, and $2,000,000 to other missionary work, such as colleges, the Negroes, American Bible Society and temperance. To foreign missions alone was given $2,500,000.

Candidates for the ministry, who have been scarce and are still smaller in numbers than needs of the Church require, show a slight improvement. There are now 1,205, as against 934 five years ago, and 1,152 last year. There was, however, no increase in the number actually licensed as ministers last year, and there was little increase in the number of men ordained. The number of Presbyterian ministers is now 9,128, the highest number ever reached.

Two men in actual leadership among the Presbyterians, one minister, the other layman, are the Rev. Dr. W. H. Roberts of Philadelphia, and the Hon. John W. Foster of Washington. The former is stated clerk. Moderators come and go, but the stated clerk holds on, as he has done for many years, a great power in Presbyterianism, and also great power in many other religious and educational lines. Mr. Foster, once Secretary of State and member of Hague and a dozen other peace tribunals of world scope, is a type of the layman who now, as not heretofore, takes personal interest in Church work, especially in Sunday-school and missions.

Unitarians and a National Church

Inquiry among Unitarians brings out some opposition to the plan of a great Unitarian Church to be erected in Washington. President Taft suggested, some weeks ago, the erection of such a church there. The suggestion grew out of local conditions, and did not represent a national movement by the Unitarian body.

The one Unitarian church in Washington is an old organization, dating from the early part of last century. When President Garfield attended the Disciples Church, or President Roosevelt attended the Reformed Church, these Washington organizations took new life, and gained, for the time at least, national attention. The same has happened now that President Taft attends the Unitarian Church of Washington.

Crowds come in such numbers that a new Unitarian church is a necessity. Furthermore, under the present minister, the Rev. N. M. B. Pierce, the institutional work has grown in a way comparable with the Sunday attendance. Hence the proposition to erect in Washington a new and larger Unitarian church, and that it may be great in size and in the scope of its work, it has been proposed that Unitarians of the whole country join in the expense.

There is some response to the proposal from Unitarians in general, but the opposition comes from some who say that Unitarians should seek to liberalize other bodies, not imitate them by erecting cathedrals. They say that unless Unitarianism does this it has no reason for being. That the Washington Unitarian church, expensive and imposing, will greatly contribute to this liberal evangelization is denied in some quarters. Besides President Taft and the local congregation in Washington, former Governor John D. Long of Massachusetts is taking active part in the Washington project. It is the conviction of the President and of the Washington Unitarians that the project can be carried through.

Methodist University in Washington

The American University, which is a Methodist project, located at the National Capital and intended for advanced education and research, has just come into possession of property worth $150,000 at least. Recently the trustees authorized a campaign to raise $1,500,000. When $500,000 of this is secured the institution is to be opened to students.

The late Bishop Hurst of the Methodist Church was the father of the University plan, and the Methodist Church formally approved it in 1892. Exceedingly valuable property, well situated, has been gotten together. There have been, however, many criticisms, both that such institution is not needed, and that if it were Methodists cannot provide it. It has even been said that Methodist bishops ought to do the work for which the Church chose them, not to engage in visionary educational schemes.

In 1908 Dr. Franklin Hamilton became chancellor, and under him some advance has been made. Criticisms have well nigh ceased, and the project of the $1,500,000 new fund has been entered upon. The Washington University is the only educational institution for which the General Conference specifically appeals to Methodists for financial help.

Social Survey

The Moroccan Crisis

Europe is not a little disturbed over the action recently taken by Germany in sending a war vessel to Agadir, the southern port of Morocco. This country, 313,560 square miles in extent, is situated in the extreme northwest portion of Africa and includes the territory just across the strait from Gibraltar. It is practically the last of all the "unprotected" territory in the hemisphere. "There is hardly another tract of country to which any one of the great powers can turn a wistful glance without discovering that it has been anticipated." The demands of modern trade are not less imperative than were those of former centuries, and it is not strange that Germany should seek to establish a military and mercantile base for herself in this convenient location. Nothing but the balance of power has prevented the Moroccan sultanate from falling into the hands of the powers long since. Sir Harry Johnston, the famous African explorer and administrator, writing for the Nineteenth Century, feels that the Moroccans are entitled to little commiseration. "The population of the country is pitilessly cruel, tribe against tribe, warped and spoiled by twelve centuries of civil war." This authority is of the opinion that the best thing for Morocco would be the establishment of a protectorate by France which has had such marked success in the supervision of government in Algeria and Tunis, just northeast of Morocco. However, this writer feels that Germany has just grounds for grievance against French control. France has persisted in a strict policy of high protection for French subjects in Algeria and Tunis, much to the discomfiture of Germany and, it is said, the indignation of the natives themselves. Great Britain, he states, has received compensation for any harm which may have come to her commerce through French control of Algeria and Tunis, while Germany has not, hence the basis of the latter's demand that Morocco must be under a free-trade régime. For the sake of world peace and for the development of the world's resources in barbaric countries, Sir Harry pleads that careful attention be given to the demands of Germany and German commerce. What the final solution will be is a matter of conjecture. Germany was at first inclined to be defiant in her attitude, but in the face of protests of all the principal European powers and of the United States, she has adopted a less belligerent mood, and negotiations are now pending with France, which it is expected will end the controversy. Latest reports from Europe state that while the situation is less serious than a week ago, Great Britain and France may use emphatic means to show their attitude. Unless Germany discontinues her warlike policy, France and Great Britain will send to Agadir vessels of the same size and armament as the German vessels.

A Reciprocity Victory

Since the passage of the Canadian reciprocity bill, many commendations have been received by the president and congressmen who, as they believed, were able to place the demands of the nation above local interests in their attitude toward the question. Now that the bill has been passed, the press of the country seems to have largely determined that the measure is for the best interests of the people. Papers which at first were lukewarm are now cheering with their triumphant contemporaries. Here and there is heard a prediction that the plan will fail and soon will be repealed. President Taft is sanguine of the future of reciprocity, however. "To those who opposed the bill on the ground that it would do harm to the farmers, we can only say that we who have supported the passage of the bill look forward to the test of the actual operation of the reciprocity agreement to disprove their prophecies and to allay their fears. . . . The satisfaction that actual experience in its workings will give, we confidently hope, will secure its permanence." The New York Herald is not alone when it strikes a note which is even more confident for the success which awaits the operation of the measure: "It is safe, however, to predict that the benefit that will accrue to the American and Canadian peoples from this lowering of the tariff will be so great that public sentiment on both sides of the border will further mutual concessions." One of the first results of the adoption of Canadian reciprocity has been the elevation of Mr. Taft in the public estimation. Friends and foes alike join in admiration of his resourcefulness. His friends extol him. The Sioux City Journal bespeaks the sentiments of those who opposed him in this fight: "As a Taft victory the adoption of reciprocity is the neatest and cleanest that has ever been scored. This newspaper is not fond of the bill, but it likes the resourcefulness with which President Taft fought the fight." Premier Laurier is now having to fight the same battle in the Canadian parliament. The Conservatives have lined up against it formidably, but Minister Laurier is not to be daunted. He has given them the ultimatum of an early vote or a new election in which this question will be a principal issue. The example of non-partisanship of President Taft and the Democratic party and the demonstration of the strength of public opinion in the United States are factors which the premier is confident will turn the scales in favor of reciprocity in the final vote. Then will we await, with smiling satisfaction, the fulfilment of President Taft's prophecy: "In a decade its benefits will contribute much to a greater United States and a greater Canada."

A Dilemma for Mr. Taft

The manufacturers of deleterious patent medicines, soothing syrups and candies, and the sellers of rotten meats and over-ripe eggs have worked great harm to the country. Attorney-General Wickersham recommended dismissing from the service Dr. Harvey W. Wiley, chief of the bureau of chemistry, at Washington, because of technical irregularities in the payment of a noted expert on drugs. For many years Doctor Wiley has prosecuted the perpetrators of fraud in foods and drugs with such unremitting zeal that he has made a host of enemies. The New York World declares that supporters of Doctor Wiley "have evidence to show that the prime mover is the whiskey trust, aided by manufacturers who have been fined for violation of the pure food and drugs act. There is some suspicion in the mind of the house committee on expenditures which is to investigate the charges against Doctor Wiley, for Chairman Moss stated: 'We are going to the bottom of it; we want to see who is behind it.' The facts of the case against Doctor Wiley are these: Dr. H. H. Rusby (considered the country's foremost pharmacognacist) was formerly paid $20 a day for laboratory work and $50 for court work as an expert witness. But a law was passed providing that compensation to experts should not exceed $3,500 a year, or later, $4,000 a year. Without loss to the treasury or injury to the service, but in violation of the strict letter of the law, Doctor Wiley entered into an agreement with Doctor Rusby. In the words of the New York Times: "This law was construed by the law officers of the department as meaning that the compensation of any such person employed should not exceed $9 a day, or later, $11 a day. Doctor Rusby said he could not continue his connection with the bureau at such compensation, and after much negotiation, the evidence showed, an arrangement was made whereby he was put on a basis of $1,600 a year salary, and it was left to him to do such an amount of work for the bureau as would make his salary cover an allowance of $20 a day for his expert work and $50 a day for his court work." Because he made this arrangement, the committee on personnel of the Department of Agriculture recommends that Doctor Wiley be given an opportunity to resign, that Dr. L. F. Kebler, chief of the drug laboratory, be reduced, and Doctor Rusby be dismissed. The actions of Doctor Wiley were without doubt merely the results of mistaken enthusiasm in the prosecution of his work. The country cannot afford to lose his services. We echo the words of the Philadelphia Public Ledger: "We much mistake President Taft's judicial temperament or his sense of justice if he shall permit a dereliction of the sort thus laid at Doctor Wiley's door to weigh against his great services to the government and the public. His dismissal, under the present circumstances, will be hailed as a direct triumph of the adulterators and the food fakers, who have been making every effort to bring about his downfall; and the federal government cannot afford to allow itself even to seem to be used in the interest of those against whom Doctor Wiley's official activities have been directed. The chief of the bureau of chemistry has displayed many of the faults of excessive zeal; if he has done worse, as his enemies declare, let the truth be known. But his removal on such a slender pretext as that shown in the present indictment would make a martyr of him and prove an embarrassment to the administration."

Equal Suffrage in Australia

J. S. T. McGowen, Premier of New South Wales, has arrived in this country en route home from the coronation, via the Pacific. He said that the system of equal suffrage in his Australian state had been operated most satisfactorily during the ten years it has been effective. "A higher morality has resulted," he said, "and the home life, on which the vitality of any nation depends, has been strengthened. More women vote now than do men, and, contrary to much argument, the franchise does not unsex them. It makes our women more womanly, and the result has been that there is a great decline in the infraction of laws, although the population has wonderfully increased."

The Christian World

A Page for Interdenominational Acquaintance.

Methodist

The Genius of the Wesleyan Movement.

There are three ways, according to Bishop E. R. Hendricks, in which every true Methodist church helps in the happy effort to make the material obey the spiritual. The hymns of Methodism have carried the gospel to many hearts. The example of a strong organization has been contributed by Methodism. But the first contribution of John Wesley was a theology. The bishop's statement, as given in the Central Christian Advocate, is:

The first contribution was Methodist theology, a theology of experience that can be preached. Harnack said of Luther: "The greatest thing about Luther's character was his theology—his knowledge of God." It was this personal acquaintance with God that made him such a power. Men who knew him intimately felt that they were but one remove from God. What was called Wesley's "genius for godliness" was simply this intimate acquaintance with God. He lived and spoke as one who was God's mouthpiece as he gave a "Thus saith the Lord" for his teachings. His preaching was eminently scriptural and so was sharper than any two-edged sword. It convicted and then comforted. He taught that man was sinner but that God was love who could never forget his own. He believed that there was a mansion in the Father's house for every returning prodigal, and that Heaven was big enough for all the repentant sons of God. He taught the doctrine of assurance and the witness of the Spirit. In commercial England where men were prone to say, "the world owes me a living," Wesley taught, "I owe the world a life." The Fellow of Oxford University had a consuming zeal to tell the gospel story to prisoners and outcasts, to mobs and savages in North America. By preached and printed sermons he helped to change the preacher theology of Christendom until now from whatever pulpit a glowing, tender message is given it is spoken of as a good Methodist sermon. Other churches like Methodist preaching so well that the leading pulpits in many other great churches today are filled by pastors called from Methodist churches. Moreover, it makes converts for all the other churches and still keeps itself larger than any of the rest and increases at a faster rate. Other churches claim a scarcity of preachers, but Methodism largely supplies her own needs and the needs of other pulpits. This very fact explains in part the growing spirit of Christian unity and the essential identity of the theology as preached today. Whatever the academic treatises the theology that is preached is substantially the same. This may account for the fact that in nearly all the other churches we hear of some reformed branch. But whoever heard of a reformed Methodist church? Have the Methodists no need of reforming, or are they beyond hope of being reformed?

Roman Catholic

Religion in France.

"Catholicism has lost its material domination, and has no longer any place in the state. It has lost the masses. Its temples in a thousand places are deserted." This is the opinion of a distinguished French Catholic. Does it mean that France has become indifferent to religion? Professor Jean C. Bracq thinks it does not. He is quoted by the Missionary Review of the World as saying:

The churchless are, however, far from indifferent to religious problems, and any able religious speaker will find hearers outside of the church more easily than in America. In the early part of 1907 the Mercure de France organized an extensive inquiry, asking eminent men "whether we are witnessing a dissolution or an evolution of religious thought?" The overwhelming majority of French contributors decided for the second alternative, that we are in the presence of a religious evolution. The editor of that interesting symposium wisely says it is undeniable that religious studies have taken of late years an extraordinary development; never, perhaps, since the Reformation has there been such a display of curiosity for all that concerns religion, such labors of erudition, of criticism, and of propaganda.

The feeling grows that religion has been one of the most fundamental determinants of the character of various civilizations. * * * There was never, during the preceding régime, such an intellectual zest for the problems of religion. The philosophers have given—and are still giving—a large place to this subject. They admit more and more the importance of religious feeling in the evolution of society and in comparative psychology, as well as the bearing of those feelings upon the various aspects of metaphysics. The majority of them are ready to concede the practical value of the idea of God in ethics as well as the great action of religious forces upon sociological phenomena. In the philosophical teachings of the secondary schools there is a general insistence upon the existence of God and the immortality of the soul. * * * "Atheism," says M. Georges Lyon, "is exceptional in the French philosophical world." This opinion of the distinguished rector of the Academy of Lille has been again and again endorsed before the writer by other prominent speculative thinkers.

One may say of the clergy, both secular and regular, that they have grown in intensity and earnestness where they are dominant, in intelligence and moral power where they have been in touch with the philosophical and scientific life. Politically and socially they move in a narrower range, but their real, lasting spiritual influence is greater.

Huguenots history renders to the Christian Church and to historical science a great and lasting service in being a complete refutation of the historic theory of races as the ultimate determinants of religion. The study of the rise and development of French Protestantism shows us how untenable is the assertion that Germanic nations are Protestant and that the Celtic are Catholic.

Miscellaneous

A Tribute to the Missionary.

Former Vice-President Charles W. Fairbanks was one of the speakers at the Atlantic City Endeavor convention. Mr. Fairbanks recently made a trip around the world. Unlike some other travelers, he found the missionary and he found the converts of the missionary. He was pleased with what he saw. This is his testimony given before the Endeavorers of America:

One of the most significant movements of the day is the widespread interest shown among the Christians of all denominations, in all quarters of America, in behalf of our foreign missions. There has been nothing like it since our first missionaries were sent out into heathen lands. There is much hope in it—not only for those who are the primary objects of the solicitude and effort of our own people, not alone because of the benefit which will accrue to millions in other lands, but because of the good which will come to our people as a result of their activity in work of such broad humanity. As we devote ourselves to others, as we tend to lift them up into new dignity and new life, we inevitably exalt ourselves; we strengthen our Christian fibre; we quicken our own sympathies; we give an added impulse to our energies in the cause of well-doing.

The foreign-missionary movement is awakening our churches to an appreciation of their larger duties and limitless opportunities, and they become in a very especial degree its beneficiaries; with an increasing sense of their responsibility and with an added realization of their duty will come deeper and broader consecration and increased purpose to meet them.

Missionaries from American Christian churches are among the foremost in the missionary field. They are to be found everywhere, devoting themselves to the betterment of others, to the advancement of their spiritual, intellectual, and moral welfare, with a zeal which challenges our admiration. They are carrying to the most distant parts of the earth the blessings of the Christian religion and the principles of American liberty in government, which are exerting a profound influence upon those in whose behalf they labor. They sacrifice the comforts of home and fellowship with their own countrymen in order that they may advance the welfare of people who are alien to them, and not infrequently they are the victims of the ignorance and superstition of those for whom they leave country and kindred. Many of our missionaries in years past suffered martyrdom; they placed all they had willingly upon the sacrificial altar of Christian service.

The Preacher's Subjects.

Dr. Robert F. Horton, of the Lyndhurst Road Church, London, has ceased to admire the sort of preaching that draws the crowd. There is something more important for the preacher to do than to prepare sermons to please the church tramp. Dr. Horton says:

As a young man, I chose subjects that would attract the public; but I do so no longer. I have learned to distrust crowds, and the sight of a crowded church gives me no pleasure. These crowds consist largely of people who go after the preacher who happens to be in vogue, and, after deceiving him into thinking he is doing really good and lasting work, leave him to follow a newer star. True success consists, in my own mind, in the training of individual character and in the cohesion of the church as an organized spiritual body.

Governor Wilson's View of the Church's Business.

The notion that because a man has succeeded in getting himself elected to a high office he is qualified to give advice to the church is not always held by those who know our governors and our representatives in the national congress. But most people are ready to consider what Woodrow Wilson has to say. He is a scholar, an able executive, and a man of character. His high estimate of the church is thus expressed:

The business of the church is not to pity men, because it knows that men, if they would take it, have the richest and completest inheritance that is possible to conceive, and that rather than being deserving of pity, they are to be challenged to assert in themselves those things which will make them independent of pity. No man who has recovered the integrity of his soul is any longer the object of pity, and it is to enable him to recover that lost integrity that the Christian church is organized. To my thinking, the Christian church stands at the center not only of philanthropy, but at the center of education, at the center of science, at the center of philosophy, at the center of polities; in short, at the center of sentient and thinking life. And the business of the Christian church, of the Christian minister, is to show the spiritual relations of men to the greater world processes, whether they be physical or spiritual. It is nothing less than to show the plan of life and men's relation to the plan of life.

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The Personal Religious Life of Jesus

It has been a common habit to designate certain acts as religious and certain others as secular. A preacher who was insisting that a church pay his back salary said, "This is not a matter of religion; it is purely a business proposition." There are many protests against putting religion into one set of actions and of excluding it from others. These protests are strengthened by a study of the life of Jesus. It is impossible to say of him: "This act was religious and this was secular." The spirit of religion was displayed in all that he did. We may, however, select certain exercises and study them with a view to learning what they meant to him and what they may mean to us.

Prayer was an important part of the life of Jesus. It was not a question of stated seasons but of daily need. His God was always near and was ready to hear the petition of his children. When popular opinion ran in one direction and duty lay in another, Jesus withdrew from the multitude to pray. Those who thought they were his friends and the friends of God saw in him at one time a wonder worker who could feed them and who could deliver them from the oppressor. They turned their thought away from morals and religion as manifested in transformed lives and in patient acceptance of the will of God and cried out for the externals of religious and political power. Jesus sent away the misguided multitude and sought the presence of God in prayer.

Jesus prayed when the cross was just before him. Not long ago the people of one of our states petitioned the governor to appoint a day of prayer for rain. The editor of a daily paper very properly raised the question as to what these people had been doing, whether they had not thought of praying until the danger of crop failure confronted them. Spasms of prayer in the presence of threatened personal or national loss are not very edifying. But one to whom communion with God is habitual will frame his prayers to fit his circumstances. We ought to ask God to help us in time of need. Hence we find the Master agonizing in prayer on the night of his arrest.

It was the will of God and not a private ambition that Jesus put first in his petitions. The lesson of submission to the divine will is hard to learn, but once it is learned many heavy burdens are lifted from our shoulders. The laws of this universe are beneficent. We are a part of a spiritual order. We get our importance from our connection with this realm of spirit. If we attempt to ignore it or to live in opposition to it, we have nothing but anxiety and weariness for our reward. The Master has taught us how to act when our inclinations run counter to the will of God expressed in the on-going of the universe and in the progress of man.

The Jewish Scriptures were studied with care by Jesus. He was not bound in his interpretations by scholastic rules. He had the spiritual insight which enabled him to bring out the truth in a passage. Ability to quote Scripture is not the same thing as ability to understand it. Many a scriptural sermon does not have a single exact quotation from the Bible. It has the thought and sentiment of the Bible in it. On the other hand some of the most unscriptural sermons ever preached have consisted largely of verses from the Bible. Jesus knew the words of Scripture and he knew their import.

The synagogue service in the time of Jesus was doubtless often lacking in sincerity and inspiration. Yet Jesus was regular in his attendance. It is easy to find good citizens who believe in the religion of Jesus and who stay away from the church because they think formality and mediocrity control it. The error of these men is that they do not recognize that there is a good deal of drudgery in religion as well as in business and that the strong ought to bear the infirmities of the weak even in the worship of the house of God. It is the business of the strong to lead and to give spirit to worship. If any one might have been excused from attendance upon the services of the synagogue, that one was Jesus. But he came to minister, not to be ministered to, and he went where the people were trying to worship God.

The liberality of Jesus is that of one who gives himself. Some men give in order to rid themselves of the importunities of solicitors. Others given because the entanglements of business leave them no choice. Still others build churches and schools and give to public enterprises that they may have a name among men. The disciple of Jesus who knows the mind of his Master is liberal with his possession and his talents because he delights in seeing human beings pass from the bondage of ignorance and sin into the light and liberty of the sons of God. [Midweek Service, Aug. 16. Matt. 14:23; 26:36, 42, 44; Mark 1:35-39; Luke 3:21; 9:28; Matt. 4:1-11; 27:46; Luke 2:41-31; 4:16; John 13:29; Acts 20:35; II Cor. 8:9.]

S. J.

Conditions of the Filipinos

Civic, social and religious conditions in the Philippines are dealt with by the Rev. J. L. McLaughlin, field agent of the American Bible Society at Manila, in his report just to hand. In the civic situation Filipinos are pushing, he says, the Filipino independence idea, but Mr. McLaughlin believes that not so much anti-United States as pro-Filipino. He thinks the latter not wholly ungrateful for all that has been done for them.

In social affairs the cockpit still rules, the government permitting it, although the old dances are beginning to give place to literary societies. The independent Filipino Catholic Church, founded by Aglipay, seems to have reached its high-water mark and does not grow. American bishops have been placed over Roman Catholic dioceses, and French and Belgian friars have come in, until it is the belief of this Bible Society representative that the Catholic Church, the regular one of three hundred years' service in the Philippines, was never stronger there than today, and that there were never so many friars and nuns as now.

Presbyterian, Methodist, Episcopal, and other churches have the Luzon and northern field well covered, and are now looking into southern islands. Baptists are in the south, but all of Samar, Masbate, Palawan, most of Mindanao, and several small but important islands are as yet untouched. Immediately following American occupation large numbers of Filipinos flocked into the Protestant churches. Not by any means have all of these been held there. They have gone into infidelity, agnosticism and other isms and ologies. Yet on the whole, thinks Mr. McLaughlin, the evangelical work has been encouraging and has accomplished much.

In the early days many Filipinos bought very cheap editions of the Bible, largely to gain some idea of what a book so long prohibited contained. Enormous sales in numbers of copies were recorded. Curiosity being satisfied, sales will decline. Editions of Old and New Testaments in Tagalog, Ibanag, Pampanga, Ilocano and Panayan are to be printed at once, and it is found that Japanese printers are best for the work. So marked are differences between Filipino dialects that no classical or standard edition of the Bible for the whole islands may ever be possible. The society is working on the task of "A Bible in every home in the Philippine islands," and claims to have accomplished this in seven of the largest cities.

Mr. McLaughlin concludes that only the best preachers and teachers must come to the Philippines hereafter. Some not the best had to answer six or eight years ago. Today, so marked is the improvement from the public school training, that the average ability of religious teachers must be higher than formerly. The Catholic Church is doing zealous work, and Protestant churches must, if they succeed, throw in their best men and literature.

Earth is only thy temporary abode. Thy future home is of thy own making.—*Lillian Sincere Ahrens.*

Texas' Struggle for Freedom

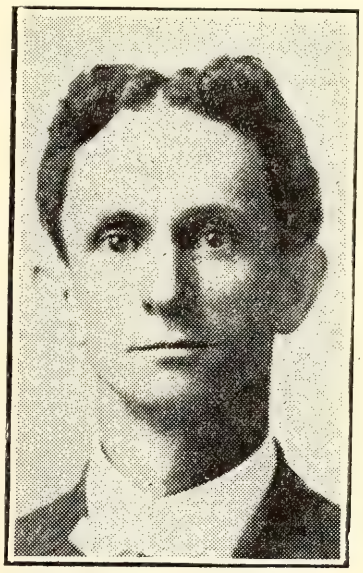
BY EDWIN C. BOYNTON.

The state of Texas has just closed the most tremendous battle of the ballots ever waged upon her soil. On July 22, a prohibitory amendment to the state constitution was passed upon by the voters with the result that out of a total vote of 47,299, the saloons and their allies were victorious by the narrow majority of 6,037. It is all but certain, too, that this result was achieved only by dint of enormous frauds in some of the southern counties where a heavy Mexican and negro element invariably lends itself in all such contests to illegal manipulation. This factor eliminated, and we have the gratifying assurance that the legal electorate of the state has registered a prohibition majority of from 20,000 to 30,000. It is indeed not improbable that the election will be contested by the friends of the amendment, and the saloon yet banished from Texas' soil.

The campaign just closed was unique. For over ten years the prohibition banner has been advancing in Texas along local option lines, until 166 counties were wholly "dry," fifty-eight partly "dry" and partly "wet," and only twenty-one wholly "wet." More than one-half the population of the state were living in territory wholly under prohibition, four-fifths of the remainder in mixed territory, and the remaining one-tenth given over to the delights of the presence of some 3,575 saloons. In such a situation, the antiprohibition leaders had to abandon to a large extent the old battle cry of "personal liberty," and in order to keep any of the "dry" counties in line against the amendment, were compelled to become the out-and-out champions of a form of prohibition. Whereas, in elder days, we had been met in local option campaigns by the contention that if successful in the same we "could not make prohibition prohibit," the very platform of the anti's in this state-wide contest declared that in such local option territory the law had been enforced and drunkenness was on the decrease. This pronouncement compelled every anti-prohibition orator in the state to defend local prohibition on the one hand and a state-wide license regulation of the traffic in "wet" territory on the other. The exposition by prohibitionists, of this Mr. Facing-both-Ways attitude, was merciless, and so grew upon the consideration of the masses that, had the campaign continued two weeks longer, it is unquestionable that not even fraud itself could have prevented a decisive prohibition victory on the very face of the returns. As it was, only one "dry" county of importance was lost by the advocates of state-wide abolition, and that by a narrow margin. They, furthermore, during the pending of the amendment itself, invaded some four or five "wet" counties and carried them for prohibition under the existing local option law.

The change in Texas in sentiment and conditions has been marvelous in the past twenty-five years. In 1887 only four counties were under local option. The prohibitory amendment was that year defeated by 92,000 majority, the antis polling some 222,000 votes. The prohibition vote alone this year was nearly 231,000. In 1887 the state tax rate was twenty-five cents on the one hundred dollars; last year it was four cents. As county after county has carried prohibition the local tax rate has steadily declined until today, the average county tax on the hundred dollars is forty-one and one-half cents for the "dry" counties, forty-three and three-fourths cents for those partly "dry" and forty-six and one-fifth cents for those wholly "wet." Anti-prohibition figures submitted a few days prior to the election show, on analysis, an average of fourteen convicts per each "dry" county, nineteen per each mixed county and eighty-five per each license county. The day has passed when Texas can be written down as the land of the desperado. Her four millions of people have learned or are learning the way of freedom from crime, insanity and exorbitant taxation.

The contribution of the Disciples to our great temperance movement has been notable. The father of the present local option provision of the state constitution was E. L. Dohoney, a member of the Disciples



Rev. Edwin C. Boynton.

church at Paris, Texas. The great defender of the local option statutes on the floor of the Texas senate was W. K. Homan, later editor of the "Christian Courier," who, as lawyer and preacher, battled for both local and state prohibition, and in almost every issue of the "Courier" had an editorial argument closing with the slogan, "The Saloon is Doomed!" Sterling P. Strong, of the Oak Cliff Christian Church of Dallas, after serving two years as superintendent of the state Anti-Saloon League, was the general of our forces in Dallas County in this campaign; Arthur W. Jones, of Texas, a former pastor of the same congregation, was our county secretary. Every pastor among us, was, without exception, a known friend of the amendment.

Prohibitionists here are not discouraged but rather hopeful. We have shown the forces of liquordom a strength they had doubted we possessed. Tarrant County, with the saloon city of Ft. Worth, of 90,000 or more population, went against the amendment by only 1,700 majority; Dallas County, with the license city of Dallas of over 100,000 population, gave a meager 255 majority to the liquor cause; McLennan County with licensed Waco, of 30,000 inhabitants, registered an adverse majority of only thirteen. The great prohibition counties in some instances went for the amendment in ratios of two and three to one. We are united, vigorous and aggressive. We believe that of the states of the union now facing the liquor problem as a question of legislation Texas will be the first to solve it in terms of constitutional freedom.

Dallas, Texas.

Living Conditions Among the Poor

The poor on the great West Side of Chicago, according to recent investigations, are about as wretchedly housed and living in as filthy condition as are the down-trodden in some of the big Eastern cities. The housing and public health standards on the West Side are characterized as indecent, illegal, and grossly inadequate in a report just completed by two women investigators. That the living conditions in the densely populated tenement and lodging-house districts are a public menace and shame and must be alleviated by municipal action is their assertion. The women sociologists made a house-to-house canvass of ten West Side blocks, including districts near Hull House and in other sections. They found the following specific violations of the tenement code: That 207 cellar apartments were used for living purposes. That 2,703 rooms were each under seventy square feet in area. That 3,132 rooms were under eight and one-half feet high. That in 431 rooms the window area was less than 10 per cent of the floor area. That 54 rooms were windowless, and 258 practically windowless. That 1,433 families were without toilet facilities in their apartments. That 3,855 sleeping-rooms were crowded beyond the legal limit. The investigators declare that "the appropriation made for the inspectional purposes of the health department in Chicago is grossly inadequate, and, if it is compared with appropriations for similar work in New York, little short of ridiculous. Hull House has made a great reputation for itself by giving dances and dramatic entertainments for the lowly of the neighborhood; perhaps it would be a better move to improve their living and sleeping quarters so many of them would live longer.

FAULT BROUGHT HOME.

Dr. James T. Docking, the president of Rust University, once discussed, in a Fourth of July addess at Holly Springs, Miss., the treason of Benedict Arnold.

"Arnold's fault," he said, "was as plainly brought home to him as the fault of Fenimore Cooper's friend.

"Fenimore Cooper gave a friend a copy of his last work, inscribing on the fly leaf the words:

"'To John Blank, with the author's affection and esteem.'

"A few months later Cooper came upon this same book at a second-hand dealer's. He bought it in and sent it back to his friend again with a second inscription:

"'This volume, purchased at a second-hand shop, is re-presented to John Blank with renewed affection and reiterated expressions of esteem.'"—Los Angeles Times.

GIVE NO CHECKS.

On one of the big Chinese railroads (Pekin-Hankow) they refuse to give checks for the trunks in the baggage car, writes Frederic S. Isham, the novelist, from the Celestial Kingdom. The reason given is ingenuous.

"When the road first opened we gave checks, all right, American fashion," said a "high-up" Chinese official to the novelist. "But we had to stop."

"Why?"

"One man, he lost his trunk, and made trouble for us. After that we no give checks."

—Of the 1,900,000,000 acres of land in the United States 900,000,000 acres are in farms, of which acreage 47,000,000 are rated as improved lands.

Rome and Naples

The Eternal City and the City of the Flaming Mountain

BY J. S. DICKERSON.

ROME sets the imagination on fire. What a city it was! What a city it is! What a city it will be! To wander among its ruins is to reveal the grandeur which ruled in this imperial capital of the ancient world. The Romans may not have been great inventors in art and architecture, but they were masterly imitators, and they were magnificent builders! Even after Goths have destroyed and Vandals have ruined and Romans have burned and Time has gnawed these temples, whose columns stand as monuments to Rome's genius for construction, they still are profoundly impressive. The Roman citizen who stalked through the huge arches, between the rows of Corinthian columns, and who climbed to his seat in the Colosseum, must have been a man of power. It required a man of power to conceive such buildings as those whose ruins even now proclaim their dignity and impressiveness. It called forth the energies of a powerful man to set up those great piles of marble and brick, and having erected them, there to plan for their retention in a world where every nation's spears were pointed, like its roads, toward Rome. Rome appears commanding and great in history, but more commanding and far greater when one reads her history told in triumphal arches and many-columned forum and blood-stained amphitheater. "Rome stands for so many things enveloped in such tranquil and serene majesty," wrote Charles Gounod in 1839, "that it is impossible at first approach to suspect its prodigious ensemble or it inexhaustible riches. Its past as well as its present, its present as well as its destiny, make it the capital not merely of the country but of humanity."

There is almost nothing in modern Rome to remind one of old Rome—save old Rome itself. That is hardly true either, for the "tawny Tiber" still flows through the city, the eternal hills remain, and the old roads lead out to the campagna, and the names of avenues call to mind at their every turn the days when Rome was mistress of the world. But the Rome of today, aside from the heroic ruins of the city of the Cæsars, is not, as a rule, built upon the models of classical architecture. The majority of buildings are Italian, not Greek. Undoubtedly there are more banks in New York built like Greek temples than there are buildings of this kind in Rome. The newer public buildings are thoroughly modern. The immense monument to Victor Emmanuel II., although pure Greek in its architecture, yet in its adaptation of this style to its purpose is as modern as the buildings one sees on the Champs Elysées, in Paris. This great structure, 428 feet long, 440 feet wide, and 266 feet high, with its sculptures and decorations, only partly visible when the writer was in the city, is the most noteworthy architectural triumph of modern Rome. It cost over $8,000,000.

Old Rome and New Romans.

To be in Rome on the fiftieth anniversary of new Italy, when soldiers were marching, and bands were playing, and the king and queen were driving through the flag-decorated streets, and everybody with his wife and children, and all the relatives besides, were out in their best "Sunday-go-to-meeting" clothes, was a most fortunate coincidence. The modern Romans appeared happy and good-natured and well-dressed. The king, as he drove out to the grounds of the international exposition, was cheered by enthusiastic thousands. The exposition was formally "opened" on that day. The exposition was "opened," but none of the buildings were open, as many of them had not progressed far enough even to be roofed over!

But visitors do not cross the seas to study the new city which surrounds and surmounts the old capital. It is the stained Arch of Constantine, the Arch of Titus with its bas-relief showing the Jewish captives bearing the seven-branched candlestick from the Temple at Jerusalem, the Forum, the temples, and the Colosseum where our Christian ancestors fought with beasts, these are the places where the very stones have been worn hollow by pilgrim feet. The Parthenon gives one a lasting impression of the ancient world, but the ruins of ancient Rome, although they do not reach back so far into the past as those which remain on the Acropolis at Athens, even more sensibly take back the beholder into the dim past. They extend over so much more ground and are related to so many phases of life, not only religious, but political and social, that one feels that he gets even nearer to the ancients here in Rome than in Athens. But none of the high enthusiasm called forth by Athens' noble hill diminished even when one stood enthusiastic and enthralled beneath the Arch of Septimus Severus and looked across the wide-spread foundations and gazed upon the royal fragments of royal buildings that once were the pride of Rome.

The City of a Thousand Churches.

If Rome was once the political capital of the world, even to a greater extent was the Eternal City the religious capital of the world. Although the political power of the Catholic Church has been curtailed with the growth of religious freedom, Rome remains *a* religious capital, if no longer *the* religious capital. Here the pope lives in a palace such as no king occupies. Here are Catholic schools of many kinds. Here are the fountain heads of innumerable streams of papal influence which flow to every corner of the world. Here, most noticeable of all, are almost numberless church buildings. Some of them were built centuries ago. Some of them are new enough to be incomplete, although, for that matter, even the older ones are still in process of construction and reconstruction, of decoration and redecoration. Upon them all countless millions of money have been lavished, and upon them millions are still being expended. They do not impress one as places of worship so much as temples built to commemorate events and to mark supposably sacred spots. They are to be found all over Rome. They occupy some of the most imposing sites in the city and they face small and insignificant streets. They perpetuate improbable legends; they recall mediæval superstitions; they enshrine palpably fraudulent holy relics. Some of them are architecturally attractive, some of them almost attractively ugly. The interiors of some of them are bare and repulsive, some of them brilliantly beautiful. Some of them are decorated with priceless statuary, paintings, and mosaics, and one at least with dead men's bones—various parts of the skeletons of monks being arranged in fantastic patterns upon chapel walls and ceilings.

St. Peter's.

Most magnificent of all, of course, is St. Peter's. It has been described again and again. Yet no description has told it all, for no description *can* tell it all. It must be seen. And yet it cannot be seen, at least no one, even with oft-repeated visits, can begin to comprehend its vastness and its size, or can fully realize the bewildering multiplicity of its monuments and mural paintings and carved pillars. One may lose himself among its many chapels—and one invariably loses all sense of time as he studies the meretricious Bernini sculptures, the beautiful marbles, the rich altars, the mosaic reproductions of the masterpieces of world-famous painters, the elaborate monuments, and above all the magnificent dome whose lantern is over 400 feet above him. And if one recovers himself sufficiently to notice how many hours have slipped by since last he knew he possessed a watch, he is apt to forget himself again as he stops to study the thousands of people who appear to be forever wandering among the 148 columns and to be continually traversing the 600 feet of pavement extending from the imposing central entrance with its brazen doors, through the many chapels, around the great altar, nearly 100 feet in height, to the furthermost tribune, where rests the bronze throne said to enclose the episcopal chair of Saint Peter.

Although the building is doubtless the most magnificent in the world, although its stupendous size almost benumbs one's powers of adequate admiration, the feeling cannot be repressed that, after all, $50,000,000 is too vast an amount to remain invested in one pile whose primary object is to impress the world with the power of Roman Catholicism, and $40,000 a year too much to maintain its magnificence. But, no matter what doubts rise in our Protestant minds, St. Peter's is impressive beyond words to describe.

Then there are the other 999 churches, more or less. A month might be spent in visiting them—St. Paul's Outside the Walls, the finest of the modern churches; the Pantheon, with its wonderful dome, built by Agrippa and consecrated as a church in 609; Santa Maria in Aracœli, where is the bejeweled Bambino (the alleged health-giving doll); St. John Lateran, the principal church of Rome in the day of Constantine; St. Peter in Chains, where Michael Angelo's Moses, the most wonderful piece of sculpture in Rome, if not in the world, may be seen; Santa Maria Maggiore, the largest of the eighty churches dedicated to the Virgin; and others which fairly reek with antiquity, oppress with superstition, disgust with tawdry adornment, or carry the beholder to the seventh heaven of æsthetic joy.

The Pope's Boarding House.

A whole chapter might be given to the Vatican, which houses the feeble, benignant Italian peasant, who is at the head of the great, powerful, politico-religious organization we know as the papacy. In this palace of twenty courts and a thousand rooms, a building 1,151 feet long and 767 feet wide, are famous religious paintings known the world over. Raphael's "Transfiguration," Titian's "Coronation of the Virgin," Murillo's "Marriage of St. Catharine;" not to speak of the famous Apollo Belvedere and the Laocoön, and numerous other canvases and sculptures, are shrines before which artists stand with awe and laymen with enthusiasm flaming in their souls.

The Sistine Chapel contains Michael Angelo's famous frescoes—marvels in size, miracles of drawing and composition, evidence of

almost superhuman industry and painstaking. They have unquestionably lost much of their original effectiveness as paintings. As works of art, intended to afford æsthetic pleasure, they are most depressing and sometimes almost grotesque. If this be artistic heresy, make the most of it!

And then the art galleries—they must be left undescribed by even a few sentences. So, too, must pass unnoticed by this "feeble, faltering" pen the obelisks, the fountains, the parks, the museums, the catacombs, the Protestant cemetery, the Castle of St. Angelo, the American missions, and the art schools.

"It is said" that if one drinks of the pure water from the campagna which flows continually through the Trevi Fountain, near the Palazzo Poli, and piously tosses a coin into the basin, his return to Rome is absolutely ensured. The writer has drunk from the fountain, he has a faithful and beloved witness to prove that his *soldo* safely fell into the sweet water which blesses and cheers the Romans. He, therefore, may surely expect once more to visit the Eternal City and then, let him hope, that he may be permitted to tell of some of its seductive sights, of whose charms rigid column rules, if not editorial rules, will not permit him now to enlarge.

Naples has made a virtue out of a calamity. The cholera, which scared away people, and, what is worse to a city's prosperity, scared away tourists' money, led to a general cleaning up, and digging up, and tearing down, and whitewashing up and down, so that what was once known as the dirtiest city in Europe is now fairly clean. When one has seen the famous Bay of Naples—and he sees it to good advantage as the "Arabic" steams to her dock—and has visited the wonderful aquarium, with its octopus, as real as if it had just come swimming out of a newspaper cartoon, and has seen the noted museum with its treasures from Pompeii, he has about "done" Naples.

As the man who lives on Manhattan Island says about Boston: Boston is a fine town; it has so many ways by which to reach New York, so with reference to Naples: the most interesting Neapolitan sites are Pompeii, Vesuvius, the Island of Capri, and the towns along the sea. Everybody has either seen Pompeii and Vesuvius or read about them, but everybody has not ridden by motor-car to Amalfi! No more *magnifique* and *wunderbar* (stock of English adjectives exhausted in previous paragraphs) half-a-hundred-and-more miles of road may be found in all Europe. The trip consumed a day, no minute of which was without its thrill, as the rare vision extended over the blue, sail-dotted Mediterranean, up the many-hued mountain sides, which buttressed the smooth road, winding over bridge-spanned gorges, through tunnels and into little villages that cling to the rocks or nestle at their base near the sea. The view from the old Capuchin monastery at Amalfi photographs itself on the memory like the scenes of joyous childhood.

A day amid the beauties of the Riviera, upon the Corniche Road, and in the enchanting and hellish Monte Carlo, where nature smiles and good morals weep, where sunshine ever beams and where bankrupt gamblers with awful regularity take their lives, and then the "Arabic's" bow is headed toward Liverpool.

"The rare vision extended over the sail-dotted sea, up the many-hued mountain sides, which buttressed the road, winding over bridge-spanned gorges and into little villages that cling to the rocks."

The Mediterranean and the Mountains at Sorrento.

God's Immanence in Nature

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows, and the woods,
And mountains: and of all that we behold
From this green earth; of all the mighty world
Of eye and ear—both what they half create,
And what perceive; well pleased to recognize
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my of heart, and soul
Of all my moral being.

—*William Wordsworth.*

The more sure the confidence, the more quiet the patient waiting. It is uncertainty which makes earthly hope short of breath and impatient of delay.—*Alexander Maclaren.*

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXIII. Ezekiel's Program of Revival

August 20. Text for Special Study, Ezek. 47.

1. JEHOVAH AND THE NATIONS.

It was stated in our last study that the first half of the Book of Ezekiel, chapters 1-24, is occupied with the ministry of the prophet in Babylonia, between the date of his call in 592 B. C. and the fall of Jerusalem in 586. In this period the exiled Judeans in Babylonia had manifested an unwillingness or incapacity to understand the meaning of their unhappy experience as bearing on the future of the nation. Some of them were resentful and sullen, declaring that God had forsaken his own people and was ungracious and indifferent. Others of them insisted that the journey to the east was only a light episode in their career, and that they would soon return to their land.

Against both of these moods Ezekiel had protested. He felt himself to be a watchman and shepherd of the exiles. Their welfare was upon his heart. Their mistaken views he sought to correct. He taught them that they were not suffering needlessly nor in vain. He tried to make them understand that the evil practices which had weakened the city of Jerusalem and led to its overthrow were still the habit of its people, and that yet further discipline was necessary before they could hope for the approval of their God.

But such efforts were in vain. The people gave the prophet no heed. They were filled with their own false optimism, and took lightly the events of the time. Then it was that Ezekiel abandoned the work of public preaching, and remained quiet. It would seem that for many months he withdrew himself from the direct attempt to accomplish his purpose, and waited for hastening events to bring his word to pass. He knew that it was only a question of time when Jerusalem would fall. All the signs of the times assured him that the end could not be delayed long. If the people would not believe, but persisted in their foolish optimism, there was nothing to do but to wait for the blow of disillusionment to fall.

In the meantime, however, the prophet occupied himself with a series of messages relating to the neighboring nations and Jehovah's rulership over them. Like Amos of old, Ezekiel tried to make clear the world-wide rule of God as over against the opinion, so prevalent among the Hebrews, that He was only the God of the territory and people of Palestine. In a series of oracles against the kingdoms of Ammon, Moab, Edom Philistia, Phoenicia and Egypt, he made clear the divine purpose to vindicate his authority and righteousness in all the world. He taught that nations could not practice injustice and cruelty without paying the penalty, and that the rule of God was as direct and searching among the so-called heathen as in Israel.

It is not probable that these national messages were ever delivered to the people who are named in them. Rather were they intended to warn the exiles over the heads of their former neighbors. They may have been spoken to some groups of the people, but it is more probable that they were merely written and passed about for such effect as they might create by their reading and discussion. (Chapters 25-32.)

2. THE FATAL NEWS.

It was in the twelfth year of the captivity, and therefore some months after the actual fall of Jerusalem, that a messenger arrived at Telabib with the direful tidings that the city was smitten (33:21). No doubt he had been a long time on the way, and perhaps he had visited other exile communities before he came to this one. The effect of his evil news was such a shock as could hardly have been imagined. The word of the prophet predicting this event had never been taken seriously. Ezekiel had been deemed a dreamer and misanthrope. Now the worst had happened, and there was no spirit with which to bear it. The people were prostrated with the tidings. It was too awful to be believed. Instantly their hopes were dashed to the ground. The bitter cup of disappointment and despair was held to their lips.

From this time forth the prophet began a campaign of encouragement and reconstruction. He affirmed that there was no occasion for despair. He showed them that their future depended wholly upon themselves and their loyalty to God. The fall of the city had shown him to be a true prophet, and they might count as confidently upon his promise of their revival as upon his former prediction of disaster. More than this, he insisted that the claim of those who were left in Judah by the fortunes of war, the claim that they were the rightful owners of the territory, was invalid, and that the true Israel, which should possess the land in the future, was the obedient and righteous part (chapts. 33, 34).

3. GLOWING HOPES.

At once the prophet took up the task of preparing the minds of the exiles for the happy future. As soon as Jerusalem fell those enemies, the neighboring people, particularly the Edomites, had crowded in to take advantage of the ruin wrought by Babylon. Ezekiel now asserts that these foes shall be driven out and the land purified in prospect of the nation's return. Prosperity was to come back, the population to be swelled to great numbers, and the fruitfulness of the soil increased far beyond its former condition (chapts. 35-36:15).

But even more urgent is the need that the nation shall be cleansed and made worthy to become the masters of the renewed land. Their conduct for generations had been such as to defile it. All that must now be changed. It was only a clean, holy people who could come to the possession of a holy land like Judah. The water of lustration was to be poured upon them, as in the ceremonial defilements of their ritual life. A new mind and heart must be given them, if they are to be accepted in the new era.

And the despairing reflection that the nation was past hope, dead and dispersed the prophet answers with the weird and wonderful picture of the valley of bones, dry and scattered, on which the breath of God was breathed and they instantly came together, and a host of men stood up (chap. 37). With such vivid promises of cleansing, restoration and protection Ezekiel closes this urgent portion of his message (36:16; 39:15).

4. THE IDEAL SANCTUARY.

But it was not enough to give such general pictures of the bright days to come. The prophet goes further, and provides the people with a sketch of the new sanctuary, that is to arise upon the ruins of the one now lying desolate and forsaken. It was to be greater and more beautiful than the one reared by Solomon of old. And it was to be the center of a worship far more elaborate than any hitherto known. In a vision Ezekiel looked upon this fair building, and in imagination measured its courts and rooms, and marked the location of its various features. In the vicinity of this great building the tribes of the reunited and purified nation were to have their cantonments.

With careful elaboration our author describes the details of the new religious community. The use of the various parts of the sacred building, the duties of the Levites and the priests, the apportionment of the land, the rights and duties of the ruler, the offerings of the new state, and the coming of Jehovah in power to reoccupy his temple, are set forth with enthusiasm and definiteness.

The boldness and force of this prophecy of Judah's revival cannot easily be overestimated. It was nothing less than audacious, in a time when Jerusalem was in ruins, her foes in possession, and her people scattered, to affirm with such confidence the rise of the city to even more than her former glory, and to an architectural magnificence which she had never known. Such a prediction is to be compared only with Isaiah's bold affirmation that Jerusalem should not fall, at the very moment when the forces of Sennacherib were thundering at her gates; or with the boldness of Jeremiah, who bought property at Anothoth at the very time when the enemy seemed about to make all holdings in Judah worthless.

5. THE RIVER OF GOD.

(Chap. 47.)

Perhaps one of the most beautiful and significant parts of the message to Ezekiel regarding the revival of Judah is the picture of an ideal river, flowing forth from the sanctuary of God to sweeten and fertilize all the region to the east. At first it was but a little stream. Then it grew deeper and mightier till it swept onward into the wilderness, making fruitful all the land, and even freshening the salt and stagnant depths of the Dead Sea.

No more suggestive symbol of the grace of God, of which the source is the church through the ages, can be found in holy Scripture. It is worthy of a place of note in the classics of religion, and rightfully forms the basis of the conception of the River of Water of Life in the Revelation.

"East the forefront of habitations holy
Gleamed to Engedi, shone to Eneglaim:
Softly thereout and from thereunder slowly
Wandered the waters, and delayed, and came.

Then the great stream, which having seen he
showeth,
Hid from the wise but manifest to him,
Flowed and arose, as when Euphrates floweth,
Rose from the ankles, till a man might
swim.

Even with so soft a surge and an increasing,
Drunk of the sand and thwarted of the
clod,
Stilled and astir and checked and never-
ceasing
Spreadeth the great wave of the grace of
God.

Bears to the marshes and bitter places
Healing for hurt and for their poisons
balm,
Isle after isle in infinite embraces
Floods and enfolls and fringes with the
palm."

—F. W. H. Myers, "St. Paul."

Notes From the Foreign Society

James M. Tisdale, of Covington, Ky., gives $1,200 for the erection of a chapel at Chuchow, China. This is to be for the native Chinese Church. He gives this in memory of his brother, Walter Scott Tisdale. This is the second gift Brother Tisdale has made this year. He gave $5,000 for the erection of the Tisdale Hospital at Chuchow. This has been built in memory of his two sisters, Mrs. Aria and Mrs. Mary Tisdale. O. G. Hertzog, who is visiting his daughter, Mrs. Osgood, at Chuchow, has superintended the construction of the hospital, and will likewise construct the chapel. Dr. Elliott Osgood is the medical missionary in charge of the hospital. He is the only physician among 2,000,000 people. The hospital and chapel will be the evangelistic center for that great district. These generous gifts have brought much joy to the missionaries, and no one can measure the good that these institutions will accomplish. Brother Tisdale is very happy in this investment in the cause of China.

Dr. Royal J. Dye, of Africa, landed in America on July 11. He is now at home with his family at Eureka, Ill. He has improved in health, but we are sorry to report a very serious accident which happened to him since his arrival. He was opening a box in unpacking his goods, and a piece of flying steel penetrated his eye. He hurried to Chicago and had the particle removed. The accident threatened the destruction of the sight of one eye. The last reports are more favorable and the doctor hopes to save the vision.

A good woman in Ohio sends $2,000 on the annuity plan and another woman sends $700 from Indiana, given in the same way.

The following from Professor H. B. Hulbert in the Missionary Review of the World, is so good and true that we copy it: "Take out of the Bible the Deity of Christ, the virgin birth, miracle and atonement, and the resurrection, and the foreign missionary might as well pack up his effects and come home. Open a Bible before an educated Chinese, and tell him that these great doctrines, while apparently taught in the Book, are interpolations or mistakes or myths, and he will tell you to take it home and revise it until it says what it means, and then bring it to him for consideration. Or more likely still, he would say that with these doctrines removed there is nothing left but pure Confucianism. If Christ was not the very Son of God, he was by the statement of the book less than Confucious, for the latter never claimed divine sonship."

D. E. Dannenberg, F. E. Meigs and Miss Nina Palmer will sail for China in October. Brother Meigs hopes to be entirely restored to health by that time. He goes back as dean of the Bible Department of the Nankin University. Mr. and Mrs. Guy W. Sarvis sailed for China on July 26. After learning the Chinese language, Brother Sarvis will teach in Nankin University. The Chinese language is very difficult and very little can be done in the native tongue under two years.

A good woman and her husband in North Tonawanda, N. Y., take up the support of their own native evangelist in China at $75 a year. They are people of very moderate resources, and the support of this evangelist takes a tenth of their income. This good sister writes as follows: "Your letter came yesterday and it brought tears of joy to know that we could do this little part for the Master, who did so much for me." It would add to the happiness of thousands to do some specific work like this in heathen lands.

The Foreign Society is soon to issue two very important books, one by Professor Alva W. Taylor, on "The Social Victories of Foreign Missions," and one by Mrs. A. L. Shelton on "The Tibetan Work at Batang." Mr. Taylor's book will be a mission study volume.

The regular receipts of the Foreign Society at this writing are $15,000 behind those of last year. There is also a heavy loss in annuity gifts. We trust that the month of August will see an excellent gain. Less than two months are left before the year closes. Let everyone help.

Cincinnati, O. F. M. RAINS, Secy.

A Jew's Tribute to Christianity

JULIUS ROSENWALD.

There may be something more than mere philanthrophy in Julius Rosenwald's gifts to the Y. M. C. A. to uplift the colored youth of the country.

It may be that he remembers the slur that Miriam cast upon the Ethiopian wife of Moses and is seeking in this way, to wipe out an old score which has stood against the colored race for centuries. At any rate, Mr. Rosenwald is greatly interested in the uplift of the colored race and finds that Jews and Negroes can enter with sympathetic relations for both have been in slavery and both alike have suffered because of race prejudice.

Mr. Rosenwald is at the head of one of the greatest business organizations in the world. He is president of the Jewish Associated Charities of Chicago and is said to devote more than half of each working day to philanthropic enterprises. Some time ago the company of which he is president gave $100,000 toward meeting the expense of erecting a Y. M. C. A. building near its establishment in Chicago. He has lately made a personal offer of $25,000 toward the construction of a Y. M. C. A. building in any city which will raise $75,000 additional for a building for colored men. Prefacing this offer, which was made at a large meeting of colored men in Chicago, Mr. Rosenwald said: "You may think it strange that I, a Jew, should encourage the building of Y. M. C. A. institutions, but I do not believe there is a better work done anywhere in the world than the work done by the Y. M. C. A., and for this reason I am glad to see the Association prosper."

The Negroes of Chicago met the conditions of his offer in ten days and other cities have fallen into line so that Mr. Rosenwald has written his check for $25,000 each month since this offer was made.

It is evident, however, that there are not many cities in which a building of such dimensions can be erected or is needed, but it is hoped that when the limitations of this type are reached Mr. Rosenwald may make a corresponding offer for cities on a smaller scale or whose colored population falls below this specified limit.

Mr. Rosenwald's latest offer to the Young Men's Christian Association is a gift of $50,000 toward a men's hotel to be conducted under Christian auspices. On announcing this gift Mr. Rosenwald said: "What better work can there be than to take the young man who comes to Chicago from the country, give him a decent place to live until he finds himself, and then find a home for him out in the remoter parts of the city? Just think of what that means to the young man. Why, it is simply appalling when you think of the number of young men who, with the best of intentions, get into the worst kind of environment in these terrible lodging houses, driven there because there is no possibility for them to go anywhere else, the only place that is open to them. And then to find this place, if the ideal is ever realized, which I am sure it will be, and to have these young men come in and find this kind of a home and the welcome that they will get in a place of this kind; to my notion, it is one of the best things that could happen to Chicago or any other city."

This gift of $50,000 has prompted N. W. Harris and James A. Patten to subscribe $50,000 each to the hotel project. It is planned to raise at least $500,000 before beginning the actual work of building.

Amazed at Dr. Sweeney's Position

Editors, Christian Century: I am led to write the following lines from reading Mr. Sweeney's letter that appeared in your issue of July 13.

I am really surprised that a man of his reputation should have become so belated as to still travel in the old legalistic ruts, that were formed more than one hundred years ago. He seems to entirely overlook the fact that the human race as a whole is progressive; and that their moral progress has been brought about by the discovery of new truths of a moral nature, and the method of their operation in the production of moral results in the lives of those who believe and practice them.

To my mind, Bro. Sweeney's mistake consists in supposing that the commission to the Apostles was the organic or constitutional law of the new spiritual kingdom.

What I wish to call to your special attention is the horrible result of Dr. Sweeney's reasoning, for he advances the idea that no person can be a Christian who has not been immersed in water, and all such unimmersed persons are guilty of treason, and have secured the penalty of death; and as this penalty is never executed in this life, he leaves the impression that, to his mind, it must be eternal damnation in some other world. Now, there is such a thing as disproving a proposition by its unreasonable results; and all The Christian Century has to do to knock out Dr. Sweeney's basis of Christian union is to disgust all affusionists, by pointing out the result of Dr. Sweeney's reasoning. W. H. THOMAS.

Fulton, Mo.

The Sunday-school of Jackson Boulevard Church, John D. Hull, minister, reached an enrollment of 362 on June 4, with an offering of $60.00.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Sunday-schools, of Christian churches of Edwards County, held a picnic August 3, at West Salem.

Four additions were received to the church at Decatur, where C. M. Smithson is pastor, on July 23.

There have been five additions in recent weeks at Pontiac Church, where B. W. Tate preaches.

DeForest Mullins, who concluded his pastorate at Mechanicsburg recently, has accepted a call to Detroit Church.

Evangelist Sword is conducting a tabernacle meeting at Potomac, where E. M. Norton is minister.

J. W. Larrimore is pastor at Riverton, where, during recent months, there have been sixteen additions, all of whom were by confession of faith.

J. M. Francis is pastor at Newton, where a union meeting is being held by five churches of the town, under the direction of Wallace Tuttle.

W. S. Gamboe and the congregation at Olney, are co-operating in a successful work. Excavation was recently begun for a basement under the edifice, to accommodate a growing Sunday-school.

The church at Flanagan has secured E. E. Hartley for the pastorate. The new pastor has already undertaken his duties in connection with this church. He succeeds C. H. Hands.

Union Prairie Church, in Moultrie County, is making extensive improvements on its building. The Sunday-school and other departments of work are improving under the ministry of W. P. Wall.

At Sailor Springs, in recent weeks, there have been five additions by confession of faith. The pastor is O. M. Eaton, who is holding a meeting in a school-house, near West Salem.

A three weeks' meeting was closed the last Sunday in July at Texas Church, near Clinton, Illinois, by Guy L. Zerby and Ernest Higdon, who are pursuing their college courses in Eureka. There were several additions and excellently attended services.

George W. Schroeder is using a stereopticon in the Sunday evening services at Bridgeport. The congregation is using a theater for its services during the construction of its new church, which will be under roof in a short time.

It is not too early to be making preparations to attend the state convention, to be held in Danville, September 4 to 7. The Illinois conventions are always a joy for their fine fellowship, and frequently there is a program which would do justice to a national convention. The Danville Church expects a large delegation. Their expectations ought to be exceeded.

The first anniversary of the dedication of the new church at Latham was celebrated in conjunction with the third anniversary of the pastorate of Clifford S. Weaver, the first Sunday in August. A roll-call of the entire membership, and an unusually fine fellowship, was part of the program. The work here has prospered continuously since Mr. and Mrs. Weaver became the leaders.

The cornerstone of the new Virden Church was laid the last Sunday in July with exercises including addresses by J. V. Clark, and John R. Golden of Springfield, C. H. Metcalf of Girard, and others. This building is costing about twenty-five thousand dollars, and will prove a valuable addition to the worthy edifices being erected in central Illinois.

It was announced in the Christian Century last week that Adam K. Adcock would remove to Duequoin. His congregation at Carbondale has prevailed upon him to reconsider his decision to go, and announcement is made that he will remain with Carbondale Church, where he has done a work of genuine value, beside fulfilling the duties of the office of secretary for the Eighth District.

A short meeting by Vawter and Marty, held at Catlin in June, resulted in eighteen additions. This was the second meeting held by Mr. Vawter, the former having added a large number to the congregation. The church had the pleasure, recently, of a day spent with them by the evangelists, at which time dinner and supper were served in the basement of the church, and addresses and music by the evangelists made the occasion one of delight to the whole community.

C. H. Hands has accepted the pastorate of Fairbury Church. Mr. Hands is a recent addition to the Disciple ranks, and is proving himself a worthy minister of the Gospel. His pastorate at Flanagan was terminated with the regret of a very large number of people, both within and without the church. He is being appreciated as a man of very much more than ordinary pulpit ability. He has taken up residence already and begun his labors at Fairbury. His continuance, however, in that field is conditioned on the future health of his daughter, whose weakened condition may, in the near future, demand a change of climate, which will compel the family's removing from the state.

The cornerstone of the new edifice, being erected for First Church, Springfield, was laid with imposing services, August first. A temporary floor had been laid on the foundation and seats placed for a large company of people. The chief address was delivered by Finis Idleman of Central Church, Des Moines, and the stone was laid with Masonic ceremonies. O. W. Lawrence of Central Church, Decatur, H. H. Jenner of Stuart Street Church, Springfield, and several other ministers representing the local Ministerial Association, assisted in the services. The building is rapidly rising, and its proportions are evident from the portion already constructed. The structure will cost in excess of one hundred thousand dollars, is constructed of smooth Bedford stone, and will be second to no structure of the Disciples in Illinois. The pastor, F. W. Burnham, is serving the congregation in the fifth year of his pastorate.

The resignation of C. R. Wolford, pastor at Blandinsville, was tendered on last Sunday morning, July 23rd, to take effect on or before Oct. 29th. By that time Mr. Wolford will have been there three years and two months, which have been among the most progressive, if not the most progressive, years in the history of this church. During his pastorate the Sunday-school was trebled, over 100 new members were added to the church, and a new building erected and practically paid for, at a cost of over $22,000. When Mr. Wolford came he organized a men's class with an enrollment of seven, which increased so that the average attendance for 1910 was fifty-six. This class has enrolled more than two hundred different men; and through the enthusiasm furnished by it the entire school built up until it ranks among the largest and best in this part of the state. Mr. Wolford has been a highly successful pastor and preacher, an indefatigable worker and a man whose influence for good is not confined to the members of his congregation. Mrs. Wolford also has come up to the high standard expected for a minister's wife. She has been active in all the departments of the church and will be missed. Mr. Wolford's resignation was wholly voluntary and is a matter of general regret. As to his future field no arrangements have as yet been made.

Program of Illinois State Convention

DANVILLE, SEPT. 4-7.

Christian Woman's Board of Missions.

Monday evening—Devotional, Mrs. Nina Hale Boyd, Athens; General Announcements; Address, Dr. Jennie Crozier, Maudha, India; Stereopticon Lecture, Wm. H. Waggoner, Eureka.

Tuesday morning—Devotions, D. D. Burt, Marshall; Reports of Officers; Reports of Committees; Missionary Social Unions, Mrs. Mary E. Lawrence, Decatur.

Tuesday afternoon—Devotional, Mrs. Jessie C. Monser, Champaign; Reading Minutes of Morning Session: Address, C. C. Smith, Cincinnati, Ohio; Discussion; Conference.

Illinois Christian Missionary Society.

Tuesday evening—Devotions, Robert E. Henry, Niantic; President's Address, John R. Golden, Springfield; Church Extension, Geo. W. Muckley, Kansas City, Mo.

Wednesday morning—Devotions, Cecil C. Carpenter, Princeton; Reports of State Officers; Business Session; The State of Illinois: The Commonwealth—Its Genesis, Political and Religious, Russell F. Thrapp, Jacksonville; Illinois and the Disciples of Christ, J. Fred Jones, Field Secretary; The Present State of Religion, W. H. Pittsfield.

Wednesday Afternoon—Devotions, D. D. Burt, Marshall.: Illinois and Her Problems: The City of Chicago, O. F. Jordan, Evanston; Discussion opened by Will F. Shaw, Chicago; General Discussion by the Convention; The Rural Community, John W. Street, Mackinaw; Discussion opened by Theo. F. Hall, Benton; General Discussion by the Convention; Religious Life at the State University, S. H. Zendt, Bloomington; Discussion opened by J. F. Rosborough, Centralia; General Discussion by the Convention.

Brotherhood Session.

Wednesday Evening—Devotions: Christian Union, Peter Ainslie, Baltimore, Md.

Illinois Christion Educational Session.

Thursday Morning—Devotional, Report of Endowment Campaign, Business Session.

President's Address, Mrs. Ella S. Stewart, Chicago; Living Link Conference, conducted by Luceba E. Miner, Bone Gap; What Eureka College Owes the Disciples of Illinois, O. W. Lawrence, Decatur; What We, as Disciples, Owe Our Christian College, Harry H. Peters, Eureka; The Present Crisis in the Anti-Saloon League Warfare in Illinois, Ernest A. Scrogin, Superintendent, Chicago.

Bible School Session.

Thursday Afternoon—Theme: "The 1911 Front Rank Standard." Devotional and Praise Service, C. C. Wisher, Saybrook; The Value of a Standard, Robert M. Hopkins, Cincinnati; Point I., Granded, Miss Lillie Faris, Cincinnati; Music; Point II., Teacher-Training, R. P. Shepherd, St. Louis; Music; Point III., Organized Classes, W. C. Pearce, Chicago; Point IV., Bibles, E. J. Meacham, Cincinnati; Adjournment. Bible School Luncheon; Point V., Workers' Conference; The Need of a Conference, R. P. Shepherd; How to Conduct the Conference, Miss Lillie Faris; How the Adult Class Can Help, W. C. Pearce.

Thursday Evening—Devotional and Praise Service, Ellmore Sinclair, Watseka; Point VI., Missions, E. J. Meacham; Front Rank Recognition Service; The Bible School and Christian Education, Robert M. Hopkins; Adjournment of Convention with Benediction.

Entertainment may be secured in the homes at Danville for a very low rate, in some cases as low as fifty cents for bed and breakfast. Arrangements for entertainment may be made through W. E. Adams, Danville, Ill. This should be attended to as soon as possible.

Chicago

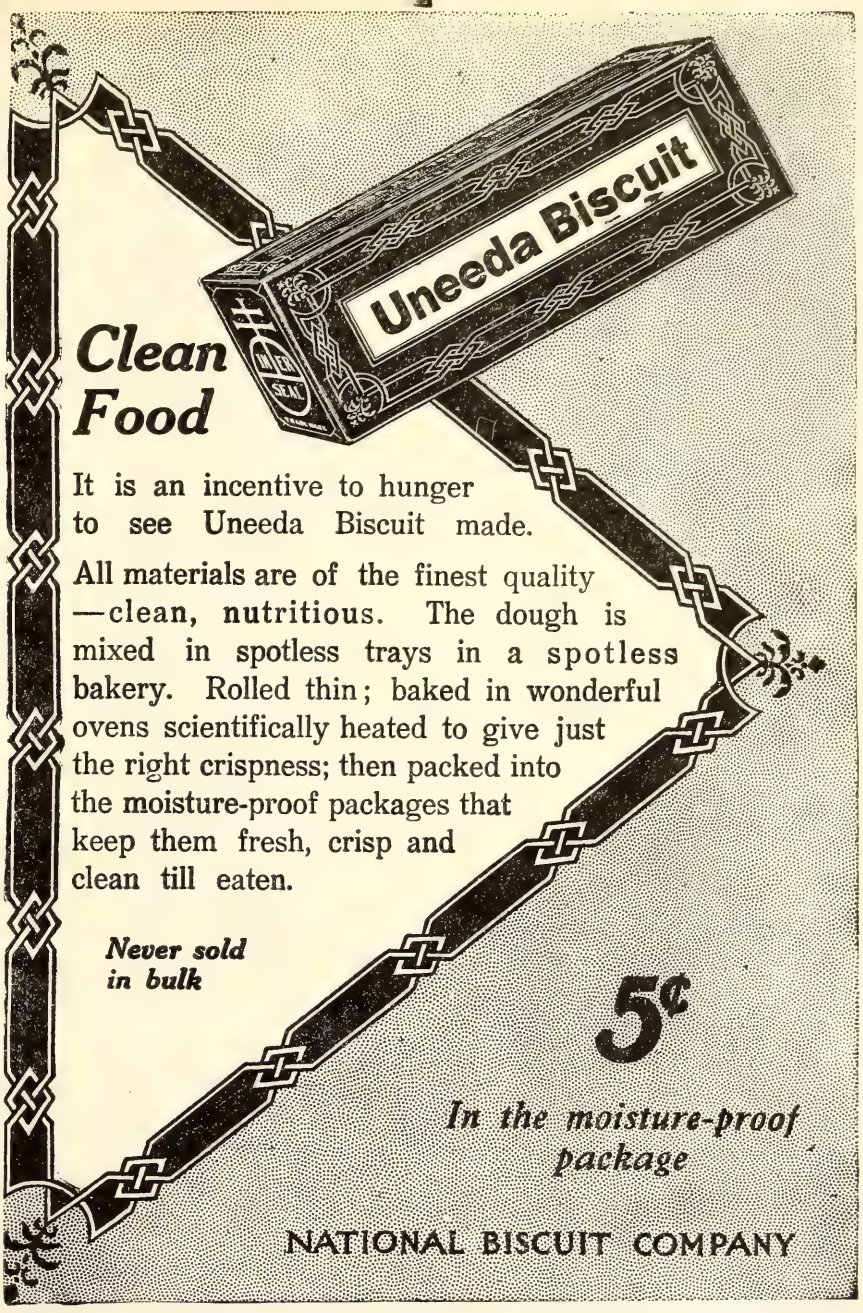
On Wednesday evening, Aug. 2, the Jews of Chicago met in the various temples to observe the Hebrew day of mourning for the two falls of Jerusalem. During these services the scrolls of the law are draped in black. Prayers were offered for the restoration of Jerusalem as the capital of Palestine.

It is reported that James Edward Quigley, archbishop of Chicago, is to be created a candidate by Pope Pius X. at a consistory of the sacred college to be held early in the fall. This means the acknowledgement not only of the zeal and sagacity of archbishop Quigley, but also of Chicago as a strategic and powerful field of the Catholic church.

Dr. George R. Young, health commissioner, does not think that the state law and city ordinance relative to the common drinking cup, applies to the communion cups in the churches. Many city churches have adopted the individual communion cup, but in the Episcopal and Lutheran churches the common goblet at the altar rail is still in use. Until Chicago is completely evangelized Dr. Young does not think those churches now using the common goblet should be unduly excited.

An International colonization scheme was launched by the directors of the Catholic Colonization Society of the United States at a meeting held recently in the Woman's Temple of this city. The plan is to promote desirable immigration and to form Catholic colonies in this country. Already these colonies have been started—two in Florida, three in Minnesota, and one each in Missouri, Colorado and Arkansas. An effort is being made to protect the immigrants from certain dangers, arising from their ignorance of our language and customs. This protective work is cared for by a division called the Racial Societies. These societies coöperate with the European clergy, and appoint "chaplains of immigration" to care for those Catholics who are setting out for America.

VAUGHAN DABNEY.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Church Life

R. N. Parrent has resigned his pastorate at Culdesac, Idaho, and will remove to Portland, Ore.

E. W. Corn has accepted a call to Piqua, Ohio. Mr. Corn was one of this year's graduates at Bethany College.

William A. Young of Hiram, Ohio, has accepted the pastorate of College Hill Church, Cincinnati, Ohio, which was recently erected in a day.

Secretary E. W. Allen has recently visited the conventions of the Northwest and reports deep interest in the missionary cause in these quarters.

R. A. Long, of Kansas City, made the offer at the Portland Convention to pay half the salary of twenty-five new missionaries for two years.

J. A. Longston, for ten years pastor at Independence, Kan., who resigned recently, has accepted a call to Fairfield, Ia., and will open his work there August 13.

George B. Stewart, for the past two years pastor of First Church, Colorado Springs, Colo., has resigned to accept a call to Muncie, Ind.

Lewis A. Pier who has occupied the pastorate at Los Gatos, Calif. for nearly three years has received a call to Palo Alto, Calif. It is reported that he will accept this call to this new field.

H. F. Ritz, pastor at Boone, Ia., has resigned his charge there and will leave shortly for Anaconda, Mont. which was his field four years ago. Mr Ritz has been in Boone two and one-half years.

Dr. and Mrs. C. L. Pickett are returning to their work at Laoag, Phillipine Islands, after their furlough spent in this country. They will spend a month at California and a month in China on the way.

Frank M. Moore, for the past year pastor at First Church, Redondo Beach, Calif., has closed his pastorate there. Mr. and Mrs. Moore will attend Hiram College for a three years' course in advance work.

A temporary building was built in one day by the congregation at Greentown, Ind., which was recently organized through an evangelistic meeting held by T. J. Legg of Indianapolis, Ind.

George A. Campbell, pastor of First Church, Hannibal, Mo., preached in Chicago at Austin and Englewood churches on his way to Pentwater, Mich., where he will spend his vacation.

Nebraska State Convention will be held this year, August 14-20 at Bethany Park. Among the speakers from out of the state are: R. P. Shepherd, C. M. Chilton, Fred Kline, A. L. Shelton, Miss Olive Griffith, Geo. E. Lyon and John H. Booth.

The semi-annual meeting of the ministerial association of the seventh district of Missouri was held recently at Camden Point, Mo. It was largely attended and those present report a delightful and profitable meeting.

Granville Snell of Mound City, Mo., is in a short meeting at Rothville, Mo. Mr. Snell has just concluded a two weeks' meeting at Faucett, Mo., where the church had been closed for seven years. The congregation was reorganized with thirty members and regular preaching was arranged for.

W. A. Haynes is in a good meeting at Anson, Tex., with a number of confessions. Mr. Haynes wil be one of the evangelists at the Northwestern Texas Camp Meeting beginning August 28 at Crowell, Tex. This meeting which is held annually, is largely attended.

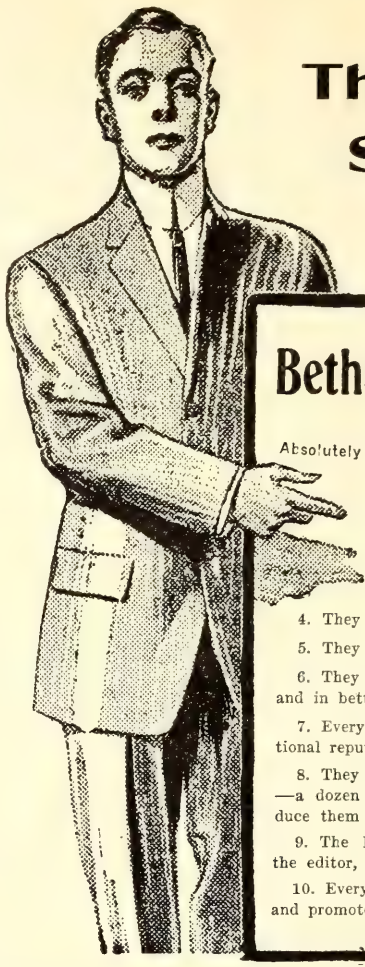
Earl Wilfley formerly of St. Louis, Mo., and now pastor of Vermont Avenue Church, Washington, D. D., was the principal speaker at a meeting of the Missouri Society of Washington, held there recently. Mrs. Champ Clark was also on the program, reading the new state song "Missouri."

Robert A. Sickles, pastor at Illiopolis, Ill., escorted a number of children from tenement district of Chicago to his home town recently, where they will enjoy an outing of two weeks in the homes of members of his congregation. Mr. Sickles is coöperating with the outing department of the United Charities in this work.

J. Boyd Jones, pastor of Central Church, Anderson, Ind., has started a movement to equip the basement of the church for the use of the men of his congregation as a club room. Mr. Jones is spending some time in Chicago in the study of sociology with special observation of Hull House and Chicago Commons Settlement work.

By a unanimous vote the congregation of Highland Street Church, Worcester, Mass., has extended a unanimous call to William C. Crerie, who has been acting pastor since April 1. He was engaged by the church to fill the pulpit temporarily until September 1, and his permanent pastorate will begin at that date. Mr. Crerie has been very successful in his work at Worcester, there being a large increase in attendance at all the services.

Leslie Wolfe, of Manila, P. I., sends the following report: "Simon Rivera baptized two at Singalon recently. R. Bardemorilla baptized one at Sisiman May 14. P. Mondocdoc baptized a woman 60 years old at Mariveles June 4. Mateo Noble baptized one at Pagsanhan June 8. During May and June I conducted Bible institutes at the towns of Caridad, Lilio, Rizal, Singalon and San Roque, of five to six days in each place. About fifty in all made a creditable showing in the examinations and in recognition thereof were given certificates."



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Next session begins Sept. 12. Columbia, Mo.

The following interesting item of news is clipped from a New York daily paper: "A whole church—congregation and property—in Borough Park, Brooklyn, left the Presbyterian communion yesterday and entered the Disciples of Christ, a denomination strong in the Middle West, and in membership the fifth Protestant body in the whole country. Six years ago a union church was started in Borough Park. Success attended the work, and property worth $30,000 was accumulated. The location was central and the work had the advantage of being early in a new field. Methodists, Baptists and some other bodies built their own places of worship, however, and the pastor of the union movement, the Rev. W. C. Pettit, who had Presbyterian leanings, practically made the union church a Presbyterian one. Some weeks ago, because of dissensions, the pastor resigned. Financial help was secured from R. N. Fielding, who had been a member of the Disciples of Christ in St. Louis. Last Sunday, all legal requirements having been fulfilled, the congregation voted formally to quit Presbyterian allegiance and formally become a Disciple church. At a meeting of the Disciples Missionary Union, the local Disciples organization, held in Manhattan yesterday, the congregation was received, and steps were approved by which the $30,000 property will be transferred to it or to its general supervision. From the People's Church, as it has been called, but holding to the Presbyterian doctrine, it is to become the Borough Park Christian Church. The pastor will be the Rev. Roland J. Nichols, of Ohio."

Ohio Secretary's Letter

At New Washington in Crawford County is a small band of disciples that are remarkable for their enterprise and courage. New Washington is a village of some 1,200 inhabitants where church life has languished to a degree. Two or three years ago J. H. Donaldson who had been superintendent of the Sunday-school at Mansfield moved to New Washington. He at once took up Christian work in one of the churches of the town but their pace was too slow for him and in the course of a year he was conducting a Sunday-school all his own in his residence. There are not more than ten disciples in the community but these meet with regularity and are planning vigorously for the future. Throughout all these months they have been paying diligent attention to the finances of their work, looking forward to enlarging the scope of their endeavor. They have set their stakes at $5 per Sunday, an unusual attainment for so small a band. They have contributed liberally to various missionary enterprises and have religiously hoarded their precious fund until it has assumed dignified proportions. They have completed arrangements for a tent meeting to be held in August. C. R. Oakley of Mansfield will do the preaching. J. E. Sturgis will be the leader of song. All expenses are to be paid by this little band. They have asked from the state board nothing but friendship and counsel. It is not the purpose necessarily to establish an additional church in the community but to prosecute the work of the Lord. The form that the work shall take in days to come will be decided later but these people are determined that New Washington shall have a series of earnest gospel sermons attended by live, vigorous, personal work. Watch New Washington.

Not in years has the Ohio Society been confronted by so many wide open doors of splendid opportunity. Groups of disciples in nearly a score of places are not simply capable of being organized for work; they are actually at work for themselves. This vigor and life together with the open opportunity in many of these fields are an irresistible call for enlarged Ohio work. We cannot do other than push on for bigger and better things in Ohio work.

The secretary met with the church at Bethel, Clermont County, July 23, on the happy occasion of the dedication of their new church building. They have a fine and beautiful house of worship made by doubling the size of the old house. Large audiences assembled at the three services of the day and the best of feeling prevails among the good people who have planned for larger work in the days to come. There remained an unpaid balance of something like $2,000. Gifts and pledges were made aggregating $2,345—enough to cover adequately interest shrinkage and leave a balance sufficient to add a coat of paint to the exterior of the building which will effectually disguise the difference between bricks old and new and make the building all new. It was a delightful experience and the brethren go forward with strong hope under the capable leadership of J. G. Quinlan. A. A. Sebastian, a former minister, under whom the enterprise was started, was present at the evening service and was warmly greeted by his many friends.

The state board through a special committee, George Darsie, Akron, chairman, is diligently prosecuting the matter of securing a competent Bible-school superintendent as leader for our Ohio forces.

In accordance with the recommendation of the Portsmouth convention an advisory committee of ten have been appointed to meet with the state board twice a year. This committee is state wide in its distribution and is composed of H. Newton Miller, Columbus; W. J. Henry, Portsmouth; R. A. Doan, Nelsonville; T. W. Pinkerton, Kenton; Dr. W. G. Rhoten, Mowrystown; L. G. Batman, Youngstown; J. N. Scholes, Bellaire; Chas. R. Oakley, Mansfield; E. W. Thornton, Cincinnati; John P. Sala, Dayton. These brethren have been called to meet with the board in its regular session Thursday, Aug. 3. At this time plans and methods will be thoroughly discussed for a great campaign for a bigger and better Ohio Day, Nov. 5.

I. J. Cahill,
Corresponding Secretary.

Cleveland, Ohio.

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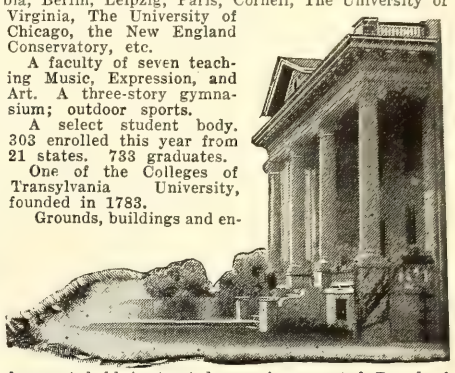

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700 E. 40th St., Chicago.

The CHRISTIAN CENTURY

Sharpe C M Decl

Volume XXVIII. August 17, 1911 Number 33

A Suggestion To Others

A Sunday School teacher sends in a list of all the teachers and officers of her school, asking that The Christian Century be sent to each one on the "TEN WEEKS FOR TEN CENTS" special offer. She says, "I have found the paper very helpful to me as a Sunday School worker. Not the weekly lesson only, but all the departments are a constant inspiration. My outlook has been broadened especially during the past year by your treatment of live questions in a way I had not been accustomed to. I wish our superintendent and all the teachers to have The Century and I enclose $1.50 to pay for the fifteen names." This is the kind of spirit which we confidently feel a great host of our readers possess. From now on similar lists of names will be coming in fast from hundreds of loyal readers who wish their friends and co-workers to know the vital message of The Christian Century. Read the advertisement on page 2.

CHICAGO

Notes From the Foreign Society

O. G. Hertzog has been traveling among our mission stations in China, and is much pleased with the work. Dr. Paul Wakefield has been his guide and interpreter.

D. E. Dannenberg and wife will return to China from their furlough about the first of October.

Frank Garrett of China reports the baptism of four men and six women, among them the mother and wife of Dr. Liu. Their ten year old son asks for baptism and will be received ere long. Mistress Liang of the official class, whose husband was baptized over a year ago, was among the number. M. Chang and wife were baptized. Their small son asks for baptism. It is a step forward when we get the whole family enlisted in the church.

W. R. Hunt has been at all the stations in the vicinity of Chuchow, and has baptized believers at four of these places. The number baptized was twenty-one. The evangelists gave him a very cordial welcome. During his stay in Shanghai and Wuhu he kept in touch with them by correspondence and by sending them the best books he could secure.

John Johnson of Nantungchow, writes that during the progress of the convention seven were baptized. The baptistry at Nantungchow is a large wooden bath tub. It was made by James Ware many years ago. The church there needs a new baptistry. Four of those baptized were partly the fruit of the special meetings held by James Ware in February. Two were scholars from the day school, and the remaining three have been inquirers for some time. Others are very near the kingdom.

F. E. Meigs and family are preparing to return to China in October. Miss Ruth has been married to David Teachout of Cleveland, Ohio.

Miss Rose Armbruster of Akita, Japan, writes: Today is a happy day in Akita. Four of the women who have been attending meetings in my home were baptized this morning and others will follow soon.

Leslie Wolfe of Manila, P. I., reports fifteen baptisms in the Tagalog Provinces. He reports four days Bible Institute at Waa. Twelve took the examinations.

Dr. C. C. Drummond of Harda, India, writes that a Parsee architect has drawn the plans and specifications for the new hospital. He would make no charge for his work as the building is to be used for charitable purposes. The building operations will begin in October. Nothing can be done while the rainy season lasts.

W. B. Alexander reports that one of the teachers in the day school was a temple priest whose work was to cause people to worship idols of stone and wood. He has gone thus far into the light that he has denounced the lucrative craft of his fathers and is trying to help his race by teaching secular subjects in the schools. There are hundreds like him in India. They have no faith in their old religions, but have not yet heartily accepted the new faith.

In India the rains have started. They were late in coming this year and for a while there was considerable anxiety lest there should be another famine. If the rains continue as they have begun, the crops will be good.

D. O. Cunningham writes that the Christian students, teachers and preachers in Harda are all out doing itinerating work. In addition to their preaching they sell portions of the Scriptures. This part of the work is much more encouraging than in former years.

R. Ray Eldred of Africa writes that the work in the back country seems to be in good shape, judging from the letters he occasionally gets from the native evangelists. He hopes to visit that part of the country within two months. The work at Longa is divided as follows: Mrs. Eldred has her house to look after besides the work for the girls and the women in the church. This includes visits in the village as often as she can find the time to make them. Mrs. Eldred also helps in the school, but the rest of the mission work falls to Mr. Eldred, the workmen, the lumber sawyers, the carpenters, the school and church work and the training of the evangelists.

Ten Weeks for Ten Cents

In order to introduce The Christian Century into new homes the publishers propose to send the paper ten weeks for ten cents,

Beginning With the Issue of September 21.

Names for this offer must be sent in before September 15. These trial subscriptions will be positively discontinued at the expiration of the ten weeks unless ordered continued by the subscriber.

We expect to gather a list of several thousand names for this period. One subscriber to whom the plan was explained declared that he had ten dollars to spend on that proposition and would send us the names of 100 persons whom he wishes to become acquainted with The Christian Century and its vital message. Others will send smaller lists; still others, perhaps, larger lists. This is

Our Readers' Own Campaign

on behalf of their paper. Let every present subscriber think over the names of the fellow-members of his church and his friends and make up a list. A good set of names would be your Sunday School teachers and officers and your board of elders and deacons. If your pastor is not now a reader be sure that he is not overlooked. We Believe Every Reader Will Send in at Least One Name.

BEGIN NOW TO MAKE UP YOUR LIST

Send it in at once. Use separate sheet or sheets of paper for your names. Put your own name at the top as the sender. Keep a duplicate copy of your list. Be sure to make addresses plain. Remittance must accompany all lists.

THE NEW CHRISTIAN CENTURY CO.
700 East Fortieth Street, Chicago.

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature,

Beginning Next October

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter! Address,

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700 E. 40th St., Chicago.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. . . . . EDITORS

Editorial

A Russian Baptist Hero

Pastor Fetler of the First Russian Baptist Church of St. Petersburg, who was also the founder of it, makes a heroic appeal to Baptists of America. He came here to attend the recent Baptist Alliance in Philadelphia, putting up $2,500 in money that he would return to Russia by October next to stand trial for having started, in Moscow, a Baptist Church and winning to it some Russian Orthodox Church members.

Before quitting St. Petersburg last March he bought a site and he and his Russian Baptists, numerous but poor, began the construction in St. Petersburg of a Baptist Church to seat 2,000. The structure is partly built and funds are exhausted. Pastor Fetler looks with dismay, not upon any trial at Moscow but at returning to his St. Petersburg congregation without money to complete his big church. Hence his heroic appeal.

Over one thousand belong to the St. Petersburg Church, and there are six subsidiary halls in various parts of the city, all crowded. A preachers' training class has forty members who go out as lay evangelists.

St. Petersburg University students crowd a Thursday night weekly lecture. The Czar is cognizant of the work, and himself gave permission for the purchase of the site for the now unfinished "Prayer House," as it is designated.

Pastor Fetler asks American Baptists for $45,000, not to be given to the St. Petersburg Baptist Church, but to be used to complete their "Prayer House," and later to be paid back and to become a Baptist church building fund for Russia. Pastor Fetler's efforts in Moscow have resulted in a flourishing Baptist work in that city, as yet without property of its own. He says he will keep his word and face the government in Moscow for trial, although it is not unlikely to result in banishment to Siberia for a series of years.

Will Negro Methodists Withdraw?

There has just been held a conference of recognized leaders among colored Methodists, and from it comes the report, credited very generally, that negroes now belonging to the Methodist Church, the large northern body, will withdraw and form a new Colored Methodist organization of national scope and aim. Bishop Scott of Monrovia, who represents colored Methodists in Africa, is known to have attended this conference, but states that the time has not yet come to make plans public.

Methodist leaders, white, admit that colored Methodists within their body contemplate such action, and say that such course might not prove wholly unwise. They say, frankly, that were the negro to withdraw, and do so voluntarily, the greater union would follow of the Methodist South with the North, and so there would result a Methodist Church of national size, having a membership of 4,500,000. For years it has been acknowledged that white Methodist unity in America is impossible so long as the northern body contains 300,000 colored members.

Apart from the comparatively small number of colored people in regular Methodist Church membership, there are three large Methodist bodies of negroes, the Zion with 545,000 members, the African with 452,000, and the Colored with 235,000. Negroes now in the regular Methodist body will not, they say, unite with any of these three, but form a body of their own. Some efforts are making, however, to bring about union with the Zion body.

White Methodists maintain for their 300,000 negro members twenty-three schools of high grade, at a cost of $360,000 a year. Besides there are eight Methodist colleges for colored people. It is declared that not all of this missionary work will be cut off if divison comes, but that white Methodists North will continue to help colored Methodists, as they are helping others.

Final action cannot be taken until May, 1912, when the Methodist General Conference meets in Minneapolis. Advance steps to such action can be taken at once, and indications are that such will be taken. Race prejudice does not, however, so much obtain as do the convictions on the part of colored people that they can work in their own way as they cannot now, and on the part of white Methodists that the larger Methodist union will then be possible. Indeed, so far as can be judged, both sides seem gratified that negroes themselves are likely to act.

A Great Campaign

Men of prominence in the professions and business of the United States and Canada are lending their names and giving personal attention to an effort to put into heads and hearts of men and boys more knowledge of the Bible, higher ideals of conduct, and greater inclination to work at their religion. Their common plan is the Men and Religion Movement, which opens its campaign in St. Paul and Minneapolis on the first week in October.

It is not a ministers' plan, but a scheme wholly in the hands of laymen. Its serious character is seen from the fact that behind it are James G. Cannon, the New York banker, R. A. Long, the Kansas City lumberman, C. E. Milliken, the millionaire developer of the Maine forests, Fred E. Tasker and Frank Harvey Field, New York lawyers in Wall Street, James H. Post, with the Havemeyers in the sugar trust, James M. Speer, the greatest linen merchant in America, Edward H. Bonsall, the Philadelphia banker, and men who have helped to make their respective cities like E. M. McBrier of Buffalo, Ralph W. Harbison of Pittsburgh, James D. Husted of Denver and Benj. F. Edwards of St. Louis.

Giving up their vacations, 318 men of the stamp of the foregoing just met for a week on Lake George and day and night throughout that time earnestly planned the campaign. There were present men from the Canadian Northwest, and the Maritime Provinces of the Dominion. Men were also there from New York and Philadelphia. Some even got leave from Washington and its reciprocity bill, not then passed, to go and talk religion.

Men who are leading in this venture include Mr. Fred B. Smith of the International Y. M. C. A., Mr. Hubert Carleton of the Brotherhood of St. Andrew, Mr. Fayette L. Thompson of the Methodist Brotherhood, Mr. David Russell, just here from South Africa, and W. R. Lane of London. At the recent meeting a leader was the Rev. Dr. J. W. Williamson of the Third Baptist Church of St. Louis. So striking was his address that it has been printed and is to form a campaign document.

The business plan which these Christian laymen have adopted marks an advance in religious method. The principal cities are reckoned headquarters and in them have been formed committees of business men representing all churches. Between October and May next Social Weeks, somewhat after the plan of Catholics of Continental Europe, will be held in nearly one hundred cities. These include Halifax, St. John, Montreal, Toronto, London, Winnipeg and Vancouver in the Dominion, Boston and all large cities west to St. Louis in the North, Richmond, Atlanta, New Orleans, Nashville and Memphis in the South, and Denver, Salt Lake City, Los Angeles, San Francisco, Portland, Tacoma, Seattle and Spokane in the Rocky Mountain and Coast regions. Apart from these main Social Weeks, Auxiliary ones are planned in tributary cities, so that the whole country is theoretically to be covered. These meetings are not mass conventions, with dinners, but are institutes arranged almost as are college courses.

That there may be no duplication, and the most accomplished in the shortest time and at least expense, three teams of specialists in Bible study, Sunday-school work, Missions, evangelism, social service and the rest are provided, and these instructors are given outlines of lectures, so that it is known in advance just what instruction will be given. Nothing more economic, or more certain to carry out determined plans, has ever been devised in religion or in politics. The number of men and boys to come under instruction will, it is calculated, run into the hundreds of thousands. The October to May period covered, follow-up work is to be carried on and the whole scheme made permanent. It is not the aim to advance any particular organizations, but solely to help the cause of Jesus Christ and to bring more men and boys into actual membership and personal work of the churches. Some men said last year, when the missionary campaign was on, that they did not believe in foreign missions. The plan this year is missions at home in its intensest form.

Social Survey

A Moral Struggle in Texas

Returns from elections in Texas indicate a victory for the "wets" of 5,000 out of 475,000 votes cast on an amendment providing for statewide prohibition. But prohibition forces claim victory, nevertheless. Because in one of the greatest states, the fight between forces for saloons and vice and those for prohibition and clean morals was exceedingly bitter. Says the American Advance, official organ of the Prohibition Party: "The facts, which prohibition leaders have in hand, fully justify a flat claim to unconditional victory—victory despite frauds, despite Mexicans, despite Negroes. . . . If effort can make good the ground gained, victory will be held and made more abundant by elimination of the saloon's glaring iniquities against the ballot box." "The decent citizens . . . . have returned a heavy majority" against domination by beer distillers. Even if lost now, prohibition principle almost certainly will triumph in the next election.

Before You Go "Back to the Land"

A new and timely organization in the interest of the future agriculturalist has just been effected, in connection with the meeting of secretaries of agriculture and immigration from about twenty western and southern states, held recently in Chicago. Its aim is to prepare the unprepared and restrain the unfit, when the lure of the land is too alluring. The present "back-to-the-land" movement may not become a "landslide," but it will excite a great many people, unqualified and disqualified, to try the fascinations of the farm. This new organization will prepare and circulate books of information about the resources of the states, prepare short courses of study, organize classes in connection with the Young Men's Christian associations, settlements, and high-schools to take the studies, protect immigrants from imposture by land agents and seek to have uniform laws for the different states. Its aim is large, so are its plans. It has the support of the officials of twenty or thirty states and the railroads, while many educators are giving it their approval. It is not a money-making but an altruistic enterprise. Mr. A. B. Hulit, its commissioner-general, is the organizer, with headquarters at Chicago. The city swindler has sold many "gold bricks" and Masonic temples to "hayseeds." The country swindler, or his representative, has fooled many a city " tenderfoot." The police are attempting to protect the folks from the country; we are glad that some one is now to look after the inexperienced city man who thinks he wants to raise cotton in North Dakota, or wheat in Florida, or "big red apples" on any old ten acres anywhere.

The Controller Bay Blunder

In response to the demand of congress for all the documents and letters and official reports, pertaining to the elimination of 12,800 acres from the Chugach National Forest, on Controller Bay, Alaska, President Taft replied, giving all the material in his possession, at the same time making a general and specific categorical denial of the charges made against him, his brother, and his subordinates. The statement is likely to be accepted as final by the country. The Public, however, reminds us of the mistake the country made in believing too implicitly the denials made by the President in the Glavis case two years ago. That paper does not assail the honesty of the chief executive, however. In fact, an attempt is made to excuse the matter. "We do not imply that Mr. Taft is either a 'crook' or a 'chump.' . . . Anybody who does things by indirection is 'crooked' in the slang of the time, without being necessarily a rascal." Only those persons who are superhumanly wise never have anything "put over" on them. Some one has blundered. The heart of the situation is that the laws governing the public domain are defective. If they were not, the blunder would never have been made. The interests that prefer a bad law were powerful enough to prevent the passage of a good law. Says Mr. Roosevelt in the Outlook: "They wished an unchecked hand, and by their control over a large portion of the press they hoped to create a sentiment so favorable to the immediate development of Alaska, and so bitter against any attempt to enforce the existing law, as to make the government sanction their wrongdoing." Our motive has been in error. Mr. Roosevelt continues: "The aim should not be to prevent big corporations from working or to prevent them from getting adequate profits; the aim should be to give the corporation full opportunity and a chance of ample reward, but to keep such complete control over it as to insure that the reward, though ample, shall not be utterly unreasonable, and shall represent honest work honestly done, and also to see that the interests of all of our people are effectively guarded."

Coming World Peace

An event, the significance of which may not be realized for many decades, took place on Aug. 3. Two treaties were signed, the one between Great Britain and the United States, the other between France and the United States, binding the parties to the agreements to submit all differences which arise between them to arbitration. Only a few hours before, the French treaty was signed in Paris by Ambassador Jusserand, in an equally simple rite. This treaty differs from all previous treaties in that its scope is unlimited, matters involving the honor of the countries being included as justiciable. In deference to senatorial tradition regarding treaties, the text of the agreements is kept secret until they have been ratified by the United States Senate. It is evident that there is a tension over the whole country, anxiety as to how the senate may receive the treaty. It is not believed that body will veto it, yet more or less delay is almost certain. Public sentiment in all three of the countries has steadily grown in favor of unlimited arbitration. The sense that national disputes are as susceptable of peaceful adjustment as are private differences has taken a firm hold upon the heart of these peoples. No amount of eloquence, no amount of philosophizing about world peace could be half as effectual in bringing about general arbitration as the growth of this sentiment. War, like the duel and clan feud, is a relic of barbarism. This is a peace movement which does not involve disarmament, at least until all nations have accepted it, and for that reason appeals even to Germany as worthy of consideration.

Turkish Atrocities In Albania

Nothing less than armed intervention by the powers of Europe is adequate to put an end to the atrocities of the Turkish army in Albania, and such intervention is threatened by so cautious an organ as the London Spectator. The press in France, England, Germany, Italy, as well as of the United States, is vehement in its denunciation of Turkish treatment of the Albanians. Difficult of access, Albania has never been fully under the control of Turkey. Turkey partitioned it into three districts, each forming a part of a vilayet, or county. With the advent of the Younger Turk régime, the new ruler attempted to bring Albania into submission, and to force the Ottoman institutions, including the Moslem faith, upon Catholic Albanians. Against this oppression the Albanians revolted. This precipitated what looks like a campaign of extermination. The 1,200,000 Christian people stand but little chance of escaping alive unless their Christian fellows in other lands come to the rescue. Vigorous denials of such treatment, emanating from official sources in Constantinople, are regarded with little credence. For many months travelers returning from that portion of Europe have brought back tales of atrocities that are almost unbelievable. Miss Edith Durham, an Englishwoman, who has lived in Albania for several years engaged in philanthropic work, escaped across the border when the uprising began, and since then has been writing to the London papers of the conditions in Albania. In June she reported that every vestige of crops was being destroyed by the Turks. Twenty thousand refugees were then in Montenegro, where they found the greater part of the male population in arms to protect the borders. Many thousands of Albanians were not so fortunate in escaping, however. They are crowded in caves or straw huts in the hills, starving and reduced for food to asphodel leaves and stinging nettles boiled in petroleum cans. The torrential rains drench them and disease is ravaging their numbers. The Turkish forces have forced their way through the mountain passes, surrounding the helpless mountaineers and capturing them. Men, children, and older women are butchered outright, and the younger women are taken for the soldiers. In the light of the twentieth century, such a return to hideous barbarism must cease, even at the cost of armed intervention.

—Civilization is going into Afghanistan in an automobile. The strong and capricious ameer, who learned to like motoring when visiting India, has ordered the building of a network of good roads throughout Afghanistan, and has decreed a motor service from Peshawar to Kabul, giving an order for half a million rupees worth of machines. The railway which the British desire cannot be long in following the automobile.

The Christian World

A Page for Interdenominational Acquaintance.

Baptist

The Recoil of the Evangelistic Gun.

A Boston minister has been spending a few weeks in Kansas City and he is moved to say a few things about the state of religion in that region. The churches in the West, he finds, are very much like those in the East. The congregations are small and the interest is lagging. The growing church with the live evangelistic pastor is the exception. Now and then an attempt is made to import religion by means of the evangelistic campaign. The results of this sort of thing are thus stated in the *Watchman*:

In the West, even more than in the East, the churches have been depending on the traveling evangelist. All the larger cities have had campaigns led by a Chapman or Torrey or Billy Sunday. Smaller cities and towns have had the same type of meeting. In almost every case the same results have been attined. Multitudes have been reached, thousands have been counted as converts, but a year after the great meetings pastors and churches are not sure of the benefits. The percentage of converts who unite with the churches is discouragingly small, and the recoil of the big gun has done about as much damage to those in the fort, as the shot from the muzzle has hurt the enemy. In the West as in the East the popular cure for all this is to organize a new movement, call a convention, elect officers and set the machine in motion while the dear people pray and give and shout, hoping to generate steam enough to make the wheels go round. . . . . When will we learn that the divinely-appointed organization for saving the world is the local church?

Methodist

Is the Prayer Meeting Bankrupt?

"Well, I must go through the ordeal." This is the remark of an able and consecrated minister as he went in to lead his prayer-meeting. The prayer-meeting was not a source of inspiration to him but something that had to be carried and was a heavy burden. The experience of this preacher is like that of others. On the condition of the prayer-meeting the *Central Christian Advocate* comments thus:

Is the prayer-meeting going into bankruptcy and out of business? We all remember the prayer-meetings of other days, the clang of the twilight bell billowing over the hills, calling to prayer; we remember the holy quiet of the church, the holy solitude of secret prayer, the sense of waiting for Him to come into His own house and make the place all radiant and precious; we remember the quiet songs, the testimonies often tearful and overpowering. Are they gone? Have they left only the machinery of business, when the capital is bankrupt? In reality is the oasis of the week dead as the desert from the encroachment of the sand and hot winds of modern life?

We wish we knew just what to suggest in all this. We know very well that you cannot build a midweek prayer-meeting on vagaries, on the husks of past experience, on cant phrases, on the preacher doing it all in lectures, on the hurdy gurdy hymns which have no sense, no majesty, no real soul. But who can build anything on negations? on prohibitions?

One thing—yes, two things—we may suggest: the prayer-meeting should have the skyward look, the expectation from the throne; it should have that; it should be saturated with that expectation; and, second, it should belong to the people. It should aim at comfort, at self-examination, at the soul's isolation with the Spirit, at deepening the soul's solemn experiences——and then it should be also practical in touch with Christ's program, with missions, with the city, with neighborhood outlook, with matters germane to the church, such as the church paper, and a hundred other themes.

Thus the prayer-meeting may not become insolvent; it may simply be reorganizing, increasing its capital, widening its market.

Tears and Religion.

The weeping preacher is not popular. If he sheds tears, he must have a solid basis for his emotion else we do not respect him. The *Northwestern Christian Advocate* thus sums up and comments on an article devoted to songs of a funeral order which are tolerated where doubtless the weeping preacher would be ridiculed:

A writer in the *New Music Review* finds the Americans the most sentimental people in the world. In evidence he cites the immense popularity of songs dealing with melancholy topics such as "'Tis the Flower from My Angel Mother's grave," and others that readily come to mind. But as a matter of fact the Anglo-Saxon everywhere is rather partial to a good cry if only as a luxury. The same writer quotes Mr. George R. Sims to the effect that not so very long ago even sophisticated Londoners were devoted to songs of the funeral order. Some years ago Mr. Sims took Henri Rochefort to the Moore and Burgess minstrels. Rochefort sat open-mouthed, bewildered, and when some of the songs were translated into French for his benefit, he was still more amazed. The minstrels sang with tear-stained voices, "Close the Shutters, Willie's Dead;" of how they would meet "Belle Mahone" at heaven's gate; the fate of Nellie Gray plunged them in the depths of woe; there were other songs concerning coffins and shrouds. The audience was immensely pleased. After it was over Rochefort said to Mr. Sims; "Who is the proprietor of this troupe? Is he an undertaker? I have been looking on the program for a list of his charges." It is perhaps well to remember that tears as tears have no special virtue and that a relish for melancholy sentiment is not the last test of a sound piety.

Congregationalist

Preparing the Churches for Unity.

Unity will not come until there is agreement as to what is essential and what is not essential in creed and conduct. The motto, "In essentials, unity," is a fine one, but we are still in the fight to determine the essentials. Whenever a man rises and announces that he is going to solve the problem of unity off-hand, it is time to adjourn. The churches are learning how to live together but they will have to attend the school of experience a long time before they can say the lesson without prompting. Concerning the work that is being done to prepare the churches for unity, the *Congregationalist* and *Christian World* says:

With Episcopalians, Congregationalists, Disciples, Northern and Southern Presbyterians, Northern and Southern Baptists, committed by the action of their respective national bodies to a joint conference on questions of faith and order, the plan first proposed by the Episcopalians at their Cincinnati convention appears to have made good headway in the six months since it was first broached. During these months many informal conferences have been held and much correspondence exchanged between leaders in the different bodies eager for closer relationships. The only sect that has definitely refused to become a partner to the proposed conference is the Cumberland Presbyterian, made up of those who would not go into union with the Northern church, and are now a "rump" by themselves. But the main trend within the leading denominations in this country is in the direction of a greater unity than is now manifest. Yet a large educational work needs to be done before notable progress will be registered. We heard an address by an Episcopalian the other night which, while starting out with strong professions of desire for unity, confused the matters at issue, introduced irrevelant theological considerations, ended inconsequentially, and was throughout so unbending in its churchmanship that the particular audience for which it was designed, made up chiefly of Episcopalians, could hardly have obtained a fair conception of what the commission of their own church was undertaking to bring about, and how it was undertaking to do it. Because of this state of ignorance, coupled in many cases with indifference, we welcome such an article as that of Dr. Newman Smyth in the July *Century*, entitled Apostles of Reasonableness. He sketches the effort in the latter part of the seventeenth century to reunite Catholicism and Protestantism in which Bossuet for the former and Leibnitz for the latter were the leaders. He also describes the efforts made by the English Latitudinarians, among them Lord Falkland and John Hales, to reconcile opposing forms of church government. Doctor Smith concludes his articles with these strong words:

"These apostles of reasonableness, of whom their world was not worthy, have not failed. Once understood only by the few, the multitude now would go forth to hear them. The warfare of other days for liberty is accomplished; the once irrepressible conflict between opposing doctrines has given place to an age of church reconstruction. The welcome word among all denominations is "Let us have peace." The higher life of the whole country demands a united Christianity. A whole church is needed to do the work of the church throughout the world. Modern civilization cannot be saved by a Christianity divided against itself."

Build Up the Home Church.

The man who is so busy with great schemes for the promotion of national greatness that he has no time to provide for his family is not a good citizen. The good man attends to the needs of his own neighborhood. There is danger that some who are interested in the larger work of the church will underestimate the importance of the local field. On this the *Congregationalist and Christian World* says:

Said a pastor in our hearing last week, "It is time to put the emphasis afresh on the work of the local church." We heartily agree with him, not that we are unfriendly to the movements and enterprises that head up in national and international assemblages, and that call into the field secretaries and other official workers. Each movement should be judged by the demand for it and the work it can do. But it is easier to project on paper a large scheme, to get a number of men to assent to it under the influence of effective after-dinner speaking at well spread tables, than it is to do the everyday work of the kingdom of heaven in the local parish, in the Sunday-school, in the neighborhood gathering, on the committee or board whose doings never get into print, but whose faithfulness or unfaithfulness makes or mars the local church. Laymen who give themselves to the larger service of the kingdom should look well to it that their energy and interests are not drained away from the churches to which they belong and where their ability and initiative are doubtless needed. Having said all this, it is fair to add that so far as our observation goes the men most active in interdenominational undertakings are as a rule among the most loyal and serviceable members of their respective churches.

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The Attitude of Jesus Toward Public Authorities

Jesus was obedient to the law of the land. Pilate found no fault in him, that is, he found that Jesus had not violated the law. Whatever we may think of Pilate's character, there can be no doubt that he knew what Rome required of her subjects and when men were living according to Roman requirements.

"My kingdom is not of this world." This was spoken in explanation of Jesus' conduct during his trial. He was not expecting to establish his kingdom by the sword and consequently he had not called upon his servants to destroy his enemies. He does not justify the disciple in denying that he has obligations to the state. The kingdom of Christ is greater than any state. The ambitions of rulers are often at variance with the aims of those who understand Christ and are most loyal to him. It does not follow, however, that the Christian is bound to despise the rulers of his country. Jesus gave them the honor that was due to their station.

A bad man in office is restrained by laws and traditions. Nero was a terror to any who seemed to be in the way of his ambitions or whims; in the provinces the law was as well enforced as it was under better emperors. The scribes were hypocritical and selfish; nevertheless, they represented a system of law that was worthy of the Jews' allegiance and the scribes were entitled to respect when they interpreted the law. The governor of an American commonwealth is sometimes an inferior man morally and mentally, but we are bound to honor him as governor when he enforces the laws. Jesus has left us a word on this subject which we need to ponder. We are apt to treat laws contemptuously because we doubt the honesty of legislators and executives.

Herod Antipas was looking for a wonder to entertain him. Jesus did not belong to that class. Hence he declined to gratify Herod's curiosity. The ruler did not know the rights of the accused or else he did not care for the feelings of his prisoner. The king and the governor are men and when they ignore the rights of citizens they must be treated like other sinners. During the Perean ministry Jesus had exposed the cunning of Herod. His silence and his few words before his priestly judges disclosed their animosity and their determination to condemn him in disregard of his innocence. Crooked men in office appeal in vain to the followers of Jesus to withhold criticism, provided the followers of Jesus know what their Master really did and feel impelled to imitate him.

"Render unto Caesar the things that are Caesar's; and unto God the things that are God's." Jesus plainly teaches that men have obligations to the state. This teaching, we may believe, Paul had in mind when he wrote, "Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." "Rulers are not a terror to the good work, but to the evil." "His is a minister to God to thee for good." The fear that Christianity will weaken patriotic feeling is unfounded. The Japanese discovered this during the war with Russia. Japanese Christians were loyal to the state. Christianity will teach men to despise the patriotism that glories in war and in the ruin of rivals and will give men in its stead a sense of pride in their country's achievements in science and art and in the conquest of disease and in the rights it guarantees to all.

The attitude of Jesus toward public authorities appears in the prayer of Clement of Rome. In this prayer Clement speaks what he believes is the mind of Christ, and he had the means of knowing that mind. It is for secular rulers he prays. "Give concord and peace to us and to all that dwell on the earth * * * while we render obedience to Thine Almighty and most excellent Name, and to our rulers and governors upon the earth. Thou, Lord, and Master, hast given them the power of sovereignty through Thine excellent and unspeakable might, that we, knowing the glory and honor which thou hast given them, may submit ourselves unto them, in nothing resisting Thy will. Grant unto them therefore, O Lord, health, peace, concord, stability, that they may administer thy government which Thou hast given them without failure. For Thou, O heavenly Master, King of the ages, givest to the sons of men glory and honor and power over all things that are upon the earth. Do Thou, Lord, direct their counsel according to that which is good and well-pleasing in thy sight." [Midweek Services, Aug. 23. Matt. 17:24-27; 22:15-22; 23:1-3; 26:62; 64; Luke 23:8, 9; John 18:19-23. Cf. Rom. 13:1-7; 1 Pet. 2:13:17.] S. J.

A New Evangelistic Plan

Automobiles are changing the character of Christian work in many parts of this country and Europe. The changes have been talked about for some time. This summer they arrived. For years autos have been mentioned in sermons of many preachers, always to be deplored and those who ride in them to be condemned when they rode on Sundays, and especially during church service hours. Now autos are returning the compliment by assisting Christian work more than almost anything in these later days.

In this country and Canada, in England and Scotland, and in some measure in France and Germany, the practice has been invented this summer of arranging preaching circuits. At specified hours an auto arrives at church, hall or possibly school house or open air. In it are preachers, singing leader, and maybe lay worker to distribute literature. A service is held, an address made, many hands shaken, and as many goodbyes. An hour later the thing is repeated a few miles farther on. In some parts of England, where villages are near together, as many as ten services a day are reported.

In Rocky Mountain states this month there are at least a dozen autos, some with two evangelists and some with laymen in addition, one of the latter the chauffeur, going from settlement to settlement without previous arrangement, and preaching, praying, talking, selling Bibles and giving away tracts, wherever two or three, many or few, can be gathered. Evangelists report the work productive of much good, and news from communities visited, such news arriving by the way of missionary societies, is in all cases favorable.

Schools are being established to train laymen to speak in public. These laymen are mature men usually, but a few are students on vacation. These laymen supplement the ministers on auto trips. Some religious bodies look forward to vast numbers of volunteer lay speakers.

In Connecticut, Ohio, Virginia and Wisconsin, possibly in some other states, ministers stationed in one town have formed circuits four to ten times as large as they could have formed under the horse-and-wagon era, and this summer are maintaining preaching services on them. The old-fashioned Methodist itinerate system has come in again, a grip under an auto seat taking the place of the old saddle bag. Christian people in small towns, cut off from religious privileges, have heard of the new auto plan and are not only appealing to missionary societies to arrange tours to include their settlements, but in some cases are offering to contribute, in company with other settlements, the auto that will make the plan feasible. America, Canada and a good part of Europe are introducing the automobile.

Pray and read and read and pray, for a little from God is better than a great deal from men. There is nothing that so abides with us as what we receive from God; and the reason why Christians at this day are at such a loss as to some things is because they are content with what comes from men's mouths, without searching and kneeling before God to know of him the truth.—*John Bunyan.*

Monday Moods

"A Book and a Shady Nook"

These lines are written during vacation. I am in old Boone County, Kentucky, and out in the country. These parts for me will wear a halo ever. Here it was I began my ministry, here it was I married and hither every year for a decade we have come for a happy visit with the family at the old homestead.

Very quietly do I spend my vacations here, but I am in the habit of reading a good many books during my stay. "Far from the madding crowd's ignoble strife" a good book has even stronger influence over me than amid the distractions and multitudinous noises of the city. I can commune with it better here. I like to read for a quarter of an hour or so, and then look up and out over the quiet fields and listen to my friend, the cardinal, as he whistles blithely. I like much to reflect thus on what I have read, and when after such rest to eye and mind, I come back to the printed page with a sense of serenity and even exhilaration. I have been here this summer but ten days yet and have read some six or seven volumes and as many more await my taking them up. They comprise a variety of subjects: Fiction, biography, sermons (but one volume), and studies in social Christianity out-bulking all the others.

I like good fiction, therefore, I took up first with avidity Arnold Bennett's "The Old Wives Tale." It is a long tale and is full of reminders of Charles Dickens' style. But it is original too. It is really a strong work, as different from the average novel of today as white lilacs from sunflowers. It is a tale of humdrum, every-day life with some successes and many tragedies and defeats. It takes the two chief characters from girlhood, to the grave, marries them and settles them down midst environments, as unlike as Tennyson and Walt Whitman in style,—but this is enough. It will please and repay handsomely any one who appreciates fine character delineation to read this book. Mr. Bennett certainly has an infinite capacity for details.

"The Long Roll," by Mary Johnston, I took up with anticipation of pleasure, and I put it down with keen experience of disappointment. It, too, is a long drawn out tale, but it is mostly a narrative of the campaigns of the civil war in Virginia rather than a work of fiction. As such I should imagine it is valuable. But I prefer to get my history in works purely historical, although a real historical novel, which this is not, may and frequently does illuminate historical events quite wonderfully. However, the author's picture of Stonewall Jackson is fine, though a bit disappointing at first, showing him at it does, gaunt, adwward, given to sucking many lemons instead of smoking cigars, as Grant did, (a habit not less commendable, but just a trifle undramatic); ungracefully mounted on his "Little Sorrel" and not popular with his men in the beginning. But General Jackson is transfigured in the end. Steadily does he grow in the estimation of General Lee and the armies until amid a blaze of glory and overwhelming tragedy his brave God-fearing spirit takes flight.

"Social Solutions in the Light of Christian Ethics," by Thomas C. Hale of Union Theological Seminary, I read with greatest profit. I am giving the book a second reading now. A casual glance at the table of contents indicates its value to one desirous of help in articulating the church with the great social problems of our age. Here are a few chapter headings: "The Social Outlook of Jesus." "What is Our Social Order?" "The Christian Church and a Social Program." "Individualism in the United States." "The Social Proposals of Anarchy." "The Rise of Socialism." "Marxian Socialism." "The City and the Kingdom Dream," etc., etc. Two sentences from the author's preface will show the purpose and spirit of his book. "These pages are especially addressed to intelligent and earnest Christian men seeking light upon the social message of the religion of Jesus. The aim is to arouse interest and discussion, and also to illustrate what seems to the writer should be the Christian adult's way of looking at life." This book is invaluable to the minister. The author's information was obtained first hand. He knows whereof he writes when he defines or seeks to interpret Socialism, Single Tax and the like. He is thoroughly Christian in attitude and spirit and he presents, within the compass of 384 pages, technical matter that one could only obtain by the close reading of dozens of volumes. Especially commendable is the "Selected Bibliography" which constitutes chapter thirty-two.

The book of sermons is by Prof. David Smith of Magee College, Londonderry, Ireland. His writings in the British Weekly and his "In the Days of His Flesh" have given Professor Smith wide and deserved reputation. This volume, "Man's Need of God," is a collection of strong and exceedingly readable sermons preached at Blairgowrie. The one on "The Perseverance of Believers" is the happiest and only popular presentation of the doctrine of the perseverance of the saints I ever read. Professor Smith distinguishes between "falling from grace" and "backsliding." It is indeed an extraordinarily beautiful and satisfying sermon. After reading it I am of the opinion that I am a Calvinist and have been all the time. My friend, the cardinal, is whistling to me and I lay aside pen and paper and go to keep an engagement with him in the woods.

EDGAR DEWITT JONES.

A Tramp Who Was a Hero

I was curled up on the walk one cold afternoon trying to catch a fragment of much needed sleep and to keep warm at the same time. That particular spot was made halfway comfortable by the piping under the pavement. You see, I was what they call a "tramp" dog. I confess I had no home, but that was no fault of mine. I had a master once and a comfortable home and I was happy. But master was one day called away on a long journey and made provision for my lodging at a neighbor's whom I knew from the start I could not succeed in pleasing. In less than a week he had nailed up the door of my kennel, and shut off my source of supplies. I took the hint and deported myself, spurred on by the growing pangs of hunger.

As I lay there huddled up that cold December afternoon I wondered how long this fast was going to last. The memory of my few months of happiness when I was at home and knew how fresh meat and clean table-leavings tasted, and received encouraging words and gentle patting—all this had faded through the loneliness and misery of trampdom.

If I could only prove my right to live, to a home, to kind treatment and a place in some child's heart! I had made advances enough, only to have my good intentions misinterpreted. I had gone so far as one day to pick up a scarf a child had let slip from her shoulders, and proceeded to restore the same, but before I could do so a half-dozen pedestrians were chasing me across the street, and in the shuffle the scarf was ruined by the feet of one of my pursuers. The child burst into tears, and imprecations followed me, even far up the alley. That sort of thing had completely discouraged me and I concluded that dogs understand men a great deal better than they understand us.

I do not know how long I lay there thinking of man's inhumanity to dogs. I know I fell asleep, and from my sleep was sharply aroused by the sound of breaking glass. Looking around I caught sight of a man thrusting his arm through a hole in the window of the jewelry store near by. No one was passing and it was plain the burglar was succeeding in his work. I knew what it all meant. I leaped to my feet and as the fellow turned to run I was at his heels barking furiously. He cursed me and kicked at me, but that only made me more determined. He darted into a dark alley, I being close behind.

On through the length of the narrow way he ran. By the time he emerged into the next thoroughfare where he hoped to have some chance of mingling in the holiday throng, he found me close upon him. My gatling-gun bark finally attracted the attention of passers-by. They surmised the situation and joined in the chase. I gave way to no one, and when at last a big policeman nabbed the fleeing man and brought him to a standstill I had him by the trousers-leg.

"It's no use, gentlemen," he said with the short breath he had left. "If it hadn't been for that dog and his yelp I'd have got away. He's worth more than the whole bunch of you."

Well, there the lane turned and I came into my own. Things happened so quickly after that, I really lost track. Mr. Williams, the jeweler, actually took me, dirty as I was and steaming from exertion, and carried me into the store. There I met his wife and the sweetest little girl I had ever seen. I was the hero of the hour.

When finally it came time to close the store, visions of dark alleys and cold retreats came back with double force after this little taste of heaven, but, to my astonishment, I was bundled up and actually carried out to the waiting automobile and away we sped.

"Listen!" said the sweet little girl, laughingly shaking her finger in my inquiring face. "Just as soon as we get home I'm going to tie a pretty pink ribbon about your neck and you are going to be my playmate forever and forever. And how does that suit you?"

I suppose in answer I embarrassed them all, for I barked all the way home, and danced about so that my mistress could hardly keep my wrap about me. My day of grace had begun.—Our Dumb Animals.

A good teacher always rejoices when his pupils pass to a greater one.

If we philosophize, the scarecrows of life fade into mere occult apparitions.—*Lillian Sincere Ahrens.*

Materialism; The Way Out

BY KARL E. GUTHE.

EDITORS' NOTE—The impression prevails among uninformed people that the higher institutions of learning, and especially the state universities, are hostile to religion in their temper and teaching. This impression has been deepened and cultivated to the point of injustice by the provincial and sectarian religious press. The universities have been conceived of as a sort of heathen mission field to be evangelized by the churches from the outside. Now at last they are waking up to the task of teaching religion from the inside. That this is possible despite sectarian sensitiveness is one of the good signs that sectarianism is fading out. At the University of Michigan a plan has been worked out for certain instructors, representing every department of the university to co-operate in offering courses on religion. For some of these regular credit is given. Others are of a more popular character. We have in hand three addresses given recently as part of this plan. The first of these by Professor Guthe, rich with significance because of its author's authority in the field of physics, we are giving our readers this week. The other two will follow in subsequent issues. Certainly they will do much to redeem university life from the charge of "godlessness."

1. With great hesitancy I speak to you upon one of the great problems of humanity, because I realize fully that I lack a thorough knowledge in philosophical as well as in biological and physiological matters. Such knowledge seems to me to be essential for one who wishes to speak with authority upon the subject. However I have thought a good deal about it and now have found a solution offering me a certain satisfaction, though it may have been obtained by passing along a road which many of you would not follow.

I sincerely believe that each man must solve the problem in his own way by a method best adapted to his temperament, his scientific and religious attitude. So I present what I have to say, simply as a personal view without claiming that it is the only correct view. But I wish to impress you with the importance of the problem and to show that it is your duty to devote earnest thought to its solution. You have during these years of university life wonderful opportunities, offered only to a small percentage of our American youth.

Unfortunately the university is by too many looked upon only as a sort of tutor who drills you for a certain profession and gives you the small amount of book learning needed in later life. But only he is a true student who combines with a serious preparation for his chosen profession a yearning for knowledge as a means of developing his mental faculties and of reaching a position of thoughtful independence in scientific matters.

Back of human culture and civilization we find as the moving power this desire to find an answer for the many questions presented by the varied experiences of our life. Two widely different methods have been employed towards their solution.

a. The purely contemplative method of ancient and medieval times, with its attempts to construct a satisfactory world picture by deduction from general abstract principles.

b. The much younger scientific method which applies the reasoning power, first to the investigation of simple phenomena or of a small, evidently similar group of phenomena, and starting from these, tries to reach the goal by systematic generalizations. With this latter method as the parent of materialism we have mainly to deal today.

2. The method of science is simple and sure. It builds up a system of laws, tested by experiment and applicable at first in limited fields only. But as it advances, it is found that some laws which have been established for apparently dissimilar phenomena can be combined into a larger law. Every now and then a genius arises with clearer vision than all his predecessors possessed and he at once lifts us to a higher point of view. I like to compare this constant advance with the exploitation of an unknown land. We climb from hill to mountain and on to still higher peaks. The greater an elevation we reach the more distinctly we see just how the mountain ranges connect the different points reached by our predecessors; and our delighted eye enjoys views which they could hardly imagine as being possible.

Let me remind you how by the discovery of the law of gravitation the great Newton comprised within the one, marvelously simple mathematical relation all those restricted laws, known up to that time, the law of freely falling bodies, of the periodicity of the tides, of the motion of the moon and Kepler's laws of the motion of the planets. The 19th century is especially noteworthy for the rapid advancement of science. It seemed as if mankind were reaching by leaps and bounds the highest goal, the discovery of a single formula whose application would in every case lead to a satisfactory solution of any given problem.

There was the *law of conservation of energy* which suddenly revealed the closest relation between different branches of physics formerly considered as being entirely disconnected. The *nature of heat* was satisfactorily explained by the assumption of irregular motion of the smallest particles of a body; and thus the science of thermal phenomena was closely linked to that of mechanics and the theory of gases.—Maxwell gave us the *electromagnetic theory of light*, a set of equations, governing electric phenomena as well as those of light. Chemists were able to produce by *synthesis in the laboratory* organic substances found only in living bodies.—Darwin's immortal work supplied the biologists with the *principle of evolution.*

The great success of the physical sciences called for an application of their laws in other fields. Physiological research showed, that mental processes are closely connected with the development of the structure of definite organs, that pleasure or pain follow the stimulating of certain nerves, that the removal of gray matter from the brain is accompanied by a cessation of intelligence. I remind you also of the interesting results in psychological reactions, that, whenever mental operations are concerned in physiological reactions, a relatively much greater time is required for a nerve center to perform its adjustments, than when a merely mechanical or non-mental response is needed. In short, it has been proven beyond any doubt that there exists a close connection between brain reaction, measured by physical and chemical means, and mental effort.

Can we blame the scientists of those days that, fired with the enthusiasm, born by recent discoveries they hoped for an explanation of every phenomenon in nature on the basis of a molecular hypothesis, that they expected to be able to prove how definite combinations and arrangements of material particles can produce and are the only cause of life, consciousness and mental processes?

But right here the question must have arisen: "How is it possible that personality, this by-product of physical and chemical reactions of the brain cells, remains one and the same, while as we know the originators of the mind, the cells, die and disappear from the body, while new ones take their place?" or "How is it possible that this product has such a profound influence upon the material world that it can chain the forces of nature and compel them to do its bidding, though it owes them its existence?"

3. Before proceeding to a discussion of this problem of matter and mind, let us first consider just what physical science in its widest sense can actually do and what it can reasonably hope to do, without encountering serious opposition from anyone who has a knowledge of the subject.

Scientists have an unbounded belief that this universe is a reasonable universe; they are convinced that every phenomenon in the outer world must proceed according to definite unchangeable laws. Wherever the same conditions are produced, independent of time and place, the same results must follow. Thus certain laws of nature, expressed in mathematical terms have been discovered in physics; for example, that of universal gravitation, the laws of reflection and refraction of light and the various laws governing electric and magnetic action. They have been found to be exact under whatever conditions they have been tested. But let us keep in mind: These laws are mathematical expressions for the quantitative relations between physical concepts. *They do not explain the nature of these quantities nor the ultimate cause of the phenomena.*

From the first, provisional explanations have been attempted, but they had to be remodeled as science advanced. It is of especial significance that in all the many changes of theories, the experimental laws remained unchanged.

Though we need hypotheses in our work, science is not a system of hypotheses, but a system of experimental facts. We consider hypotheses simply as embellishments, which, like garments, may be takekn oT and changed, as soon as they do not longer fit growing science. We have always been able to substitute for the old theories better ones, of wider scope, and often simpler and more reasonable. And with all this, the more we know of the universe and the better we learn to measure the quantitative relations between different phenomena, the more numerous become the suggestions of order and the more excitingly near do we come to a satisfactory demonstration of this feeling that the universe as a whole is subject to law and order. I believe it is the hope of every true scientist that mankind will in the end be able to discover the world formula, the expression as well of the minutest as of the grandest physical phenomena known to mankind. The great mathematician Laplace told us what the human mind would be able to accomplish, after this discovery had been made.

Having a knowledge of the exact positions and motions of every material particle in the universe, we could by an application of this law, not only predict the future, but by working backward, clear up the mysteries of the past, just as the astronomers from a study of the orbit and motion of a comet can predict the day of its appearance or tell us just when it must have been visible in former centuries.

Let us not say that this beautiful dream can never become reality. I myself believe that every scientist should work towards the solution of this grand problem, even if it seems now to be forever beyond our reach.

4. Now materialism will say that when this utopian state of intellect has been reached, and perhaps long before that time, we shall be able to explain consciousness, our hopes and fears by the molecular arrangements of nerve cells and by a measurement of their physical and chemical reactions. Such a conclusion, however, seems to me to be unwarranted and at this point I must part company with the materialist. I believe that he has a much higher opinion of the power of explanation of the physical sciences than the physicist himself, though after what I have just said about them, you can hardly accuse me of being very pessimistic in my estimate of the possibilities of science. Since my main argument hinges on this point that the materialist overestimates the value of scientific explanation, let us consider for a few minutes just what we actually know about the physical world, this combination of matter and motion, upon which the materialist bases his faith.

I have mentioned the law of gravitation as one of our great laws and asserted that a law is simply an expression of scientific facts. How do we explain gravitation? Well, at the present time we do not attempt to do it, and the great Newton himself did not do it. It is true, some people thought they found an explanation by saying that mass had an "innate" power of attracting other masses. But we do not longer believe in such a mysterious, soul-like longing of matter for matter. All we know, is, that a certain equation governs the interaction of bodies, separated in space. And even if we could show that it is a result of a certain strained condition of the ether, we would not have solved the question.

Matter is a valuable concept and tool for the expression of physical equations. We may measure certain phenomena connected with it, for example the weight of a piece of lead. We may even, in course of time, be able to show how an atom is made up of electric charges, the electrons, which by their arrangement in space and by their relative motion, determine the properties of the atom. But then, how about these electrons and the properties with which we must endow *them?*

Or let us take the law of conservation of energy. We believe in the existence of energy and know the exact relations between what we call the different forms of energy. It presents itself to us in different ways, kinetic energy, potential energy, electrical energy, heat, etc.; and we can measure it as such, *i. e.*, from the particular point of view under which it appears to the limited range of one of our sense organs.

An electric cell,—for example a dry battery,—produces an electric current and it is usually stated that *the cause for the current is the chemical reaction* going on in the cell. On the other hand, if a current is sent through a solution of sulphuric acid, we notice that it is accompanied by a production of hydrogen and oxygen, and it is usually said that in this case *the current is the cause of the chemical reaction.* Now, have we any right, except perhaps for didactic reasons, to call anyone of these reactions, all of which are going on at the same time, the cause of the others? We can measure each form of energy with great exactness, and have found that there exists in every phenomenon an equivalence between the different forms; but that is all and indeed it is all that is needed in physics.

I cannot help but feel that this so-called transformation of energy, one form being the cause of the other, is only a crude interpretation of the actual phenomenon. I much rather believe in a cause lying behind the phenomenon *as a whole,* and that on account of our limitations it appears to us only under different aspects and that we have been unable so far to understand its whole meaning.

I have given these examples in order to emphasize my point that we may understand the exact mechanical *movement* of the world machinery; we may, as science advances, get a clearer insight into the minutest *details* of this marvelous system of matter, force and energy, but even the most advanced mechanical theory will only enable us to see the machinery, measure the size of its parts, determine the exact time when one part will interlink with another and calculate the effect upon other parts of the machinery.

Our body with its sense organs I take to be mechanical instruments given us for the examination of the material world, to help us in an understanding of its working. Do not let us attempt to use them for the investigation of a world for which they are blind. As any other mechanical instruments they cannot and will not see anything, beyond the material world.

5. The materialist will doubtless pity me for making such futile attempts to understand the nature of matter and energy. "Why," he exclaims, "it is all so simple, there is nothing whatever behind these concepts; they are here, that is all. It is folly to try to see something which does not exist at all."

But just this negative attitude is the weak point of the materialistic theory. A power to state fully, not only what *is,* but also what *is not,* has not been acquired by any of the sons of man. It is indeed the greatest stimulus in research that in course of time so many things have been discovered of whose existence nobody in former times ever dreamed.

6. Now let us turn to the most important point of all, the cause of mental processes. The materialist admits the existence of the mind, but considers it merely as a by-product of the physical and chemical reactions of the brain cells. It seems to me that we cannot afford to have a by-product appear in our world machinery. As I have said before the whole attitude of science reflects our conviction that there is order and unity in the world, that the physical universe is at least a *rational* unity whatever else it may be, and that it works according to a definite plan. A by-product would make the whole plan an unsatisfactory one. I cannot see how a materialist can get around this difficulty. I agree fully with him that there is no room for the soul in his mechanical world picture. But why shall we be content with looking at it *only* from one point of view?

Energy in a physical sense *is* observed and studied from one point of view only, but it has nothing whatever to do with the mind. Energy is due to the motion of particles of matter or due to certain strains in material bodies or in ether filling all space. It is a phenomenon of extension, *i. e.*, it must have space at its disposal before it can reveal itself. How about the mind? If it is a form of mechanical energy, where is the space it occupies and how would it affect the law of conservation of energy, if there were any measurable interaction between the mind and physical energy? I for one do not wish to have quantity of life interfere with physical measurements. The mind cannot by itself move things; physical energy is a thing entirely apart from it. As far as scientific investigations of the material world are concerned we should undertake them from the materialistic point of view. But with as much right may we demand that life and consciousness shall not be measured by physical instruments nor by such mechanical contrivances, as our eye, or other organs of our body.

The great German physiologist DuBois-Reymond says very correctly: "Even the unattainable ideal of Laplace's mind will be unable to understand consciousness on a mechanical hypothesis."

Haekel by his unwarranted assumption, that small material particles have a kind of mind, an undeveloped memory, simply relegates the inexplicable to the atom, instead of tackling the difficulty where it actually occurs. Even, if we admit this proposition, is it not still more wonderful and inexplicable, that from the conglomeration of these innumerable "molecular" minds, there results an idea of our personality as a complete unit? No introspection can lead us to a recognition of different subdivisions of our "Ego."

7. I do not see the slightest reason for quarreling about the two aspects under which the world appears to us. Just as in the study of transformation of energy the most satisfactory view was obtained by the assumption of the existence of something larger than the different forms under which it appears to us, so let us also in this case place personality, including both body and mind, above any one-sided view of it. Are we not constantly met by experiences which show that this is the only reasonable attitude to take?

Only a few days ago most of us listened to a fine concert in University Hall. Let us describe just what we experienced. There was a combination of vibrating strings, of compressions and rarefactions in the air, transferred from the instruments to our ears. They, in their turn, produced certain molecular vibrations in our nerves and possibly some material changes in the mechanism of our brain. Is *that,* what we enjoyed? I think we all forgot for a time the material aspect, in spite of the importance, absolute necessity and undisputed reality of the physical phenomena. As a physicist I am a materialist, interested in the waveforms and their numerical relations, as a lover of music I am an idealist, delighted with the harmony of music and feeling the pleasure, which it produces. No one has the right to tell me that, because I am the one, I cannot possibly be the other one too.

Our intellect may understand every one of the mechanical processes which lead to the development of a plant from the seed, which make it flower and fruit, but all our knowledge, as much as is needed for a full appreciation of nature cannot give us the pleasure which even the most unscientific person may experience in his admiration of a beautiful flower.

Naturally the question will arise: "Which of the two aspects is the more important?" This I cannot answer definitely; it seems to me to be a matter of taste. To the question: "Which is more valuable, the beautiful shape or the fragrance of the rose?" I can only answer by stating which I personally prefer.

If you see a beautiful picture, is it the patches of paint which you admire? Only

(Continued on page 12.)

From a Presbyterian Point of View

An Editorial in The Presbyterian Advance (Nashville), With Some Editorial Correspondence

A CONSISTENT "CAMPBELLITE" CONTEMPORARY.

Let it be said, first of all, that we use the word "Campbellite" in no offensive sense, but simply because it is the word by which that body of Christian people called Disciples, or simply Christians, is best known in the territory in which this paper circulates.

If consistency is a jewel, then The Christian Century, a weekly paper published at Chicago in the interest of the Disciples, will have its crown well studded, for it is the only "Campbellite" paper of which we know that stands consistently for the great "plea," which was the very center of the movement inaugurated and promoted by Alexander and Thomas Campbell. That "plea" was for unity, and our brethren of the "Campbellite" persuasion continually have much to say about their "plea." They preach it on all occasions, but, we regret to have to say, they seldom furnish good evidence of a sincere effort to practice it.

The very existence of the Disciples is an appeal for Christian unity. In the early days they insisted upon the Bible as the only creed. They recognized no ecclesiastical authority. Each Christian must take his stand upon the Bible alone and, there being no human organization which had the right to furnish an authoritative interpretation of the Word of God, it followed that each Christian was to be left to interpret it for himself. Throughout their history the "Campbellites" have insisted that all sects and divisions are contrary to the Word of God—for which position they have good ground in such passages as I Cor. 3-4—and that, as in the beginning, there should be but one spiritual brotherhood. We are ready to say, too, that in our judgment this body of Christians has done more than any other to hold before Christian people generally the conception of Christian unity, and it has led the rest of us to see that divisions based upon narrow interpretations are harmful.

While all this is true, it must be admitted that, as a whole, our "Campbellite" brethren have not practiced and are not practicing their plea. While proclaiming against sects and sectarianism, they have become almost if not quite the most sectarian of all the sects. While insisting upon the Bible as the only creed, they have come to insist upon a specific interpretation of the Scriptures as absolutely essential to fellowship with them and, in its practical outworkings, as essential to salvation. While opposed to all ecclesiastical authority, they demand that as a prerequisite of Christian union all men must accept this interpretation as the only one which is correct and authoritative.

While this is the attitude assumed by "Campbellites" as a whole, it is encouraging to know that some of them are earnestly advocating a return to the principles of the Campbells, and the leader of this party wihin the "Campbellite" fellowship is our Chicago contemporary, The Christian Century. To illustrate the position of our contemporary: Some months ago its editors were asked how a Congregational church and a Disciple church in a certain city could be united, offering a concrete case of possible union. In replying to the question, The Christian Century said: "The only basis upon which union negotiations can proceed is the clear, frank acknowledgement that both churches are Christian churches, that the Congregational congregation is a church of Christ and the Disciple congregation is a church of Christ. The validity of the Christian character and status of the individuals of each group may not be called in question by the other. This equality of Christian status may be granted—is granted—by the Disciples without the slightest compromise of conviction. There is no reason whatever why the Disciples in Milwaukee or any other city may not accept the full consequences of this attitude and give their unreserved fellowship to Congregationalists or any other Christians who may wish to practice union with them, without raising the question of rebaptism."

In a later editorial our contemporary asks the following pertinent questions: "Are the Disciples bound down to denominational practices and traditions, to a human creed—albeit unwritten—to their own private interpretation of the Scripture, in such a way as to render them a further complication of the union problem instead of a potent factor in the solution of it?

"Have the Disciples developed an institutional life which stimulates the same sectarian prejudices as flourish in all denominations, reinforced by a not undeserved pride in the marvelous growth of their body?

"Do the men of light and leading, the officials of the various societies, for example, feel more sensitive in the matter of their adjustment to the 'denominational' consciousness of the Disciples than to the great ideals of unity which the Disciples were born to promote?"

It is evident that The Christian Century thinks these questions must be answered in the affirmative, but it is persuaded that "it is unthinkable that the main body of our people will fall back into the sectarian pit from which they have been digged." It adds: "That Thomas Campbell believed there was absolutely no good or vital reason why even the churches of his day should be divided, is a fact of history. That the apparent excuses for division have greatly diminished since his day nobody will dispute," and it is persuaded that "our ultimate testimony to Christendom will be in harmony with Thomas Campbell's declaration and address and with the ideal which has inspired us since 1809." We believe our contemporary is a true prophet and we congratulate it on both its consistency and its courage.

The following letter was sent to Dr. James E. Clarke upon reading his kindly editorial in The Presbyterian Advance which we republish above:

"My dear Dr. Clarke:—I have just read with much interest your editorial in the issue of July 13. It is certainly encouraging to have not only one's immediate brethren approving the stand The Christian Century has taken but to find such discerning sympathy in other Christian bodies as is represented by your editorial. I cannot, however, repress the prompting to speak to you about your use of the title "Campbellite." Not many papers use that word any more. It hurts our feelings. We do not want to be "Campbellites," we want to be Christians. It has never been adopted or used by our people, although in some regions, possibly, as you say, in the region where your paper circulates, it is the name commonly applied to us by others. I wish you might have yielded to the better prompting which the apology in your opening paragraph discloses and have used some other word to designate us. In certain forms of speech it sounds a bit invidious, perhaps to say "the Christians," as when Methodists, Presbyterians, etc., are mentioned and then come "the Christians." I confess that I do not like to be designated in that connection in that way myself, but the title Disciple is just as usable as Methodist or Presbyterian and is perfectly acceptable to us. Cannot you educate your people to speak of us by our right name by doing so yourself?

"I find much in The Advance to commend. Your paper has outlook and vision and appeals to me as one of the best religious papers I receive. We quote from you many times as you no doubt have observed. Very sincerely yours, CHARLES CLAYTON MORRISON."

Dear Brother Morrison: Accept my thanks for your very kind letter of July 18. It is perfectly evident that you discovered that my use of the word "Campbellites" was not intended as a slight or to hurt any one. I knew perfectly well that it might hurt some, yet I deliberately used it—though it is not my custom to do so—for the purpose that I had in view. You discovered, of course, that my aim is to promote the spirit of church union. The thing that I particularly desired to do in that editorial was to impress upon our readers that within the body of people that they know as "Campbellites" there exists the broad Christian spirit which your paper manifests. It was in order to make this point that I used the word which I know is objectionable to many. I considered it for my purposes the least of two evils, the other evil being that our readers would fail to see the point.

Possibly you do not realize what is true—that there exist very many people in this part of the country who think that "Campbellite" and "Disciples" are entirely different sets of people. Indeed, it was a remark to this effect, by an intelligent minister, which led me to the use of the objectionable word in quotation marks. I feel that to speak of your people as "Disciples" would leave the impression that I was not writing about the body of Christian people popularly described throughout this section by the word "Campbellite," and I am sorry to have to say that in this part of the country it is rather difficult to bring our people to see that the spirit which you manifest is to any appreciable extent prevalent in your body. In Nashville, for instance, where there are twenty-seven Christian churches, I understand twenty-five of them have practically no fellowship with the two which represent the broader type, although these two are not as broad as the "Christian Century."

All of this is my apology for the use of the term in this particular case, and, indeed, one of the things which I have been attempting to do is to educate our readers to speak of you by the more acceptable name. I assure you that I thoroughly appreciate your criticism and protest on this point and want you to understand the reason that I used the word. If you have been reading the paper long, you would discover that only in exceptional cases have I used it.

Permit me to reciprocate your kind words about the "Advance" by saying that both Dr. Wigginton and myself feel in some way that The Christian Century is more perfectly in accord with our own spirit and purposes than any other paper that comes to our table. We want you to consider that we are right with you in a broad outlook and in the desire for the promotion of practical Christian unity. Very cordially yours,

JAS. E. CLARKE.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXIV. The Prophet of Consolation.

August 27. Text for Special Study, Isaiah 40.

1. THE LENGTHENING EXILE.

The formal period of the exile lasted from 586 B. C., the date of the destruction of Jerusalem, to 538 B. C. when the decree of Cyrus gave to the captive nations held within his dominion the privilege of return to their former homes. Jeremiah had spoken of this period as the seventy years of captivity. (Jer. 29:10), and the author of the apocalyptic book of Daniel in later days referred to it as the "seven weeks" of years, or forty-nine years (Dan. 9:25). It was actually about a half century in duration, although for most of the Jewish people who were removed to the East it had no end, for very few of them availed themselves of the privilege of return.

In the early part of this period Jeremiah was the monitor of the scattered Hebrews in Palestine, and later in Egypt. He even wrote letters of counsel to those of his countrymen who had been taken to Babylonia (Jer. 29:1). Ezekiel was the friend and shepherd of a group of the people dwelling in Tel-abib, on the river Chebar. But neither of these prophets survived beyond the middle period of the evile, and meantime the conditions industrial and religious gradually changed and new dangers appeared.

It was natural that at first the people in Babylonia should be depressed and disheartened by their condition, particularly after the news reached them that Jerusalem had fallen. But this mood wore away. Gradually the opportunities of the new land appealed to them, the old homesickness for the hills of Palestine yielded to an appreciation of the land in which their lot was cast. Babylonia was the center of the world in political and commercial interest. The caravans of all nations journeyed across the desert to reach it, and the ships of many lands sailed up from the Persian gulf to dock at its quays. Its palaces and temples were the wonder of the world, in comparison with which the most ambitious structures in Jerusalem seemed insignificant. If the Babylonian dominated the world in matters which pertained to industrial, military and political success, why was not their religion also worth adopting?

The tendency among the more alert and aggressive of Israel's sons in Babylonia was to acept the opportunities which their position opened to them, and to identify themselves as closely as possible with the world into which they had been thrown. Some of them seemed to have succeeded beyond expectations, for if modern discoveries are to be trusted, Jewish merchants occupied leading places in the mercantile circles of the great city. The vision of the old life with its worship of Jehovah, its sacrifies and ritual of the temple and its loyalty to the institutions of Israel gradually faded out in the brilliancy of such dreams of success as were induced in the atmosphere of this great world capital. What would have been the result if these Jews dwelling in the various provinces of Babplon had actually given up their national faith and abandoned totally their interest in the religion of their fathers?

It is difficult to picture to ourselves such a catastrophe, and yet that was the very problem which confronted the more sensitive and loyal spirits as the lengthening exile wore on without promise of return and the people exchanged their look up to the hills from whence their help had come for the horizontal look along the highways of commerce and the roads which offered new adventure in the east.

2. THE UNKNOWN PROPHET.

But God has never left himself without witness. Even among heathen people there have always been those who have caught some vision of the divine purpose, and have spoken it to their fellowmen. Much more in a group possessing the insight and experience of the Jews were there some spirits who watched through the night and waited with hope and confidence the dawning of the morning. To most of their countrymen there was no such future. It seemed probable that the fortunes of war had obliterated forever the name of Israel from the tablets of the world. Why should this little people expect immunity from those laws which had wiped from the record of history so many nations in the pathway of Assyrian and Babylonian conquest? The dominant mood was one of skepticism and fatalism. But the voice of prophecy had not ceased.

Somewhere among these scattered exiles in Babylonia there was a preacher of such insight and confidence that he was enabled to give his fellow Hebrews a series of messages exceeding in force and illumination any that prophecy had yet yielded to the religious life of Israel. The words of this unknown prophet finds record in chapters 40 to 55 of our present Book of Isaiah. The reasons for this decision, which is now held by a very large and incleasing list of biblical students, can only be imperfectly indicated here. It is quite clear to all readers, no matter what their inclinations may be regarding the unity or analysis of the Book of Isaiah, that with Chapter 40 the reader passes from the world of Isaiah the son of Amoz, whose public career lasted from 739 to 701 B. C., into that of the exile in Babylon, more than a century later. There is no variation of opinion from this point. More than this, the change is not merely one of time, but of literary form, grammatical habit, vocabulary and essential ideas as well. There would perhaps be a certain sentimental satisfaction in believing that the Book of Isaiah was a continuous series of messages from one great prophet. But the facts are overwhelmingly against such a view, and it is easier to admit that the writer of the later portions of the book lived in a different time and under different circumstances from Isaiah, than to give satisfactory explanation of the radical differences which appear in the comparison of the two sections of the Book. All that can be said with confidence is that in some manner this anonymous prophetic work became attached to the authentic messages of the great Isaiah, perhaps because it was natural that a great evangelical message like this should be credited to the leading prophet in the earlier life of Israel.

The names by which this section of Isaiah and its author are known are various. It is called the Second Isaiah, the Evangeical Prophecy, the Rhapsody of Zion Redeemed, the Great Unknown, and the Prophet of Consolation. At first sight it would seem strange that a section of prophecy so beautiful and impressive as this should have no name attached to it. But a moment's consideration removes this difficulty. The preaching of this prophet and the group which he represented was essentially hostile to the government of Babylonia, and was the prediction of its early fall. Such statements could not be made public without great danger to the pracher and his friends. It is probable that the messages circulated as more or less confidential and secret documents, like those of the later apocalypses. More than this, it must be remembered that literary possession and authorship were not regarded as important in the earlier centuries of the world's literature. Many of the greatest productions of antiquity are entirely anonymous, and in other instances traditional opinion regarding their authorship has been shown to be erroneous. Even among biblical books the examples of Job and the Book of Hebrews are only two of a conspicuous list of works whose authors are unknown.

3. THE TOTTERING GODS.

The essential elements of this great seciton of the Book of Isaiah are four. They are not organized into separate and detailed statement, but are mingled like the motifs of a great piece of music, recurring at intervals and interweaving themselves in the progress of the work. These four notes or motifs are, (1) the assurance of God's love and his pardoning grace, with the confident expectation that the nation is soon to emerge from its thraldom in Babylonia and to restore its ancient institutions; (2) that Jehovah, its God from the earliest days, is not for a moment to be compared in strength and wisdom with the man-made gods of Babylonia, which the thoughtless Hebrews were likely to invest with a power and dignity far beyond their desert; (3) the confident prediction that Cyrus of Persia, who was even at that moment operating in the north and east, would ere long sweep down upon the decadent Babylonian empire and master its fortresses, thus bringing deliverance to its subject races; (4) and lastly the supreme levels of this great utterance are reached in the prophesies relating to the Servant of Jehovah, whose work is essential to the progress of the kingdom of God, and who though in humiliation and distress, is not to be defeated of his ultimate success and reward.

Of these four notes the first is diffused through the entire work. It is the opening word of chapter 40 which constitutes our special study in this section, and almost every chapter of the great message contains some recurring word regarding the providential and fatherly love of Jehovah for his people and their return to their ancient home. But even more insistent is the emphasis upon the second motif. It was the constant danger that the people would yield themselves to a hopeless acquiescence to their present condition, because of their conviction that the gods of Babylonia were greater than Jehovah. If not, why had they, the

people of the Covenant, suffered defeat and spoliation at the hands of these servants of Bel, Nebo and the other gods of the Babylonian pantheon? The gorgeousness of the temples and the ritual with which these gods were honored seemed to throw the figure of Jehovah into complete eclipse. It was the prophet's task to present the real facts in their true light, and to make clear that the gods whom they were tempted to reverence were less than nothing and vanity. In such passages as 40:18-21, 41:21-26, 44:9-1[illegible], [illegible]: 1-7 this theme is given emphatic treatment. With fine sarcasm the prophet shows the laborious nature of the idol manufacture, the helplessness of the gods themselves when confronted with a demand that they should predict the future or even tell something of the past and the present, and the certainty that ultimately they would be carried forth as a part of the spoil of Babylon, utterly unable to save themselves, much less people who put their trust in so worthless a faith. Never was the power of irony more admirably employed than by this prophet.

4. THE COMING OF CYRUS.

The third motif of our prophet is the assurance that there is already appearing the instrument by which Jehovah will secure the release of his people. The career of Cyrus the Great is one of the romances of history. From the little province of Anshan he went forth to subdue the smaller kingdoms of the north and east, and even penetrated to the heart of Asia Minor, taking the city of Sardis the capital of the kingdom of Lydia whose fabulously wealthy king, Croesus, became one of his captives of war. But no one dreamed that even so remarkable a conqueror would have the audacity to attack the formidable Babylonian empire. It was this confidence which made the prophet such an astonishment to his own people and the statesmen of the time to whom his message could have come. With perfect confidence on page after page of his message he speaks of this coming deliverer of Israel, now as one raised up from the east and called of God for this purpose (41:1), again as one from the north and from the rising of the sun who shall tread down rulers like the clay (41:25), again as Cyrus the divine shepherd, chosen of God and anointed, the political Messiah for the deliverance of Israel (44:27-45:3); now referring to him as a ravenous bird from the east who shall perform the counsel of God (46:11), and again as the one loved of God who shall perform his pleasure upon Babylon and her people (48:14). In such explicit and unmistakable words the prophet forcasts the ruin that is to come upon the empire through the activity of a military hero scarcely recognized as yet as of formidable power. It was not strange that such a prophet should lay great stress upon the predictive power of Jehovah and his servants as knowing the outcome of events.

5. THE FOUR VOICES (Chap. 40).

In some regards the opening chapter of the great message of consolation is one of the finest in all prophecy. No one who has listened to the opening music of Handel's Messiah can forget the prophetic words of consolation, "Comfort ye, comfort ye my people, saith your God." It is as if the prophet were listening to voices that come from the four quarters of the world. There is the voice of consoling love and forgiveness, and the voice of exhortation to the removal of obstacles in the divine pathway and the effort at return to the old home, and this in spite of the fact that the leaders of the nation like grass have withered. Consolation is found in the fact that though the grass withers the promise of God abides. The third voice is that of comfort to Jerusalem to whom messengers are sent to announce that Jehovah is leading his host homeward by a path made straight across the desert.

And then after a splendid description of the power of God in contrast with the futility of idol worship, the fourth voice is heard, giving assurance of the power of Jehovah mediated to his people in the moment of their need. Far greater is that power than any possessed by athletes in the Babylonian field-sports and contests. Even such strong men fall at last, but they that wait upon Jehovah actuary increase in strength. Some of them, the greater leaders, mount up with wings as eagles; a larger number of lesser power may run and not be wearied; but even the least have the assurance that by the strength of God and by his spirit they may walk and not faint.

Materialism; The Way Out

(Continued from page 9.)

the most unappreciative will not see at the same time a representation of an idea, a motive which the painter has tried to express. It is *this* which makes the deepest impression upon us.

Study the motion of a machine, its various parts and the manner in which they are linked together. Do you not wish to know what it is intended to do and inquire about the inventive genius who conceived the idea of building it? Do you not consider the originator as *more* important than his work?

You have perchance a friend who has the misfortune of being a cripple. You love him certainly not for his form, but you know that in his misshapen body there lives a mind that you admire.

Our admiration of the genius who conceives the idea of a wonderful machine, our delight in a beautiful flower, our desire of helping our fellowman when he is in need—irrespective of our knowledge of sociological laws—a friend's devotion, a motner's love, —all these seem to be experiences of a much higher order, than the satisfaction we can obtain from a study of the material world. In fact I class with these feelings also the enthusiasm of the investigator in science, because—though he may know it or not—he is carried along by a power lying wholly outside that part of the world in which he makes his measurements.

8. It is difficult to discuss all important points, connected with our subject, in the short time of a single lecture; but I cannot close without giving an answer to the following question: "If you claim that personality is both matter and mind, both physical energy and consciousness, are we not completely destroyed when death claims our body?"

Our life is a constant growth of the human intellect, closely connected with the development of the body. The little word "I" is, however, vastly more than the body alone. It seems to me that the most characteristic feature of the consciousness of our individuality consists in the mass of memories of important events of our lives. We know that certain things have happened to *us*, may they be experiences of our bodies or our minds. But the connection between body and mind is not as close as may at first glance appear. How often is a man's attitude towards life changed quite suddenly by a powerful emotion or some remarkable experience. The body may be exactly the same as before and yet we may truthfully say: He has completely changed.

On the other hand we know that there is a continuous interchange of cells, decaying and forming, and yet, though the living tissue may in course of time be entirely renewed, the individual continues to exist. This matter and energy which has been given off from the living body has not disappeared, but it is still in existence though disconnected from the life-giving principle. Should we not demand that there is a similar law of conservation for the invisible part of our life?

It is difficult to follow this question much farther by applying scientific methods. Physical experiments leave us helpless, the intellect can not tell us, and so I have not the power to describe just what life after death is.

However I do not see any reason why the mind could not form new combinations which are beyond our comprehension, nor, why consciousness in a wider sense should cease with death. During life every personality seems to be distinct from others. But we are liable to place too much emphasis upon this, because our bodies have separate existence. Does not the mind in reality constantly expand, do we not transplant our thoughts, our ideas and aspirations into other minds? Are not in a certain sense our minds the products of those of bygone ages as well as of the time in which we live? Do they not in fact give evidence of a law of evolution in the spiritual world?

Why should we only ascribe personality to those combinations of matter and mind which appear in the form of animals or men? In a wider sense the University has a personality, a spirit; we speak of the will of the people; we find a unity of purpose and feeling in a large assemblage as this.

Many people are greatly concerned about a continuance of their soul after death as separate entities, or even in a human like form. This is not the question which I came to discuss. It has been my aim to show that science does not lead to materialism and that it seems to be a more reasonable and broader view, to assume the existence of a soul as distinct from, though closely connected with the material body during life. Science, I believe, can lead us still farther, namely to the assumption of the continuance of a soul after death, but with this science has reached its limitations.

While I have to content myself with the assertion that mind is as indestructible as matter and energy, my firm belief in evolution and in an orderly plan of this universe leads me to doubt that there can be a retrogression in its development. I believe my spirit will after death be more advanced in all the characteristics of the human soul.

And thus I find no difficulty whatever in believing in a personality embracing the whole universe and intimately blended with this marvelously intricate system of material bodies, a personality, different from ours, it is true; but, since I form a part of it, one of the same nature as my own, only grander, wiser, more powerful and more just.

In conclusion let me state again that I have tried to derive the views, here advanced, without following any philosophical or theological dogma; that they are the result of a purely scientific search after a world picture which would satisfy not only the intellect, but the whole human soul.

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

John B. Dickson of Albany, Mo., has accepted a call to Hiram, Ill.

F. A. Sword has closed his second successful meeting at Potomac, Ill.

The church at Lynnville is reported in a prosperous condition. There were four additions the last Sunday in July, three of whom were by confession of faith.

Champaign Sunday-school had an average attendance, during the month of July, of almost five hundred with on offering of almost seventeen dollars.

Chauncey Mullens, who is a student at Johnson's Bible College in Tennessee, has been preaching some of his initial sermons at Palestine, during the absence of the pastor, G. S. McGaughey.

The church at Mount Sterling has extended a call to L. G. Huff, of La Harpe, to succeed A. L. Cole who has resigned there. Mr. Huff has accepted and will begin his work there the first of September.

McLeansboro has improved its church building by the expenditure of several hundred dollars. The pastor, H. H. Williams, is faithfully and successfully pursuing his duties as leader of the congregation.

The church at El Dara is now without a pastor, H. F. Kern having closed his pastorate there August 1. Mr. Kern will enter Eureka College this fall and supply the Belle Plain Church while attending school.

At Detroit, where DeForest Mullins recently became pastor, a revival meeting will be held in the fall, conducted by John M. Asbell of Missouri, assisted by Mr. Butler of Missouri, also, the blind singing evangelist.

C. Lee Stauffer is minister at Dallas City, where a new church was dedicated August 6, Evangelist Charles Reign Scoville being the dedicator. The congregation is full of joy over its achievement of a new building, and its successful dedication of the same.

Roy L. Brown of Bellefontaine, Ohio, will assist Charles W. Ross, pastor at Litchfield, in a three weeks' meeting beginning October 15. This church maintains a successful and growing Sunday-school, having an average of more than four hundred in attendance.

R. Sheeler Campbell, pastor at Girard, has inaugurated a change in the church service by which the different organizations of the church and various classes of the Sunday-school are given full charge of the Sunday evening services. This is proving of great interest in increasing attendance.

At Texas Church, where Ernest Higdon is minister, Miss Hornbeck concluded a Sunday-school campaign, in which there was a large improvement in the methods of the school, and a decided advance in numbers. Her work is commended by the entire congregation and the pastor.

A. I. Zeller resigned at Cuba, July 23, to accept a call to the church at Petersburg. His new pastorate will be assumed September 1. Besides carrying forward a successful local work, Mr. Zeller has made a reputation as district secretary through a period of years which places him in the front rank among Illinois district officials.

A reception was held recently at the church at Centralia, as a farewell to the former pastor, J. F. Rosborough, and a welcome to A. L. Huff, who has just come from Lovington, to take charge of the work at Centralia. Mr. Huff was acorded a hearty welcome by his congregation and the members of the ministerial alliance.

O. P. Ellis has completed one year's work at Walnut. The year's report is an encouraging one. The congregation has adopted the duplex financial system, and is succeeding beyond expectations with its current expenses and its missionary offerings. There were forty-nine baptisms during the year, with a total of fifty-three additions.

There are prospects for the organization of a new church at Clay City. O. M. Eaton is now holding a meeting in this town with excellent indications for additions, and the grouping together of a good company of people for an organization. Mr. Eaton will also hold a meeting in October at Mt. Erie, where hopes are entertained of organizing another church.

First Church, Danville, is progressing with improvements on the edifice, preparatory to the State Convention. They have succeeded already in finishing the Sunday-school room, and are now able to hold their services in that part of the church. The entire congregation is working with extra zeal in preparation for entertaining the State Convention during September.

G. R. Southgate has completed a successful year's work at Colfax, and is now enjoying a few weeks' vacation at Bloomington. Mr. Southgate has been in that field for a year, and an aggressive year's work has been done. He has been retained as pastor of the church by the Colfax brethren with an increase in salary which came to him unsolicited. The Colfax church has a splendid Sunday-school and the outlook before it, is for another splendid year's work.

J. B. Holmes, of whose work at East St. Louis The Christian Century has spoken recently a number of times, went to the National Convention at Portland. He intended with such confidence to return to his church that he purchased a round-trip ticket, but once in the northwest country, where he had formerly ministered, he found the insistence of his friends and the temptations of that region were so strong as to inhibit his returning. He has decided to enter the evangelistic field, but will be available for meetings in any part of the country. His work at East St. Louis was remarkable for the number of additions which were reported, and there is decided regret that his decision was to remain on the coast.

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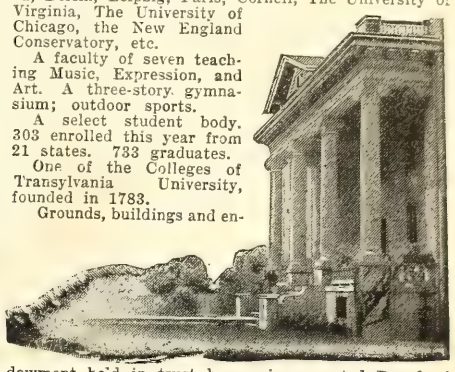

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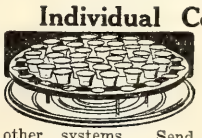

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Church Life

Joel Brown and Charles E. McVay are in a meeting at Kamrar, Iowa.

J. M. Lowe of Des Moines, Iowa, will have an open date for a meeting September 1.

Allen T. Shaw of Spencer, Ind., has accepted a call to Macomb, Ill.

Kansas state convention will meet this year at Parsons, October 2-5.

John McD. Horne and Finis Idleman are assisting in a meeting at Clifton Heights Church, Des Moines, Iowa.

Owen Livengood has tendered his resignation to his congregation at Weatherford, Tex.

A tabernacle will be erected soon at Herington, Kans., preparatory to an evangelistic meeting to be held there by W. J. Minges.

Charles L. Wheeler has tendered his resignation at Pawnee City, Neb., to become effective Oct. 1.

Evangelistic services are being held at New London, Iowa, conducted by Arthur Long and J. P. Garmong of Des Moines, Iowa.

Evangelistic meetings are in progress at Mitchell Park Church, St. Joseph, Mo. Good audiences are attending and there have been a number of additions.

R. O. Wickham, pastor of Indiana Avenue Church, South Bend, Ind., who resigned recently, has reconsidered his decision at the request of his congregation.

The church at Uhrichsville, Ohio, celebrated the thirty-fourth anniversary on July 30. This congregation which was organized with eighteen members now numbers 790.

The new church at Norwalk, Ohio, was dedicated July 16, by Geo. L. Snively. More than $3,700 was subscribed. H. B. McCormick is minister there.

R. H. Crossfield presided over a rally held by the congregation of Tenth Church, Bowling Green, Ky., which was held to promote interest in the campaign for a new building.

Geo. W. Buckner of Canton, Mo., is in a good meeting with Fred W. Condit, pastor at Bosworth, Mo. There have been a number of additions and good audiences are attending.

Work has begun on the new church edifice at Liscomb, Iowa. The building will be of brick and stone and will cost $12,000. The equipment will be modern in every particular.

George B. Stewart for several years pastor at Colorado Springs, has accepted the unanimous call of the church at Muncie, Ind., and will begin his pastorate there early in September.

A revival meeting will begin September 3, at Central Church, Springfield, Mo. The pastor, George C. Peters will be assisted by R. W. Abberley of Cincinnati, Ohio, and Leroy St. John of Terre Haute, Ind., will have charge of the music.

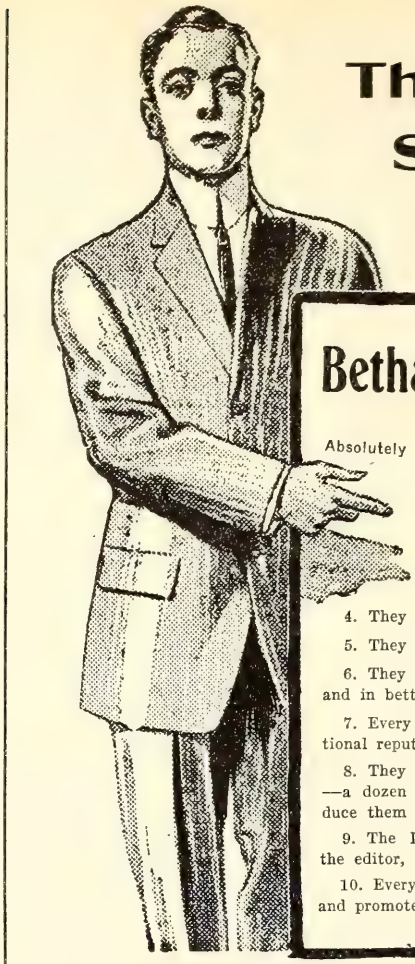
Ray O. Miller, pastor of First Church, Fresno, Calif., who resigned recently is being urged by his congregation to reconsider his decision and remain. Mr. Miller is now spending his vacation at Pasadena, Calif.

Ellis B. Barnes, pastor at Richmond, Ky., and S. M. Jefferson of Lexington, Ky., have closed a good meeting at Old Union Church in Fayette County, where John A. Gano preached fifty-two years. There were forty additions.

R. W. Abberley has held a successful meeting at Flint, Mich. This mission which was recently organized under the auspices of the A. C. M. S. is in charge of J. Frank Green, who is the living link of Central Church, Detroit, Mich.

George W. Brown sends the following report from Jubbulpore, India: "We are having a splendid summer school for Indian Evangelists and teachers. About forty are in attendance. They are most enthusiastic and take a great interest in the work. Besides the writer, Brother Cunningham of Harda, Brother Menzies of Rath, and Brother Davis of Jhansi are assisting in the work. The Indian brethren are doing their share in reviewing books, and discussing the problems of their work."

The contract for the new church at San Dimas, Calif., will be awarded in the near future. The completed structure is to cost about $30,000. A fine pipe organ is to be installed, a modern heating and ventilating system put in, and the entire structure is to be ready for occupancy by Thanksgiving day. This church was organized one year ago with a charter membership of but sixty persons. Today it is one of the influential factors in the religious life of the community, having doubled its enrollment and organized all the additional societies which give zest to the life of a church. A splendid Sunday-school has been organized, also a woman's missionary society which holds monthly meetings, all well attended and full of interest. The membership of this organization is more than sixty women. This fine growth has been experienced under handicap. The congregation has had no church building, using a public hall for all services and social meetings. Hence the congregation is anticipating larger results during the coming year with the added impetus of a new building.



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New England Missions

The New England Board of Missions of the Disciples has called Lowell C. McPherson to be superintendent of our organized work in this section, beginning in September. Mr. McPherson is favorably known throughout this section ever since his successful ministry in Buffalo, N. Y., fifteen years ago. He has frequently addressed the conventions of this section, and has held meetings for the stronger churches, notably those at Danbury, Conn., and Worcester, Mass.

The election of an evangelist-superintendent marks a new departure in the management of New England missionary work. Hitherto, laymen have been in active control of affairs,—the last corresponding secretary having been John A. Gardiner, manager of the American Oak Leather Company of Boston. Since his resignation recently, Harry Minnick, minister of the Main Street Church in Worcester, has been performing the duties of corresponding secretary. The effective manner in which the work has been performed will be continued however, and under the hand of Mr. McPherson, all are hopeful that larger things may be accomplished.

Following the resignation of Dr. D. L. Martin, the pastor-physician who has served the Roxbury church during the past few

Rev. Lowell C. McPherson.

years, Mr. McPherson has come to Boston to minister as supply in that pulpit. His sermons have been very favorably received, and his presence has inspired a hopeful spirit in the congregation. His residence in Boston will likely determine his membership with the Roxbury people, where his presence will encourage and his counsel be of great value. He will be available frequently for the pulpit, until a permanent pastor is secured.

Under the auspices of the Roxbury Church a reception was tendered to Mr. McPherson, Wednesday evening, July 19, in which members of the churches at Lynn and Everett participated. Although all the churches are greatly depleted by the midsummer exodus to the resorts along the shores, a considerable company assembled. W. S. Nelson presided. Gilbert L. Harney offered prayer. W. A. Parker spoke words of welcome, in behalf of the churches represented, and Mr. McPherson spoke feelingly and strongly in reply. All were convinced of his humility, right-mindedness and of his great capability as teacher and leader.

The work of Mr. McPherson as superintendent will begin with a meeting in the Highland Street Church in Worcester, in September. The New England convention will meet at the Main Street Church during that month. A strong program is in the making. A large attendance is promised. A larger future seems assured to the work of the churches in this section. We are all hoping it may be so.

W. A. Parker.

Everett, Mass.

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The Offering should go on through September and October.

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[The graded lessons are approaching completion. The Beginners' grade was complete the past year. The Primary grade will be complete for the opening of the new year—October 1. Three of the four years of the Junior grade will be complete October 1. The second year of the Intermediate grade (ready October 1) supplies boys and girls of 15 and 16 years.]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

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The CHRISTIAN CENTURY

Sharpe C M Dec11

Volume XXVIII. August 24, 1911 Number 34

Send in Your List

Among the subjects to be treated in our series of editorials on THE MEANING OF BAPTISM, to be begun in the issue of September 21, are the following:

BAPTISM AND THE NEW TESTAMENT.
WHO ARE THE BAPTIZED?
WHY IMMERSION ONLY?
BAPTISM AND CONVERSION.
BAPTISM AND CHRISTIAN UNION.
THE SYMBOLISM OF BAPTISM.

The entire series will contain ten or a dozen articles. They will be constructive—written without reference to any controversy. Lists of names for the TEN WEEKS FOR TEN CENTS special offer (described on page 2) are coming in by the hundreds now. Our readers are making this their own campaign for enlisting their friends in the ideals for which The Christian Century stands. Ten weeks for ten cents is one-third the regular price of the paper. Our readers feel that if we are willing to stand the twenty cents for sending the paper to their friends ten weeks they will gladly pay the ten cents for each one. Send your list in as soon as possible!

CHICAGO

An Appeal

It is during these summer months definite plans are being made by young people all over the land for their college work in the autumn. There is scarcely a hamlet or town in Illinois or in the middle West which will not send at least one young man or woman to the University of Illinois in September. We are exceedingly anxious to know who these are and so have opportunity to get acquainted with them by mail before they even see the twin cities and "Illinois." We are helpless to do this save through the assistance of pastors and church workers in the communities whence these young people come.

What we want is a list of the young people of the church or who are within its constituency, who are coming to the University of Illinois this year and who might be interested in the church work after coming into our community. Without this definite help we shall no doubt get acquainted with some who come to the University from our church communities, but the work will necessarily be awkward and desultory. If we may have this simple assistance, this work may not only be thoroughly and systematically done so that none need be lost through loose methods, but much of the preliminary work may be done before the prospective student leaves his home, and he will come into the new community feeling he is coming among friends.

Our two assistant pastors at the University, provided by the Illinois Christian Missionary Society, did work of far-reaching consequences during the past year. Our plans for the student work upon which we enter the coming autumn time are not experimental in any sense, we have tried them and know they will succeed. Mildred Seyster of Kempton, Illinois, a senior in the University during the coming year, who was the assistant among women during the past year and who will continue in this work another year, is either sending personally or through some of the young women associated with her in the work, a letter to every pastor of a Church of Christ in Illinois whose name we have been able to secure. Miss Seyster is asking for information regarding the young women who are coming to the University.

Carl Colvin of Olney, Illinois, also a senior in the University and assistant among the men, is likewise sending letters to the pastors asking for information regarding young men.

I need not urge upon pastors the importance of these requests. Every church which has had the experience of bringing young people to maturity with hearts and minds strong and warm for Christian service, and sparing them a few years for their college training, only to receive them back keen of intellect but dull in spiritual and moral preception, will know the importance of this new field of activity of the Illinois Christian Missionary Society. Literally scores of young people were reached and held for deeper, stronger spiritual life during the past year through the work of these helpers. It is an age of "conservation;" what a field for the noblest sort of conservation every student community affords! surely nothing is so worthy of safeguarding as the spiritual life of the men and women of the colleges, being trained to fill practically all the places of supreme responsibility in Illinois and in all the world in the coming years.

To our sister churches we want to say we are exceedingly anxious to return your young people strong and efficient, thoroughly equipped to do the work of the church wherever their life work may be found. We are prepared for this service; the facilities afforded by our beautiful and commodious new building, fronting the campus, a splendid corps of officers and teachers in our Bible school, a strong young people's work in Christian Endeavor, and a healthful growing spirit of regard for the things of religion in this University community all conduce to make possible excellent results. We are helpless to do your work thoroughly unless you lend a hand.

If you would have us serve the churches and seek to return your young people sturdy and efficient for the work of the Kingdom, be sure to send to Mildred Seyster, Kempton, Illinois, assistant among women and to Carl Colvin, Olney, Illinois, assistant among men, the lists for which they ask.

Champaign, Ill. STEPHEN E. FISHER.

Ten Weeks for Ten Cents

In order to introduce The Christian Century into new homes the publishers propose to send the paper ten weeks for ten cents,

Beginning With the Issue of September 21.

Names for this offer must be sent in before September 15. These trial subscriptions will be positively discontinued at the expiration of the ten weeks unless ordered continued by the subscriber.

We expect to gather a list of several thousand names for this period. One subscriber to whom the plan was explained declared that he had ten dollars to spend on that proposition and would send us the names of 100 persons whom he wishes to become acquainted with The Christian Century and its vital message. Others will send smaller lists; still others, perhaps, larger lists. This is

Our Readers' Own Campaign

on behalf of their paper. Let every present subscriber think over the names of the fellow-members of his church and his friends and make up a list. A good set of names would be your Sunday School teachers and officers and your board of elders and deacons. If your pastor is not now a reader be sure that he is not overlooked. We Believe Every Reader Will Send in at Least One Name.

BEGIN NOW TO MAKE UP YOUR LIST

Send it in at once. Use separate sheet or sheets of paper for your names. Put your own name at the top as the sender. Keep a duplicate copy of your list. Be sure to make addresses plain. Remittance must accompany all lists.

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INTRODUCTION BY PROFESSOR E. B. WAKEFIELD OF HIRAM COLLEGE

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I know of no book on the subject so admirably adapted to its purpose.—J. H. GOLDNER, Euclid Ave. Church, Cleveland.

I shall take pleasure in introducing the work to my next class in the Life of Christ and in commending it to others.—F. W. BURNHAM, First Church, Springfield, Ill.

It contains just the kind of work we ought to be doing in our Young People's and Adult classes.—O. W. LAWRENCE, Central Church, Decatur, Ill.

Her unusual ability and her practical experience have helped her to meet the new and growing demand for just such a course of study,—HARRIS R. COOLEY, Cleveland.

Its arrangement is excellent. Its choice of material remarkable—as much for what is omitted as for the rich material included. The questions at end of each of the fifty-two lessons reveal the teacher.—JOHN R. EWERS, East End Church, Pittsburg, Pa.

The beauty of the book is that it is an outline and cannot be used apart from the gospels themselves.—A. W. FORTUNE, Walnut Hills Church, Cincinnati.

These fifty-two lessons may well serve as a training coures, and as such, the book is superior to any I have seen.—PERRY J. RICE, El Paso, Tex.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

A Week at Bethany Park

The Bethany Park Assembly in Indiana opened with a fine attendance of ministers and laymen. The first week is called "preachers' week," the program being taken up mainly with addresses and discussions of particular interest to preachers. Evangelist W. J. Lhamon gave two lectures a day; Rev. W. H. Book of Columbus, Ind., preached in the evenings; Professor Walter S. Rounds, University pastor at the Indiana University at Bloomington, lectured in the afternoons and the writer spoke at eleven o'clock each day.

Mr. Lhamon's addresses were easily the most attractive feature of the week. He gave two courses, one a study and interpretation of Christ as a historic character, the other an outline comparison of five outstanding religious of the world. The two courses supplemented each other in a way, for in setting forth the character of Christ Mr. Lhamon gave an interpretation of Christianity in sharp contrast with the religions of which his other course treated. The people were much impressed with these studies, coming with promptness and regularity to hear the speaker.

There were certain impressions which Mr. Lhamon made upon me quite incidental, perhaps, to his main purpose. One was that his was an evangelical message through and through. His thought seemed to be organized around the person of Christ, not in a dogmatic sense but in a warmly personal sense. The structural symbols of our evangelical gospel—incarnation, atonement, the Lordship of Christ—seemed to form the substantial content of his mind.

Yet he comes as near being emancipated from the thrall of legalism as any evangelist I have heard. These great symbols of religion are taken by him to mean something real in personal experience. Even in so pivotal a matter as the forgiveness of sins, Mr. Lhamon gave evidence of conceiving it in terms of character. It is the sign of a new day for evangelism when it is able to say that salvation is character, defining character, of course, as Christ in us.

Mr. Lhamon shares with most evangelists an intensely critical attitude toward current evangelistic methods and standards, but he is said by those who have been in his meetings to differ from them in that he keeps his own work free of the vices he condemns in others. The severest critics of modern evangelism are the evangelists themselves. But one does not have to be a cynic to observe that in most cases the same critics are guilty of the very faults they point out in their fellow-workers.

I could not help being impressed by the absence in Mr. Lhamon's addresses of the too customary play to the galleries by attacking scholarship. In his dealing with the Scriptures he acknowledged again and again his debt to present day scholarship, frankly declaring in his last lecture that the higher criticism was, in its net result, proving a blessing to the church and making the Bible yet more secure in its place of authority in human life. His statements on this point were greeted with hearty cheers from the entire audience.

* * *

Professor Rounds spoke during the week on "The Ideals of the Preacher." His lectures were excellently prepared, revealing a mind thoroughly trained and aware of the problems confronting the present day preacher. More than by anything else I was impressed with the thought of the possibilities in such a work as that which Mr. Rounds has taken up at Bloomington. He is just such a man as can minister to college students. His scholarly point of view is thoroughly worked out. There is an absence of artifice in his style. Sincerity and deep earnestness are written on his face. His personality is of that transparent sort that college students demand in one who assumes to guide them in the things of faith.

The Bloomington Bible Chair marks a distinct development in the Bible Chair idea. Its occupant is not primarily a class room teacher, but a students' pastor. It goes without saying, however, that a students' pastor must have the scholarly qualifications of a professor and possess, besides, the fine art of touching individual souls helpfully. Any one at all acquainted with the temper and needs of college students need only converse ten minutes with Mr. Rounds to be convinced that he is peculiarly fitted to the delicate and far-reaching service involved in his new relation to the state university. It is to be hoped that Indiana's churches and resourceful laymen will perceive the importance of this work and generously endow it with their gifts.

Rev. W. H. Book was announced in the Bethany Park prospectus to preach "in his characteristic style." Before I heard him, that seemed a rather indefinite if not doubtful description. But after listening to his first sermon on Monday evening it was clear why the author of the prospectus had put down just that thing and no more. There isn't any more! Mr. Book is just "characteristic." He is Book, and that's all there is to say. For an hour and a half that evening he held his audience in a vise while he "refuted" certain bogies that he called "atheism" and "infidelity" by arguments "outside of the Bible."

It was a most entertaining evening. There were no atheists or infidels there—at least none of the sort Mr. Book was "refuting." and I do not remember ever having come across a person who held the views combated by the address, but that did not detract from the enjoyment of it. Most of us take our problems in theology in about the same way as we took our problems in geometry—the conditions are hypothetical in either case and the benefit is not in the usableness of the result but in the "mental discipline" involved in working it out. It is almost as interesting to watch a speaker demolish a man of straw as a real man—if he does it artistically. And Mr. Book's "refutation" of the "infidel" and "atheist" left nothing to be desired by the most fastidious.

But W. H. Book is more than an agile defender of orthodox doctrine. He is a preacher of the gospel. Many of his hearers took such offense at his legalistic theology that they missed the strong gospel message. The second night he preached on "Faith." In my judgment he missed the essential quality of faith altogether, identifying it with belief, an intellectual thing, while faith is a moral attitude. But anybody who was not hopelessly critical could see between the ribs of his impossible theology the vitals of true faith. I did so, at least, and went away with a blessing.

I think, however, that I enjoyed Mr. Book more on the hotel veranda than on the platform. He is full of stories and experiences. He has held many debates, but does not believe it is good to debate now. He is a strong missionary man, believing in our missionaries and our Foreign Society wth a loyalty that would as soon doubt himself as to doubt them. He takes strong, high ground against current popular revivalism and allowed himself to be quoted in the Indianapolis papers in defense of the position I took on this subject. He also allowed himself to be quoted *against* certain other of my positions—and this is to his credit as a man of discrimination!

* * *

Bethany Park is a good place to spend a week or two in the summer. It was my first visit there. What with my duties and my attendance upon others' lectures and the delightful and incessant conversation on the big veranda of the hotel I spent the week very humanly with little time left for the mineral baths and the communion with nature afforded by the surrounding country. Many new friendships were formed. A number of men whose names are well known as leaders in all good work of the Disciples but whom I had never before met personally, were there. Old acquaintanceships were renewed. In those conversations on the veranda and in the fifteen minute question period preceding the addresses (this period on Friday was set an hour before the regular lecture time and stretched out to an hour and a half, and then I was inconsiderate enough to keep the people another hour for the lecture of the morning!) there were disclosed many things that greatly heartened me. Of these heartening disclosures I can take space here to mention only one, and that the earnest spirit in which Disciples are facing their obligation to truly practice Christian union. Where there was not already a clean-cut conviction that it is our plain duty to freely embrace in our fellowship the whole church of Christ instead of holding ourselves apart in sectarian exclusiveness, there was at least a disposition to discuss the problem calmly.

And this marks the new day. The appeal to tradition, and to precedent and to denominational self-interest does not strike deep now. On every hand the desire seemed to be to honor Christ, to help answer His prayer, to make the Church the true instrument of His will in bringing in the Kingdom of God. C. C. M.

Social Survey

A Discouraging Crop Report

Conditions that everywhere gave promise of "bumper" crops up to July 1 have suddenly changed. Following the optimistic report which the agricultural department issued in July, the August report came almost like a blow, in spite of the persistent rumors of poor crop conditions. It was rather taken for granted that, while other crops might shrink because of the recent hot weather, corn would thrive and swell the total to normal figures. Now we learn that the prospective corn crop is more than 505,000,000 bushels short of the record crop of last year. But while the heaviest sufferer, the national corn crop is not the only one to shrink during the prolonged heat and drouth. From a total last year of 464,044,000 bushels, the indicated winter wheat yield this year has dwindled to 455,149,000 bushels. Similarly, the spring wheat crop has dropped from 231,339,000 to 209,575,000 bushels; oats from 1,127,000,000 to 818,000,000 bushels; barley from 162,227,000 to 139,342,000; rye from 33,039,000 to 30,677,000 bushels; and hay from 80,978,000 to 49,000,000 tons. Already the indicated shortage is affecting the stock markets and the price of pork and beef has risen. This report seems alarming enough when we compare it coldly with last year's figures, yet viewed in another light, it is not so bad after all. In only five years have the crop totals exceeded that which they will probably attain this season. This much, at least, is encouraging, and is sufficient assurance that, barring unforeseen damage, there is slight danger of suffering even among the poorer people. Besides, the crop report, while as accurate as it can be made, is not infallible. Later unofficial advices seem to imply that unfavorable conditions were exaggerated. Let us hope so.

A New Magna Charta for Britons

Aug. 10, 1911, will go down as one of the most important dates in the history of Great Britain. Scarcely less significant than the granting of Magna Charta in 1215, by King John, is the passage of the government's veto bill in the house of lords. The former placed restraints upon the power of kings. Runnymede was the first milepost on the road from despotism to democracy. Other guide-posts are numerous along the way, but the passage of the veto bill is a clear indication that the nation is well on the road to the broadest liberty, and that progress in that direction is to be uninterrupted. In 696 years the common people of Great Britain have risen from oppression and vassalage to the position of rulers of the empire. This latest victory was gained only after a long struggle. Two years ago David Lloyd-George, chancellor of the exchequer, presented the regular budget which was adopted by the house of commons, but was rejected by the lords. This course was repeated in each session of parliament since. At last, in sheer desperation, the ministry, headed by Premier Asquith, and backed by the house of commons, became convinced of the necessity of removing from the lords the power to place unlimited obstruction in the way of accomplishment of the people's will. This policy crystalized the opposition and, as a result, the people were appealed to in general election. They supported the government. The ministry was repeatedly voted the confidence of the house of commons, and, toward the end, gained strength, the veto bill finally passing that body by a three to two vote. This result was achieved only by the skilful, conciliatory tactics of Mr. Asquith. He secured the support of the Irish Nationals by promising to champion a measure providing Irish home rule. With the coalition of the Irish Nationals and the Liberal elements in the house, the Conservatives found themselves in the minority. The tug came as the lords considered the advisability of committing political suicide by passing the veto bill. This end was attained when Mr. Asquith secured the promise of King George to exercise his royal prerogative and to create enough new peers to pass the veto bill, should the Conservative lords refuse to give their approval. The king hesitated, but rather than lose his ministry he gave his assent. Then the frightened lords pleaded for a compromise, but the time for that had passed. Reform for definite evils was necessary and the Liberal government stood firm in its demands. At the last, unwilling to suffer the humiliation of having their numbers increased by hundreds of new peers, the lords bowed to the inevitable. The law may be reversed at some future time, but their prestige is gone. They still may act as a check upon the lower house, but only temporarily. They cannot delay the passage of money bills, and other bills can only be delayed for two years. This remnant of power will continue to be of benefit in foreign relations and in checking hasty legislation. The chief features of the new veto law are as follows: The veto bill is designed to regulate the relations between the two houses. It provides that if a money bill is passed by the commons and sent up to the lords, where it is not acted upon, it shall become a law upon royal assent. It also provides that the speaker of the commons shall determine what a money bill is. A further provision is that any other bill which passes the commons three times and is rejected by the lords shall become a law on royal assent, providing two years pass between its introduction and final passage in the commons. Revolutionary as was the adoption of this highly important act which changes the British constitution in respect to a time-honored, not to say moss-covered, institution, almost as highly respected by royalty as the constitution itself, even a more democratic change is proposed. There was approved, last week, a resolution by the house of commons, which proposes that hereafter the members of the commons shall be paid a salary of $2,000 annually. This unprecedented proposal is occasioned, doubtless, by the advance in election expenses, and by the fact that the number of labor representatives is increasing, members whose personal income will not permit parliamentary service without pay. What answer the lords will make to this socialistically-inclined measure remains to be seen. Another change in custom which must have caused Victoria Tower to shudder was noted last week: During the extreme heat, members of the commons, *mirabile dictu*, sat in their shirt-sleeves within their sacred chamber!

Legislative Uncertainty in Washington

If there was anxiety at the beginning of the special session as to what measures congress might not pass, there is now anxiety over what it may pass. President Taft is as determined that tarff reduction measures shall not become law as he was that Canadian reciprocity should receive confirmation. It looks as if he would be as successful in accomplishing his will here as in the former instance. Already the so-called "farmers' free list" bill has been passed by both houses. Shall further changes be made in the existing tariff? Is so, shall they include any other than the reduction in the wool schedule and cotton schedule? The session has now lasted much longer than had been hoped. Should the entire tariff question be opened up, adjournment would probably be lost sight of in the wrangle which would follow. Solution of the question really lies in the hands of the Democrats, and the problem for them is, can anything be accomplished by holding out for revision. There is little doubt they could push legislation through the lower house, but in the senate their prestige depends entirely upon the support of the "insurgents." A hard and fast coalition of these two could undoubtedly carry any measures they desired. But there is much between the two factions to prevent such union of forces. President Taft has done all he can with propriety to end this suspense by declaring his intention to veto not only the free list bill but the wool, cotton, and any other tariff bills which congress may pass. The Arizona and New Mexico statehood bill is another measure that is marked for veto by Mr. Taft. Special messages have been sent to congress, asking for legislation to abate the nuisance of mislabeling medicines and tonics so as to mislead the public as to curative values and properties, and to adopt the peace pacts with Great Britain and France. Delay of adjournment for the purpose of considering these two questions would be endorsed by him, but there is little likelihood that any action will be taken upon either during the special session. If a final decision is reached that it is useless to attempt further tariff revision, adjournment will probably be taken within a few days. With regard to tariff tinkering, Mr. Taft has stated that he would sign no bills until the tariff board has made its report and that will not be during the special session. In the statehood bill the president opposes the clause in the Arizona constitution, calling for the recall of judges. He said he would never give his support to so dangerous a policy. His chief anxiety is to have the arbitration treaties ratified. To force such ratification, an appeal is to be made to the country. He feels certain that the senate's treaty prerogative is not threatened and he will do everything in his power to have the treaties ratified without the change of a comma.

—Seventy-six million to 77,000,000 bushels of fall and spring wheat will be harvested in the states of Washington, Oregon, Idaho, and Montana this season if the present favorable conditions continue, according to reports from farmers and bankers received by the statistical department of the Spokane chamber of commerce. The crop in the inland empire is estimated at from 64,000,000 to 65,000,000 bushels. It is also reported that the yields of hay, oats, barley, rye and corn will be larger than last year. The potato crop is estimated at from 19,000,000 to 20,000,000 bushels. The wheat yield in the four states amounted to 65,180,000 bushels in 1910.

The Christian World

A Page for Interdenominational Acquaintance.

Presbyterian

Heroes Whom We Should Honor.

It is often easier to discover heroes among the dead or in some distant land or among exceptional persons than it is to recognize the heroes whom we meet every day. The reason is that the superiority of the dead and of the distant has been reported to us while the insight that is needed for the discovery of exceptional goodness in the persons about us is a piece of mental furniture we do not possess. The man who cannot help others to respect the greatness of quiet service is not fit to be a minister of the gospel of God. On home heroism the *Presbyterian Advance* says:

This home heroism is not appreciated as it should be, because it is not accompanied by any blare of trumpets and is too commonplace to be mentioned in the newspapers. Indeed, even the reporters cannot find out about it, so quietly are the deeds of heroism performed. It is easy to be a hero in a crisis, to perform some rare service on occasion, but to keep on being heroic day after day when no one knows and no one seems to care is a much severer test of the stuff we are made of; yet all over the land not for moments or for days, but month after month, year in and year out, there are fathers and mothers who struggle on under great burdens and uncomplainingly make sacrifice after sacrifice in order that they may make the best possible provision for the children of the home. The readiness of parents to sacrifice for the sake of their children, especially that those children may have the best possible education, is one of the fine and encouraging traits of our American families, and there is abundant reason to believe that it is one of the outgrowths of the Christian religion. It takes something more than the instinctive love of a parent for its offspring to produce the patient, persevering effort here referred to; it requires a higher type of love than that which inspires men to risk their lives for their country; it needs the kind of love which characterized Him who came not to be ministered unto but to minister; and it will be found that this kind of heroism is especially common in Christian homes.

And there is no heroism which is more worth while. The hero who sacrifices his life is lauded as a great patriot, but his patriotism is not of so high a type as the patriotism of those who for years together deny themselves in order that their children may become good and useful citizens. The men and women who devote themselves to the task of sending forth other men and women, young, vigorous and well equipped to help the world forward, deserve far greater credit than they usually receive. Many in high and prominent positions are not accomplishing half so much for the world as are the weary and obscure mothers who toil and economize in order that they may prepare their children for large service to the world.

Congregational

Discussion, Practical Service, and Christian Union.

We have few friends with whom we discuss all the opinions we hold. We know that we cannot agree with one friend when it comes to certain matters of religion and politics and we refrain from the discussion that would be painful and might lead to estrangement. But we work with him for the welfare of our common country and for the increase of faith in God. We see the good in his life and are inspired by it. Had we not worked together but met for debate, there would probably have never been any friendship between us. On the subject of discussion, service, and Christian union a writer in *The Advance* thus delivers his mind:

In the first place, we differ immediately we begin to discuss the matter. I believe that the divisions of the church have come about vastly more through debating differences than anything else.

But it is most refreshing to see how blessedly Christians of various denominations unite in an effort for practical Christian service. I have recently attended some committee meetings in which plans for the "Men and Religion Movement" are being formed. The laymen predominated. They were in the majority. But in that group of 100 men of ten denominations there is but one heart and one soul. They are bent on bringing men into the fold of Jesus Christ. There is a recognition of the fact; first, that we are all one, and second, that what we believe in common is the essential element in bringing men into the light of righteousness and truth.

We argue and separate, hopelessly divided. We get together to work and the result is Christian union.

I knew two men who were hopelessly asunder doctrinally. One said to me "We differed at most vital points, but after we had talked for two hours then we got down to pray and it was wonderful how quickly our essential oneness as the servants of Christ was established."

Beyond controversy here is the secret of it all. A ten-days' prayer-meeting got the early disciples ready for Pentecost. "They were together with one accord."

Summer Commingling.

If you want to hate a man, do not become acquainted with him. If you give him a chance to show what he is, you will admire him for his ability, pity him for his weakness, or admit him to the intimacies of friendship. That is, this is what will happen if you are a normal human being. The only way for men to maintain sectarian feeling is to remain in ignorance of the religious experiences of all except persons of their own denomination. If they live in the open and let the facts determine their feelings, they will learn to rejoice in the faith of many whom their theory of religion would shut out from the fellowship of the saints. The advantages coming from the summer commingling are thus discussed by the *Congregationalist and Christian World*:

A man from another section of the country looked down from the pulpit which he was supplying the other Sunday morning, and in a frank, cordial fashion expressed his delight in the union character of the assembly. "For the life of me I can't tell which of you are Baptists and which Congregationalists, but I consider the arrangement a most gracious and profitable one. My own church in the West is pursuing the same course." It is not the fact that they can thereby speak to more persons that visiting ministers are glad to participate in union gatherings. That is an important phase of the matter, but the largest good from such combination lies in the fellowship which they express and engender. This becomes all the more apparent when the mid-week prayer-meeting is included in the merger. We believe the arrangement as a whole is preferable to the maintenance of separate and poorly-attended gatherings. It is certainly far better than to close an edifice without making any real and attractive provision for would-be worshipers who do not go away on vacations. Out of such fraternizing may grow common undertakings in the autumn and winter, that look toward the greater usefulness of the churches concerned and the welfare of the community. But whether or not anything immediate and tangible results, the more the Christians of any locality can be thrown together in natural ways, the more vigorous and discernible will the spirit of unity become. No more formidable barrier to unity exists today than the unbending parochialism to be found in many a community, large and small, as well as the slight acquaintance which members of one denomination have with one another, that in some cases amounts to absolute ignorance. Such stiffness and isolation ought to be melted away in the warm atmosphere of brotherly love.

Baptist

Just Plain Mr. Meyer.

The English Baptist leader, F. B. Meyer, differs from some American ministers in that he has no fondness for scholastic titles. He has been made a "D. D." twice, but he has never used the degree. He says: "It is a very great honor, but I very much dislike any title that would remove me from my ordinary fellows. Let me be a man among men. I do not pretend to be a great scholar, and I want to retain my simplicity."

Union on the Foreign Field.

It is becoming very evident that the way to Christian union is through common tasks. We have lost interest in debates of the old type. We started out a few years ago to evangelize the world and now we are discovering that we must get rid of our divisions if we are to convince the non-Christian people that we believe what we say. A new organization of Christian churches in Japan has been formed. Of this *The Standard* says:

It is a league of churches somewhat similar to the Federation of Churches in America, with this difference, that in Japan the league looks to eventual union of churches, while in the United States federation and the elimination of injurious competition only are contemplated. The missionary societies, sooner or later, and it now appears soon rather than late, must face and attempt to solve this whole problem of union and consolidation of churches on the foreign field. The societies must speedily form some policy or the native churches and missionaries may attempt hasty solutions that may jeopardize important interests. Our denomination is moving in the right direction when southern and northern Baptists are beginning to coöperate and consolidate their interests in the Occident. The next move ought to be the active coöperation of English and Canadian Baptists with the two former when all are cultivating the same general field. It is a waste of good missionary money to maintain two to four different Baptist missions in one mission station. We need more Baptist missionaries on the field but fewer organizations.

Self is the only prison that can ever bind the soul;
Love is the only angel that can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lead through darkness, but it leads to light at last.

—*Henry van Dyke.*

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The Attitude of Jesus Toward Men as Men

"This multitude that knoweth not the law are accursed." In this manner speaks special privilege. The strivings of the people for better conditions, for intellectual and moral freedom, are ridiculed by men who use the ignorance and weakness of others for their own material advantage.

Jesus has taught us to find the essentially human in all sorts and conditions of men. From him Tolstoi learned that the source of political and social confusion "lies in the fact that men think there are circumstances when one may deal with human beings without love; and there are no such circumstances. One may deal with things without love; one may cut down trees, make bricks, hammer iron, without love; but you cannot deal with men without it, just as one cannot deal with bees without being careful. If you deal carelessly with bees, you will injure them, and will yourself be injured. And so with men."

The exploiter of men rejoices when he finds them in distress, for then he can compel them to pay him two prices for what he has to sell and he can buy from them at half price. The thieving hackman takes all the money of the bewildered and timid immigrant. The rascally real estate agent wins the confidence of the widow and robs her of the money she and her husband accumulated by hard work. The promoter of crooked business of every sort practices deceit at the expense of the inexperienced. When Jesus saw the multitude in distress and without guidance, he was moved with compassion for them. It was their need of help and not the opportunity of exploiting them that Jesus saw. For him every one of the multitude was a human being and as such had a claim upon the compassion of man and of God.

There are classes of men whom custom excludes from sympathy. Such, in the time of Jesus, were the tax-gatherers and the adulterous. It was not enough for the religious leaders to preach against the sins of these persons, they shut the door of hope for them. Man was made for the law, not the law for man. Jesus turned this saying around and made the law secondary. He taught that sin was awful because it ruined human life. And he gave to the sinner an opportunity to recover. Men were made to feel that their mistakes were not eternal barriers between them and God. The worst man was still a man and had a right to experience the quickening grace of God. The appeal of Jesus was made to the good that remained in the bad man. He denounced the self-righteous; the outcast he encouraged.

The attitude of Jesus toward men as men is illustrated beautifully by his welcome to the children. A commercialized nation sends its children to the coal mine and to the factory where they are stunted in body and mind. Its laws are designed to protect property but not the lives of its children. Jesus took the child in his arms and thus symbolized its right to know its privileges as a spiritual being living in the house of the heavenly Father. Everything that tends to keep from the child the knowledge that is the highest freedom is anti-Christian. A system of education that really educates is a most Christian thing.

There was room in the heart of Jesus for the man of wealth and influence. Wealth cannot purchase exemption from sickness, sorrow, and death. Power may still the voice of criticism but it cannot win the favor of God for an unrepentant sinner. Jesus therefore had compassion for the rich man. He showed his concern for the sinner of wealth by pointing out the littleness and meanness of the covetous and the extortioner. It is easier to feel kindly toward one whose sin has brought him into disgrace and has broken his strength than it is to be concerned for the regeneration of the successful scoundrel. And we may think the good man has no need of commendation if he has been successful. Jesus treated the rich and powerful as men having common human needs.

The saying of Jesus that he came not to be ministered unto but to minister will be misinterpreted unless we rid ourselves of the impression left by self-appointed reformers. These men are thinking of themselves. They wish to exalt themselves. Jesus thought of the other's need. He identified himself with humanity and took upon himself the burden of sin and suffering. The sorrow of men was his sorrow and the sin of the world hurt him, for it was destroying those whom he loved. It was the individual whom Jesus loved not man in the abstract. [Midweek Service, Aug. 30. Matt. 9:35, 36; 14:13, 14; Mark 2:13-16, 27; 10:13-16, 45; Luke 4:16-21, 40; 7:18-22; 15:7, 10, 20-24; John 4:27-34.] S. J.

Encouraging Agreements

Dear Brother Morrison: I do not agree with much of The Century's policy, but I agree with you on some things:

1. Your position on silly music (revival), as you outlined it at Bethany Park, meets my approval. I have no special complaint to make of your criticisms on emotional evangelism. Much of our sensationalism is unscriptural and unreasonable. Our anxiety for members causes us to stretch truths and facts.

2. I do not agree with what I think your position is on the "pious unimmersed," but you are consistent. J. H. Garrison said in the April, 1910, issue [of the Christian Evangelist], that "The members of these other religious societies *are Christians*, and much more so than many who wear the name." Many great men hold the same position. When you told Brother Garrison that if they were Christians consistency must admit them to membership, you had him in a hole. I have never seen him explain since. May the good Master direct us.

Danville, Ind. J. V. COOMBS.

It is encouraging to find so representative an evangelist as Mr. Coombs in agreement with us in even two points. We are sure that a fair, open consideration of our respective views would disclose many more points of agreement and much more vital points than the two he has mentioned.

As to the first point mentioned, Mr. Coombs stands with that group of evangelists which might be called the "old guard." They believe in the truth of the gospel as the power unto salvation. They represent the evangelism for which our fathers stood, and they withstand the manipulative, hypnotic evangelism against which our fathers protested. It is a strange irony that has overtaken the Disciples in these latter days when the very type of revivalism from which our fathers shook themselves free is now holding our churches in its thrall.

But the Disciple conscience will not always tolerate this trampling upon its historic ideals. There is already a widespread recoil. One has only to talk with ministers and church leaders who gather at such conferences as that at Bethany Park, to which Mr. Coombs refers, to discover how wide-spread and how positive the critical sentiment has become.

An illuminative instance may be cited: We were seated on the hotel veranda at Bethany Park one morning, a group of perhaps thirty, mostly ministers, and the subject of evangelism was under discussion. The writer had not yet delivered his address on evangelism and he listened with much eagerness to know the temper of the group. One man, pastor of one of the largest and most substantial churches in Indiana—he calls himself a "conservative" in theology—was describing the methods used nowadays in "drawing the net." "When that evangelist goes to the telegraph office late Sunday night and sends a message to the papers saying fifty or seventy or one hundred and ten (as the case may be) conversions today, he makes himself a liar." At this extreme characterization, a layman, a lawyer, demurred. "You ought not say that last word," he declared. "Yes, I ought and I insist upon it," said the minister. After some argument the lawyer showed a willingness to compromise the issue if the preacher would say simply that the evangelist's report was not true to the facts! This was good-naturedly agreed to.

Criticism of hypnotic, mechanical revivalism is not a theological issue. So-called "conservatives" and "progressives" may stand together in opposing a method of propaganda which is lowering the tone of the personal, religious life and rendering the church incapable of grappling with its greater social responsibilities. The "silly music," of which Mr. Coombs speaks, was but a single item in the address to which he refers, and while that particular adjective was not used we are not altogether averse to it.

As to the second point in our correspondent's note, we are sure Mr. Coombs would find himself in even deeper agreement with The Christian Century if he would fling away that phrase, "pious unimmersed." Those words do not describe any class of persons with reference to whom this paper has defined a policy. With the policy which this paper *has* defined, we cannot doubt that Mr. Coombs is in complete accord. He believes with us that a church of Christ ought, in obedience to Christ, to receive into its complete fellowship any member of the church of Christ who applies to it for such fellowship. This is the position of The Christian Century, and it is unthinkable that any Disciple of Christ can take exception to it.

Causes of Trouble in Haiti

Religious and educational conditions in Haiti, where there is at present a revolution, are described as most unfavorable by the agent of the American Bible Society, stationed at San Juan, Porto Rico, but having San Domingo and Haiti in his field. The Rev. W. F. Jordan, a careful observer and experienced in religious work among West Indians, quotes natives as wondering why the United States, Christians send so much money to China, Japan and East India, and pass needy fields, where ignorance, sickness and poverty reign in the midst of tropical plenty.

The Society's agent describes children as neglected, sanitation almost unknown, the marriage relation loose, and whole sections of the island, even large communities, where the existence of the Bible is not dreamed of. Sales of Bibles and New Testaments reached large numbers last year, so eager are the people to be taught. The report expresses the conviction that for needy field, where conditions are ripe, hardly one in the whole world is greater, and because of its nearness has a stronger appeal to Americans.

Episcopalians do most of all Americans at present for the island, but limit their work wholly to Haiti, and give nothing to San Domingo. This church has for some years been sending $12,000 a year into Haiti, maintaining fifteen to twenty clergymen, and having churches in most principal settlements. Its work dates from 1861. Circuits of the country have been laid out, and clergy are supplemented by laymen in ministering to them. The entire membership is less than 1,000 hovever, and fewer than 500 are in the Sunday-schools. The Bible Society's agent concludes his report, sent just before the late political trouble broke out as follows:

"The beautiful landscapes, second to none in the whole world and much surpassing Cuba or Porto Rico, are the scenes of wretched filth and much physical suffering, dwarfed and deformed mentality, spiritual and moral degeneration. Why are not Christians of the United States doing more to help Haitians break the shackles of superstition and ignorance?"

Wasting the Inheritance

We have been trying to enact laws for the protection of the national resources. We have found out that our present prosperity and enjoyment may be at the expense of future generations. The church, too, needs to conserve its resources, thinks the *Universalist Leader*. We may be wasting our spiritual heritage and be in danger of coming to poverty. *The Leader* reasons in this fashion:

Rich men's sons are said to be "good spenders;" that is, they can get rid of their money a good deal faster than their fathers earned it. Only a few of them have the good sense to conserve the sources of their income; they do not see back of the immediate possession, they do not see beyond present enjoyment. This fact in every day experience illustrates a danger a good many sincere church workers are standing in today. They have come into the inheritance of a rich church, which has undoubtedly in the past lived too narrow a life, and its resources should be turned into new and nobler channels, but at the same time those resources should be conserved. We want our churches to be doing something, to be serving the communities in which they exist, but we want them to keep on growing in health and strength, so that they may better serve. We must do all we can to improve the conditions of life, but do not lose sight of the fact that we are dreaming dreams when we think these new conditions will of themselves solve the real vital problems of life. *The Advance* has this wise word which is worth considering: "Social service, so much emphasized at present, has its important claims. But social service must not displace spiritual service. It is no proper substance for it, for the simple reason that it does not reach the source of the evil. Men may have more wages and fewer hours and still be as bad as ever. The streets and alleys may be cleaned but that does not cleanse the heart. Families may be put in better tenements, but fashionable flats do not cure the social evil. A poor woman may be working too hard at the washtub, but she may not be in half as much danger as the woman who has nothing to do."

Universalists and Social Service

Universalist young people, responsible through their union for extension churches in St. Paul, Little Rock, Atlanta and Chattanooga, have outlined their new policy for the year to begin in September. It consists, in its first phase, in an effort to increase the numbers of unions, and in its second, held by them to be the most important of all the union's work, social service, with study classes in local unions. For three or four years unions have stood still in number, while other work, chiefly extension into the South, has been pushed.

There will be continued, according to the new program, the Post Office Mission, which is a novel but unlimited field for extending Universalist doctrines through literature in the mails. Letter writing forms no small part of it. Efforts are to be made to provide a Pacific Coast leader to help spread Universalism beyond the rockies, and a committee has been named to study the question of Universalist Church work among students at state universities. The new president of the Union for the year is Mr. A. Ingham Bicknell of Massachusetts, and the next annual meeting will be held in Chicago.

New Pacific Coast Cathedral

Work has started on divinity school and bishop's house, and very soon it will begin on the cathedral, the whole to be the Episcopal Church foundation for California. The location is Nob Hill, San Francisco, a commanding site hardly equalled by any in the world, overlooking the city and the bay for miles.

Following the earthquake and fire of a few years ago the Crockers gave a block bounded by California, Jones, Sacramento and Taylor streets, 412 feet in length with 275 feet depth. The cathedral will occupy the highest or western portion. The material will be Utah limestone on a granite base. The dimensions are 275 feet long and 180 feet across transepts, with two massive towers and seating capacity of 3,000.

Design and plan, while Gothic, will show, it is said, characteristics of the first great cathedral in the world to have modern steel construction, with flying buttresses and pinnacles stripped off. There was some hesitancy on the part of the original architect, the late Dr. George F. Bodley of London, but earthquakes dictated to art, and conditions are to be met. Grace Cathedral, San Francisco, is one of three great structures of the kind building by Episcopalians. One of the others guards the eastern port of New York as Nob Hill does the western, and the third is to rise over the National Capital, on Mount St. Alban, Washington. The corner stone of the San Francisco building has been laid.

Admiral Togo and International Peace

Every now and then some traveler fresh from the Orient gives forth an interview which is published broadcast through the press purporting to be inside information as to the imminent danger of the Japanese war cloud bursting upon our unprotected shores. What was practically the first public utterance of the silent Togo at the luncheon given him jointly by the New York Peace Society and the Japan Society of New York, should serve in a large degree to dissipate such rumors. Admiral Togo's brief speech was a hearty expression of the good will of the Japanese empire toward our country. In speaking of the association of the two societies participating in the function, he said, "I cannot conceive of a happier combination, since the relationship between Japan and the United States must be ever one of peace and neighborly good will. In this belief I take advantage of the occasion to declare myself among the foremost advocates in favor of maintenance of that relationship in order that our two countries, which have so long lived in harmony and cordial friendship, may continue to do so forever." While after-dinner speeches are not always wholly to be depended upon as expressing the real sentiments of the speakers, yet here is a case in which common sense as well as politeness would counsel us to full acceptance of the assurances offered. Aside from the considerations involved in international peace in which the United States is leading, there is nothing to be gained while there is everything to be lost through the estrangement of China and Japan. If there were no other motive than self-interest, that of itself would be sufficient to preserve peace. But added to this are sentimental and moral reasons, and these could not be put aside except under circumstances so remote as not to need present consideration.

Our Readers' Opinions

The Sweeney-Century Discussion

Editors Christian Century: I trust it will not be an impertinence for a lawyer to offer a criticism on statements made in a discussion between a Christian lecturer-evangelist on one side and a Christian editor-preacher on the other. But as lawyers are in the habit of running hazardous risks, I shall take my chances on receiving the forgiveness of both parties to the controversy.

Dr. Sweeney says, "A man may defy or override the statutory law of the government and be guilty of only a crime or misdemeanor, the punishment for which may be slight; but when a man defies or overrides the organic or constitutional law of the government, he is guilty of high treason, the punishment for which is death. Baptism is a part of the organic or constitutional law of the Kingdom of Heaven. * * * A man who overrides that commission (the great commission) or changes it, or substitutes anything else for it, is guilty of high treason against the Kingdom of God."

Now, I wonder whether Dr. Sweeney really intends to convey the ideas which this statement literally means. He draws a direct parallel between treason to his country and treason to the Kingdom of God, and with the penalty of the one, he illustrates the nature of the other. Our Constitution says that, "Treason against the United States shall consist only in levying war against them or in adhering to their enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court" (Art. 3 Con., Sec. 17). Treason is a crime, and it is necessary to prove criminal intent, as well as the accompanying act, in order to establish the guilt of the accused.

The constitution of the United States is often violated or transgressed without any criminal intent on the part of the offender. Congress often passes laws which the Supreme Court sets aside solely on the ground that they are opposed to the constitution and are thus unconstitutional. The members of congress are not traitors and punishable with death penalties merely because they may happen at times to entertain erroneous ideas as to which proposed laws are constitutional. They are not all lawyers, and even lawyers might disagree about such matters. Sometimes the Executive of the nation will have a mistaken idea of what the constitution authorizes him to do, or forbids his doing, and on that ground his acts have been corrected by the Supreme Court. But that does not argue that the President of the United States is, or ever has been, a traitor.

The penalty for treason to our government is not prescribed by the constitution. It is a statutory provision and may at any time be made more mild at the will of Congress. And this leads to the belief that the differences between the constitution and the laws and treaties made in pursuance thereof, is not so important as Dr. Sweeney assumes in illustrating the nature of the constitution of the Kingdom, as distinguished from the human policies of the local church. Article 4 of the constitution says, "This constitution, and the laws of the United States which shall be made in pursuance thereof, and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land; and the judges, in every state, shall be bound thereby, anything in the constitution and laws of any state to the contrary notwithstanding."

But if Dr. Sweeney insists upon discriminating between the importance of the constitution and the statutory law, as applied to the government of the church, then he should observe some authoritative rule by which to distinguish the organic and constitutional from the invalid statutory laws or ordinances. Chief Justice Marshall, of the U. S. Supreme Court, gave us a rule which is universally followed by all the courts of the country, both national and state, in determining what statutory laws or ordinances are valid and constitutional, namely: "Let the end be legitimate, let it be within the scope of the constitution, and all means which are appropriate, which are plainly adapted to that end, which are not prohibited, but consist with the letter and spirit of the constitution, are constitutional."

I am in accord, generally, with the position taken by Dr. Sweeney, but I dissent from the use of these terms. His language is too harsh and necessarily weakens the force of his argument. This is shown in Brother Morrison's reply: "To say that the man who is baptized by affusion is guilty of treason against the Kingdom of Heaven makes many of the foremost citizens of the Kingdom guilty of treason. Are Robert E. Speer and Washington Gladden and Jane Addams and W. J. Bryan guilty of treason against the Kingdom of Heaven?"

Were it not for Brother Sweeney's ill chosen language, there would have been no setting from which to make a display of these illustrious names to sustain an untenable position.

I think it impracticable in any argument of this kind to draw comparisons between the constitution and laws of our country and those of the kingdom of heaven. The constitution of the United States springs from the people. "We the people of the United States, in order to form a more perfect union, establish justice . . . do ordain and establish this constitution for the United States of America." (The Preamble.) The people are the sovereigns and have not only made, but may also change, their organic law. But the constitution and laws of the kingdom come from above. "All power is given unto me in heaven and in earth. Go ye, therefore," etc. (Matt. 28:19). The kingdom of heaven is an absolute monarchy, and Christ, the king, is an autocrat. The people in the church, those governed, have nothing whatever to do with the making of the organic or constitutional law. And this explains the fatal weakness of Brother Morrison's statement, that baptism, a command given from Heaven, is "a joint act of the personal will of the candidate and the corporate will of the church."

It would be well to determine what laws or ordinances are embraced in the constitution of the Kingdom of God. Let us take the New Testament names; then the rules of church government as laid down by the inspired writers; then take faith, repentance, confession, baptism, the communion service, obedience, love, benevolence, etc. Can we not agree upon what laws or ordinances are in the constitution of the Kingdom? If so, let these be accepted as the great governmental charter—the constitution—of the Kingdom of God. Then let Chief Justice Marshall's rule be applied to determine what works of man or what policies of any local church are constitutional; let us avoid all forms of baptism and other expedients which fail to stand this constitutional test, and we will be saved much worry, and our religious papers will be spared much valuable space to be used more profitably in promoting harmony among the brethren while we are engaged in carrying out the great commission of our Lord.

Muncie, Ind. H. G. MURPHY.

[We can never get at the truth of the Christian religion by the use of legal categories. Mr. Murphy's stricture on Dr. Sweeney's position is, of course, well taken. But his own statement that the Kingdom of Heaven is an absolute monarchy and Christ an autocrat is far from an adequate expression of the relation of our Lord to his disciples. The Master himself said that he wished his disciples to be not servants but friends, not blindly doing the will of an autocrat but appreciatively entering into the counsels of the Master. "The servant knoweth not what his lord doeth." The family was Jesus' model for his disciples, not the state. Even the idea of the Kingdom of God which Jesus found in the people's minds was reconstructed by his ideal of human brotherhood and divine fatherhood. The richer possibilities of Christian experience and Christian truth will not be open to us until we claim the liberty from legalism which was one of Christ's most fundamental and most precious gifts to us. To take this point of view is not to rule out the authority of Christ: it is to establish and justify that authority. To say that baptism is a joint act of the church and the candidate does not separate it from the will of Christ. On the contrary, it reinforces whatever textual warrant there may be for regarding baptism as a "command" of our Lord. Certainly any such "command" is ineffective unless the corporate will of the church and the personal will of the believing convert unite to carry it out.—THE EDITORS.]

A Congregational Opinion

Under the heading "Baptism Not a Barrier," The Advance (Congregational, Chicago), prints the following editorial:

The Christian Century, the Chicago organ of Disciples, takes an advanced position regarding baptism. The Century holds that the form should no longer be made a barrier between Christians especially on foreign fields. "There is a deep-rooted and rapidly spreading conviction among the Disciples of Christ," says The Century, "that both our historic plea and the demands of the age into which we have come call for the casting away of this one last survival of sectarianism in our practice— the practice of selecting from among Christ's followers only the immersed and rejecting all others from our fellowship." "There is a considerable body of sentiment," The Century adds, "among our missionaries favorable to the practice of Christian union by accepting letters from churches practicing affusion-baptism without raising the question of the applicant's form of baptism."

These statements are followed by some cautious expressions which show that The Century fully realizes the strength and length and breadth of the sentiment in favor of the old aloofness. But the editor has his convictions and he urges them in a manner which is at once manly and reasonable. Certainly the reasonableness of the following plea ought to appeal to all Disciples: "On the mission field," says The Century, "the pivot on which unity turns is the

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Agnosticism: The Way Out

BY J. A. C. HILDNER.

EDITORS' NOTE:—The following testimony of faith, given by a University professor, is a synopsis of one of a series of addresses on religion provided by the University of Michigan. An address by Professor Karl Guthe on "Materialism: the Way Out" was printed in our last week's issue. Yet another article, in the same series, by Professor R. M. Wenley, will appear next week.

Agnosticism is a hard word to define. In this respect, it is like the much used and much abused word "Pragmatism." In general, however, an agnostic is a man who is dumb upon the question of the ultimate meaning of the universe. Like a student in the class room, he says, "I am not prepared; I do not know." In other words, he pledges himself to silence.

Huxley was the originator of the term, and coined it, possibly having in mind the inscription "To An Unknown God." Huxley used it in the following sense: Man, from his very nature, cannot form trustworthy conclusions concerning ultimate reality. Man must assume an attitude of reasoned ignorance and incapacity toward everything that lies beyond the sphere of sense perception.

Herbert Spencer's Teaching.

Spencer, supposed to be the arch-agnostic, invented the so-called "Doctrine of the Unknowable." He said all knowledge is relative, conditioned by the nature of the subject—that is, the one knowing. We know nothing just as it really is. All things and forces are symbols or signs of something which is unknowable. But just because all our knowledge is relative, we must assume an absolute. The relative presupposes an absolute, or else it would be absolute itself. That, in very few words, is the doctrine of the unknowable, all of which assumes that reality is different from things as they appear to be; that there may be an intrinsic reality back of appearance.

Of course, under these conditions, the knowledge of reality is an undemonstrable assumption. If by Reality, Absolute, or God,—we can call an unknown quantity x, y or z—we mean something which exists outside of knowledge, then it is clear that knowledge of Reality, of the Absolute, or of God, is impossible. We see from Spencer's statement also, that he believes that behind appearance there may be a reality, that behind knowledge, feeling and will there may be some permanent entity. But the "may be" does not do us any good.

Advantage and Danger in This Position.

There is an advantage in assuming this position. In taking it I do not have to believe in certain propositions without satisfactory evidence. I have a right to suspend judgment. I thereby combat enslavement and stultification of my intellect. A man who can say, "I must respectfully refuse to believe what I have no good grounds for believing, even if it should wreck morality and insure my own damnation," is a man to respect and to admire. We are ready to say to him, "Thou are not far from the kingdom of God."

Pseudo-agnostics sometimes use it as a mask for a positive belief, but a masked man who is easily recognized, does not get much benefit from his mask. We know him; we can spot him. There is morality in the position of the genuine agnostic; there is immorality in the position of the pseudo-agnostic. There honestly; here dishonestly. If there is any choice to be made, we will choose the man who can say: "I was dumb; I opened not my mouth." Agnosticism is not a creed, nor a substitute for a creed.

There is danger, also, of believing that faith is the opposite of truth, whereas faith is simply one means—and a very important means—of ascertaining truth. Faith is not the power of saying you believe things which are incredible—that has never been, and never will be, the right conception of faith.

The Way Out.

In playing a game, it often becomes necessary to use the tactics of your opponent to win the game. This is the method which we shall pursue with agnosticism. We shall begin with the statement of Pythagoras that man is the measure of the universe, a position which is supposed to be identical with that of agnosticism. We assume that personality is the supreme fact—that the individual man, with his consciousness, is the measure of the universe. In other words, everything a man does, and feels and wills, has connection with his consciousness.

Every creature thinks of the infinite according to its own nature. If a lion were able to conceive of God, his god would be a lion-god. If a horse were able to conceive of God, his god would be a horse-god. If an ox were able to conceive of God, his god would be an ox-god. Touching man, we will grant the same thing. When a man thinks God, he thinks a human God. In granting this, however, we refer not to a scientific man, nor a philosopher man, nor any other lop-sided man. We refer to a man in his totality, in his integrity.

Man is the starting point of all "isms." He is the starting point of science itself. Supposing we assume that God or the Universe is matter, motion, energy, force. Are these ideas of matter, motion, energy and force, not man's ideas, and attributive to man's consciousness? It would be nonsensical to try to abstract "force" from all connection with human consciousness.

"Anthropomorphism."

This process of starting with man is what is called, in the vocabulary of philosophy, "anthropomorphism." Now, if we are to have anthropomorphism, why not have the best grade of it? Who wants a God or a Universe that is blind, heartless, irresponsible? Man can never be a match for a brute god, or a wholly inhuman universe. I would sooner have the God of the philosopher: his God has intelligence, moral feeling, and will anyhow. But there is something the matter also with this God, because the man you start with in this case is like the man of Rousseau—an impossible man,—as some one called the mediæval man "fensterlos"—a man without any outlook, a man out of relation with other men, a man without ancestry, and without posterity, a Punch and Judy man. That is the philosopher's God.

But man is not "fensterlos." He is not out of all relation to other men; he is not without ancestry or without posterity; he is not bounded by himself alone. "Deep calls unto deep." A man who stands only in relation to himself is an egoist, but humanity is altruistic, the opposite of egoistic;—it is social. So we find a hopeless contradiction between this miserable God, shut up in the cell of eternity, and unknowability, and an altruistic humanity.

A New God and a New Man.

I say that the way out is a new man and a new God, or (the order does not matter) a new God and a new man. I care not for your God of science; I care not for your God of philosophy; I claim the right to reverence and adore a God of humanity—God, the ideal of humanity.

When you finally get out of the wilderness of idle speculation, you will come upon a post, labeled "I am the Way," pointing to Jesus whose conception of God as the father of men and the lover of men's souls is still the conception of many ordinary but, I think, sane men.

Neither life nor hell nor the doctrine of the unknowable, shall separate me from the conviction that I walk through this life under the protection of a Father's eternal care. I know too that I shall have to seek far and wide for a social program parallel to the one implied in the Fatherhood of God, and the family-hood of man.

A Congregational Opinion

(Continued from page 8.)

principle of inter-communion, which includes not only the open celebration of the Lord's Supper, but a free interchange of members between church and church, by letter, on the basis of the recognized validity of the ordinances, ministry, membership and discipline of all participating churches. This, of course, is the pivot on which unity turns in the home field, too, only it is not so easy to see it here as there. There can be no unity without this free intercommunion."

This is well stated. There can be no unity on a basis of barriers, whether of water, wood, hay or stubble.

A Sad Contrast

Recently a great ball player of Cleveland, Ohio, died leaving his widow with limited financial means. The ball team, of which he had been a member, and a team made up from various other cities, played a game for the benefit of his widow. The proceeds of the game, $12,000, were turned over to her.

The husband had played big ball at big salaries, but he had not saved his earnings. The people forgot his follies, remembered his good playing, and generously endowed his widow with $12,000. Hurrah, for the ball players!

This incident in the baseball world has certain lessons for the church world. It is still true that "The children of this world are wiser in their own day and generation than are the children of light."

A minister of Christ fought a valiant fight for many years in a great city and a great state. He served in the vanguard of the army of righteousness and braved many perils. At length he fell in the conflict, leaving his widow with insufficient support for her declining days. Today she can hardly escape the meditation; "Had my husband been a first class ball player, instead of a first class minister, this pinching poverty would not be mine."

Another brave minister led the skirmish line out among the hills. The cities knew him not, but he rendered a most heroic service. After many victories he died in triumph, but left his widow with scant support. The days of life's descending sun, in her case, have been filled with a fierce struggle for existence. Her husband was no ball player; he was only a minister of Christ.

Were the church poor, the above contrast might be expected. But the church is rich and the contrast is shameful. * * *

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXV. The Servants of Jehovah

Sept. 3. Text for Special Study. Isa. 52:13—53:12.

1. THE SERVANT'S MISSION.

The second section of the Book of Isaiah, chapters 40-55, has for its great theme the character and ministry of the Servant of the Lord. This is the last and greatest of the four subjects which interweave themselves like the themes of an oratorio. These four, as already pointed out, are, the pardoning and restoring favor of Jehovah, the greatness of Jehovah as contrasted with the gods of Babylon; the triumphant career of Cyrus, whose successes are to bring deliverance to Israel; and the mission of Jehovah's servant, who is to be the instrument in the divine hand for the accomplishment of the eternal purpose in the saving of Israel and the enlightenment of the world.

There are many references to the servant of Jehovah in these chapters. But four have a distinct interest, and have usually borne the name of "the Servant passages" par excellence. They are 42:1-9; 49:1-13; 50:4-9, and 52:13—53:12. So significant are they that some biblical scholars have felt that they have a character and value separate from the remainder of the prophecy, and were either parts of an earlier work, which became the basis of this group of chapters, or were added later to complete the message. Neither of these views is necessary. It is quite possible to view them as the work of the author, though it is evident that in these great oracles he rises to his highest levels.

Throughout these and the other references to the work of the Servant the nation, Israel, is unmistakably in the mind of the prophet. Such words as, "Thou, Israel my servant, Jacob, whom I have chosen, the seed of Abraham, my friend" (41:8), "yet now hear, O Jacob my servant, and Israel whom I have chosen" (44:1), "Fear not, O Jacob my servant" (44:2), "Remember these things, O Jacob; and Israel, for thou art my servant" (44:21), "For Jacob my servant's sake, and Israel my chosen (45:4), etc., make clear the application of this title of Servant of Jehovah to the people who are now in exile, the survivors of the nation over which the dynasty of David had reigned. No other meaning can be drawn from the terms. Israel, the nation whose life was all but destroyed by the conquering hand of Babylon, is the Servant of God, essential to his redemptive work in the world, and destined to bring it to a successful conclusion.

Sometimes, it is true, the thought of the prophet contemplates rather the inner groups of consecrated Israelites than the entire nation as the true Servant. But it is still Israel, either in the actual or the ideal sense that is designated by the word. And what a work the Servant has to perform! It might be deemed sufficient that it should labor successfully for the restoration of its own national life That seemed far enough from the possibility of realization. Yet it was not enough. "It is too light a thing," cries the prophet, speaking for Jehovah, "that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the nations, that thou mayest be my salvation unto the ends of the earth" (49:6).

This, then, was the real mission of the Servant, to mediate to all men a knowledge of the true God, and the secret of holy living before him. It was a task to tax the power of even the most resourceful of nations. How was Israel, defeated, trampled, exiled and all but destroyed, to rise to this high vocation?

2. THE SERVANT'S WEAKNESS.

But the work to which the Servant was called did not involve military or political strength. In the very first of these great oracles the prophet is at pains to point out the quiet and peaceful nature of the Servant's methods. Speaking for God, he says of the Servant, "He shall not cry nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall he not break, and smoking flax shall he not quench. Yet he shall bring forth justice in truth" (42:2, 3). His were not to be the methods of violence and force. Even the weakest things would not suffer under his touch. It was a significant suggestion that the old days of force were gone, and that the work of God in the world was to proceed in terms of education rather than of might. For the former Israel had no fitness. In the struggle of worldly powers it had gone down. Might it not hope, however, through this very disciplining of soul, to become qualified to bring a message of light and help to the world?

But there were moments when the prophet despaired of the accomplishment of even this quieter task by Israel. It was a people blind and deaf, unobservant and unheeding. Robbed and spoiled, it seemed no longer capable of exerting the least power (42:18-20). Was it not too much to hope that any effective effort could be put forth by this people even in its own behalf, much less in the interest of the great world? It is this consideration which drives the prophet back from the outer frontiers of Israel's life where at times he hoped to find the tokens of efficiency and fidelity, to the circle within the nation, the nucleus, the remnant who remained faithful when the rest turned apostate. The further he goes in the disclosure of his great theme, the more is this messenger of God forced to retire to the inner and better circle of constant and devout Jews, who kept alive their faith in God in the dark days of exile. By the time chapter 49 is reached, this seems to be the prevailing thought. If Israel as a whole is to be saved, it must be by the efforts of the faithful at the heart of the nation, for the majority has lapsed into indifference. Can this remnant succeed?

3. THE SERVANT'S RESOURCES.

If it were a question of human strength or subtility, there could be no hope in the future. But the prophet marshalls the encouragements with which he is endeavoring to arouse the disheartened people to their holy task. First, there is the divine purpose. The national ideals of Israel must not fail of realization. Throughout the career of the nation the unceasing purpose of God had been unfolded. It was impossible, unthinkable, that this should at last miscarry and fail. And only the faithful Israel could bring it to completion.

Then there was the divine assistance. This was now to be offered as never before. It was as if Jehovah had been forgetful of his people, and had allowed them to suffer more than their sins deserved. He would now arouse himself with the terrible energy of a woman in the pangs of child birth, or a hero maddened into the fierce fury of supreme effort. No words could be stronger than those of 42:13-17 in their picture of the prodigious activities of God now promised in behalf of his people.

But a third encouragement even more heartening was the instruction given the Servant, in preparation for his work. The whole experience of his exile estate is now conceived as an actual education to make him competent to carry out his great adventure as the messenger of God. Day by day his tongue is taught the words of comfort and life. His ear has been opened to the secret of the divine will. Without protest he has suffered the reproach and ill-will of men. Had there been no assurance that the divine purpose was being accomplished, he could not have endured the hardship of his lot. But now all is clear, and the end is in sight (50:4-9). Such are the resources of the Servant.

4. THE SERVANT'S SUCCESS. (Isa. 52:13—53:12.)

It has been acknowledged by all the students of prophecy that the theme reaches its climax in this sublime poem. It consists of five stanzas, growing gradually longer as the song increases in intensity. The first stanza (52:13-15) predicts the Servant's success; the second (5..3:1-3) expresses the astonishment of one who looked on, and supposed that the Servant was a worthless and hopeless victim of his own mistakes; the third (52:4-6) records the bystander's confession that now he perceives that it was for his sake the Servant suffered, rather than as the punishment for his own sins; the fourth stanza tells of the humility and submission with which the Servant met his cruel and unjust fate; and the final stanza makes clear the complete triumph of the Servant's work, and the rewards which he achieved.

These great words, which have grown familiar to the church as the greatest of Messianic prophecies, are only to be understood as they were uttered by the prophet and received by the people to whom they were first addressed, when it is kept in mind that it was Israel the nation that was first meant by the terms here used. From that point the reference to Jesus becomes clear when he is conceived as the Servant of Jehovah, coming to undertake that which neither the nation as a whole nor the remnant could accomplish.

The prophet, looking forward to Israel's return from exile and the revival of its material and spiritual hopes, did not, of course, think of a person as the successful Servant, nor was he describing a personal experience in the poem. At first glance

the words seem to suggest the actual physical experiences of Jesus. But more careful consideration of their meaning forbids this reference. It was of the personified and individualized Israel that the message was written. And it was the urgent claim of Jesus and his disciples that he realized the national mission, otherwise unfulfilled, in a manner which brought the hymn of consolation to its complete fulfillment. It was the task of the Old Testament prophets to announce the coming of the Messiah, a deliverer and leader of the nation. It was the burden of the New Testament to proclaim that Jesus was the Messiah. And thus the preachers of the new faith did not hesitate to claim all references of Old Testament to prophets to the Messiah as coming to maturity in Jesus, even though it was of the official Messiah rather than the persn Jesus of Nazareth, that the prophets wrote. In this manner are explained such use of this great song as that made by Philip in his conversation with the Ethiopian, and other like applications of the words.

But thus conceived as the Hymn of Promise regarding the successful work of Jehovah's Servant, the representative of the nation and the Redeemer of the world, the complete fulfillment of the message in the Messianic work of Jesus becomes at once the logical consummation of Israel's hopes, and the assurance of divine friendship and aid for all the world.

Notes From the Foreign Society

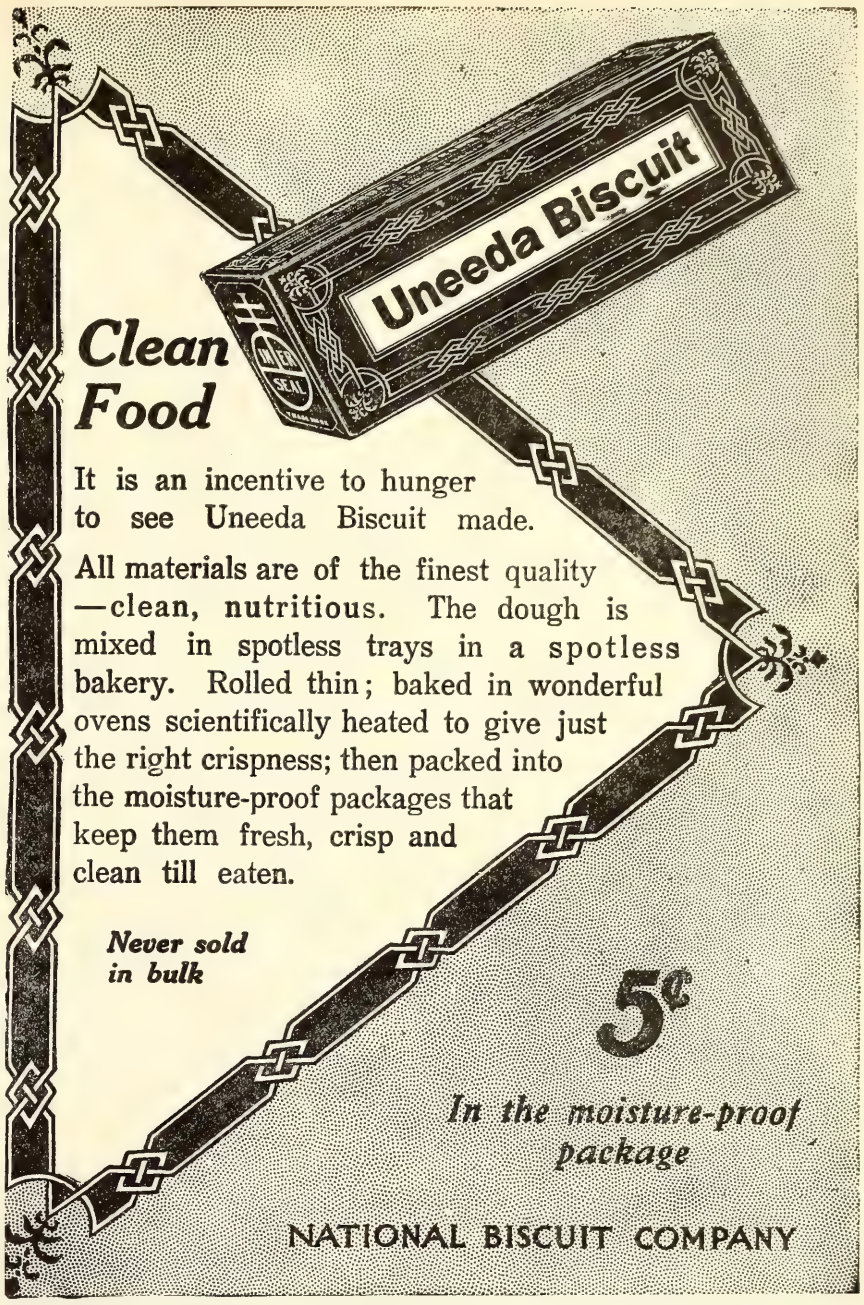
M. J. Shah of Harda, has been in Bilaspur, conducting a series of meetings that proved very helpful. He delivered a series of lectures on Sunday-school work. At the close he conducted a series of evangelistic meetings for about a week. From Bilaspur he goes to Mungeli for the same work.

H. A. Eicher writes that a wealthy village owner, who has been won through medical services, is now offering both land and financial help to open either a dispensary or school in his village. Such opportunities are multiplying. How long must we wait to answer these calls? If we wait too long the opportunity passes, to say nothing of the loss of the passing time in work and in influence.

The missionaries in the Philippine Islands are asking for new missionaries as follows: one for Laoag; one missionary and a doctor for the Cagayan Valley; one man for Vigan and one for Manila.

Bruce L. Kershner writes that the most important thing of our present need is the need of evangelists. The work is now suffering for lack of them. In the Tagalog field there are only one or two well qualified men available, and I hope that we may get funds to employ them, before they may be otherwise engaged. Our school in Manila is essential to the training of men. Many of our difficulties are due to the presence of unqualified men on our evangelistic force.

The friends of the work should remember that the year closes the last day of September. This time is not now far off. All offerings intended to be included in the receipts for the current year should be in the treasury in Cincinnati at as early a day as possible. The treasurers of the churches and Sunday-school and Endeavor societies should see to it that remittances are not unnecessarily delayed. Individuals who propose to give this year will oblige the managers if they will forward their contributions promptly. F. M. RAINS, Secretary.
Cincinnati, Ohio.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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

—The State Convention Sept. 4-7.

—Will be at Danville.

—Every Illinois church should be represented by one or more delegates.

—Some churches are planning to be represented by a good sized company.

—Delegates will be entertained at private residences with lodging and breakfast for seventy-five cents.

—Danville First Church is making extensive preparation for our entertainment. Improvements on the building are being made and faithful workers are providing a cordial reception.

—The program is inviting. None in recent years has promised better than this one. It was published August 10 in The Christian Century. Reread that issue and be convinced of the merit of every day's sessions.

—Then write W. E. Adams, pastor of First Church to make reservation for you either at a hotel or private residence. e

* * *

Charles W. Ross, pastor at Litchfiel., spoke at the Litchfield-Hillsboro Chautauqua Sunday, August 13.

Christopher church has secured W. O. S. Cliffe of Akron, Ohio, for the pastorate. His work with this church has already begun with an auspicious opening.

Macedonia church in Fayette county is taking advantage of C. M. Smithson's vacation period to hold a short revival. Wright Spurlin is coöperating in the meeting.

Lewistown church heard C. Lee Stauffer of Dallas City on a recent Sunday in August with a view to his acceptance of the pastorate to succeed B. H. Cleaver.

The annual report of J. W. Parson shows forty additions to the church at New Hartford where he has been laboring two Sundays a month.

Lew D. Hill of Decatur is in a promising union meeting at Dalton City in which the Presbyterian, United Brethren and Christian churches are coöperating.

The revival meeting being held in a school house near West Salem by P. M. Eaton is deepening in interest, with fifteen conversions at last report.

The pastorate of H. F. Kern closed at El Dara August 1. During the year there were twenty-seven additions. After a short vacation Mr. Kern will enter Eureka College and become pastor of Belle Plain Church.

The twelfth successive season of A. P. Cobb's platform directorship of the Pontiac Chautauqua closed what is reported one of the most successful years in the Chautauqua's history.

W. B. Clemmer has been preaching a series of Sunday evening sermons on "Wonder Stories of the Old Testament" in his church at Rockford. The sermons were illustrated with Tissot's pictures thrown on a screen.

J. E. Moyer has concluded a five-year pastorate at Keensburg during which time a new building was erected at a cost of $6,000 and more than 100 were received into the membership of the congregation. Mr. Moyer is secretary of the district.

Beardstown church, one of the newer organizations of the state, makes an annual report showing missionary offerings totaling about $70, additions through the year numbering thirty-six and the purchase of a building for purposes of worship. G. W. Morton is the minister.

Johnson City church will be pastorless after September 1, on account of the resignation of R. A. Honn who relinquishes the pastorate to continue his education at Kimberly Heights, Tennessee. The work accomplished for this church by Mr. Honn is estimated favorably in reports.

The pastor at Lewistown, B. H. Cleaver, was prostrated in the pulpit during the delivery of his sermon the first Sunday in August. Strenuous pastoral duties and excessive heat combined to exhaust his power of endurance. It is reported the illness was of short duration. As stated in a recent Christian Century Mr. Cleaver's pastorate will be terminated in a few weeks.

G. W. Morton of Beardstown church endured gracefully the uninvited appearance of a large number of his congregation at his residence on the occasion of his birthday. Any embarrassment suffered upon the surprise was much more than counterbalanced by the gracious spirit prompting the affair and the abundance of table supplies and other gifts left for the minister and family as evidence of sincere appreciation.

Dr. Royal J. Dye is at his home in Eureka since returning from Africa. Quite soon after his arrival he met with a serious accident. While unpacking his goods a piece of steel struck his eye and necessitated a trip to Chicago for its removal. A favorable prognosis is given by the physician relative to saving sight in the eye, though grave apprehension was at first entertained lest it might be entirely lost.

After a pastorate extending through seven years at La Harpe, L. G. Huff has resigned to assume the pastorate at Mt. Sterling recently relinquished by A. L. Cole. Mr. Huff has been signally successful in his ministry of unusual length and is leaving La Harpe much to the regret of his parishioners who have several times shown their appreciation of his good services by increased salary and otherwise. He goes to an excellent congregation at Mt. Sterling. During the seven years at La Harpe 318 were received into the church's membership and the members encouraged to activity and faithfulness.

Attention, Illinois Brotherhood Men!

Every loyal brotherhood man should plan to be present at the brotherhood session at our state convention at Danville, Ill., Wednesday evening, Sept. 6. Peter Ainslie will speak. H. T. Swift, Springfield, our state president, is working for special interurban rates.

VAUGHAN DABNEY, Chicago.
For State Ex. Board.

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Secretary's Letter

N. S. Haynes, on Sunday, July 30, preached twice for the Englewood church, this being his thirteenth consecutive visit over a Lords-day, his subjects: "Our Faith and Our Lives," and "The Enlargement of Our Lives." Brother Haynes is still in his "sixties," and there is in his sermons vim, vigor and virility. Regularly ministering half time to the Antioch church in Macon county he is available for regular half-time work or supply for any of our churches. Address him at 828 N. Edwards St., Decatur. Our churches will do well to make a note of this.

L. G. Huff has accepted a call to take the work at Mt. Sterling and will begin Sept. 1. La Harpe will want a good man.

There is good prospect for placing a good man in the Freeport mission in the near future. It is a great field.

The office man says: "My kingdom for an adding machine." He is tabulating the statistics of the churches for the Year Book and it is an immense task. Such a machine would be a very great help in his work. Some day we hope our office will be equipped with such helpful things. Possibly some kind hearted brother or sister would like to make such a gift. It would be most welcome.

A. M. Hale of Macomb, one of our best men, is ready for a new field. Illinois should not let him seek a field in another state. Call him.

Advertise and work up an interest in our state convention in your congregation. It will mean much to your work if you can induce your officers and active workers to attend. Get the convention habit. Those who go to many conventions are usually enthusiastic church workers. Remember—Danville, Sept. 4-7.

J. FRED JONES, Field Secretary.
W. D. WEWEESE, Office Sec'y-Treas.
Bloomington, Ill.

Chicago

Dr. Royal Dye addressed the Christian Business Men's Association at a called meeting at that organization Monday evening, Aug. 14. Dr. Dye is in the city for treatment to save his eye which was injured while he was unpacking his goods. After a painful operation of two hours—no anesthetic being used—some hope is held out for the recovery of his sight in the injured eye. In his inimitable way Dr. Dye spoke of the manners, customs, arts and crafts of the Bolengi natives, and cheered our hearts with his story of the growing church there. Dr. Dye also told of the great work accomplished at the Lotumbi station, which was made possible by the interest and financial support of the Chicago disciples.

Mr. and Mrs. O. J. Grainger sail for India next month. During their furlough they have made their church home at Hyde Park. A farewell reception was accorded them recently by the members and friends of the church. Mr. Grainger preached for the Hyde Park people, Aug. 20

VAUGHAN DABNEY.

Our Annual Church Extension Offering

The September offering for Church Extension begins Sunday, Sept. 3. Several hundred churches are already making the necessary preparation for a large offering. Great interest has been shown this year because of many more opportunities to build. From Oct. 1, 1910 to May 1, 1911, 158 homeless churches had appealed for help to erect their buildings. These could borrow no place else and looked to Church Extension for the necessary help. Since May 1, forty-five other churches have asked for help making 206 appeals from Oct. 1, 1910, to Aug. 1, 1911. Of this number fifty-nine have received help aggregating over $130,000.

The demand for a large offering and for a large number of contributing churches is found in the fact that our board is the one agent to whom all these homeless churches look for help. There are 127 evangelizing boards among us, including district, state and national. Then we have city evangelization societies and these societies today look to the Board of Church Extension to settle the property problem for them.

Another heavy demand made upon the Church Extension Board is found in the fact that we must have larger and better churches than in former years. The plain church with an auditorium is not sufficient: The church that builds must furnish up-to-date Sunday-school equipment or they will be discredited in the community where they are located. Our people have led in the Sunday-school work of America and we must now lead in getting up-to-date equipment. The experience of the Board of Church Extension is that this requires a large outlay of money.

Eighty-six promised loans aggregate $192,000 is another reason why the churches should rally to the Church Extension offering. We can count on $90,000 of returns on loans to answer the above appeals when they call for their money which we have promised, but it will require an annual offering of $100,000 from churches and individuals—that is, $100,000 of new money will be required to answer the above appeals.

All the other societies have had their annual offerings and the Church Extension offering should have the right of way through August, September and October. Churches should promptly write for their supplies of literature and collection envelopes.

It is the shame of our churches that 1,318 is the largest number of churches that have contributed in a single year to Church Extension. Is this all the churches that have an interest in so great a work that was brought into existence for an absolutely necessary purpose by the National Convention? Shame upon us that this is true! "Tell it not in Gath; publish it not in the streets of Askelon." The smallness of the number of contributing churches is appalling when we think of the tremendous work to be done.

The corresponding secretary visited during June and July about forty-five churches in the West and attended twelve conventions, state and national. A name loan fund of $5,000 was given by C. C. Chapman of Fullerton, Calif., in memory of his father, S. S. Chapman. William A. Wilson, Houston, Texas, gave a $5,000 name fund, to be known as "The J. C. Mason fund." This was given by Brother Wilson in honor of his old pastor, Brother Mason, who baptized him and who is now the corresponding secretary of the state work.

In July, John H. Booth, associate secretary, visited twenty-four churches in the interest of Church Extension. He is spending the month of August and half of September in the Iowa field and attending the Nebraska Convention. G. W. MUCKLEY.

Corresponding Secretary.
603 New England Bldg., Kansas City.

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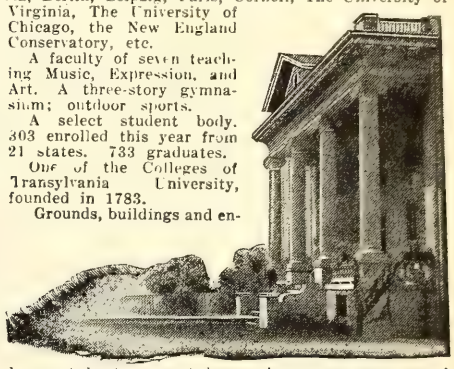

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Church Life

W. H. Nation, pastor at White City, Kan., is in a meeting at Dwight, Kan.

F. W. Emerson has accepted a call to the pastorate of First Church, San Francisco, Cal.

P. D. McCallum, who recently resigned at Viroqua, Wis., has returned to his home in Australia.

Asa McDaniels has resigned his pastorate at New Philadelphia, Ohio, to take effect October 1.

The Sunday-school of First Church, Lincoln, Neb., has made a good record this summer, keeping about the hundred mark at every service.

Maywood Church has recently been organized at Oklahoma City, Okla., with a membership of 142. G. W. McQuiddy has been called to the pastorate.

J. P. Garmong has begun another season's gospel singing in a tent meeting with Arthur Long at New London. There is an unusually good attendance and interest reported.

The annual convention of the churches of Western Pennsylvania was held recently at First Church, Washington, Pa. There was a large attendance.

The churches of seventh district of Missouri will hold their annual meeting at Maryville. Granville Snell, evangelist for this district is in a good meeting at Rotaville, Me.

M. R. Ely of Puyallup, Wash., has taken up the work of city evangelist for Tacoma, Wash. A rapid growth in the city work is expected under his leadership.

Heath Street Mission has been recently organized at Buffalo, N. Y., with good prospects for a steady growth in this needy field.

Howard T. Cree, pastor of First Church, Augusta, Ga., has closed a successful meeting at Allendale, S. C., and is now spending his vacation in Kentucky.

J. M. Lowe is in a meeting at Packwood, Iowa. It has been found necessary to do a reconstructive work in this field and good results are now forthcoming.

E. L. Cunningham, pastor of First Church, Leavenworth, Kan., will spend his two weeks' vacation in securing funds to pay the mortgage on the church at Lawrence, Kan.

The pastorate at Pawnee City, Neb., will be vacant October 1, owing to the resignation of Charles L. White. Correspondence in regard to this field should be addressed to J. F. Griffith, Pawnee City, Neb.

The Christian Century is in receipt of a number of interesting copies of the Bay City News, printed and published by the Bay City Club of Independence Boulevard Church, Kansas City, Mo.

A new church was dedicated at Monette, Ark., on August 6. J. M. Taylor, pastor at Paragould, Ark., preached the dedicatory sermon. Mr. Taylor has concluded a meeting at Monette with about seventy additions.

George B. Stewart was the speaker of the day at a meeting held recently at Colorado Springs, Colo., by the Missouri society. About 1,500 former residents of Missouri were in attendance.

I. N. McCash dedicated College Hill Church, Cincinnati, Ohio, Aug. 13. The sum of $1,400 was needed and over $1,600 was subscribed. The neighboring congregations are manifesting hearty interest in the work and coöperation is assured.

The church at Boone, Iowa, is in need of a pastor owing to the resignation of H. F. Ritz who will return to his former field, Anaconda, Mont. This is a splendid church for a progressive work, having a good building and a united, hamonious congregation.

Charles E. Smith of Bethany, W. Va., has accepted the call to Main Street Church, Duquoin, Ill., and will assume his duties September 1. This church has been without a pastor since the resignation of George W. Wise who has taken the work at DeLand, Ill.

Nelson L. Browning, formerly pastor at Twenty-ninth Avenue Church, Birmingham, Ala., has begun his new work at Ft. Collins, Colo. Mr. Browning succeeds C. L. Dean who resigned as pastor there to enter mission and Sunday-school work in Colorado.

W. E. Crabtree, pastor of Central Church, San Diego, Calif., gave a series of travel lecture-sermons recently on Sunday evenings. The subjects were: The Yosemite Valley; Up the Columbia on a Steamboat; On Klamath Lakes and Under Shasta, Mr. Crabtree having recently visited these places.

Lowell C. McPherson will begin his work as superintendent of New England Missions with a meeting at Worcester, Mass., September 1. Mr. McPherson is one of the speakers at the convention of the New England churches to be held at Worcester during September. He will be in a meeting with Clyde Darsie at First Church, Quincy, Ill., beginning Oct. 1.

The annual county meeting of the Tipton county (Ind.) churches was held the first Sunday in August at the Tipton Church where Guy I. Hoover ministers. Allen S. Philputt, of Indianapolis was the preacher this year and his services were most acceptable. One of the largest audiences that has ever gathered for the county meeting assembled this year. Arrangements were made at this annual meeting for the holding of worker's institute at Tipton some time in November for the purpose of giving earnest consideration to the problems of the churches in the county. The state officers of the I. C. M. A. will be invited to be present. The missionary district with which this county has affiliated has been abandoned and hereafter the county will coöperate directly with the state association.

H. W. Brown sends the following report from Fitzgerald, Ga. "Our new pastor, C. Thos. Coombs, who succeeded E. E. Hollingworth is making a strong and very favorable impression on the members of our church and the people who attend our services. Mr. Coombs is a scholar and an orator and his sermons are so prepared as to present old subjects in a new and attractive light. He has been with us only since the first of July but in that time our morning audiences have increased about one-half and at night the church is always crowded. We are also very much pleased with the condition of our Sunday-school. Usually, during the hot summer weather the attendance falls off from one-third to one-half, but this summer our everage attendance is but little below that of last spring and we hope that when cool weather comes we will have double the membership of last year. Our Wednesday night meetings are also showing a much greater attendance, several times greater than in the past. Few people realize the extent of our field here. With a population in South Georgia of about 1,000,000 people we have only three well-established, strong churches, Valdosta, Savannah and here at Fitzgerald.

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has one as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

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Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter! Address,

The New Christian Century Company

700 E. 40th St., Chicago.

and there are fifteen or twenty towns of from 3,000 to 15,000 inhabitants within seventy-five miles of here that have no church of our order at all and probably double that number of towns of 3,000 and under. We have had frequent calls from these places for men to come and preach and organize churches but we lack the workers and the money to do this work. Mr. Coombs realizes the vast extent of the field and the work here and has thrown himself into it heart and soul and his enthusiasm and energy is being felt. Our church seems to be very harmonious and the members are all pulling together and we expect to see great progress made in the immediate future."

National Association of Evangelists

The officers elected for the National Association of Evangelists at the Portland Convention were: President, W. T. Brooks, Ladoga, Ind.; vice-president, John T. Stivers, Los Angeles, Cal.; secretary, E. E. Elliott, Kansas City, Mo.; field secretary and treasurer, Jas. Small, Kansas City, Mo. Program committee for 1912—Chas. Reign Scoville, Chicago, Ill.; S. M. Martin, Seattle, Wash.; John T. Brown, Louisville, Ky. These men will provide a program for the Evangelistic sessions at Louisville. We have now a membership of about one hundred, and new names are being added each week. If you are not a member and you are an evangelist or an evangelistic singer in good standing in a local church or with your brethren, you can be a member by sending your name in to the secretary and treasurer. No admission fee is charged. JAMES SMALL.

Kansas City, Mo.

Progressive Oceanside

The Dowling meetings held at Oceanside, Calif, recently have been greatly enjoyed. Mr. Dowling is a preacher and orator of rare ability. He clothes the gospel message with such interest that the people of every faith hear him gladly. He is at once one of the most forceful and most pleasing evangelistic preachers in America. Mrs. Dowling has added greatly to the interest of the meetings by service of song and her winning personality. William and Ruth Dowling, who have voices of great promise, have pleased the audiences with occasional selections.

Rev. E. M. Crandall, of the Methodist church, and Rev. Clarence Minard, of the Baptist church, have been royal and loyal in their fellowship.

The meetings closed with a great union service. Mr. Dowling gave a special address, "Would the Saloon Benefit or Injure Oceanside as a Place of Residence and Resort?" This timely topic drew a large audience. The address was a masterly cumulative argument against the saloon as a social and economical institution in which the strongest condemnation of the saloon was out of the mouths of its friends, brewers and distilleries. Following Mr. Dowling's address stereopticon pictures illustrating Dr. Chapman's book, "A California Rabbit Drive," were shown. Mrs. Sweeney gave a reading from the book as the pictures were thrown on the screen.

This story shows in a forceful way how boys are drawn to evil by saloon influence. Mr. Dowling's meeting was an influence for good to the entire community, with nothing of the sectarian spirit. The coöperation of churches and pastors was characteristic of Oceanside. While there was no evangelistic singer, the music was of the highest order.

The day after this union service the people of Oceanside went to the polls and by a large majority voted to continue the "dry" policy. OSCAR SWEENEY.

September Offering
for
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Church buildings, up-to-date, well equipped, are the very foundation of all missionary enterprise.

Reasons for Large Offering

1st—71 loans promised, aggregating $154,050, since October 1st. These are yet to pay.

2nd—15 applications on hand August 1st, aggregating $38,850.

3rd—Over 200 have appealed for aid yet unanswered.

The Offering should go on through September and October.

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1st, Collection Envelopes; 2nd, "A Church Extension Story." These for circulation among the members of the Congregation; 3rd, Pastoral Letters.

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As the **Bethany Graded Lessons** unfold from quarter to quarter it becomes increasingly plain to informed and discerning Sunday-school teachers, superintendents and workers that **no private or sectarian publishing house** can compete successfully with the great **union enterprise** supplying these graded lessons to twelve leading denominations.

[The graded lessons are approaching completion. The Beginners' grade was complete the past year. The Primary grade will be complete for the opening of the new year—October 1. Three of the four years of the Junior grade will be complete October 1. The second year of the Intermediate grade (ready October 1) supplies boys and girls of 15 and 16 years.]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

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Perhaps nothing has been done in modern times to demonstrate so clearly the essential unity of the churches and the possibility of organic union than the successful carrying through of this great enterprise of an interdenominational series of Sunday-school lessons. There has been no serious conflict among the editors representing a dozen denominations, among them Methodists, Presbyterians, Congregationalists and Disciples. If the churches can unite in what they teach their children, who can doubt that coöperation and union is possible at every other point?

The Bethany Lessons thus afford a signal opportunity for the Sunday Schools of the Disciples to promote Christian Union.

A NEW YEAR BEGINS OCTOBER 1

The Sunday-school calendar is made to conform to the public school calendar. While the graded lessons may be begun at any time, there are obvious advantages in starting at the beginning of the new cycle.

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A monthly magazine for adult classes and mature young people who wish to study the great vital problems of Social Christianity.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

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Price only 50 cents a year for twelve numbers.

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Pupils' Text Book (with maps).

The CHRISTIAN CENTURY

Sharpe C M Dec11

Volume XXVIII. August 31, 1911 Number 35

Vital Truths for To-day

Beginning September 1 and running parallel to our series of The Meaning of Baptism, of which announcement has previously been made, there will appear another series on the theme, "Vital Truths for Today."

This series will set forth in suggestive and constructive manner the important ideals of modern Christianity. The articles will not be academic but dynamic and practical.

Hundreds of our readers are perceiving the real nature of the opportunity involved in our TEN WEEKS FOR TEN CENTS special offer described on page 2. They see that it affords them an ideal chance to acquaint their friends with The Christian Century and the ideals for which it stands. The publishers wish to thank those who have already sent in their lists of names. Hundreds more will send in their lists during the next few days. September 15 is the limit set for receiving such names. Make up your list and send it in at once.

CHICAGO

What It Means to the Missionaries

If the good people at home could only see the needs of the heathen lands as we see them, how gladly would they give to help on the work! Letters come from the board saying, "You must cut down the work; we haven't enough money to support it." The estimates have already been cut to "rock bottom." A recent letter from H. P. Shaw, chairman of the Advisory Committee, informed us that all estimates must be reduced. Some of our missionaries succeeded in making reductions, but they were not sufficient; consequently the Advisory Committee, who represent the mission and have all the work in mind, had to meet again and cut each man's work whether he will or no.

Put yourselves in our places; see the crying need around you; see the hundreds around you daily, some of whom feel the need of the Savior, and others who need to be taught to feel the need of Him. See the light of God's love shining from the faces of the Chinese Christians; contrast their faces with those of the millions who know Him not. Face the problems and discouragements that we meet every day; feel our burning desire to win souls and be able to reach out and bring all the needy ones into the knowledge of the Master's love and salvation—and feeling all this, and with it the corresponding need for equipment and enlargement of the forces—and then, yes, then put yourself square up against the fact that the little you are doing must be cut short for lack of funds.. The depression and awfulness of the heathenism we see about us daily, is a fair load in itself, yet I believe all of our missionaries bear it joyfully for the Master's sake. Add to it the burden of having your work hindered for lack of funds —think of all these things and you can in a measure put yourself in the place of the foreign missionary.

Let me tell you just a little story of missionary heroism. One afternoon a few weeks ago, Dr. Macklin took one of his frequent trips into one of the country districts a few miles outside of Nanking, where he goes to preach the gospel. He was on horseback and took with him his son Charlie, who is about seven years old. Charlie was riding his donkey, one of the few pleasures which the Nanking children enjoy. They were going at a brisk rate. Charlie, who was ahead, suddenly came to a wide ditch. His donkey fell headlong, and Charlie got a bad fall, which, though it did not injure him seriously, bruised him somewhat and stunned him. His father immediately hastened to pick him up. As soon as he had collected his senses, his father wanted to get a stretcher and have some coolies carry him home. Charlie refused to allow this and said, "You needn't spend the money for a stretcher for me; better use your money for the beggars in the hospital." You see the father's burden, because of the lack of funds to run the hospital and care for the poor, wretched, sick sufferers, was felt by the child. He got back on to his donkey and insisted on riding home slowly, that the money might be used to help support the mission work which some of our good people at home are neglecting!

Now come to one of our Nanking Station prayer-meetings. Including those home on furloughs, we have fifteen missionaries in this city. Every Wednesday night we gather together in our various homes for a prayer-meeting. Each one in turn mentions some of the problems which have faced him in his especial work during the week—in fact he mentions any matter connected with the mission work for which he desires special prayer. And then, on bended knees, we pray for the things mentioned. We have prayed for the Chinese Christians, that they may be strong in the Lord; prayer for the inquirers who are seeking to know more of the way before they publicly acknowledge him by baptism; prayer for those who are indifferent that the spirit of God may touch their hearts—yes, and prayer for something else of great importance. We never have a meeting without prayer for the churches at home, that God may touch the hearts of His people and cause them to give generously to support the foreign mission work. We never fail to have prayer for the members on the committee of the Foreign Christian Missionary Society, that God may richly bless their heroic efforts and give them patience and grace and fortitude and wisdom to meet the many problems and discouragements that face them.

And during the past few months there has been a special need for prayer. We pray daily that God may touch the hearts of those who have been writing articles in the church papers which have been harming our mission work by causing the offerings to decrease. Yes, we missionaries, on top of all of our own problems have the burden of yours, too. It is sad that we must pray that there may be harmony in our church at home and that God may give you such a vision of the needs out here that you will gladly give of your money and prayers to help lift up our hands and enable us to enlarge the work instead of cutting it down. There are many loyal souls at home who are doing their utmost to spread God's kingdom in all the world, as He commanded. We thank God for them, but for them we could not be here. There are some who are doing nothing to help in this great work. Oh, the privileges they are missing! If they could but see what we see! And—yes —there are a few, praise God that they are few, who by various means are hindering the work. We don't want to blame—we just want to pray with all the power that is within us, pray on bended knees, that God will give to such a broader vision—a broader vision for love, and service, and giving.

MRS. EDNA KURZ SETTLEMYER.

Nanking, China.

The Last Call

September 30 marks the close of the fiscal year. Although the convention was held in July, the books close at the usual time. A great advance has been made this year by the Bible schools in their American offering both in the amount given and in the number of schools contributing. There will be much rejoicing when the records are made known.

But there are two factors that seem to be preventing our achievement of an unqualified victory. We had set our stakes for the year at $25,000 and the figures as yet hover near the $20,000 mark. To reach our goal would indeed make us very happy and enable us to do all that we had planned in this regard. The field demands the laborers which this money alone can supply.

The other cause for discontent is the fact that many of our strongest and best schools have as yet sent no offering for American Missions whatever. We are really ashamed to mention the names of these for some are in churches where our best known men labor. A few schools that gave very generously last year have sent nothing this year, while several hundred schools upon whom we have felt we could always rely have not yet been heard from.

To one and all we sound out the last call of the year. If your offering has been taken and not forwarded, instruct your treasurer to remit at once.. If the offering has been delayed for any reason, use one of the Sundays in September to redeem your record and to do your part in the evangelization of America. If you have a plan of dividing your regular offerings for missionary work, see that the portion for American Missions is sent in before the books close. Let us make one last united effort to reach the aim of the year, $25,000 from the Bible schools for American missions.

Send all offerings to the American Christian Missionary Society, Carew Building, Cincinnati, Ohio.

The Free and The Brave.—"What did the poet mean when he called his country 'the land of the free and the home of the brave'?"

"He was probably referring to bachelors and married men," said old Mr. Smithers, sadly.—Tit-Bits.

Ten Weeks for Ten Cents

In order to introduce The Christian Century into new homes the publishers propose to send the paper ten weeks for ten cents,

Beginning With the Issue of September 21.

Names for this offer must be sent in before September 15. These trial subscriptions will be positively discontinued at the expiration of the ten weeks unless ordered continued by the subscriber.

We expect to gather a list of several thousand names for this period. One subscriber to whom the plan was explained declared that he had ten dollars to spend on that proposition and would send us the names of 100 persons whom he wishes to become acquainted with The Christian Century and its vital message. Others will send smaller lists; still others, perhaps, larger lists. This is

Our Readers' Own Campaign

on behalf of their paper. Let every present subscriber think over the names of the fellow-members of his church and his friends and make up a list. A good set of names would be your Sunday School teachers and officers and your board of elders and deacons. If your pastor is not now a reader be sure that he is not overlooked. We Believe Every Reader Will Send in at Least One Name.

BEGIN NOW TO MAKE UP YOUR LIST

Send it in at once. Use separate sheet or sheets of paper for your names. Put your own name at the top as the sender. Keep a duplicate copy of your list. Be sure to make addresses plain. Remittance must accompany all lists.

THE NEW CHRISTIAN CENTURY CO.

700 East Fortieth Street, Chicago.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Conservation of Our Evangelism

First Appeal to the Churches by New Associate Secretary

Every great institution such as the church that seeks to perpetuate its power in the world naturally divides itself into two organized and co-operating forces; the force that conquers and the force that possesses and makes permanent the work of the conquerors, the recruiting force and the sustaining force. These two forces should never be divorced from each other, and in their march to conquer and possess they should ever be kept abreast.

We can justly be proud of the support given our evangelism and of the success obtained; but what about the taking care of the product of our evangelism? What of our efforts to make permanent the work of all our recruiting agencies? Of this we cannot boast. It is important in the extreme, indeed it is imperative, that the new additions to the church be assimilated into the organism of the church to serve its different functions as rapidly as they are made.

It is safe to say that one-half of the additions made in our great evangelistic campaigns drop back into the world. Authorities on Sunday-school work say that about 75 per cent of the pupils enrolled in Sunday-schools today are lost to the church. Chief among the reasons for this great loss of converts and Sunday-school pupils is the lack of church homes properly equipped for worship and for work. Sociologists argue that, for the welfare of the human family it is more important that the child have a home and a proper environment in which to be reared, than that the child be born. For without such advantages society is in danger of being criminalized.

This argument holds good in the church. The work of caring for the convert is just as important as is the making of the convert. The most essential things in caring for a family is the home, and likewise the most essential thing in caring for the household of faith is a church home. For a lack of such homes, especially in the newer sections of our country, thousands and tens of thousands of men and women brought to Christ in the central states are today lost to the Cause. The Board of Church Extension co-operates with, and goes hand in hand with, all evangelists and home missionary boards into as many new fields as its means will permit to make permanent their work by building homes for the little bands of homeless Disciples who, having received such help, in time become not only self-supporting but supporters of the work of the church in every land.

In this work so fundamental and essential in building up the Kingdom of God and perpetuating the New Testament principles of Christian union the Board of Church Extension has not had a square deal from the churches by whom and for whom it was organized. Over $366,000 was given last year to our home boards for missions and evangelism, while less than $78,000 was given to Church Extension. To the shame of the churches less than one-third of this amount or about $21,000 was all that was contributed by the churches as such. The balance, or over $50,000, was given by individuals.

Only one church in ten took an offering last year for Church Extension. Since its organization the Board has assisted in building nearly fifteen hundred churches, which is 400 more than the number of churches that sent offerings last year. Pastors and officers of our churches, is this a square deal? Including with the new receipts all returned loans and interest, your home building society last year had at its disposal less than half the sum contributed to state and national boards for missions and evangelism.

In this comparative study nothing has been said of the enormous amount of money spent each year in the campaigns of our great corps of independent evangelists whose work creates possibly a greater demand upon the Board of Church Extension than the work of all home mission boards combined. As a result of this unbalanced condition in the growth of our movement the Board of Church Extension, though it has and is doing with great efficiency a mighty work, has never been able, and is not able today, to meet the overwhelming demands of a rapidly growing brotherhood.

Since the Board was organized in 1888 2,600 churches have applied for help; less than 1,500 have received help. From 250 to 300 churches a year make applications for loans. Last year 115 churches were granted help in building. In the first ten months of this year 204 churches have asked for help, some most pitiable in their needs, and up to August 1 but sixty have received loans.

The beams of our working scales ought to be balanced, but not by a decrease of offerings to home missions, for these should be increased and the number of our evangelists doubled. Never before was the hour of opportunity more golden to preach the simple creed of Christ to a world centuries tired of hide-bound theologies and traditions; to proclaim a democracy of the New Testament type in a day when democracy is fast ascending the throne of all nations; to hold aloft a name that is above every name to a church not so proud of its sectarian names as formerly; and to herald a plea for the union of God's people to a Christendom keenly alive to the need of it and anxious for its advent.

The beams of our working scales must be balanced by a mighty increase in the number of churches contributing and in the amount contributed to the cause of Church Extension. If we have more than 10,000 churches in our brotherhood, why should not at least one-half of them, 5,000 churches, take the annual offering in September? Brother minister and every Disciple who reads these lines, will you not see that your church takes an offering for this work in September? May the blessings of God attend every minister and member of the body of Christ to the end that Church Extension may receive during September the greatest annual offering in its history. When this is done, and with all confidence the Board of Church Extension expects to see it done, then will the organized forces of the church, both the recruiting and the sustaining, the conquering and the possessing, be able to march abreast and win permanent victories for the Captain of our salvation upon a thousand fields.

JOHN H. BOOTH,
Associate Secretary of Church Extension.

To Try To Take a City

[We reprint the following item from an exchange—EDITORS.]

Disciples of Christ, strong in the Middle West, are considering plans for larger Christian work in New York City. Early in September a conference on the subject is to be held, that will be attended by men who have studied the New York situation for some years, officers of Disciples missionary organizations, and some of the New York Christian pastors and lay officials.

Reasons why Disciples are especially anxious to get into New York City in stronger fashion are two: One is because New York is national, and from it radiate national influences. The other is because, as it is generally admitted, New York has need for more religion. Two methods have been suggested and it is reported will be presented to the forthcoming conference of leaders. One of these is the founding in New York City, in some commanding location, of a great Disciples Church, large enough in grounds and buildings to compel attention of New York and of the country, and with a work within the buildings that shall be national in its scope while being also local. Associated in this plan may be, it is reported, a headquarters building for one of the large Disciple missionary societies.

The other plan to be brought forward will be, it is said, the settlement one, but owning no property, and aiming to establish, not one great church but many small ones. The argument is put forward, a somewhat novel one, that the small church is more effective than the big one. An adaptation of the Y. M. C. A. building idea, with dormitories, all on a small scale, is a part of the plan. With it there can be provided churches for foreigners as well as Americans.

Disciples number in the whole country nearly 1,500,000 members. In New York City they have seven small churches, four of them in Brooklyn. Their total New York City membership is considerably under 2,000.

Social Survey

Ups and Downs of Aviation

"The aviation fever has seized Chicago and holds the city firmly in its grip!" Thus we read, and the truth of the statement was easily apparent. The daily papers were filled with news of the aviation meet held in Chicago from Aug. 12 to 20. It is claimed that 100,000 people or more witnessed the daily flights. The streets in the vicinity of Grant Park, where the tournament was held, were often blocked by thousands gathered from every part of the city and hundreds from outside towns. The first days proved to be all that the committee in charge could have hoped for, although it must be confessed that the affair was managed more as a sporting event than as one intended to improve the character of flying-machines. Few records were made, and those which were, are of the less sensational variety, such as reaching greatest height, alighting nearest the starting point, and the longest sustained flight carrying a passenger. On the fourth day the hand of death seized two of the "birdmen." One of the deaths is declared by experts to have been due directly to recklessness in putting a greater strain upon a machine than it could bear. No explanation was given in the other case except that it is possible the driver lost control through fatigue, having been in the air for several hours. In announcing that the tournament would continue, the president of the association in charge admitted, "These accidents are most terrible, but the meet must go on. To call it off would serve no good end. These are sacrifices that are bound to mark advance toward establishment of aviation upon a practically practical basis." As announced at the beginning, this tournament was intended not to divert people with a program of "circus stunts," but rather to educate them in this new and wonderful science, and to further, as far as possible, the development of the aëroplane for sane and useful purposes. Since Jan. 1, thirty-four deaths have resulted from aviation, a rather high percentage. Probably most of those disasters were unavoidable, yet we heartily hope that improvements may soon be obtained which will make possible the elimination of this frightful toll. European nations are said to have much stricter regulations, both in laws and in law enforcement, than is true in this country. Whether or not accidents are less frequent there than here is not apparent. It is probable that regulations prohibiting reckless driving such as is seen at most American meets will be made laws, and the licensing of aviators may be taken from the hands of well-meaning but often powerless aëro associations, and made strictly a prerogative of the state. This should have the effect of checking the licensing of reckless and half-trained pupils.

More Trouble for England

We are not disposed to poke fun at Great Britain in an awkward predicament, yet the question naturally arises, "Where are her boasted laws bearing upon the peaceable settlement of labor disturbances?" In our own industrial embarrassment—and they are all too frequent—our attention often has been called to the advanced regulation of labor troubles adopted by foreign nations. This hint is accompanied by a significant implication that our industrial troubles are largely due to our poor laws. Now England, with some of the supposably-best means for settlement of strikes, is embroiled in a labor war that threatens to spread to all fields of organized labor. At first the strike apparently involved only the members of the Amalgamated Societies of Railway Workers. The employers and the employés have had little opportunity to get together, and the grievances of the laborers are a little uncertain. One report, apparently authentic, says the workingmen are discontented with the operation of the conciliation scheme drawn up by David Lloyd-George, while president of the board of trade and secretary of the Amalgamated Societies, in 1907. Says this dispatch: "The resolutions calling for the general strike complain of the vexatious attitude of the railway companies toward that scheme. No other grievance is mentioned." The railways were not disposed to listen to the men, and the union gave notice that unless representatives of the railways were sent to meet representatives of the laborers with a view to adjusting the difficulties within twenty-four hours, a general walk-out would be ordered. Following this ultimatum the laboring elements grew markedly more restive, and sympathetic walkouts were ordered by other unions. The shipping interests of both England and Wales are practically at a standstill. Incoming vessels were unable, last week, to land because of a strike of tugmen. Out-going vessels were unable to coal, and, in many cases, even to secure a crew. In the larger cities, local transportation facilities were affected and the people are facing a possible famine for lack of transportation for food. While the disturbance is general and is said to be spreading to the smaller cities, it seems to have come to a head in Liverpool. There it was found imperative to call out troops to repel infuriated mobs. The presence of soldiers seemed to infuriate them the more, and in a number of cases it was necessary to fire into them. All food supplies are kept under heavy guard. Among the cities affected by the railway-freight strikes are: Liverpool, London, Glasgow, Manchester, Chester, Bradford, Sheffield, Bristol, Doncaster, and Leicester. In some of these cities strikes are so general that tourists are unable to get out of town. The latest dispatches report that the situation is so serious that the present session of parliament will probably be prolonged in order to pass special legislation dealing with the industrial problem. Premier Asquith has called a number of leading officials of the unions and men influential in industrial circles to determine measures for the relief of the situation. As we go to press word is received that the ministry has arranged a settlement, and all strikers return to work immediately.

Congress and the Double Veto

"War to the finish," and "fight to the last ditch" may not be familiar expressions at the national capitol, but such an impression forcibly strikes the man on the street. Within the past few weeks the President has repeatedly reiterated his determination to veto all tariff legislation outside the Canadian reciprocity bill. Nothing daunted, congress serenely continued its program of tariff revision. The Democrats and the insurgents had pledged themselves to revision and they determined to keep the faith whether anything would come of it or not. The result is that a new wool schedule was passed in both houses, providing for a flat ad valorem duty of 29 per cent on all raw wool and proportionate rates on woolen manufactures. This was a blow to the now famous schedule K, once characterized by the President as indefensible, and it was hoped that he would be unable to veto the measure. To President Taft the issue seemed clear. The revision was political instead of scientific. If he sanctioned it, his action would be practically a repudiation of the tariff commission for whose creation he worked so zealously, and would be a complete surrender to the old log-rolling method of revision, of which system the present high tariff is the result. The only method of determining a correct and just tariff level, the President maintains, is through an impartial, scientific investigation by a commission. Such a commission will be ready to report to congress upon the wool bill in the regular session this fall, and he is convinced there is more to be lost than gained by revising the tariff in this session. Not less important is the veto of the Arizona and New Mexico statehood bill. Anxious as Mr. Taft is to have these two great territories admitted to statehood, he will resist to the extent of his power every attempt to bring them into the union with the recall of judges incorporated as a part of the state constitution. President Taft himself has sat upon the bench for several years, and he regards the recall principle as nothing less than inimical to our system of government. His convictions are so strong upon this point that he closed his veto message with the following words: "But it is said that the people are to become an independent state when created, and, even if we strike out judicial recall now, they can incorporate it in their constitution after statehood. To this I would answer that in dealing with the courts, which are the corner-stones of good government and in which not only the voters but the non-voters and the non-residents have a deep interest as a security for their rights of life, liberty, and property, no matter what the future action of the state may be, it is necessary for the authority which is primarily responsible for its creation to assert in no doubtful tones the necessity for an independent and untrammeled judiciary." At first it was thought possible that congress might attempt to pass some of these matters over the veto of the president, but since his message was read, there has been a split between the Democrats and the progressives in congress, which apparently will make any such action impossible. Adjournment will probably come speedily.

One cent an acre from the owners of the 100,000,000 acres of untilled lands in the United States will be asked by the promoters of the "back to the farm" movement. The money will be used as an educational fund in furthering the movement and providing homes and work for the army of unemployed of America, according to the statement of the commissioner general of the movement. Committees on location of headquarters, plans for an educational campaign and other details have been arranged by the board of directors of the movement, who announced that within thirty days active operations would be commenced, with Chicago as a center.

The Christian World

A Page for Interdenominational Acquaintance.

Methodist

Foreign Board Ahead.

The Methodist Foreign Mission Board, representing the large Methodist body of the North, is $101,000 ahead of the same time last year in its financial receipts. This is not, however, an exceptional gain, since it has several times, during the past decade, increased its annual receipts by that sum or a larger one. However, it is encouraged at this time because two years ago it fell into debt $175,000. Last year it got out to the extent of $70,000, but still had a debt at the beginning of this year of $98,000.

The Foreign Board asks Methodists for $1,500,000 and promised to the mission field this year $1,114,000. Last year Methodists gave, through their regular Board, $1,425,000 to foreign missions, while Methodist women gave, through their own Foreign Board, $705,000, a total of more than $2,100,000. The women raise and spend money for missions, administering their affairs without turning money over, as in the case of most others, to the men's societies.

This year both Home and Foreign Methodist Boards hold their annual meetings in Denver. The date of the meeting of the Home Board is November 10, and of the Foreign November 16.

Episcopal

Bequests with Strings Attached.

The Disciples of Christ have had their troubles over property that has been given for church uses on condition that the congregations benefited by the gifts refrain from certain practices held by donors to be unscriptural and sinful. Attempts to bind the consciences of men in this way result in confusion. The *Living Church* believes that all bequests which are coupled with binding conditions relating to the manner of performing divine worship should be declined. The following is from its columns:

Not long ago there was a bequest to a church on condition that "ritualistic" services should always be maintained. Sometimes we hear of provisions exactly the opposite. In this week's issue is printed the information of a bequest to a church conditioned on the choir not being vested, its location to remain permanently unchanged, and on there being "no habitual or customary turning about of the clergy in reciting the creed," etc.

We believe that all bequests of this sort should invariably be declined; and that quite as truly when the provisions are agreeable to the parochial authorities as when they are disagreeable. To conduct divine service with full Catholic ceremonial, or with very plain accessories, because one deems it pleasing to Almighty God to do so, is one thing; to do it because otherwise a bequest would be lost is quite another. And it is very difficult to say that only the higher motive would, in fact, actuate one, if money interests were at stake, however incidentally. Any provision of this sort is perilously near to that commercialism of Masses which was so serious an abuse during mediæval centuries.

The Bryant conditions mentioned in the news columns are such as are grotesquely unreasonable; but it is not on that ground that we would have them rejected. To make conditions at all is a form of simony. One may conceivably be justified in building and endowing an edifice for any sort of worship, whether it be sun worship or any form or manner of the worship of Almighty God, so long as the building is esteemed merely a private chapel, intended for selfish purposes. One has a right, in that event, to exercise the same perpetual control that he might lawfully exercise over his dog kennel. He should simply realize in doing it that he is gratifying his own pleasure and in no sense giving anything to Almighty God. But for a parish church, or any place of worship intended for other than private purposes, such requirements are insolent and unworthy. In our judgment no church corporation can ever be justified in accdieng to them.

Church Work in College Towns.

It is being brought home to more than one denomination that the local church or churches are unable adequately to minister to the students of the great universities. The churches of the state or of the nation must come to the help of the local churches. The students cannot be deemed large financial assets. The residents of the town in which the university is located are often unable to understand the spiritual needs of the students. The lack of sympathy between "town" and "gown" is often so pronounced as to make coöperation in church work impossible. To meet the demands of the situation the *Living Church* has this to offer:

And so we believe that a particular department of the general Board of Missions should be formed, with authority to take charge of such work in whatever instances the diocesan authorities should request it. It should, of course, be under the immediate supervision of the Bishop, but supported (where necessary) from general funds, and with a general oversight from a particular bureau at the Missions House. The function of that bureau should be to see that work among student bodies and their instructors is adequately done, by whatever degree of co-operation between local, diocesan, and general resources may be necessary. It would, indeed involve a greater strain upon our missionary resources than funds would permit, were it attempted at the outset to do all that ought to be done. As in all other work it would be necessary that this should grow. But, in our judgment, a supervisory bureau should be formed at once, and the work be expanded as rapidly as might prove feasible. The failure to undertake this work in any systematic manner is a glaring defect in our provision for missionary enterprise at the present time. Perhaps this work may truly be said to be more important than any of the domestic missionary work under the general Board. If so, it might be justifiable to suspend some of the latter in order to meet this greater necessity.

May we not hope that the Church will speedily awake to a realization of her duty in this matter? The intellectual leadership of the next generation is involved in the proper presentation of Christianity and Churchmanship to the present-day college students.

Baptist

How Do They Vote?

The *Journal and Messenger* is puzzled by the reports that come from Brazil, Ind., where the largest Sunday-school in the world is said to be located. The news-gathering agencies have discovered this school and they have called the attention of the world to it. The *Journal and Messenger* has received other reports from Brazil and it is moved to say:

There must be something the matter with that big Methodist Sabbath-school of Brazil, Ind., advertised industriously as the largest Sabbath-school in the world, and with a Men's Bible Class numbering 1,200. On May 29, a few weeks ago, a local option temperance election was held in Brazil, and only 866 votes were cast on the dry side, or less by 344 than this one Men's Bible Class reports. In addition to this church there are said to be eight other churches in the city of 10,000 inhabitants, but of the 2,444 votes cast there was a majority of 713 on the wet side. One wonders at all this. If this one Sabbath-school has a membership of 5,000 and is the largest in the world, how is such a moral condition possible in Brazil? One fears that more has been said about numbers than about the service of Jesus Christ. One wonders, too, if there has not been some exaggeration as to numbers. If reports are true, it is better to talk less about numbers and aim more earnestly to do really solid work. It is said that the attendance at the school runs from 800 to 1,300, except on Easter Day Rally, when 2,100 were present, and that the largest number of the Bible class ever present was at a recent banquet, when 300 were present. Of course, this is not said to depreciate any good work. We wish there were 1,000 schools with 5,000 present every Sabbath, but something seems to be wrong, when figures are so exalted and the actual results at a temperance election are so small.

Put the "Millennial Dawn" in the Fire.

If all the Texas Baptists are of the same mind as W. A. Jarrel of Dallas, Russell of the "Millennial Dawn" will not be invited to lead the Baptist hosts of Texas to greater light. Russell thinks he has discovered the truth that makes men free and he has been in Dallas with his message. His agents are traveling throughout the land selling the "Millennial Dawn" books. The books and the lectures have aroused the indignation of Mr. Jarrel, who thus expresses himself in the *Baptist Standard*:

Some time ago, a fellow announced in Dallas that he would preach on the subject, "To Hell and Back"—as ribald, profane announcement as the foulest infidel that ever was could announce. The point in his assault on Christianity was, there is a second chance—a chance to be saved after death. In reply, I said: "Russell need not spend breath on that, for there will be no 'to hell and back' with such a profane scorner, but it will be for him 'all to hell' and more for him 'back.'" This same Russell is the author of the most absurd infidel books that I believe I have ever read; yet claiming to be true Christianity. He calls the abominable thing, "Millennial Dawn." Of course, as the case with all infidel effusions, to sweeten the thing so that suckers will swallow it, there is a fine lot of truth mixed in his books—the greater the poison the more truth to make it palatable. He is the author of a miserable sect, that he originated about twenty years ago. Already that sect is split. But like another great humbug, with great pretensions—so-called "Christian Science," of course, he has a large and growing following. He seems to have plenty of money to exploit the thing, and runs a paper and a large printing establishment. When I was holding a meeting in Lockhart one night, as Russell's agent was then in the town selling his books, I publicly exposed the thing. A lady of another church who heard me returned home and wisely put into the fire his books that her husband that day had paid $3 for. But I write this to warn the readers that Russell, somehow, has got the patent sheet people to publish his poisonous "sermons," that they are being scattered all over the country by our rural and city papers. Let the reader write these editors, telling them to leave Russellism out of their paper or "stop" their papers.

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The Love of Jesus for His Work

"The classic civilization rested on slave labor. The ideal of the gentleman of Athens was the free employment of leisure, not active enterprise. The church, on the other hand, maintained both the dignity and the moral value of labor. Not only the example of the Founder of Christianity and his early disciples, who were for the most part manual laborers, but the intrinsic moral value of work, already referred to, entered into the appraisal. The Puritans, who have had a wide-reaching influence upon the standards of the middle and lower classes of England, and upon the northern and western portion of America, were insistent upon industry, not merely for the sake of its products,—they were frugal in their consumption,—but as expressing a type of character. Idleness and 'shiftlessness' were not merely ineffective, they were sinful. 'If any will not work, neither let him eat,' commended itself thoroughly to this moral ideal. That the laborer brought something to the common weal, while the idler had to be supported, was a reënforcement to the motives drawn from the relation of work to character."

The above quotation from Dewey and Tufts' Ethics is given because it brings out clearly the importance of work in a Christian civilization. We cannot understand the love of Jesus for his work unless we duly appreciate the value of all useful labor. The "gentleman's job" used to be that of war and intrigue. The world is coming to its senses and it is beginning to call idlers by their right name. The gentleman of the future will be the man who does his work well and is intelligent and honorable. There will be no questions asked as to what kind of work he does. By observing the conduct of Jesus we find that the basis for this new ideal is in his life and teaching. He put a value upon every piece of work that is necessary to human welfare. His own ministry was not something apart from the common lot. He made men and women fit for their places in the world. He took a few men away from their homes to do a special work. The majority was expected to stay with their families and serve God by feeding, clothing, training, and protecting their children and by showing neighborly kindness to all about them.

When the disciples raised the speculative question as to the cause of a man's blindness, Jesus gave them to understand that it was vastly more important to cure the man than it was to satisfy the theoretical demands of the mind. This does not mean that our curiosity is to be treated with suspicion and that we are to give ourselves up to "practical" interests. It is our habit to cry out against the reasonings of the theologians and philosophers whenever these invite us to do a little thinking. We are as lazy as we dare to be and we resent the request of real thinkers to put facts together and get the meaning of them. Jesus creates love for work by revealing to us our places in the universe and the relation of what we do to the purposes of God. But there is a time for all things. When the battle is joined, it is too late to deliberate. The commander must accept the situation in which he finds himself and use his forces to the best advantage. There are many problems which the mind of man cannot or has not solved. We cannot wait for their solution before we undertake to relieve the distressed or to proclaim our faith in the eternal goodness. Experience has shown that life without love is worthless. We may safely choose the way of love though we do not know all that is involved in our choice.

The love of Jesus for his work caused him to forget hunger and weariness. Men seek relief from their burdens by resorting to drink, to pleasures that weaken mind and body. There is no lasting relief from the burden of toil except delight in toil for what it means to the world. We need our vacations. We must have our playgrounds. But if we cannot find rest in our daily tasks, we have still to learn the secret of life. The real student is not driven to his books; it is a hardship when he is kept away from them. The scientist is fascinated by what he sees in nature and he is never so happy as when he is prying into some secret corner of nature's workshop. The workman feels himself a man as he watches the thought in his mind taking shape in wood or brick or iron or stone. The disciple of Jesus knows that he is truly a disciple when he is helping some one to grow in knowledge and grace and when he is making his contribution to the growth of the institutions in which all that is worthy in the life of man is conserved and magnified. [Midweek Service, Sept. 6. John 4:30-38; 9:4; 12:35; Luke 13:33; 10:21.]

S. J.

Business-like and Gracious

Our opening editorial page is given this week to the maiden message of the new Associate Secretary of Church Extension. Mr. Booth has been at his new work only four months. He has visited many churches and conventions, instructing and stirring the people with his setting forth of the attractive plea for the housing of young congregations.

The plea of Church Extension is a great plea. Mr. Booth has truly characterized it when he says the function of church extension is to conserve the results of our evangelism. There is no good in sowing seed unless one has determined to conserve the growing crop and the ripened harvest.

A church house holds the young church together. It provides the conditions within which the family feeling may grow. It is hard for a congregation to feel its own unity until it has its own home. The house is the symbol of spiritual values and purposes. It serves a useful purpose itself in protecting the congregation from cold and rain, but its function is not wholly nor mainly utilitarian. It is idealistic. It constantly suggests the spiritual life. Its steeple points the whole community to the skies. Its arches and windows subdue the soul to reverence and devotion. Its social appointments constantly prompt to new forms of service.

In London there has lately been consecrated a "Church of Silence." It stands facing Hyde Park in Uxbridge road, with open door, beside which appears this inscription: "Passengers through the busy streets of London, enter this sanctuary for rest, silence, and prayer. Let the pictured walls within speak of the past yet ever continuing ways of God with men." No preacher is to stand in the pulpit, no rite will be performed, no creed compels the spirit to resign its freedom. It is merely a wayside place for spiritual recreation.

Such a house is itself a vast sermon. And every church house is, in its degree, such an instrument of grace. Loose architecture is just as reprehensible and costly to religion as is loose theology. It is important that our hours of worship be built on "sound" principles of architecture as that our sermons show forth sound doctrine.

Of elemental importance is it therefore that our young churches be given a chance to build their church home as early and as easily as possible. Except in rare cases they ought not be compelled to erect a house unaided. The whole brotherhood should have fellowship with the new congregation in this enterprise. This fellowship is of a piece with the impulse that prompts the parent to build a modest home as his wedding gift to his son or daughter.

The Church Extension Society is the means by which the whole brotherhood plays the paternalistic role toward the young congregation setting up for itself. Church Extension does not make a gift of a house to any congregation, but it provides a way by which many a congregation may secure a house for itself, which would else be compelled to struggle along in a hall or disband altogether.

The entire month of September belongs to this great cause. Its appeal is made to the churches at a disadvantageous time. Many pastors are away during August. Most memberships are more or

less disintegrated in the summer. The season's work has hardly begun when the Church Extension call is made.

This, however, should only spur every minister to yet more than ordinary efforts to make a creditable offering for this important work. If the first Sunday is not convenient, let some other Sunday in September be chosen. By no means let this Church Extension month go by without collecting the gifts of the people for this work at once so business-like and so gracious.

Illinois Convention Program

Not in a long time has a more adequate and attractive program been announced for an Illinois state convention than that which is set for Danville next week.

The tendency in most state programs—and Illinois has not been an exception—has been toward perfunctory and stereotyped form. The order of our state conventions was mainly a matter of reports of the various societies with appeals by the expert representatives of these societies and interests. Convention-goers came to feel like circus-goers, that seeing one was seeing all.

This year, however, some originality has gone into the construction of the program. A disposition to regard Illinois as a commonwealth as an object of study and the proper object of service by the Disciples is manifest in the make-up of the Danville program. What pertinent and rich materials are latent in these three themes alone: "The Political and Religious Genesis of the Commonwealth of Illinois," "The Present State of Religion in Illinois," "Illinois and the Disciples of Christ." These topics betoken the breadth of vision and interest which is coming to characterize Disciple leaders in this state. The kingdom of God is before their minds, not simply the Disciples of Christ.

The possibilities of this line of study which assumes a vital connection between the church and every interest of the state—political, industrial, civic—on the one hand and between the Disciples of Christ and every other religious body and moral force making for the higher life of the commonwealth on the other hand, are incalculable. The program of this year, rich as it is, is but a suggestion of the wealth of state convention material which future program committees may have if they will follow the lead of this year's committee.

The important thing upon which the convention of next week is to be congratulated is, however, not simply new subjects, but a new and broader point of view.

The program suggests that Illinois Disciples are passing, with their brethren of other names, from the sectarian point of view to the point of view of the kingdom of God.

And it is this shifting point of view that is the important matter for progress.

A Preacher's Golden Anniversary

That perennial youth, Dr. B. B. Tyler, pastor of South Broadway Church, Denver, Colo., celebrates the fiftieth anniversary of his ordination to the ministry Sept. 3. The congregation is joining him in making the occasion a joyous one. They have prepared invitations to the exercises, one of which has been received by each of the editors of this paper.

Doctor Tyler himself writes a personal note asking us to come out and rejoice with him. Nothing would afford us greater satisfaction than to hear the sermon he will preach on that day. We are told that, despite his years, the marvelous vivacity of this preacher has not abated. His message still comes forth with power. His thousands of friends all over the land will join us in congratulations upon his extraordinary achievement, and no doubt many will wish to express their sentiments to him by personal letter.

—Rev. A. C. Smither, for twenty-one years pastor of First Church, Los Angeles, Calif., has resigned his pulpit to accept the position of General Manager of the Christian Board of Publication, St. Louis. Mr. Smither has held but this one pastorate, having gone to Los Angeles immediately upon graduation from college. The very creditable growth of the Disciples' cause in that city is by common consent attributed to his sagacious leadership more than to any other single factor. In a growing western city it is pretty hard for a minister to keep from dipping into commercial life in a degree. As a rule such avocation helps neither the minister nor his Christian work. Mr. Smither is, however, an outstanding exception to this rule. He has prospered in real estate, dairy and other business ventures and maintained a high standard of religious leadership. It is believed that his business qualities make him a most desirable addition to the force of the St. Louis publishing house. W. R. Warren, who has hitherto been both general manager of the publishing house and managing editor of the Christian-Evangelist, will now take entire editorial charge of the Christian-Evangelist. It is generally understood that Doctor Garrison, for forty years editor of the paper is soon to retire. This fact tinges with regret what otherwise is occasion for general congratulation. Our best wish for the new management is that the gracious spirit of the founder of the Christian-Evangelist may continue to characterize its policy.

Monday Moods

On the Dedication of Books

The dedication of a book interests me. Since it is the little touches of life and conduct that reveal character, a writer may be judged by the manner in which he dedicates his books. I fancy there is more in or to a book dedication than most of us think. Volumes which we pronounce "deathless" might never have been if some devoted wife or mother, some soul who understood, had not encouraged and inspired. Before me is a row of books mostly new. I pick them up and open at the dedicatory page. Here is the way in which Prof. Walter Rauschenbusch dedicates his "Christianity and the Social Crisis:"

"To
The Women Who Have Loved Me
My Mother
My Sisters, Frida and Emma
My Dear Wife Pauline
And
My Little Daughters, Winifred and Elizabeth
This Book
Is Lovingly Inscribed"

And this volume is John Spargo's "The Substance of Socialism." The dedication is brief though eloquent:

"To
Walter Rauschenbusch
Fidei Defensor."

It is difficult to say who is complimented the more by the confession of faith in the above lines, but this I know: After reading this noble dedication I entered into a study of Spargo's work with an added zest.

Here is Thomas C. Hall's "Social Solutions." He dedicates it in this wise:

"To
My Wife
in Most Loving Remembrance
of
July the twenty-ninth
1884."

I do not know it, but I suspect this date is that of their marriage, or perhaps their engagement. Let us be grateful that sentiment never dies.

Here is a little work by Edwin L. Earp, "Social Aspects of Religious Institutions" by title and the dedication is as follows:

"To
My Wife and Our Children
Ruth and James."

And this book on "The Church and the Social Problem" is by President Samuel Plantz of Lawrence University. He dedicates it:

"To Father and Mother
In Loving Gratitude and Filial Affection."

Some day perhaps, if it has not already been done, a book will be written on this subject of author's dedications; and it will be interesting and valuable. For one thing it will show how deep in debt authors are to dear ones, to friends and inspirational personalities.

I think the most beautiful book dedication that I ever read in the way of tender tribute is that by Samuel Chadwick, an able English preacher of Leeds, in his volume of sermons entitled, "Humanity and God." I have not this volume by me so must quote from memory. As I recall it the words are these:

"To my Wife
And my Wife's Mother
Both of Whom Gave Me
Their Best."

I hold this to be well worth remembering, both as a worthy example of good taste and as an antidote to the silly twaddle and painfully poor jokes about mother-in laws in general.

EDGAR DEWITT JONES.

Christianity: The Way In

BY R. M. WENLEY.

EDITORS' NOTE:—Professor Wenley of the department of Philosophy, the University of Michigan, here gives his testimony to the simple faith of the gospel of Christ. This address, taken with the two others which have previously appeared in these pages, should go far to silence the charge, widely prevalent among the uninformed, that the universities and university scholarship are inimical to Christian faith.

This is the last of three addresses designed specially to set Christianity in focus for students. My colleagues have spoken to you already about two "isms"—Materialism and Agnosticism. Now, an "ism" is always intellectual more or less. That is, it results from an effort of reason to analyse human experience, to give us sections. This done, one section is taken, isolated from the rest, and treated as if it were the whole. In other words, we are confronted by a fiction, a part torn from its relations. Moreover, it is a learned fiction. It lies at the end of a path accessible to but few, because only those having a definite technical training can reach it. Farther, the process tends to lead out of life; in the issue we cannot well avoid viewing life from the outside, as if it were a curiosity, rather than a palpitating reality.

Remote Relation.

It is true, doubtless, that many things, due to analysis of just this sort, are connected with Christianity incidentally. By happy fortune, however, they are not parts of the religion of Christ, but accidents of opinion within it, or aspects of occasions in its career among men, now become of historical interest. As such, they demand learning, and are, in strict fact, known to very few—very few relative to the vast masses of mankind. For example, I happen to be aware that, in the present state of scholarship, it is impossible for us to construct a satisfactory text of the Hebrew scriptures. We have not the means at command, thanks to certain historical events which experts alone understand or can appreciate.

Once more, I happen to be acquainted with one of the few men who can tell me something about the extremely subtle influences that must have played upon the author of our fourth Gospel. So rare is his knowledge that, almost certainly, not a single student in this huge university really knows anything about the subject, while, probably, not twenty men in the United States understand what the situation was. Surely we can all see, on the face of it, that rational conclusions of this type stand in remote relation to the actual process of religion in human lives. In any case, they cannot but be secondary, not primary, otherwise, who could attain salvation? As I said at the outset, they are aspects of knowledge, not integral parts of the process of life itself. To mistake them for the essence of religion is to fall into pitiable error. For, we have ways out here, not ways in.

The Simplicity of Religion.

In strange contrast with such things, so difficult and intricate that they must remain the property of a select company, the religion of Christ is very simple. This simplicity is traceable to its nature, which amounts to a direct statement of the basal fact in human life. Christ regards us, not as scholars, or as aught in particular, but in our common quality as men. As such, we are beset daily by certain necessities that we must face, and grapple on the spur of the moment. What mortal relation has an exact text of the Old Testament in Hebrew, or the balance of forces in Hellenistic culture, to your religion—to the cry that ascends from your souls to the living God, begging for assurance of almighty aid,—the sole aid that is able to save,—to deliver you from the terrible burden of sin? A question so absurd answers itself; it ought never to be asked. Sin is our constant companion. We carry it about with us in our spirits and in our bodies; it tempts us from within at every turn and, smiling, lures us to our ruin. Here we need, above all things, a way into life. We demand something whereon we can rely, not now or then, but invariably. And, plainly, this must be something so simple that its operation is as clear as noonday to anyone born under the law of nature.

The Great Question.

The clamant question uttered by human lips, day-in, day-out, is, How am I to arm myself against this sin? How may my inmost self be guided so that my steps shall not falter, my mouth be free from guile? So far as my experience goes, Christianity offers the only solution. And we find it recorded very directly, briefly, and simply by the greatest of the three men of wonderful religious genius who contributed to the New Testament. St. John says, "Grace and truth came by Jesus Christ" (1:17). This, then, is the way in to the very basis of human life, the interpretation of its true dignity. What does it mean?

To begin with, grace is itself a way of life, a manner of conduct. For, remember, Christianity is a supremely practical religion. And consistent practice demands a stable center, a power that attracts all incidentals to itself, and modifies or transforms them. A life converted, turned round, that is, to a new center by grace, abounds in a certain type of actions. We might call them actions which, being good in themselves, are done unconsciously for the sake of their goodness, done spontaneously, anything like calculation with reference to self being absent. But, no deed that counts for much can be committed apart from reference to our fellows. Hence one of the profound truths of Christianity—the truth of mediation. Actions are mediated through others. Through the mediation of Christ we may acquire His grace, not otherwise. When we appropriate the inward grace of His life, then, and then alone, are we in a position to control our own acts similarly.

The Solution.

And, if we have thus absorbed Him, what then? Whenever we find ourselves in a difficulty, we possess a ready and sufficient guide to the heart of it, that is, to its solution. Ask, What would Christ do? Or, if it be your privilege to know one in whose character Christian grace plays as a constant benison, inquire of yourself, What would he do? If you face the question boldly, the reply will flash forth clear, and on the instant. Moreover, it is always right! You can be absolutely sure about it, as you can be sure about nothing else. At last, when the final balance comes to be struck, you will find that Christ's reply wears. Undoubtedly, the plain course as He puts it will often mean apparent immediate disadvantage to yourself. I am sure this is very common. But, any man whose experience lies behind him will tell you that, in the long run, failure to accept this momentary disadvantage spells more lasting misfortune. It breeds permanent defect. Every time a professed Christian fails to follow the way lighted by Christ's grace, his soul shrivels by so much, till, at length, he is in dire danger of becoming like that pitiful figure, Kipling's Tomlinson; one whose soul has sunk to microscopic proportions.

And the reason is plain. The man who knows Christ's grace, and refuses to accept its guidance, may perform all the motions, may rehearse all the propositions, that religious convention requires; none the less, in veritable reality, he is an infidel. On the other hand, let Christ's grace have free course, and you will go from strength to strength in the basal reality of manhood. For, there is no appeal here to the abstract intellect, but to the wholeness of ripening manliness. Here we have a manifestation of the true values of things as they affect our attitude toward the awful solemnities that surround the mystery of our being. This, then, is what we mean when we say that "Grace came by Jesus Christ." This is the practical way—the way with reference to action—into the very roots of our nature. Mediated by it, we grow into discernment, and into strength in all that renders human occasions worth while.

What Is Truth?

"Truth came by Jesus Christ." Truth is the object of life. And, while partly an affair of intellect, it actually involves all functions of our spiritual constitution in normal co-operation with each other. Our power to think, to overlook our selfhood, is there; so, too, our power to will, with its ability to motivate action; so, too, our powers of feeling, our emotions, our passion, with their force to grip a purpose and make it our very own. Truth is the aim of all these subordinated to a person who employs them so as to achieve a fuller life, one that he has not as yet realised. It is in this sense that "truth came by Jesus Christ." And it came simply, so simply that it is truth for the plainest of plain men as for the most elegant, for the ignorant as for the scholar, for the sinner as for the saint.

What, then, is this simple truth? We may reply, the revelation of a new dimension in life. Religion witnesses man's attempt to realize harmonious relationship with God. No religious soul has any other problem in his religion. He feels vaguely that he is made in God's image, but he has a painful awareness that he cannot reproduce the original, thanks to sin. Men are quite conscious, I think, that the quality of existence centers in something completer than they possess now. They seek a fuller, more rounded well-being. But they are not clear what they must seek to assuage their imperfection, or how they are to come at this more excellent possession. It was here that supreme truth came by Jesus Christ: truth that holds fundamentally of all human kind, apart entirely from shifting conditions of time, place, or circumstance. And Christ's revelation was on this wise. Man leads his existence in the continuous presence of some Being who is all that he would become.

But, somebody will say, "any idealist philosopher can do this service for you." Christ did not stop here. He was in His own Person the ideal Being Whose life is the confirmation of those dreams that are, after all,

(Continued on page 11.)

The Church in Our Town

A Study of the Sectarian Handicap in a Typical Village

BY OSCAR SWEENEY.

EDITORS' NOTE: **The Southern California convention of Disciples, held last month at Long Beach, listened to an address by Rev. Oscar Sweeney of Oceanside, in which he boldly dealt with what might be called the "brass tacks" of the home mission problem as related to already well-churched villages. The convention passed a resolution asking that his address be published. He has put the gist of it into manuscript and given consent to The Christian Century for its publication. One thing at least is clear: that the problem of the village church cannot be solved until it is approached in the large Christian spirit of the author of this address.**

I have spent a number of the best years of my life as a home missionary. During my present pastorate—lasting four years—all our preachers in the state except seven have changed pastorates.

My heart's desire and prayer is that the church may be united that the world may be saved.

I love Christian union and practice it so far as present denominational conditions will permit.

Permit me to give a picture of "the church in our town."

It is a divided church. The population of our town is one thousand. The divisions of the church number five. Each division contains as faithful Christians as there are in the land.

Only One Self-Supporting Church.

The combined Protestant church membership is 142. Including members of the Catholic mission it is less than 200. The strongest church has fifty members and is self-supporting. All the others are mission churches, four out of five.

The smallest church has twenty-two members. All the churches have pastors for full time. The four Protestant churches raised for local support $2,660. They gave for missions, home and foreign, $1,025. The three missionary churches received $1,040 in missionary assistance. That is, because of its divided condition, and in spite of its extreme liberality, the church in our town receives more than it gives for missions. When accounts are balanced, "the church in our town," in spite of its desire to do, really does nothing for the world's evangelization.

What a United Church Would Do.

A united church in our town could pay a pastor a living salary and have a large part in the world's evangelization, by supporting many workers beyond the sea—with the money now raised. The united church would reach more people. It would grow. Most people in our town don't go to church. They're afraid to. They know the church is so poor they believe it is after their money instead of after them. The divided church lacks inspiration for preacher or people. Preachers don't stay long in our town. During the past four years there have been sixteen preachers—three or four for each church.

The preachers are loyal and royal in their fellowship. They exalt one Christ, preach one gospel, have regular union church services monthly or oftener and promote the spirit of union. United action of churches and preachers drove the saloon from our town over three years ago and united action only has kept the saloon out in spite of repeated efforts to return. We emphasize our agreements and minimize our differences, but there is danger that the divided church in trying to be polite will cease to be as aggressive—as evangelistic—as she should be.

I have drawn this picture of the church in our town as a prelude to the question:

"What can be done about it by churches and by state and national missionary societies?"

In the first place, we can all pray more earnestly than ever before, "Thy Kingdom come." For the Christian world is not yet converted to Christian union. If, with our whole hearts, we loved Him who prayed "that they may be one that the world may believe," and if we discerned Him in our brother Christian who is as desirous to fulfill the Master's will as we ourselves, we would not crucify our Lord afresh and put Him to an open shame by dividing his body, wasting his substance, wearing out his servants in ten thousand communities in the home land when untold millions beyond the sea never heard the name of Jesus or his gracious, "Come unto me."

Denominational Pride.

We must recognize the fact that denominational pride has more to do with the divided church than difference of belief. We are building up principalities at the expense of the larger interests of the Kingdom.

We must get the burden of the world on our hearts, see the Philippines hungry for the word of God, behold China waking up and realize her possibilities for the world's weal or the world's woe, feel India's need for Christ, go with Dr. Loftus and the Ogdens and Sheltons to the roof of the world, Tibet, where the last closed door opens, and listen for the last cheering news from Africa: "120 conversions at Bolenge, 78 at Moneicka," while the native church of Korea, assisted by a handful of missionaries, aspires to win a million souls for the Master in a single year!

The great wall of China was erected in the long ago to protect the Chinese and exclude their enemies. It cost in treasure and human lives more than any other single undertaking in the world's history. And in a short time it proved worthless for the purpose for which it was built.

Denominational Walls Like Chinese Wall.

So denominational walls were erected to protect the truth and to fence out error. Like the Chinese wall, they today prove worthless for the purpose for which they were intended. Today business, family and social relations have as much and more to do in determining church relations than matters of belief. A great variety of opinion is tolerated in every church. Loyalty to Christ is the supreme test. And the church has reached a point where she knows she cannot be loyal to Christ while she keeps almost the whole army at home to "hold the fort" in spite of the master's command to "go."

State and national missionary societies, conferences and conventions that have expressed themselves favorably to Christian union can learn from the children of this world the methods of the trust for application in new fields and over-churched communities—but of course there should be no "unreasonable restraint" of denominational prerogatives!

United Church Is Possible.

The number of churches needs restriction. Hundreds, yes, thousands of churches are organized every year that have no moral right to exist, in view of the Savior's prayer.

Encourage the people of small communities to come together in one church rather than have a separate organization for every six people. I know two or three such places where Methodists, Baptists, Disciples, Congregationalists, and others worship together joyously. They look upon each other as Christian, servants of the one Lord. And how can there be Christian union if the other churches are not Christian? But these churches are not yet organized. Some of them will probably be organized as Christian churches. What, then, shall we do with the unimmersed Christians who were good enough Christians so long as there was no church roll? Why have a church roll, anyway except for convenience?

For my part, I think it would be wrong to follow the plan of E. S. Ames of Chicago and make them "members of the congregation." My own position is a matter of opinion that I have not yet put in practice, but I think it ought to be practiced. I would receive them into the church.

"Heaven Membership" Is Quite Good Enough.

One of our strictest brethren has said that such people have 'heaven membership' but we ought not to admit them to 'church membership;'" Anyone having "heaven membership" is good enough for me to associate with in earthly church membership, that the church may be one that the world may be won for Christ.

State and national missionary organizations can encourage trial unions for certain periods, each local church retaining its identity. Thus there could be union for local work while the churches gave to different foreign missions.

But the final test is love. If we love Christ enough; if we love the great Christian brotherhood in the home land enough; if we love the lost world for whom Christ died enough, we will find a way to practice Christian union.

Willing to Pay the Price of Union.

Often when we have a union service and the house is filled with people and the fellowship is delightful, and the singing angelic, I think I would like to preach for a union church all the time. But if the union of churches should cause an "exodus from the ministry" and I should be part of the exodus, I would rather be a doorkeeper—a sexton—in the united church than have my salary trebled as pastor of one of the divisions.

Whittier, the poet-prophet, utters this prayer:

Forgive, Oh Lord, our severing ways,
The separate altars that we raise,
The varying tongues that speak thy praise.
Suffice it now, in time to be,
Shall one great temple rise to Thee,
Thy church our broad humanity.

White flowers of love its walls shall climb,
Sweet bells of peace shall ring its chime,
Its days shall all be holy time.
The hymn long sought shall then be heard,
The music of the world's accord,
Confessing Christ the inward word.

That song shall soar from shore to shore,
One faith, one hope, one love restore,
The seamless garb that Jesus wore.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXVI. Haggai and the Remant in Judah.

Sept. 10. Text for Special Study. Haggai 2.

I. THE NEW EMPIRE.

It was the confident prediction of the unknown Prophet of Consolation that the release of the Hebrew people from their enforced residence in Babylonia was to be accomplished by the conquest of the Babylonian empire by Cyrus, the "ravenous bird" from the north. In fact the prophet was willing to stake all his claim to be a true messenger of God, and all his affirmations regarding the greatness of God, upon this power of accurate forecast regarding the great political changes that were imminent. Perhaps there were few of the statesmen of Babylon who would have taken such an assertion seriously. It seemed little likely that the power of the empire would be shaken by an adventurer like the Persian soldier. Yet Cyrus went from success to success till even Babylon could not resist his advance.

It was in the year 538 B. C. that the final crisis came. The issue was not fought out in a single battle, nor was the fall of the capital the one event which gave the world a new master. It was only after a series of campaigns that the end came. Nabonidus, the last of the rulers of the Babylonian empire saw his dominions gradually stripped from him, and the fall of Babylon was only the last act in the tragedy. The map of the world was now changed. Babylonia, which had held the reins of power since the fall of Nineveh in 607 B. C. was now to give place to another leader of empire, and the sovereignty of the world, which had hitherto been in Semitic hands, now passed into those of the great Aryan race, to remain.

2. THE DECREE OF CYRUS.

The policy of new ruler differed widely from that of the former masters of the world. Their chief ambition was to crush the nations by the hugh forces of warfare, and to extract from the lands the last profit of spoil and tribute. Cyrus inaugurated a new and revolutionary program of government. In the wide dominions of which he now found himself the chief there were many fragments of nations torn violently from their ancient home and compelled to accept the hard lot of exile. It appeared to this astute ruler a far more effective policy to bind these peoples to himself and his government by permitting them to return to their powers and re-establish, as far as they were able, their ancient institutions. To this end a decree was promulgated soon after he took the throne, granting this privilege to such groups as cared to avail themselves of his good will.

It was the first serious effort in history to unify the divided forces of a great empire. Such an act of clemency gave Cyrus the advantage of striking contrast with the brutal rulers of the past. The peoples who returned to their former homes under the inspiration of the royal decree took the images of their gods, and the generous promise of the king that if further help were needed in the reconstruction of their former civic life he would assist them. Gratitude succeeded hatred, and the foundations of stable and loyal national life were laid.

In the form in which the decree of Cyrus is reproduced in the Old Testament (Ezra 1:1-4) it would appear that the king singled out the Jewish people for his special favor, and issued an edict liberating them and granting them permission to return to Palestine. But two facts are fatal to this view: first the air of keen personal interest in the Jewish faith, which would be inexplicable in a document coming from the king of Persia; and second, the well-known fact that there was no discrimination between the subject nations of the empire, but that it was intended that all alike should benefit from the decree. The form in which the document has survived in the Hebrew sources betrays the zealous nationalist, who was keenly anxious to interpret the act of Cyrus as the token of particular interest in the one people and the religion. There is no evidence in the fairly adequate records of Cyrus' reign that he was even aware that such a people as the Hebrews lived in his dominions. He dealt with all on the same broad basis of tolerance.

3. BEGINNINGS OF RETURN.

It might have been supposed that at the moment when the royal permission was given, the entire Jewish people in the land of exile would rise as one man to return to the fatherland. In fact such has been the popular conception of the matter. In reality, however, nothing could be further from the truth. Ideally it might have seemed a desirable thing, and if the exiles could have been consulted at the moment of their arrival in Babylonia, no doubt they would have taken up with joy the long and weary journey back to Palestine.

But since those days everything had changed. Jerusalem had perished. Only a poor remnant of the population remained in the land where once Solomon and Josiah reigned. The neighboring nations, Moabites, Edomities, Philistines, and Samaritans, had encroached as far as they could upon the territory, and there was little to make the place attractive. Furthermore, a new generation had given up since the fall of Jerusalem. The men who made the long journey to Babylon in the caravans of captives were now dead or too old to think of return. The younger generation had never known Canaan. They were to the manner born in Babylonia, and many of them were living in prosperity. Gradually the inconveniences and sorrows of the exile had passed away, and the east was counted as home.

Why should they go back? It would be an abandonment of all that was desirable for a life of hardship in a region which had nothing to attract them. Only the one motive of fidelity to the purposes of God and the national history could be urged in favor of so unwelcome a task. And such motives appealed to but few of the Jews in the rich lands of the Euphrates. It was only the urgent appeals of the groups of prophets at work among the people that secured even the feeble response recorded. The glowing hopes uttered by the Prophet of Consolation may have been used effectively in securing the small beginnings of return.

That these beginnings were very small is clear from a variety of facts. A small company started from Babylon, under a leader nemed Sheshbazzar, bearing the sacred vessels of the temple. Those who were willing to go were assisted by their brethren who had no mind to make the journey or to leave their Babylonian homes (Ezra 1:5-11). Soon after, Zerubbabel, another representative of the royal line of Judah, led a second company of unknown size. He was accompanied by a priest, Joshua or Jeshua, and on their arrival they rebuilt the altar of burnt offerings on the site of the ruined temple, and soon after held a feast (Ezra 3:1-6). More than a century later a census report, which included all who had come in the various caravans up to that time, both Nehemiah and Ezra, gives a list of some forty-two thousand enrolled Jews in the province Ezra 2, Neb. 7). But the fact that this list includes the companies that came under leaders so widely separated in lines proves conclusively that no one company was of any considerable size.

4. EFFORTS TO REBUILD THE TEMPLE.

In the meantime there was a decided effort among the Jews who had remained in Judah to revive the fortunes of the community. It is probable that the decree of Cyrus, and the arrival of some returning pilgrims with the sacred vessels of the old temple stimulated the resident population to action. They looked for immediate and considerable augmentation of their members and resources from this movement of their brethren.

Their lot had been a hard one. They were the least resourceful of the inhabitants of the land when Jerusalem was destroyed, and for that very reason had been left, as little likely to cause trouble or assert themselves. But they had suffered still further from the aggressions of the peoples about them since they were no longer defended by the fortress of Jerusalem. In numbers they were probably more significant by far than the returning exiles, at least for a considerable period. And that they had leaders who were as capable of courageous and effective action as any who rose in the east is proved by the subject of this and the succeeding section of our studies.

When the first companies of exiles arrived in Jerusalem, wearied with the long journey, and fully disillusionized regarding those brilliant hopes of divine highways and supernatural aid in the great adventure, they built the altar, and kept the feast. But Jerusalem was a ruin, and there seemed little promise of its ever rising from the debris that was piled in heaps on every side.

But at this moment all effort was made by the people living in Judah to take up the work of revival, and in the emergency two prophets rose to lead their people to effective coöperation in the rebuilding of the temple. There were Haggai and Zechariah. They were not of the exiles, but were members of the community which had remained in the land. And it was chiefly to their brethren of his class that they addressed themselves. Repeatedly is it stated in the records of their work that they spoke to the "remnent" of the people, i. e. those who had been left in the land where the exiles de-

parted for Babylon. And probably the total number of ventured pilgrims at the time was inconsiderable in comparison with the people of this local group. But the great work for the movement, as they felt, was to get the temple rebuilt. Walls, public buildings, even homes might well wait for this all-important feature. So these two prophets set to work, and by dint of earnest appeal, secured the beginning of the enterprise (Ezra 5: 1, 2).

5. THE WORK OF HAGGAI.

The two brief chapters of this prophet's book tell the story of his earnest efforts in the years 528 and 519 B. C. He called upon the people to concentrate their efforts upon the execution of the temple. They were living in the region round about, many of them in comfortable homes, yet the house of God was still unbuilt. How could they expect the divine favor? Their harvests were poor, and their prospects meagre for this reason. They must at once bring timber from the mountains, and go forward with the work.

Such words stirred up the people, and even the leaders of the returned exiles, Zerubbabel and Joshua, were moved to action. The work was spasmodic and half-hearted, because the people were discouraged. But some progress was made at least, and that the second temple was built at all was due in large measure to the efforts of these men.

Christianity: The Way In

(Continued from page 8.)

the profoundest realities. He rendered everything subservient to His indwelling capacity for the rule and exhibition of this Divine Spirit. We recognize Him as the Son of God, and we worship Him, because He was able, nay rejoiced, to forego all else, even life itself, for the spiritual presence of the ideal that is the only gain worthy of the name manhood. In short, the complete truth of human life, as it came by Christ is, that men may grow into the divine image, may become one with God, and that, if their existence is to have any permanent justification, they must carry themselves as in face of Him who is Invisible and Immortal.

This manifestation of the internal reality of our being thus reaches us with plangent, overwhelming testimony. Life is hidden with Christ in God, or it is a mockery, the most devilish travestry, and heartless trick that the universe shows. This fundamental truth, as we have it in the Charter of Christianity given by our Lord in the most profound utterances about our common humanity ever spoken, you will find in the 14-17 chapters of St. John's Gospel. You should read them till they have bitten into your memories indelibly. Here is the pivot of it all: "I in them, and thou in me, that they may be made perfect in one"—and this one is God, the Ideal Being towards Whom we yearn. And Christ Himself, in His spiritual purposes, insists that, having seen this glorious vision of truth, our career here below cannot but be empty or meaningless except as we attempt to build it into our lives. For this reason, our petty day loses its insignificance, and takes on tremendous import, an import guaranteed by His faithfulness even unto death.

Here, then, is the miracle brought to pass by a divining personality out of His own originative fulness. This personality inverted the entire view of life possible to man. He rendered the ideal a patent fact, and made us trustees for that

one far-off divine event
To which the whole creation moves,—

the restoration of man to his lost wholeness. Serving Himself the prototype of our sole veritable destiny, Christ says continually, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is Christianity—the way into the sublime worth of our existence. If any among you doubt, there can be but one reason—you have never tried it.

I beseech you, young men, with the promise of the future upon you, with the destiny of the coming generation committed to your care, Try it. Attempt this idealism! No one who has ever done so seriously, has found it in vain. And we students of older growth, who have tried it, as we have followed many wandering lights in the course of our sinful lives, claim, not only a right, but a duty to tell you the unvarnished truth thus intimately.

An Alarming State of Affairs

By Hilda Richmond.

When the small city was to have a religious meeting of an inter-denominational character, the pastors and some lay members of the various churches undertook to find meals and lodging for delegates among the people who belonged to the churches, apportioning the number of delegates carefully in proportion to the size of the congregation. It seemed an ideal plan, as each church received only a moderate number, but when a thorough and complete effort to place all visitors had been made the committee agreed that they had never known there was so much ill health in their midst, as at the time when the convention was about to be held.

At first the members of the committee retired from the various houses with expressions of polite regret on their lips and apologies for intruding, but by degrees the regret was of a different character, and amusement or disgust took the place of the sincere sorrow of the first few visits. Everywhere they were met politely, but the mistress of the house or whoever answered the bell, unless a maid, had the same expressions. "I am sorry, Mr. B.—" was the conventional form, "but really I cannot undertake it. I have not been well for some time, and it is simply impossible to take on any more burdens. I hope you may be more successful elsewhere and I assure you that if I felt strong enough, I would take several delegates. Good morning!"

Sometimes the ladies varied the set form by saying, "My doctor has forbidden me to do anything extra," or "My husband simply will not allow me to do any sort of work until I am better," but for the most part they blandly took the responsibility themselves. On one street about half a mile long closely crowded with residences, and almost every residence occupied by church members it was found that there were six able-bodied women able to keep two delegates for two nights, while two more ladies said they would take someone though physically unable to do so. One minister said he felt as if he had been making sick calls all day, though in most instances the invalids were up doing their work or else enjoying themselves in various ways.

If the ladies in the churches are all so delicate surely the future of the great work is in grave danger. Invalid mothers cannot bring up healthy children, and upon the children rests the future of each and every church. If women are too delicate to have a stranger or two in their homes forty-eight hours or longer, surely an alarming state of affairs exists in every community where such a condition prevails. And, judging from reports brought home by men and women who have been delegates, and by ministers who are obliged to fill appointments in cities and towns away from home, the inability of ladies in the churches to entertain delegates or visiting ministers is not confined to one little region. Entertainment is provided in boarding houses and hotels in most instances, but as a rule the homes either resemble hospitals or sanitariums, from the reports given out by the families of the church people.

A man whose wife was down in bed with a fever sought among the church people for a place to lodge a visiting minister who was to preach in the vacant church pulpit next day, and though the man was a personal friend of his and one he could highly recommend, he tried just twenty-seven homes before he could find one where the mistress of the house felt well enough, according to their own statements, to receive the uninvited guest. As he listened to the various tales of illness ranging from threatened nervous prostration to incurable heart trouble, the man thanked his lucky stars that his wife had only a common fever and was on the road to recovery.

Since those in authority are investigating everything under the sun a committee ought to be appointed to look into the state of health of the women of churches of all denominations, with a view to finding a remedy for the many diseases now working upon the good ladies of the land, and routing them root and branch, for certainly something should be done to restore health and strength to the feminine portion of every congregation in our land.

From Chicago to Boston by Trolley

Prof. J. E. Baggett, superintendent Lake Forest schools, completed a trolley trip from Chicago to Boston in a little over three days. He traveled 1,512 miles in 78 hours at a cost of $24.59. All but 177 miles was by trolley, this being by rail and boat down the Hudson. He went by way of South Bend, Fort Wayne, Toledo, Cleveland, Rochester, Syracuse, Utica, Schenectady, Albany, New York city, New Haven, Springfield and Worcester. "It was a beautiful trip all the way," he said. "Beautiful scenery all the way, no accidents, weather cool and delightful, rains abundant." The following is a tabulation of the cost, mileage, stops and details of his trip. Waukegan, Lake Forest, Evanston, fare 35 cents; Chicago elevated, fare 15 cents; East Chicago, 10 cents; South Bend, $1.25; Goshen, Warsaw, Peru, $1.85; Wabash, Fort Wayne, Lima, Ohio., $2.10; Toledo, $1.40; Cleveland, $1.75; Plainsville, Ashtabula, $1; Coneaut, 25 cents; Erie, Pa., 60 cents; Fredonia, 70 cents; Lockport, N. Y., Rochester, $1.30; Syracuse, $1.50; Utica, 85 cents; Little Falls, 30 cents; Fonda, N. Y., (by rail), 45 cents; Gloversville, Amsterdam, 37 cents; Schenectady, Albany, 50 cents; Hudson by way Newburgh, Middleton, West Point, water and railroad to New York city, $3.22; One Hundred and Seventy-seventh street subway, five cents; New Rochelle, 10 cents; Stamford, Ct., 25 cents; Bridgeport, 35 cents; New Haven, 25 cents; Hartford, 45 cents; Springfield, 40 cents; Palmer, Southbridge, Worcester, 80 cents; Boston, 55 cents. Totals, hours 78, miles 1512, fare $24.59.—Springfield Republican.

Presbyterians and Evangelism.

Evangelism holds a prominent place in the plans of all Presbyterian bodies for the coming year. Both the Southern Assembly and the Northern Assembly have a general evangelistic work; and efforts are made to enlist every pastor in the work of promoting personal evangelism on the part of the members of the church, and concerted evangelism on the part of Presbyteries and Synods. Dr. J. Ernest Thacker, the efficient evangelist of the Southern Church, is pushing the work among our own Presbyteries and Synods.—Christian Observer (Southern Presbyterian.)

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Just to Remind You—

That our State Convention begins at Danville, September 4, and continues to the evening of the 7th. Come to be with us clear through it all. We need you and you need the convention with its fine spirit. Stir up the brethren and sisters and give us the largest delegation your church has ever sent.

And to Remind You—

That the Illinois Traction System—electric lines—gives a rate of one and one-third fare for the round trip on the certificate plan. This only applies to tickets that cost more than 50 cents. Ask the nearest agent abopt it. There is no reduction on the steam roads.

To Remind You Deeply—

That we need a dollar from each church for convention expenses and we ask it as urgently as possible. More church each year take pride in sending this dollar gift to pay our speakers and other expenses. We cannot take our missionary money for that purpose. Kindly make it a matter of personal interest to have the dollar sent. Send your check or a dollar bill and be sure to give the name of the church from which it comes. We want to give proper credit. Yours for the biggest convention of all.

J. FRED JONES, Field Secretary.

Evangelist L. D. Hill, of Decatur, Ill., has closed an interesting and profitable meeting at Dalton City.

Two additions are reported the first Sunday in August from Hoopeston, where Henry F. Kelch is pastor.

The pastor of Dixon Church, S. Elwood Fisher, is conducting a meeting for G. W. Woodward at Capron, Oklahoma.

Herrin Church has secured the services of John B. Dickson, of Albany, Missouri. He is already at work with the congregation.

T. A. Lindenmeyer was unable to be in his pulpit for two weeks on account of sickness, but has recovered and is at his accustomed work again.

J. E. Stout assisted J. E. Story in a meeting at Smithboro, in which there were twenty-six additions, ten being on confession of faith.

Bellflower Church will have a meeting beginning in September, to be held by Roy L. Brown and his evangelistic company. The pastor here is L. S. Harrington.

The church at Pleasant Hill is in a revival meeting conducted by W. T. Freeze, with good prospects for additions. Several had been reported at last account.

Charles Reign Scoville lectured at Galesburg, August 7. The pastor there, J. A. Barnett, accompanied a group of physicians to Yates City to deliver an address favoring the establishment of a tuberculosis sanitarium in Knox County.

Polo Church is pastorless. The town has a population of two thousand, the congregation numbers one hundred, and is able to pay a salary of nine hundred dollars. Any interested minister may write to Daniel Wolf, R. F. D. No. 6.

H. D. Williams, pastor of Fourth Church, Danville, has accepted a call to Newton Falls, Ohio. This is a strong church with a splendid building for a progressive work. Mr. Williams will begin there October 1.

Du Quoin Church will be ministered to by Charles E. Smith, lately employed as financial agent of Bethany College. Mr. Smith was educated in Drake University and Bethany College, and comes well equipped for the pastorate of this large church.

Before assuming the superintendency of schools at Ramsey, J. E. Story, assisted by several helpers, is in a meeting to last for three weeks at Stewardson. Mr. Story conducted a meeting at this place one year ago with more than two hundred additions.

J. E. Pritchett, pastor at Metropolis, is holding a short meeting at Joppa, where there is a church of the Disciples pastorless. In the county where these churches are located, there are eight congregations with only one resident pastor.

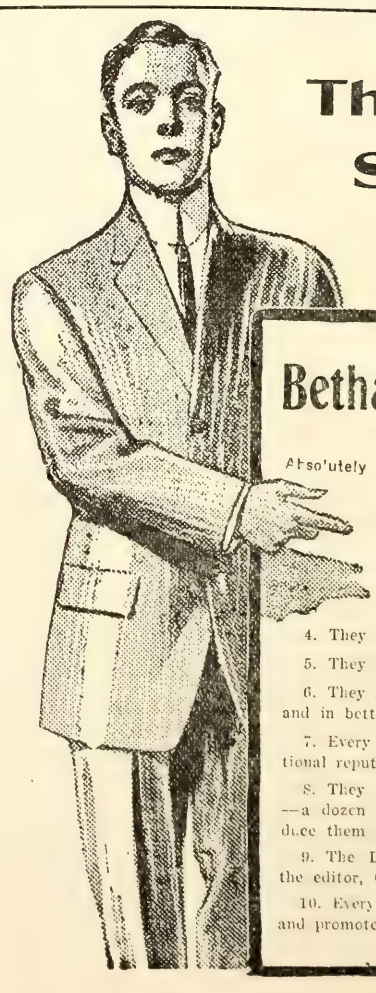
W. S. Mesnard concluded a two weeks' meeting with Buckeye Church, which resulted in twenty additions, fifteen of whom were on confession of faith. The meeting closed earlier than the interest warranted, on account of other engagements. Mr. Mesnard is pastor of this church and will continue in the pastorate for another year.

In a meeting at Brown's schoolhouse, conducted by O. M. Eaton, the latest report showed eighteen additions by confession. There is no church of the Disciples in this region and the evangelist is showing a commendable spirit by refusing to organize a new church in a community which is already over-churched. The converts will be received into churches already established.

Central Church, Peoria, is looking forward to and preparing for a Sunday-school campaign under the direction of Miss Eva Lemert, who succeeded in wonderfully stimulating the school at Champaign. It is the hope of the pastor, W. F. Turner, that a six months' campaign for the Sunday-school will be an appropriate introduction to an evangelistic meeting to be held at its conclusion.

Albert Schwartz, after a successful pastorate lasting through several years at Clinton, has concluded his work there in order that he may become rested from the strain of active pastoral duties. He will, however, be open to engagements for his lecture on the Passion Play, and for Sunday-school institute work, or for an occasional short revival meeting. His address will be Galesburg, R. F. D. No. 3.

The First Church, Bloomington, Edgar DeWitt Jones pastor, has just had placed above the main entrance a handsome electric light. The letters which spell the name of the church are over a foot in height and can be read three blocks away. So far as is known this church is the first in the brotherhood to utilize such a modern method of calling attention to the building and inviting people to come and enjoy the services.



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These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature,

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The New Christian Century Company
700 E. 40th St., Chicago.

Secretary's Letter

A. T. Shaw, of Indiana, formerly of Pontiac, in this state, has accepted a call to Macomb, beginning in September.

Story and Stout closed a meeting at Smithboro with twenty-six additions in two weeks. They are now in a meeting at Stewardson.

J. F. Rosborough, of Centralia, takes the work at Clinton, September 1.

Adam K. Adcock has accepted the work at Carbondale another year.

C. E. Smith, of Bethany, W. Va., goes to Du Quoin September 1.

The church at Mt. Pulaski has called J. Newton Cloe of Eureka and he has accepted.

Joseph Gaylor, of Springfield, Mo., will hold a meeting at Arrowsmith in September. He has other open dates.

It is now too late to get statistical reports in the new Year Book. We called loud, long and often for them ever since June 1, ten weeks ago, and some are still coming. It is remarkable how slow some people are. However, we received 534 reports this year against 511 last year. This breaks all records and we rejoice. Some of our best churches will have a star before their names in the Year Book; that means no report.

Before this is in print our books will be closed for this missionary year. Quite a number are rushing their offerings to us at the last minute and we are glad to get them—hope none will be left out.

State convention is the "common talk" just now. The Danville folks are making great preparations for a large attendance. Newspapers all over the state have been announcing it and publishing the program. We are thankful for their kind interest and willingness to boost. Don't lose the date, Sept. 4-7. Reserve these four days for Danville.

Have you asked your church for the dollar for convention expenses? Don't forget to do so. Send it to our treasurer or take it with you to the convention and hand it to the registration committee and take a receipt.

Our office force is making an extra effort at this time of year to perfect our list of preachers and their addresses for the Year Book. We need to know every change that has been made in recent months, both in addresses and preaching points of our ministers in Illinois. A great many seem to forget that we need this information in the office.

New ministers in the state should report to us at once, so we can get them enrolled in the regular way, for without such enrolment their names will not appear in the Year Book.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.
Bloomington.

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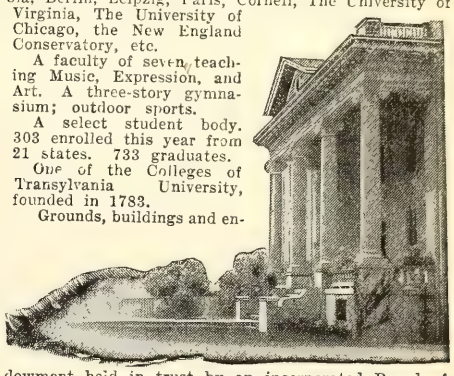

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Church Life

A new church is nearing completion at Frankton, Ind.

F. G. Myrick, pastor at Princeton, Kans., has accepted a call to Oxford, Kans.

J. E. Chamness has resigned the pastorate at Coyle, Okla., to take effect September 1.

Irving E. Wade, who has occupied the pastorate at Grand Junction, Colo., for the past year, has resigned there.

Wm. Sumpter has resigned his pastorate at Cumberland, Iowa, and returned to his former home in Nebraska.

H. C. Holmes has resigned at Redlands, Cal., and will take up the work at Watsonville, Cal., September 1.

Howard E. Jensen of Lawrence, Kans., has closed a meeting at Potter, Kans., with ten additions.

J. A. Longston, for a number of years pastor at Independence, Kans., has begun work in his new field, Davenport, Iowa.

C. A. Park, formerly pastor at Great Falls, Mont., has accepted a call to Austin, Minn., and will begin there September 1.

G. I. Hoover, who was recently offered the chair of Bible history at Christian College, Canton, Mo., has declined and will remain with his church at Tipton, Ind.

J. H. Craig, pastor of Ninth St. Church, Logansport, Ind., who received a call to New Castle, Ind., has declined and will remain in Logansport.

A new church edifice will be erected in the near future at Haigler, Nebr., where Joel Brown and Charles E. McVay held a meeting recently.

William H. Knotts, pastor at Storm Lakes, Iowa, has accepted a call to Highland Park Church, Des Moines, Iowa. Mr. Knotts will succeed J. McD. Horne who has taken the pastorate at Charleston, Ill.

J. P. Rowlison has entered on the third year of his pastorate at Tiffin, Iowa. As an appreciation of the progressive work Mr. Rowlison has done there, he has been voted an increase of salary.

Churches of Grant County (Ind.), held their annual meeting at Swayzee, Ind., August 26-27. Among the speakers were Geo. W. Winfrey, Vernon Stauffer, C. J. Sebastian and J. P. Myers.

Plans are being discussed for the erection of a new church at Coeur D'Alene, Idaho, where Wm. Bedall ministers. It is expected that the building will represent an expenditure of about $15,000.

The fiftieth annual meeting of the Janesville (Wis.) Baptist Association will be held September 5-6 at Union Church, Monroe, Wis., where Cecil J. Armstrong ministers. One of the addresses will be given by C. C. Wilson, pastor of First Church, Milwaukee.

The many friends of Dr. W. T. Moore will take pleasure in knowing that he celebrated his seventy-ninth birthday on August 27, at Eustis, Fla. Although he has been quite ill for several months in the interim of the good days he has been writing another book. He preaches for the church at Eustis, and hopes to have James Small of Kansas City with him in a meeting in November.

The work is progressing nicely at Highland Church, Cleveland, Ohio. B. H. Bruner, pastor. The church has recently been recarpeted and electric lights have been installed. The pastor began his second year with the church the first of May. Since then there have been five additions. The pastor will be in Hiram College again this fall.

Benjamin H. Smith, for five years pastor at Zionsville, Ind., has accepted a call to Payette, Idaho. During Mr. Smith's pastorate at Zionsville, three hundred members have been received into the church, a parsonage has been built and the church remodeled extensively.

Claude J. Miller, who recently accepted the pastorate at Maryville, Mo., is spending a two weeks' vacation at Grundy Center, Iowa. The work is progressing in an encouraging way at Maryville, due to the loyal fellowship of the congregation there. There have been four accessions during the past few weeks. Maryville will entertain the annual meeting of the churches of that district, October 24-26.

There have been seven recent additions to Grand Ave. Church, Minneapolis, Minn., where H. G. Connelly ministers. This congregation gave a farewell reception to Dr. and Mrs. C. L. Pickett shortly before their return to the Philippine Islands. A token of appreciation in the form of a purse was given to Dr. Pickett to go toward the splendid work these missionaries are doing in their field.

F. P. Arthur, the newly appointed city missionary of Detroit, Mich., began his work there August 1. A committee composed of five business man of Central Church will have general direction of the work and Mr. Arthur will open several Sunday-schools in growing sections of the city as rapidly as possible, and proceed to build them into self-supporting churches. He will give each field his personal care.

Good reports come from the church at Atchison, Kan., where Jesse Bader recently became pastor. Ten were added to the membership on August 6, five by baptism and tne Sunday-school had an enrollment of 290. The church is harmonious in every department, with a united membership ready to coöperate in all the work. The splendid new building will be completed by next year, when it is hoped to secure the state convention.

Four years ago the church at Prosser, Wash., had less than twenty members, a debt of $2,600 and was in a discouraging condition generally. The congregation has now grown to a membership of eighty, the debt is reduced to $600 and they are now ready to locate a minister. Lee Furgeson has been preaching for this congregation for some time, while residing on a near-by ranch. The Sunday-school has made excellent progress under his leadership, being the first front rank school in the state, and every missionary cause has been remembered.

The northwest Texas camp meeting came to a close Sunday night, August 13, after sixteen days of services. The meeting this year was held at Crowell, Tex., with Evangelist W. A. Haynes in charge of the preaching and E. C. Tuckerman leading the music. From 1,500 to 3,000 people attended the services. The immediate results were ninety-two additions about seventy of whom were by primary obedience. The church at Crowell labored tirelessly for the success of the meeting and has grown from a weak struggling congregation into a strong church, as a result of this meeting. Our cause has been splendidly placed before the entire community and the church will continue to reap the good therefrom. About $550 was pledged on the next year's expenses and the evangelists recalled for service next year. Knox City secured the meeting. J. E. Chase is pastor at Benjamin.

Indiana Preachers, Attention!

"Every church in Indiana would contribute to State Missions if the preachers would do their duty." This was the remark of a prominent layman to the secretary recently at the close of an address at a county meeting. If this is correct it carries with it a serious charge against a good many of our Indiana preachers. A very large number of our churches have failed to send an offering for home missions this year. Some of these will take the offering in September and will appear in the annual report. The books of the Home Society close September 30. A new fiscal year begins October 1. Will not every preacher who reads this try to enlist one or more of these delinquent churches? A list of the churches that have contributed will be sent you soon. Let us make a final effort to give Indiana a creditable report for the year. We can do it if we will. I believe the responsibility rests very largely with the preacher. Remember the old saying, "Like priest, like people." Remember, too, that we are trying a new policy in this state. We have formed a partnership with the national organization in response to a general demand for a closer co-operation of our missionary societies and the unification of our missionary interests.

Send all offerings to The American Christian Missionary Society, Carew Building, Cincinnati, Ohio. Send an offering before September 30 and make this the best year in the history of the work.

L. E. Murray,
Indianapolis, Ind. Corresponding Sec'y.

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Notes From the Foreign Society

On the 2nd of July, 122 were baptized at Bolenge, Africa. Messrs. Moon, Wilson, Hedges and Hensey all baptized at the same time. The work in Africa was never larger. More evangelists will go out this year than ever before.

Dr. Dye writes that his physician has told him that if there is no new inflammation his eye is safe, but if it should get inflamed again it might be necessary to remove it to save the other eye.

Leslie Wolfe reports twenty baptisms in the Tagalog Provinces in the month. He has received two urgent calls for help recently. One was for an evangelist in an important town near Manila.

Mr. and Mrs. Guy W. Sarvis have sailed for China. Shortly before sailing he was charged with having boasted before the Volunteer Band of Drake University that he had deceived the Executive Committee with evasive answers, when examined by them. The committee fe't that if this charge were true his appointment should be cancelled. Three members of the committee went to Des Moines and thoroughly investigated the charge. Though diligent search was made no one could be found who would affirm that he had heard him say this, or anything like this. Seven volunteers, all who could be reached, declared he made no such statement in their presence. Brother Sarvis himself affirmed that he never so spoke to anyone. The Executive Committee, after a thorough examination of him, being perfectly satisfied with his qualifications, and having full confidence in his integrity, sent him on to China. In doing so it acted in harmony with the suggestion of Charles S. Medbury, who knows Brother Sarvis as well as any man knows him. Brother Medbury wrote, "In God's name hurry him forward. I will trust him and I think I love the cause we stand for as much as any man. The need is so great. Trust the man and send him on." The committee believes with Brother Medbury that Guy W. Sarvis is a true man of God and that he will worthily represent Jesus Christ in China and the brotherhood that supports him.

J. C. Ogden, Batang, announced that he would give $200 outfit money and pay the traveling expenses of H. A. Baker to Tibet. A sister in California, reading this item, sends $200 to take the place of that proposed by Brother Ogden, and says: "The missionaries should not be allowed to make all the sacrifices nor monopolize the joy of giving." Besides this, she sends $100 cash as a direct gift to the general fund—$300 in all.

The commencement exercises of the Girls' School of the F. C. M. S. were held in our Drum Tower Christian Church, Nanking, China, June 27, 1911. There were twelve graduates. Miss Emma A. Lyon is the principal.

Some of the churches propose to send a second offering to the Society before the year closes. They are anxious that the watchword for the year should be realized.

The missionary year will close on the last day of September. All offerings intended to be included in this year's report should be in hand by noon of that day. Individuals who propose to make an offering this year should do so without delay.

Miss Emma Lyon, of Nanking, China, reports the baptism of two women. They appear to be very much in earnest.

J. C. Ogden, of Batang, Tibet, writes that since the land question has been settled all the officials are friendly. Some who were real enemies before have invited him to their homes. He is preaching the gospel and distributing Christian literature.

Dr. Wm. M. Hardy is giving most of his time to the study of the Tibetan and Chinese languages. It is necessary for a missionary at Batang to understand both. He treats four or five each day. He feels that it will be to the advantage of the work for him to get a good working knowledge of the language before beginning the practice of medicine.

Mr. and Mrs. H. A. Baker are making their arrangements to start for Tibet in the near future. They are endeavoring to raise their traveling expenses and their outfit money among their friends and the special friends of Tibet.

The purchasing agent for the mission in Damoh, India is a fine Christian man who spends much time in the market laboring to buy supplies for the orphanage at the lowest possible prices. In his last report he remarked: "The men of the town are asking me who is that poor, bewitched, skin and bone child whom the Masahib is hauling everywhere in his buggy. On being told that he was a poor cripple and an out-cast boy the men in admiration said: 'There are no persons that love like the Christians.'"

S. J. Corey, Secretary.

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The CHRISTIAN CENTURY

Volume XXVIII September 14, 1911 Number 37

Extended One Week

The publishers are receiving so many indications that our readers wish more time in which to prepare their lists of names for our TEN WEEKS FOR TEN CENTS offer that it has been decided to extend the time one week. POSITIVELY ALL NAMES MUST BE IN BY SEPTEMBER 22. It is a great list we have already received. New lists are coming in fast daily now. Hundreds of new subscribers will result from this campaign by our readers. The publishers take this occasion to express their hearty appreciation of the busy people who have taken time to think up a list of their acquaintances and to send them to us with ten cents for each one that they might be made acquainted with The Christian Century. Others who intended to make such lists and have allowed the time to pass by will be glad to have this extension of the opportunity. The two editorial series announced to begin September 21 will also begin a week later. Let every friend of The Christian Century have a part in this propaganda! Make up your list of names now!

CHICAGO

Our Readers' Opinions

No Occasion for Surprise

Editors The Christian Century:—The fact that W. H. Thomas, of Fulton, Missouri, is surprised at the doctrines which he attributes to Z. T. Sweeney shows that he knows little of the doctrines and traditions of the Disciples, especially as they were taught forty years ago. To speak after the manner of some of my ancestors the rock upon which the earlier Disciples built their church was water. Their chief text was the "Great Commission" given in Mark 16: 15,16. And they not only "supposed" but emphatically affirmed that the commission there given was "The organic or constitutional law of the new kingdom." And under the letter of this "law" their whole scheme was necessarily legalistic and formal.

To them the New Testament was a sort of "Hardee's Tactics." Especially were the steps to be taken by the sinful recruit, who would become a soldier of the cross, defined by rigid rules. He was forbidden to waste any time in lamenting his sins, or in useless prayers, which he had no right to make, and was told to "obey the commandments." His "conversion" was promptly accomplished in "one time and three motions." God was in the church or the world only through his word, as recorded in the New Testament.

The idea which Mr. Thomas ascribes to Dr. Sweeney that "No person can be a Christian who has not been immersed in water for the remission of sins" is as old as the Disciple movement. It has always been one of their vital beliefs, and is held firmly now by probably seventy-five per cent of the rank and file of the Disciples. (Except in some of our city pulpits and editorial sanctums "the traditions of the elders" are yet very much in evidence.)

Nor should Mr. Sweeney be charged with the "horrible results" of this doctrine. Neither he, nor anyone else who accepts it as of Divine authority, can escape the iron chains of its inexorable logic. For if immersion in water is an essential part of the process of conversion lacking which no one shall be saved then every unimmersed person will inevitably be damned. It is no use to blink that conclusion, though most immersionists do so; even so resolute a stalwart as E. L. Frazier tries to let the unimmersed into Heaven, through some sort of "Sunday entrance," which does credit to his heart, if not to his logic.

To make immersion the only door to the visible church, but not to the spiritual "Kingdom" nor to Heaven, is at once illogical and absurd. For the orthodox immersionist but one position as to the affusionists is possible. It is that they are not Christians, indeed can not be; that there is no promise of salvation for them, not a line nor a word, in the New Testament; that except for some hidden mercy of God they must, to a man, finally "depart with the accursed into everlasting torment." That is the logic of the immersionist doctrine, awful though it be.

But Mr. Sweeney can not rightly be charged with having either invented or discovered "cruel and unusual punishments" for the unimmersed. He only accepts an old and accredited doctrine of his church and follows it to its logical conclusion; not to his own volition, but like Martin Luther at Worms, he could not do otherwise.

Indianapolis, Ind. F. M. WILEY.

[Mr. Wiley's statement is far from a fair interpretation of the Disciples' history. There has been much of the kind of teaching which he describes and there has been a strong tendency in most of our historic teaching in the direction our good brother indicates. But this tendency has been resisted by the greater souls among us and is today effectually inhibited. This *movement of resistance* to legalism and a mechanical conception is the true key to the Disciples' history.—THE EDITORS.]

Dr. Sweeney Suggests Basis of Agreement

Dear Brother Morrison:—The Century for July 13 containing my letter and your reply reached me a day or two ago very much belated. It seems that we do not understand each other's position. I know you misunderstand mine and I think I must misunderstand yours. A discussion under such circumstances is profitless. It is an established principle of logic—and a correct one—that we should always reason from the incontrovertible to the controvertible.

Let us make up an agreement on certain things that we both hold to be incontrovertible before we discuss controvertible things.

(1.) I agree with you that there is no membership in the Church of Christ without Christian baptism.

(2.) Christian baptism is an act in which the candidate consecrates himself to Jesus Christ and by which he is initiated into the Church of Christ.

(3.) In the time of Christ and his apostles that act was administered—or if you prefer solemnized—exclusively by immersion.

(4.) [The solemnization of] That act has been changed to affusion in many instances.

(5.) No one ever had authority to make the change and no one has that authority today.

(6.) The substitution of affusion for immersion is a human device. [This statement as it stands is, of course, true. Such a statement, however, The Christian Century has not made, and would have no occasion to make in a discussion on baptism because the inference our readers would naturally draw from the phrase "human device" would possibly be misleading.]

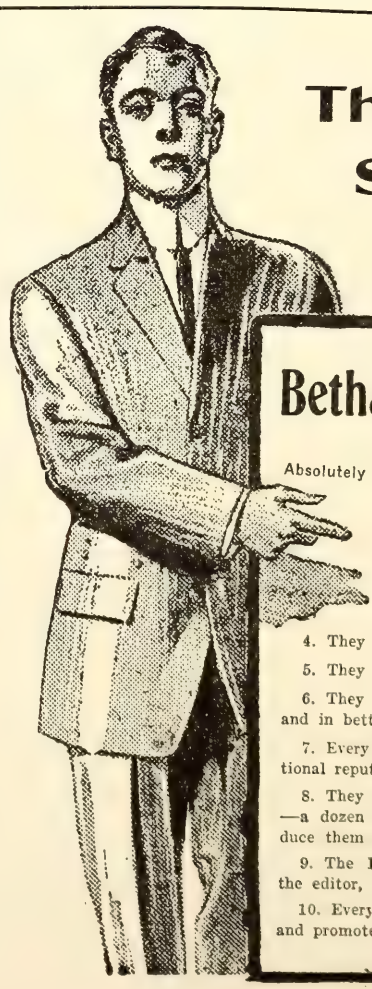
(7.) Baptism to be Christian baptism must contain [instead of the words "must contain" we prefer simply the word "is"] the self-consecration of the candidate and his initiation into the church. It may contain more—I think it does, much more—but we both agree that it must contain that much.

(8.) Christian union can not be entered upon except between parties who are members of Christ's church. [At any rate, the Christian union which Disciples are interested in effecting concerns itself only with those who are members of Christ's church.]

I understand you to hold all the above statements to be true but I have taken the liberty to state them in my own language. I can understand it and I don't always comprehend yours. Now, if I have fairly stated your position, say so; and we have something in common to build upon for I believe them all. If I have not correctly represented you, please show just wherein I have not. Hoping we can get together so I can answer your last reply and show wherein you have misunderstood me I remain, sincerely and fraternally,

Windermere, Ont. Z. T. SWEENEY.

[The words in brackets are inserted by the editors. With the slight modifications they suggest, The Christian Century is, in substance, in accord with Dr. Sweeney's theses.—THE EDITORS.]



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2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have coöperated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

Editorial

Topics and Teams of Men's Campaign

The Men and Religion Campaign, which begins its conventions in Minneapolis in October, continuing them in Omaha and South Bend in order, announces the suggestions which it makes to men and boys of individual churches, and also as Christian men of cities, for personal and aggressive co-operation. To the men of each church it lays out seven lines, as follows:

1. Getting men into church membership, into organizations within the church, and developing them into workers.

2. Boys, their interest and influence. Providing summer camps and club rooms for them, looking into and after their amusements.

3. Study of the Bible, in Sunday-school and Bible-class where men are to be held, and in the family circle.

4. Evangelism—the conduct of special meetings, house to house visitation, and calls on Brotherhood lines.

5. Special service, including the maintenance, if needed, of an employment bureau, and studies in labor problems.

6. Mission study classes, and training of men for service on mission fields. Work at home and abroad is given equal emphasis.

7. Taking part in Christian work of the city, in co-operation with men from other churches.

The suggestions for general work in the city cover the same as in the individual churches, with proper enlargement of them, and with two new ones added. These are:

1. The use of the daily newspaper to secure Christian publicity, reporting for religious papers, and the publication of a church periodical if needed.

2. A staff of preachers and speakers, ministers and laymen, to go into factories, trolley barns, into tents, and upon the streets.

The plan to be followed by the Campaign itself will be that of speakers sent out in teams, six or seven men in each team. Up to December there will be only two teams, but in January a third one will be added, for service chiefly in the East. These teams cover, in their make-up, the special things to be taught, as Bible, Social Service, Evangelism, Missions and Boys' Work, and a team, concluding an eight-day institute in one city, will go to the next, and so on until about eighty cities will have had conventions.

The Campaign will have, in its teams of evangelists, the Rev. W. E. Biederwolf, the Rev. W. R. Lane, Mr. David Russell who comes all the way from Australia, and the Rev. Dr. C. A. Barbour, who is with the Y. M. C. A. and will be a specal preacher at some of the conventions. The others will give all of their time.

In the teams representing Social Service will be the Rev. Charles Stelzle of the Presbyterian Home Mission Board, the Rev. I. J. Lansing, and Mr. Raymond Robbins, whose conversion while in the Klondyke was widely heralded.

The Bible work will be conducted by Mr. Fred S. Goodman of the Y. M. C. A., Mr. W. C. Pierce, who is furnished by the International Sunday School Association, and Mr. William A. Brown, who is a famous Bible teacher of Canada and comes from Toronto.

On the team to speak for work among boys will be, among others, Mr. J. L. Alexander, formerly with the Boy Scouts. In the shop meetings team speakers will include Mr. C. A. Drum, furnished by the Y. M. C. A., Mr. A. H. Bruner, who has had successful experience in Y. M. C. A. work in Illinois, and Mr. John Dean, who comes from San Jose, Cal.

The Laymen's Missionary Movement will furnish the team members for missionary instruction. The plan is that the Y. M. C. A., the Brotherhoods, the Sunday-school Association, and others taking part in the campaign will lend their men in so far as they have them. The respective organizations loaning their men on this plan will continue their salaries the same as if they were working as formerly. New men drafted into the team will be paid salaries by the Campaign. Everything is on a business basis, support guaranteed without unseemly appeals. Committees in the cities where conventions are held will assist with travel expense, and take care of entertainment of members of the teams.

As has been widely published, the Campaign will reach upwards of one hundred principal centres, chiefly the largest cities, with conventions, and subsidiary conventions will be held in other one hundred smaller cities. Each convention will last eight days, and consist of institute and study work rather than mass meetings. The Campaign is to open in October and continue until May of next year, but plans for permanent work are being perfected. Practical Christian unity is exemplified, since the whole range of Protestant organizations, all bodies, are joining in the Campaign.

Americans in a New Mission Society

The new pastor of Fifth Avenue Presbyterian Church, New York, the Rev. Dr. John Henry Jowett, particularly invited by the King of England to his coronation, has entered, with the Rev. Dr. Len G. Broughton, the famous Baptist preacher of Atlanta, into a new missionary enterprise of general character. Associated with them are the Rev. Campbell Morgan of London, well known here, and two English laymen, and the name of the new enterprise is the Evangelical Union for South America.

Within the last few years, and along with United States Senator Root's South American enterprise while Secretary of State, there has been in England and here a new idea on the part of Protestants that they must divert some of their foreign mission money from Asia to South America, or better, continue the streams to Asia and raise new money for our sister American continent. The new venture grows out of that spirit, but is unusual in that it represents individuals and not a religious body as such. It is the English rather than the American plan, and will have an American headquarters.

One of the great figures of the missionary world of recent times was the Rev. Dr. H. Grattan Guinness, who died only last year, an English evangelistic enthusiast, who in a single life time was able to accomplish much for foreign missions. His plans were, first, to train men to go out as workers under all societies having schools in London for the purpose, and second, to induce men and women who are especially devoted to foreign missions, to go into parts of the world where nobody has yet ventured. And so he called his society the Regions Beyond Union.

Two of his Union's ventures, both successful in small ways, were into eastern Peru, and into the western and extreme southern parts of the Argentine, almost under the Andes and along the line of disappearing civilization which geographies of thirty years ago called Patagonia. These missions in Peru and the Argentine have now been turned over to the New York Presbyterian and the Atlanta Baptist divines, and their associates, and at Keswick, one of the summer conference centres of England, the other day this new Evangelical Union for South America was formed. While independent, and while also depending much upon the English laymen and the London headquarters, it is stated that the Rev. Dr. Jowett and the Rev. Dr. Broughton will press in future the matter of North America helping South America, especially through Presbyterian and Baptist connections.

—A movement, originating in an informal porch conference at Bethany Park, Ind., is now under way to establish a chair of religious pedagogy at Bethany College in memory of the late Herbert Moninger, whose latter years were given to promoting interest in Sunday-school work among the Disciples. Mr. Moninger was an alumnus of Bethany. It is believed that his host of friends the country over will rejoice to have a part in founding this appropriate memorial. Contributions may be sent to the President of Bethany College, Bethany, W. Va.

Social Survey

In Defense of the Home.

The diversity of marriage and divorce laws in the several states and the abuses which arise because of that diversity form a problem of considerable gravity. From South Carolina to Nevada are represented all the wide range of laws of varying mixtures and laxity; the former with its absolute denial of the divorce institution, the latter with its brazen laws permitting unlimited granting of divorce under trivial provocation. The matter would not be of such serious import, but the scandalous freedom with which certain idle-rich classes trifle with the sacred bonds of marriage at Reno, and in other parts of the country in only lesser degree, is having a deadly effect upon social ideals of the nation. The most sacred social institution will come to be regarded with contempt unless some vigorous means are soon provided to protect it from this foul pollution. Out of this need the National Divorce Congress sprang into existence, having for its object the creation of a national sentiment for uniform laws upon this subject. The problem was carefully worked out by the congress, and a set of laws outlined which, if generally adopted and enforced, would do much toward correcting the peril. Already three states, New Jersey, Delaware and Wisconsin, have adopted laws embodying practically all the principles endorsed by the divorce congress. But this movement is very slow. With a view to hastening it as much as possible the matter was carried to the national legislature, not, however, as a constitutional amendment. A resolution was passed requesting the President to invite each state governor to appoint delegates for another convention in Washington. The object of this gathering was stated to be to formulate a uniform law of marriage and divorce which would be submitted to the President. He, in turn, would submit it, through the governors, to each state legislature. This congress would undertake a thorough investigation, and, if the law recommended by the former divorce congress is found adequate, it is to be endorsed. By this bit of strategy the movement will be given a political standing which it could scarcely gain in any other way. There will be nothing binding in the action of the congress upon the governors. It will furnish them with a basis upon which to work toward social betterment. They should do what lies within their power to secure laws along the lines recommended. If a governor realizes the tentative measure outlined could not be passed in his state, he should use his influence to secure the adoption of at least a portion of the recommendations, notably the jurisdictional clauses. That would mean a long stride toward the coveted goal. We do not believe it wise or necessary for South Carolina to adopt the recommendations. She is leading all her sister states in this respect, and to do so would be a step backward. Nothing would be gained. Her advanced position can in no wise weaken the movement. On the contrary we believe it to be a call to arms, a challenge to other states to advance, an example which they may seek to emulate.

The Franco-German Crisis.

The Franco-German dispute over Morocco has reached a crisis and uneasy heads are anxiously awaiting the outcome. Not the least alarmed of the interested parties is Belgium. Fear that in case hostilities break out the neutrality of her boundaries might be violated has prompted hasty preparations for war in the little kingdom. Munitions of war have been hurried to both the German and French frontiers, and every fortress is being put in condition to repel invasion. Between France and Germany the negotiations are said to be at the breaking point. France has instructed her German ambassador, M. Jules Cambon, noting just what concessions she will make. According to rumor, France proposes the concession of certain lands in central Africa, in return for which she demands the German recognition of her absolute right in Morocco. Germany has made no answer and all Europe is waiting in breathless suspense for her to speak. Her demands were far in excess of the supposed maximum concessions of France. Moreover they were in excess of privileges granted to England, and it would be almost impossible for France to grant them, since to do so would only further complicate the question and make future litigation inevitable. England has sided completely with France, and the weight of her support actuates Germany to be a little more conciliatory. It does not seem probable that war will be precipitated, but the situation is a delicate one, and one that will arise again if not carefully smoothed out now.

Better Mail Service for Country Districts.

Improvements have been invented in the United States mail service which are bound to benefit the suburban districts everywhere. In 1869 the postoffice department first endeavored to serve rural districts where through trains did not stop by throwing off mail sacks, and slowing down the train so that a man on the train might catch a mail sack held out to him by a man on the station platform. Then developed the crane which could take a single sack containing less than twenty-five pounds of mail while the train moved at a high rate of speed. Little further improvement was made for nearly forty years, though the service was so limited as to be unsatisfactory, and thousands of sacks every year, by reason of poor delivery, were drawn under train wheels and ground to shreds. On Aug. 10, 1910, Albert Hupp, at Kansas City, submitted a new device to the government, which will gather any quantity of mail, in any kind of sacks, and of any weight, and at the same time by means of a trip device, will deliver any amount of mail. The mail is gathered by means of a long, curved arm. The sacks are caught from a series of any desired number of cranes placed several feet apart. Sacks are carried into the car by their own momentum, the curve of the steel conductor absorbing the shock and depositing them uninjured upon the floor of the car. The new invention was tried out for several months and received high praise from the officials who have inspected it. It is said to be less dangerous in operation and less destructive of mail and sacks alike, as well as more efficient than the old device. Its general adoption will make possible as good mail service for the country as for the city districts.

Capturing a Will-o-the-Wisp.

Glittering success and the angel of death alike beckon man to attempt ever greater things. But the slip of a hand, or the snapping of a single strained wire, or a treacherous air current and the most cautious birdman may find the success he thought was in his grasp, but the draped figure of death. It is but an ell from immortality to eternity. Three more deaths are recorded in a single day's events in conquering the air, and these while we are yet contemplating in wonder the achievements of other aviators. Is it worth while? We think it is. All great causes are won only after sacrifice. A current magazine devoted to aëronautics recently declared that with ordinary precautions, aviation is now safe. That is over-indulged optimism. The time may come when it is, and we believe that much progress is being made in that direction. But a greater sacrifice is being made prior to that consummation than is necessary. Flights at many of the aviation tournaments have largely devolved into circus "stunts," at which the aviators perform the most reckless antics merely to amuse the spectators. But little good will ever come from them. We believe the tendency is already away from flying of this description. Of the three world's records made in the United States in the past few weeks, two, at least, are of flying of a different kind. The altitude record might be excepted. It is doubtful whether reaching such high altitudes will ever be of much practical value. But the other two records, that of carrying a passenger for the longest sustained flight, and the overland trip from St. Louis to New York made by Harry Atwood, are of real value as stimulating further endeavor in a field in which the aëroplane promises to become of greatest value in the future. Flights of the character in which these records were made are said to have the additional recommendation that they involve as little risk as any form of flight. If a little sanity can be introduced into the great tournaments, not only will there be fewer accidents, but commercial use will be hastened by more rapid development, due to concentration of effort, and by the instillation of greater public confidence. The fact that the recent aviation exhibition in Chicago resulted in a loss to its sponsors amounting, it is asserted, to $100,000, will be apt to discourage other similar affairs with their accompanying tendency to "show off."

Make Ours Different. An old darkey wanted to join a fashionable city church, and the minister, not wanting to hurt his feelings, told him to go home and pray over it. In a few days the darkey came back. "Well, what do you think of it by this time?" asked the preacher. "Well, sah," replied the colored man. "Ah prayed an' prayed, an' de good Lawd he says to me, 'Rastus, Ah wouldn't bodder mah haid about dat no mo'. Ah've been trying to get into dat cha'ch mase'f fo' de las' twenty yeahs and Ah done had no luck."—*National Monthly.*

The Christian World

A Page for Interdenominational Acquaintance.

American Bible Society.

The American Bible Society finds fields for its Bibles not alone in Asia and South America, but last year it prosecuted a considerable work along the line of the large canal now building across New York State, and in the $100,000,000 works under construction in the Catskills to supply New York city with water. Even Coney Island was entered, and with some success in the sale of Bibles.

On the large canal there are at work Greeks as well as Italians. A Greek colporter has been at work among his fellow-countrymen, and has had the good fortune to wake up ministers of regular churches in central New York cities to the fact that foreign missions have arrived at their doors. In consequence Syracuse, Utica, Rochester and Buffalo churches have entered upon work for Greeks, Bohemians, Scandinavians, Italians, and others.

Throughout Long Island religious destitution and Bible need have been generally found. Even in Brooklyn, a city of churches, the Society's agent discovered a great lack of Bibles and succeeded in placing Bohemian, Scandinavian and Italian colporters in the field both to reach laborers of their nationalities and to stir up the churches to the needs at their doors. The agent reports that the ministers knew, in most cases, of the needs but lacked workers to supply them.

Y. M. C. A.

The Power of Friendliness.

One of America's most highly honored ministers writes in his old age that he has come to think of religion as friendship. God is the friend of man and it is man's wisdom to rely upon God's friendship. The religious man is a friend to all other men. The Young Men's Christian Associations are expressing the religion of friendship according to the needs of men. America's industrial growth is forcing the "overall man" upon the attention of the Associations. The men in mining and lumber camps, the immigrant, the man out of a job, and many other sorts and conditions of men are finding in the Association workers the friends they need. Writing in Association Men, Chas. R. Towson says the mission of the Association is friendliness, and he gives this warning to any who may be inclined to trust in buildings and machinery:

> Its impulse comes from friendship with Jesus—its true manifestation is friendliness with men. The Association that expresses itself in anything less fails. In this day of much method and more machinery let us remember this human objective. An Association may be galvanized into keeping up a routine of events or traditional activities—and be dead.
>
> Here is a letter from one who signs himself "an overall man"—biased and possibly unfair—but suggesting the danger of failing in friendliness: "I suppose you don't care what I say. I know you don't care to shake hands with me because I am a common man in overalls with no education. You will call me a knocker, as Doctor Stone does in the July Association Men. Nevertheless what I say is from experience. There are a few secretaries that are good men and are doing good. I will tell you what I saw one of them do; nobody knew I saw it: A drunken man stumbled into the Young Men's Christian Association. Several secretaries were there. He boned them for money. They all laughed at him but one fellow. After a while he said to the drunken man, 'Say, pard, come outside, I want to talk to you.' They went to a kind of dark corner of the building and it was not long before they both went down on their knees. I heard him say, 'If you keep sober for a week I will pay for a week's room rent and get you a job if I possibly can.' To my knowledge that drunken man to this day has not had a drop of whiskey—that was four years ago. When an overall man goes into the Association where that secretary is he always feels at home.
>
> "But most of them are not that way—they are like the secretaries in a big Young Men's Christian Association where I once went when I was broke and needed something to eat as well as a good bath; there was a big sign made like a hand pointing to the door, on which it said in big letters, 'Welcome Strangers.' I walked in. Was there anybody to welcome me? Well, I should say not. I asked a few questions. They barely answered. I walked out just as dirty and hungry as when I went in.
>
> "You are getting a bunch of men as secretaries that never did a day's work in their lives, and consequently have no sympathy with the man who works hard. The overall man may sit in their lobbies and reading rooms, and no one will come near and say a kind word and shake hands with him, but here comes a preacher or some business man or young fellow with a swell suit, and if they are doing something they drop their work, meet them at the door, shake hands with them, joke and have lots of fun.
>
> "I don't expect you to print this, but tell it to some one and make things better for the common man if you can."

This friendliness, born of the spirit of Christ, will distribute wealth fairly, prevent two-thirds of the accidents and of occupational diseases, insure a fair day's work for a fair day's pay, open to women and children the doors to better home life, establish the best insurance, relief and pension plans, and end the bitterness and cruelties of strikes and lockouts, industrial dynamiting and wars. On the function of the Association Mr. Towson says:

> The Association Movement in the industrial world is an engineering enterprise—like the great irrigation projects of the West—connecting with the streams of individual and organized industrial influences and transfusing this power through channels of friendliness so as to make fruitful many hitherto barren fields. The challenge to the Association movement is to furnish leaders: experts in knowledge of the needs of men and sources of supply; masters in discovering and directing energy: engineers who can tap the great industrial sources and harness the released power to the machinery of the Kingdom by the genius of Friendliness.

Catholic.

The Root of the Divorce Evil.

The indignation of Protestant ministers and editors over the approaching marriage of a divorced man of wealth moves some Roman Catholics to say that easy divorce and indifference to the sanctity of the marriage vow are the logical outcome of the Protestant theory. The well-informed Protestant is not likely to be convinced of the correctness of the Catholic contention; it will profit him, however, to know what can be said against his own view. We take the following from the Catholic World:

> The press of the country for the past month has been filled with the details of a marriage, the very mention of which disgusts every clean-hearted man and woman. Wealth, social position and a previous scandalous divorce have contributed to give it a widespread notoriety.
>
> The fact that a divorced man, prohibited by the law of one state to enter wedlock, is to marry again and have his marriage sanctioned by the very state that prohibited it, and is to marry a young girl of seemingly respectable parents, is certainly nothing new in this country. The frequency of divorce and remarriage has made our land the laughing-stock of the world. Such an occurrence—the word well signifies the little importance attached by some to marriage and divorce—is quite common not only among the rich, but also among those not ever-blessed with this world's goods.
>
> To those who have eyes to see, divorce is an evil that is doing more than all else to undermine our life as a strong, patriotic people. For decades has it cursed our land like a plague and its infection is year by year, with ever more disastrous results, spreading further and further. The reason of such loose morality is the general belief that marriage is simply an institution of the state; that it should be regulated only by civil law. The non-Catholic press of this country, and in fact of the whole world, savagely attacked the latest legislation of Pius X. on the subject of marriage, claiming that it was another instance of how the Catholic Church seeks to tyrannize over the state, and to rob the state of its just rights.
>
> Marriage, this non-Catholic press maintained, can be regulated by the state and the state alone. The law of the state is supreme in this matter and there is no other law. Of course, this robs the vows of husband and wife of all sanctity and subjects them to the caprice of human, very human, legislators. The legislature might tomorrow declare that all marriages contracted up to date were invalid; disrupt every family and throw into chaos the whole social body. Under stress of anger or hatred or jealousy or lust or any other passion a man will readily argue that no merely human dictate of fallible legislators can bind him for life, and will just as readily act upon his conclusion.
>
> If nothing were needed to show the unworthy and oftentimes corrupt influence that govern our legislators, the daily and monthly press of the country for the last five years has supplied testimony more than sufficient. And many of the American people seem to have concluded that such unworthy influences will continue to be effective, for they are preparing to arm themselves with the referendum and recall. To call marriage holy and plighted vows sacred and then entrust them into the hands of legislators is like storing great treasures in a pasteboard box.
>
> Yet this is exactly what Protestantism has done from the very beginning. It denied marriage to be a sacrament. Christ did not elevate the vows of husband and wife to a supernatural dignity beyond the reach of man. Marriage is a purely human institution. Protestantism has become so saturated with Erastianism that it accepts the state as sole and final arbiter in every question relating to marriage and divorce.
>
> It is idle to say that thousands of individual Protestants would enter a disclaimer to this; that many clergymen and bishops of Protestant churches cry aloud against the abuses that are daily increasing because of the teaching that marriage has no essentially religious character. The Protestant churches have sanctioned divorce; their ministers have re-married divorcees; they have officially preached that marriage is entirely under the control of the state.

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The Sin of the Unforgiving Disposition

"I never forgive," said a self-confident man to a distinguished preacher. "Then I hope you never sin," was the reply. The man of the unforgiving disposition asks for himself a special privilege, for he expects and demands that others forgive him. He may deny that he needs forgiveness or that he will accept it when he wrongs his brother, but his denial does not change the facts. He would cry out in wrath against God and man if he were to receive the treatment he is so willing to mete out to other men.

There is so much to do in this world and our time and energy are so limited that we cannot afford to turn away from the work of the day to hate any man. The more zealous we are for our work the less likely are we to remember with bitterness the injuries we have received. The feuds of the Southern mountains will disappear when the mountaineers have something else to fill their minds besides the gossip of a small community. The feudists have time to nurse their wrath. They magnify little things because they have never seen the big things of life.

We wrong ourselves by withholding forgiveness. It is our right to enjoy peace of mind. This is far from us while we refuse to share in the regeneration of an evil-doer. Ignorant men think revenge is sweet. They imagine that their importance in the world depends upon the defeat and disgrace of their enemies. Our Lord and Master thought otherwise. He sought to win his enemies to right ways of living. His triumph was not in the ruin of men's hopes but in the transformation of their lives. He rejoiced in the salvation of sinners, not in their punishment. By retaining our anger and bitterness, we rob ourselves of the highest joy.

We are unjust to others when we harden our hearts against them and decline to give them our sympathy in their efforts to gain self-control and efficiency. One way to keep men in sin is to let them know that we hold in memory all the unkind words they speak and all their evil deeds and that we have no knowledge of the strength of their temptations and no understanding of their desire for spiritual growth. If the kindness of God is not seen in the conduct of men, it is not available for us in renewing the souls of the wicked. We profess to be Christians. We have no right to act so as to give the impression that God is not gracious and full of compassion.

The emphasis is placed where it does not belong when there is no disposition to forgive. The other day a man preached a sermon which left upon his hearers the impression that he had unbounded confidence in the ability of the devil to run the universe, but that he was very doubtful of the power of God. In the judgment of this preacher sin abounds and super-abounds; it seems to be a question whether grace is of any consequence. This sort of preaching is worse than useless. The preacher helps men by convincing them that it is worth while to make a fight for righteousness and by giving them a vision of the greatness of the opportunities before the man of faith. We put the emphasis upon the evil and ignore the good when we refuse to forgive. We reject faith in Christ.

Where there is forgiveness there is love. There may be love where there is no forgiveness. We are told that the sinner must repent that he may be forgiven. God loves his children even while they are in sin. Every fact of Christianity testifies to this love. The father loves his wayward boy. God seeks to save the lost. He calls sinners to repentance. He discloses his love that all may know he will forgive. The good father tries to win his boy to sobriety and honesty. But God does not pronounce a man right until he is right. He admits to his fellowship those who have a mind to do his will. It is not a question of what they have been, but of what they intend to be. The father does not say the conduct of his boy is right until it is right. When the boy turns about and shows a disposition to quit his meanness, the father gives his approval to the main purpose of the boy's life, whereas before he had been compelled to withhold it. By forgiveness we admit men to moral and spiritual fellowship. We need the cooperation of all men in the fight for truth and holiness. We cannot cast out of the company of the workers any one whose purposes are approved of God. We must allow every man to take the place for which he is fitted. If a man has sinned, we ought to encourage him to do all he can to make amends for the injury he has done to himself and others.

[Midweek Service, Sept. 20. Matt. 18:23-35; 6:12-15; Mark 11:25; Luke 17:3, 4; 23:34; Eph. 4:31, 31; Acts 7:60.] S. J.

A Disappointing Response

Some months ago The Christian Century called attention to the habit of equivocal, timid and non-committal speech used by Disciple writers in speaking of the Christian status of their religious neighbors. These writers are unaccustomed to make the outright admission that Presbyterians, Congregationalists and Methodists are Christians, members of the Church of Christ. They are spoken of in euphemistic terms as "believers," or "our religious neighbors," or "the pious unimmersed," or "members of the denominations." Of if they are called Christians, our writers feel that they must add the words "in a sense" or "as it were," or otherwise qualify the Christian title by calling attention to their "imperfect obedience."

Just prior to the appearance of our editorial one of the most disgraceful sentences ever appearing in our literature was published in the Christian Standard, when that paper characterized the converts to Christianity made on the mission field by Methodist and Presbyterian missionaries as "unbaptized heathen enrolled by denominational missionaries."

We felt that this misrepresentation of the temper and belief of the Disciples called for a positive and ringing utterance by our papers and ministers which would set us right with our Christian brethren who would, no doubt, be shocked by the Standard's statement.

Meanwhile the Christian Evangelist was engaged in a criticism of the Christian Century for its advocacy of the practice of Christian union. Certain editorials whose authorship we could not impute to Dr. Garrison were appearing in our St. Louis contemporary purporting to deal with the position of this paper. These editorials seemed to us to entirely evade the essential issue. The Christian Century had stated its position in the clearest language it could command, namely, that Presbyterians, Congregationalists and the others are Christians, members of the Church of Christ, *baptized* members of the Church of Christ, and as such should be received into the fellowship of any Church of Christ to which they apply.

In view of the hesitant and shifting treatment of this point so basic and essential in our plea for union, we carried the case from lesser editorial writers on the Christian Evangelist to Dr. Garrison himself, asking him to join us in making such a clean-cut statement of the true attitude of the Disciples toward other Christians and their churches as would lift us in their eyes far above the sectarian level upon which such statements as that of the Standard above quoted would reduce us. Our appeal to Dr. Garrison at the close of a lengthy editorial was in the following words:

"Why cannot we have from The Christian Evangelist a great ringing, unqualified, unequivocal statement that Presbyterians and Methodists and Congregationalists are Christians, members of the Church of Christ, *baptized* members of the Church of Christ, and that the congregations to which they belong are churches of Christ just as truly as our own.

"Cannot Dr. J. H. Garrison, long time pleader for Christian union, himself the embodiment of the fraternal spirit, lover of all Christian souls and causes, champion among his brethren of the Federal Council of the *Churches of Christ* in America, which includes

Presbyterian and Congregational churches on the same level of Christian status with Disciple and Baptist churches,—cannot Dr. Garrison take the editorial pen from the timid, finessing hand that wrote the above paragraph and fling out such a statement as has never yet appeared in our literature; a statement wholly in the declarative mood, without indirection, without any reservation or ambiguity, without the usual qualification on account of "imperfect obedience" (a qualification which must, of course, be taken for granted not in their case only but in ours as well); a statement that will commit him and the paper he founded and the great majority if not all of his brethren plainly to the basic presupposition of our plea for unity which is that those to whom the plea is made are just as truly Christians as are we ourselves?

"This Dr. Garrison, would be a crowning word for your great editorial career. This word would be emblazoned on our banners after you are gone. It would abide in the world longer than any word you have spoken in your more than forty years of public utterance. It is the most potent asseveration yet left for you to make. God give you grace to make it!"

In the Christian Evangelist of last week appears an editorial presumably in response to this appeal. We assume that it was written by Dr. Garrison. It will prove a disappointment to a multutude of discerning readers who are listening for a statement in ringing language, positive and decisive, and easily understood.

The editorial begins by reviving a distinction which has always been discredited among the Disciples as irrelevant and misleading—the distinction of an invisible and visible church. Dr. Garrison says: "If we fail to make the distinction between the church actual and visible as we see it today, and the church ideal and spiritual as Christ sees it and knows it, we will land ourselves in confusion and contradiction." He then proceeds as follows:

What is called "the church" in its largest sense today, including both the Roman Catholic and Protestant bodies, consists of many members, whose baptism, while perverted in form, has no connection whatever with any personal faith on the part of the baptized. They are enrolled as members of the church. Many of them have developed lives of piety and devotion to Christ. Other members are baptized in a more scriptural way on profession of their faith in Jesus Christ. Those who practice what we regard as a defective baptism, have done so in the name of Christ, and believed that they were carrying out his will. Are they, and the members whom they thus baptize, members of Christ's church, even those who manifest the Spirit of Christ in their lives and character?

This is a plain statement of the question and encourages us to hope for a clean-cut answer. The answer comes, however, in the form of another question, namely, "Whether Christ can have a faulty church—a church that is in grave error on many points." This question is answered affirmatively: "In actual fact He can have no other and has had no other since the beginning of His reign."

With a faulty church conceded, the article proceeds to define the place and purpose of the Disciples of Christ who, it says, found their origin a century ago "in a movement to restore the unity of the church through a return to its original basis and fellowship." The editorial continues (the italics are ours):

It is out of this condition of things that there have been raised such questions as "Who is a church member?" and "Ought we not to recognize as members in these churches of the reformation, those who hold membership in any other church, regardless of their conformity to what we are seeking to establish—the New Testament conditions of membership?" It is not necessary for us to determine the question whether such persons are members, *in any sense*, of Christ's church, or whether their imperfect obedience has been accepted by the Head of the church—*questions which lie beyond our knowledge*, and which we are not called upon to solve. It is enough for us to ask, Is this reformation which we are seeking to carry on worth while? And if so, Can we be true to its principles and accomplish the purpose for which it was inaugurated, by recognizing any other standard of membership than that which we are seeking to enforce as the essential condition of Christian union? If we could dismiss from our minds such questions as "Will God save this or that class of persons?" or "Does he recognize as members of Christ's church this or that class of people?" and confine ourselves to the single inquiry as to *what Christ requires of us*, we should hasten far more rapidly the work to which we have been called, and promote to a much greater degree the glory of Christ and his church.

This is a surprising piece of writing. Coming, if it did, from Dr. Garrison, our surprise is intensified. Is this the best word our revered brother and leader can speak in response to the earnest appeal we addressed to him?

We are sure Dr. Garrison's hesitant words do not represent the great brotherhood to which he and we belong. At the risk of impertinence we must say that we do not believe his words represent his own true mind.

We do not believe Dr. Garrison has the slightest doubt that Methodists and Presbyterians are members of the Church of Christ, not simply "in a sense" but in the truest sense. To say that the question "whether their imperfect obedience has been accepted by the Head of the church" is one of those "questions which lie beyond our knowledge" is to embarrass our entire brotherhood in its plea for unity.

The Disciples of Christ are just as certain that the "imperfect obedience" of Presbyterians and Methodists is accepted by the Head of the church as that their own imperfect obedience has been accepted.

Instead of its not being necessary "for us to determine whether such persons are, in any sense, members of Christ's church" the Disciples' movement has been inspired from the beginning by the burning knowledge that they are members of Christ's church and in the fullest sense. Our plea is a mockery without this knowledge. At the risk of being impertinent again we must say that we believe Dr. Garrison himself knows that they are members of Christ's church.

Our pleadings for Christian unity will awaken nothing but indignant resentment by the Christian world if we hold to the position taken by the Christian Standard in characterizing unimmersed Christians on the foreign field as "unbaptized heathen enrolled by denominational missionaries." Those words insult our brethren and grieve our Lord.

And no less abortive will be our pleadings for unity if when we are asked concerning the Christian character and status of Presbyterians and Methodists our words, like those of the Christian Evangelist, choke in our throat.

The question whether Presbyterians and Methodists are accepted by the Head of the Church must be a matter of *knowledge* by a people commissioned with a plea for unity. Our answer must be sharp, clear, definitive. Our tone of voice should disclose a wound in our heart that such a question should need to be asked at all.

It is not possible to "dismiss from our minds" such questions as these upon which Dr. Garrison has written this editorial. Upon our answer to these questions depends our practical relationships, our fellowship in the church, the extent and character of our practice of Christian unity.

Even if we confine ourselves, as Dr. Garrison admonishes us, to "the single inquiry as to what Christ requires of us" we are led directly up to this problem of the membership of Christ's church. For there is no more fundamental requirement of Christ than that we should recognize as members of His church those whom He has received into it, and treat them as fellow disciples in a unity like that between Himself and the Father.

This requirement of Christ is just as fundamental and imperative as is that to preach the gospel to sinners and to baptize them.

We cannot believe that Dr. Garrison will lay down his editorial pen without uttering those convictions of his own soul that lie far deeper than those he has expressed in this article whose publication is bound to prove disappointing to a multitude of his brethren.

A Call To Baptists

As president of the Baptist World Alliance, the Rev. Dr. R. S. MacArthur appeals to Baptists of the United States and Canada to make the week beginning September 10 a time of prayer in their churches and families "that God may open the heart of the Czar of Russia to permit the founding of a Baptist College in St. Petersburg, to grant larger liberty to Jews, and to manifest a spirit of justice and clemency to the Rev. William Fetler," the Baptist delegate to the late Baptist Alliance who must soon return to Moscow to stand trial for preaching the Gospel in that city under Baptist auspices.

President MacArthur appeals also in behalf of Rev. Norbert Capek, a Moravian, and states that Baptist interests in that land are in the midst of a crisis. In behalf of both he asks Baptists to give money on Sunday, September 17, in the case of Pastor Fetler to complete a Baptist Prayer House in St. Petersburg, now partly built but stopped by lack of funds. It is pointed out in the appeal that Pastor Fetler must return to Moscow, for a Baptist must keep his word, but that if St. Petersburg be assisted by American Baptists they can, in turn, help to build a Baptist Prayer House in Moscow, for Pastor Fetler proposes, whether convicted and perhaps banished to Siberia or not, to press the plan of Baptist work in the historic capitol of the Czar's empire.

Toward the Baptist College in St. Petersburg, which President MacArthur hopes the Czar may favor, American Baptists have contributed $70,000. The purpose is to found a college for the training of Baptist ministers.

Early Religious Beginnings in Illinois

BY RUSSELL F. THRAPP.

EDITORS' NOTE: The Illinois Convention program committee undertook this year to project the sessions on a higher level of thought than state conventions have usually assumed. The pragmatic details of church work and organization were attended to with dispatch, and there seemed to be a more leisurely and thoughtful consideration of the greater problems. Politics and wire-pulling were conspicuously absent. Again and again the speakers led the convention to the heights of visions. One of the most interesting sessions was that of Wednesday morning when three speakers undertook to relate our work as Disciples of Christ to the actual conditions and existing forces of the commonwealth of Illinois. The first of these addresses, that by Mr. Thrapp, was especially interesting. His address showed that he had put industry into the preparation of an address on a theme in which materials are scant. Delivered in the Jacksonville pastor's vigorous, reserved and clean-cut style, it was one of the most fascinating addresses of the convention. One of its tangible results was the passing of a resolution to authorize a competent authority to prepare a history of the Disciples in this state.

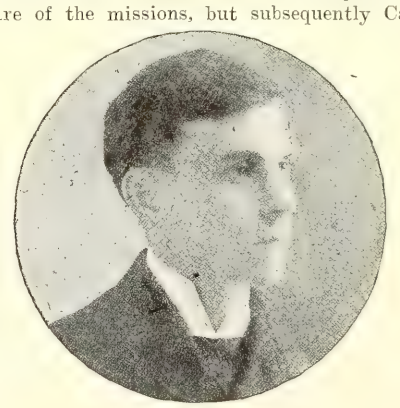
To write the history of any state that has made an impression for good upon the world is to recount the deeds of the moral leaders who were its first settlers. If we go backward through the centuries, where shall we find a great commonwealth that was not founded by a moral leader? Abraham, the founder of the Hebrew commonwealth, a moral leader; Moses, accomplishing the redemption of Israel and establishing the theocracy in the Promised Land, a moral leader. The Greek cities trace their beginnings back to men who stand for wisdom and morals; Martin Luther stands back of modern Germany; religious teachers back of Holland; back of the Pilgrim Fathers we behold the form of the preacher, John Robinson. In the settlement of the great West, a minister led the first group of pilgrims across the Alleghanies. The history of Iowa, Illinois and other western states is one story. Twenty-five home missionaries led twenty-five different hands of colonists out of New England, to settle these middle states. They were men who believed in God, in Jesus and in the Bible. Like Abram of old, they were led by the unseen hand out from the eastern land into a new, to establish a great country with institutions that would bless the world.

Puritan Source of Present Commonwealth.

Then New England grew great men. Great in soul and heart, university men and at the same time religious to the center. When in the isolation of New England they had developed their message and were ready as evangels to the great west, then in 1789 the barriers went down, and our fathers on foot and horseback started for the Mississippi Valley. It was a strange procession that formed that morning in front of the church at Ipswich, Mass. It was led by Manasseh Cutler. Men in hunter's garb, boys carrying their guns, woodsmen with axes, packhorses heavily laden—all these made up a strange procession when they marched away. Some of them came to Illinois and founded Illinois College, Knox and Lake Forest and Shurtleff Coleges. Some went to Iowa and founded Iowa College, Tabor and two academies. Groups of theological students banded themselves together. They determined to take the West for higher education. These were picked men, the finest scholars of their era. They were statesmen. Witness the fight that they and their sons made for liberty. The Christian home, the Christian Church, the Christian College and the free school were the instruments they fitted for the development of manhood. On their way to this new state one day they paused on the summit of the Alleghanies, and the leader placed his hand to his ear and stood in the attitude of an eager listener. "What do you hear?" whispered one of his companions, fearing an ambush of Indians. Uncovering his head, the leader answered, "I hear the tramp of coming millions." On this procession came and founded here the institutions we love.

French Catholic Pioneers.

And now passing back beyond the coming of Puritan influences to Illinois, we will notice briefly the work of missionaries of the Roman Catholic faith. With the French there came to Illinois Jesuit and Recollect priests, whose names are familiar to all who have read the history of our state. They moved along together, the explorer and voyager giving protection to the missionary, and the latter in return aiding them to conciliate and make friends with the natives. Of the missionaries connected with Illinois, Fathers Marquette, Allovez, Gravier, Pasle, Marest were Jesuits; Fathers Membre, Douay, and Hennepin belonged to the Recollects. These two sects were at war with each other, which very much hindered the spread of Catholicism. To the Recollect Monks of St. Francis was first assigned the care of the missions, but subsequently Car-



Rev. Russell F. Thrapp.

dinal Richelieu superseded this order and confided the spiritual welfare of the people to the priests of the Society of Jesus, the disciples of Loyola. The former felt very keenly their exclusion from the field and left no means untried to regain their supremacy.

Father Marquette and the "Illini."

Father Marquette was a native of Laon, France, born in 1637. He was the first in the company of Joliet to make a journey down the Mississippi coming first in contact with the Indians, a tribe named the "Illini," meaning "the Men." This was in 1674. Down the Misisippi these intrepid men floated in a frail canoe as far as the mouth of the Arkansas River; and then after four weeks on the unknown river, forced their way against the swift current, toiling by day under a July sun and sleeping by night amid mosquitoes and the deadly vapors of stagnant marshes, on and up until several weeks of hard labor brought them to the mouth of the Illinois. Here they were informed by the Indians that this stream furnished a near route back to Wisconsin. Acting upon this information, they entered the river. Their journals tell in picturesque language the beauty of the country they passed through. They tell of prairies spread out before them beyond the reach of vision, covered with tall grass and undulating like waves of a sea. The surface was studded with clumps of timber. Flowers, surpassing in the delicacy of their tints the pampered products of civilization, were profusely sprinkled over the grassy landscape. Immense herds of buffalo and deer grazed on their rich pactures. The river as now, swarmed with fish, great quantities of wild fruit grew in the forest and prairies and so numerous were the birds and waterfowl that the heavens were frequently obscured by their flight. These explorers spoke of the land as a terrestrial paradise, in which earth, air and water, unbidden by labor, contributed the most copious supplies..

Founding of Kaskaskia.

Passing far up the river, they stopped at a town of the Illinois, called Kaskaskia, whose name, afterwards transferred to a different locality, has become famous in the history of the country. They proceeded further to Lake Michigan by way of the rivers Illinois, Desplaines and Chicago. Following the western shore of the lake, they entered Green Bay the latter part of September, having been absent about four months and traveling a distance of 2,500 miles.

Joliet hastened on to Quebec to report his discoveries, while Marquette remained to repair his shattered health, and the following year established a mission on the plain between Illinois River and the present town of Utica. Here he preached to some 500 chiefs and a great concourse of warriors, women and children. He spoke to them with great earnestness on the duties of Christianity and the necessity of making their conduct conform to its teachings; the audience was deeply impressed with the sermon, and eagerly besought him to remain with them, a request which his fast wearing strength rendered it impossible to grant.

Death of Marquette.

On his return home he passed to his reward. His companions buried his body on the shore of Lake Michigan. Three years afterward, a party of Ottawas, opened the grave and carried his bones to Mackinaw, where they lie buried under the floor of a rude chapel. The piety, energy, and self-denial of this noble man gives him a high place in the affections of religious people. He is a type of a multitude of Roman Catholic Missionaries the world over, who have shown great zeal and heroism in the propagation of their faith. Whatever may be said in disparagement of their methods, it must be admitted that the world today is better because of their existence and work.

More than 100 years before we have any account of any Protestant minister within the bounds of the territory of Illinois, Marquette, LaSalle, Joliet and Hennepin traversed the long distance from the Atlantic communities through the unbroken wilderness to minister to the scattered French settlements and Indians. As early as 1673 they established missions at Kaskaskia, Cahokia and Peoria, and other points on the Mississippi.

Father Claude Jean Allonez arrived at the Kaskaskia village of the Illinois on April 27, 1677. Here he erected a cross twenty-five feet high, and preached to eight tribes there congregated. He made frequent visits to this mission until 1687, when he returned to Wisconsin, dying in 1690.

The Peoria Station was established by Father Gravier.

With the coming of English control the French priests gradually withdrew from Illinois territory and few results of their labors remained. But for the victory of Wolfe on the heights of Quebec in 1759, our country would have been French Catholic instead of English Protestant. The question of dominant religion of Illinois and the whole of America was settled of God and English bullets in this famous battle. The rule of Louis XIV, meant the rule of Despotism. The English gave us the Puritan foundation in Illinois upon which is built our cherished institutions.

First Protestant Minister a Baptist.

The first Protestant minister to enter Illinois was James Smith, a Baptist. He came from Kentucky in 1787 and in fellowship with David Badgley and Joseph Chance, Baptist ministers, formed the first Protestant Church at New Design; the first association of five churches, four ministers, with 111 members, was formed in 1807. A division growing out of the slavery question, occurred in these churches in 1809. Other causes of difference resulted in the formation of three parties of Baptists, which existed for ten years and two of them much longer. The most numerous branch of the church is denominated the Regular and Missionary Baptists. Of this church, John M. Peck was the great missionary and organizer in Illinois from 1822 until his death in 1858. Worthy successors in central Illinois were Justus Buckley, D. Read, Washington Leverett, Alvin Bailey, James Lemen and B. B. Hamilton.

Beginnings of Presbyterian Influence.

The first Presbyterian minister who visited the Illinois country was John Evans Finley. He landed in Kaskaskia in 1797. The next ministers of that faith to come were Samuel T. Mills and Daniel Smith, who had been sent from the Massachusetts Missionary Society of the West. They came in 1814, but no church was formed until 1816, when James McGready of Kentucky came into White County and formed a church at Sharon. The members were mostly from Georgia, Tennessee and Kentucky, whose families were of Scotch-Irish extraction. The second church was organized in Illinois at Shoal Creek, Bond County, in 1819; and the third at Edwardsville the same year. Long pastorates among this people seem to be a rule. Albert Hale was pastor at Springfield twenty-seven years. Livingston M. Glover at Jacksonville, thirty-two years; while that of Robert W. Patterson was maintained in Chicago, that city of marvelous changes, for thirty years. The controversy between the old and new school branches culminated in a division into two separate organizations in 1837, but happily at Pittsburg in May 1870, measures were adopted which resulted in unity.

Methodist Beginnings.

The first Methodist minister who visited the state was Joseph Lillard, a local preacher of Kentucky, who gathered a few scattered Methodists into a class and appointed Capt. Joseph Ogle as their leader. This was in 1793. Four or five years later John Clark visited the settlements of Illinois. He was a Scotchman. In the same year that Mr. Clark came, Hosea Riggs, the first resident local preacher, settled in the American bottom in St. Clair County. In 1807 Jessie Walker held the first camp meeting ever held in the state, about three miles south of Edwardsville. The meeting was a powerful one, and many present were affected with that strange movement—"the jerks." Among the powerful preachers of Methodism in Illinois was Peter Cartwright. His career is without parallel among his people. He was a man of great physical power, great energy, superior mental force and remarkable organizing and executive ability. Much of his life, after coming from Kentucky, was spent at Pleasant Plains, in Sangamon County. He was a fighter for what he believed to be the truth. He was a type of many of that day, who contended earnestly for the faith. Announcing the text, "they went everywhere preaching the word." Their preaching was largely doctrinal, polemical and hortatory. They had deep and clear convictions concerning the great truths they proclaimed.

Unique and Eccentric Preachers.

Among the early preachers were some noted for various eccentricities. William Stribling was an illustration of this. He was a very able and eloquent preacher. His command of language was most extraordinary. The following specimens will show his love of the larger and more profound words of the dictionary. Being violently opposed to the use of tobacco, he administered the following reproof to an old slave of the weed: "Venerable sir, the deleterious effluvia emanating from your tobacconistic reservoir so overshadows our occular optics and so obfuscates our sensorium, that our respirable apparatus must shortly be obtunded, unless, through your abundant suavity and preeminent politeness, you will disembogue that illuministic tube from the stimulating and sternutatory ingredient, which replenishes the rotundity of the vastness of its concavity." The proverb, "You can't make a money purse out of a sow's ear," he refined in this manner: "At the present era of the world it has been found impracticable to fabricate a sufficiently convenient pceuniary receptacle from the auricular organ of the genus suo."

The Congregationalists and Episcopalians.

The First Congregational Church was organized at Mendon, Adams County, in 1833, followed by others the same year at Naperville, Jacksonville and Quincy. Among the pioneer preachers were Jobez Porter, also a teacher in Quincy, Asa Turner, Julian M. Strutevant, Truman M. Post, Edward Beecher and Horatio Foot. The leading spirits in the organization of Illinois and Knox Colleges were Congregationists.

The pioneer Episcopal leader was Philander Chase, coming in 1833. In 1834, three churches were organized, at Jacksonville, Rushville and Galena.

Disciples Early Immigration.

The pioneers in the movement for the restoration of Apostolic Christianity were on the ground early. They came from Kentucky, Ohio and West Virginia. They were of rugged type and believing in Christian education. Early in the century colleges were established at Eureka, Abington and Jacksonville. The Bible was the text-book in religious training. Various parts of the state today religiously bear the mark of the early religious impressions. Draw a line east from Rock Island to Joliet. North of that line in Illinois the Congregationalists and Presbyterians are numerous, while south of that line the Disciples of Christ have the larger number of their seven hundred churches in Illinois. The religious divisions of the state today are determined by the religious opinions of the early comers. Many churches known as simply "Christian" or "Churches of Christ" were organized before 1830. Feeble was the beginning of this now powerful and influential body of Christians. They now number 116,954 in Illinois, with 746 churches, and are at the forefront of every movement for good. Sometime in the early twenties the church now known as the Christian Church at Cantrall, Sangamon County, was organized as a Baptist Church by Stephen England and later joined with the Disciples. This is believed to be one of our oldest congregations. In 1828, a group was organized at Hittle's Grove, under the leadership of William Miller. The church at Armington grew out of this movement. There is till a congregation at Little Grove, near Paris, Edgar County, which was established in 1826. On Sept. 27, 1824, Ebenezer Rhodes, effected an organization at Blooming Grove, south of the present city of Bloomington.

Some Early Churches.

The church at Jacksonville was organized in Oct. 1832. Among the leaders are the names of Barton W. Stone, Josephus Hemett, William Happy, Jonathan Atkinson, the first president of Berea College, A. J. Kane, John Eads, Matthew Elder, Harrison W. Osborne, E. G. Rice, D. Pat Henderson and Enos Campbell. Here in 1832 took place the union of the early church and a similar religious organization, known as Stoneites.

The church at Springfield was constituted in 1833. Josephus Hewitt, Alexander Graham, Jerry P. Lancaster, William Brown, and A. J. Kane are familiar names with the older members of this congregation. The Sangamon Journal published at Springfield, Ill., in its issue of March 16, 1833, made this announcement: "Rev. Josephus Hewitt, of Jacksonville, will preach in the Court House in this town today and tomorrow. Services to commence at 11 a. m." How he had the courage to announce himself as "Rev." I am not quite able to understand. However, no damage seems to be done as I find no record of reproving editorials or heresy trial. Charles P. Kane describes Mr. Hewitt in the following language: "Mr. Hewitt was a remarkable man. He had qualities that would have distinguished him in any society, in any age. Large of stature, dignified of mien, he at once impressed individual or assemblage. As a speaker he was effective and forcible; I have heard many persons describe him as a great preacher." Thus is described for us a type of that heroic body of men who stood for "the faith once for all delivered to the Saints," often misunderstood and the very nature of their message calling out bitter opposition, yet in the love of the truth they crossed these prairies, proclaiming the watchword, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." All honors to them. We have entered into the enjoyment of the fruit of their labors.

Interesting Biographical Sidelight.

Julian M. Sturtevant records in his autobiography an incident illustrative of the opposition to the Disciples in an early day: "From a very early period in the history of Jacksonville the people known as 'Disciples,' the followers of Alexander Campbell of Bethany, Virginia, were very active. They were then regarded with much distrust by other denominations, and in fact were scarcely considered an evangelical body. Having occasion to spend a night a few miles from Jacksonville, at a house of entertainment kept by a prominent member of this body, I was invited by him to preach on some Sabbath before long, in the church near his house. As it was my practice to embrace every opportunity to preach the gospel I accepted the invitation, leaving it to him to fix the day. After some delay the appointment was announced. On reaching the place on the appointed day I found a large meeting of the Disciples in progress and several of their prominent preachers in attendance. The great congregation gave close attention to my discourse. It would appear that my utterances on that occasion were orthodox, since Dr. Beecher after listening to the same sermon, delivered two or three years later in his church in Cincinnati, cheered me at its close by exclaiming in his characteristic manner, 'That's right!'

A Communion Dilemma.

"When I promised to preach for the Disciples it did not occur to me that the question of joining with them in the communion service was also involved. But since it is the invariable custom of that denomination to follow the Sabbath morning discourse with the observance of the Supper, I perceived the moment I entered the church that I must face that question. There was not much time to think. Nor did I see much reason

(Continued on page 13)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXIII. Malachi and the Messenger of Jehovah.

September 24. Text for Special Study, Mal. 3, 4.

1. JUDAH AND THE EMPIRE.

It was the hope of those who returned from Babylon in 538 B. C., and the following century and a half that with the coming of the pilgrims from the East and the revival of the national spirit among the remnant of the people in the land, the fortunes of Jerusalem would immediately find amendment. The favor of Cyrus the Conqueror had promised well for the little community in Palestine. A native prince, Zerubbabel, a descendant of the kings of Judah, was the royal governor of the province, and this was almost equivalent to a native and independent government. To be sure there was an annual tribute to be paid the imperial court at Susa, but this would not prove burdensome if a fair degree of prosperity could be attained.

To add to the hopes entertained by the Jews, the permanency of the Persian rule was highly questionable. Cyrus (536-529 B. C.) was succeeded by his son, Cambyses, (529-522). Then the Magian pretender, Barda, the Pseudo-Smerdis (522-521) usurped the throne for a brief period. But he was soon unmasked and slain, and it was necessary to choose a ruler from among the close friends and warriors of Cyrus. When Darius I (521-485) the son of Hystespes, was made king, it was an open question whether he would be able to control the unruly elements gathered by Cyrus under his sway. In fact Judah shared the widely entertained hope that he would fail, and that the various fragments of the empire would find opportunity to seek their own fortunes in independent action. This is the motive of such oracles as are found in Hag. 2:6, 7, 20-22; Zech. 1:17-17.

It seems probable that during these uncertain years the current opinion in Judah favored the erection of the province into an independent kingdom, with Zerubbabel as king. This may be the meaning of that mysterious and mutilated passage in Zech. 6:9-15, in which there seems to be a reticent and reluctant reference to the use of gold brought by some of the returning exiles to make a crown for the new ruler. It was a moment of hope for Judah. But those hopes were doomed to an early disappointment. Darius brought the empire to submission, and the abortive efforts in Judah were frustrated. From that moment Zerubbabel disappears from view. Was he removed from office as provincial governor? Was he thrust into prison for his audacity? Was he even put to death as a traitor? The records are silent, and all is left to conjecture. All that is known is that from that time onward, for at least a century, Persian governors were in control of the province, and maintained their residence at Jerusalem at the expense of the people.

From this time onward for at least a half century the affairs of Judah were unchanged. Darius I died in 485 B. C., and was succeeded by Xerxes I (485-464 B. C). In this reign the events recorded in the Book of Esther occurred, as far as they possess a basis of fact. And in this period it is probable that the message of Malachi has its place.

2. DAYS OF DISCOURAGEMENT.

This Persian age was one of great discouragement for the Jerusalem community. The hopes with which it opened were glowing and confident. Ezekiel and the prophet of Isa., 40-55, had affirmed the coming greatness of Zion in the most optimistic terms. The exiles were to return from the East along a divine highway beside which the desert would burst into bloom and the parched ground become pools of water (Isa. 35). Jehovah was to lead his people home in triumph, and the rehabilitation of the city was to be rapid (Isa. 40).

But nothing of all this had come to pass. The few straggling companies of exiles who responded to the urgent call of the prophets had trodden the long trail of the caravans only to find Jerusalem in ruins, the people of the province poor and scattered and the prospects most disheartening. To be sure the temple had risen, through the earnest and persistent efforts of Haggai and Zechariah. But it seemed little worth in the eyes of those who saw Solomon's sanctuary in its glory, and moreover it was almost the only building of any moment in the city. Was there an effort to build the walls again? And is this the attempt against which a protest was made by the local enemies of Judah (Ezra 4:6)? We cannot be certain, in the scant record left us.

At any rate the condition of the community was deplorable. The neighboring tribes were hostile and watchful. The burden of Persian rule and tribute was heavy. The soil of Judah was not rich, and its neglect for two generations had made more difficult the processes of agriculture. The crops were poor, and there was no other source from which an income could be expected. The few Hebrews who came from time to time from the East added but little to the resources of the province. Neither in their social relations with their neighbors nor in their own industrial experiences was there any realization of those high hopes which the prophets had kindled in the hearts of the people. On the contrary the entire situation was depressing to a degree.

3. EVILS OF THE TIME.

The effect of such conditions was unfortunate. The temper and the courage of the community alike suffered. The evils of a period of disappointment and reaction were apparent. The high hopes of prosperity vanished as the trying reality pressed upon the people. The joy of service at the temple declined as it became evident that the mere presence of the sanctuary was no safeguard against poor crops and trying experiences. The offerings, which were supposed to be best the land afforded, were allowed to decline in character until even blemished sacrifices of grain and animals were unblushingly presented. Gifts, which it would have been an insult to offer to the Persian governor of the province as a part of his supplies, were taken to the temple, and accepted by the priests as worthy sacrifices to God.

More than this, the priesthood was becoming infected with the habits of the time. Instead of maintaining the high character of the worship, in accord with the traditions of their order, the members of the priestly tribe were forgetful of their high place in the nation, and were willing to compromise the dignity of their tribe and vocation by permitting unworthy ministries to take the place of the prescribed ritual of the sanctuary.

More serious still was the growth of mixed marriages. In the earlier days of Israel when the nation was large and vigorous, little was thought of inter-marriage with the people of the region. In fact the inhabitants of Palestine were absorbed rather than subdued. But as time went on, and especially after the exile, when the population entitled to the name of Hebrews was small, the sense of national integrity became more intense, and the sentiment against marriages with foreigners more pronounced. This was the feeling of those who held in reverence the sanctions of Israel's national life. To those who, under stress of the depressing influences of the age, abandoned their loyalty to the covenants of the past, the practice of foreign marriages appealed as attractive and advantageous. And thus arose the scandal of this custom, to which the faithful were increasingly sensitive.

In the wake of these evils came others of a sort to disquiet, still further, the peace of the community. Sorcery, adultery, falsehood, oppression of the poor were on the increase. The times were very evil. The will of God was little regarded.

4. THE MESSAGE OF MALACHI.

In such a time appeared the oracle which is contained in the four brief chapters of the Book of Malachi. Of the author, nothing is known. It is not even certain that the name of the book is that of its writer. The word "malachi" is the Hebrew term for "my messenger," and the appearance of this designation, in 3:1, has led some students to the view that the book is anonymous, and that the name was taken from the text as its most descriptive word.

Opening with an oracle against Edom, the hereditary enemy of Judah, the prophet proceeds to rebuke the priests who offer polluted bread, and blind, lame and sick sacrificial victims at the sanctuary. Why not shut the doors, he says, if such worthless offerings are to be made. They would not dare take such presents to their Persian governor. Why should Jehovah, whose name is great in all the earth, be so insulted by his own people? (1:6-14).

Then in stinging words he reminds the priests of their honorable position as the descendants of Levi, and the legitimate teachers of the nation. The priest should be the messenger of Jehovah to his people. But what does their conduct imply? (2:1-9).

In the section 2:10-16 the subject of mixed marriages is considered, and especially the injustice of abandoning Hebrew wives or betrothed maidens for the daughters of another people. For all such conduct there will be the inevitable penalty, for Jehovah will send his Messenger to punish and refine the people. Then all the evil conduct of which Judah was guilty, would be brought to condign punishment (2:17-3:6).

Once more, the failure to bring the tenths

of their produce to the temple is denounced. This conduct is the robbery of God. They must bring all the tithes in, and then mark how God will open for them the heavens, and shower upon them blessings beyond their power to receive. Then the poor crops and the evil days shall cease (3:7-12).

5. PROMISE AND WARNING.

In the depression of past days some of them had wondered if it were worth while to serve God. They had thus reversed the values of life, and doubted of the outcome of his providence. But in all such moments there was a faithful circle that kept the covenant. They spoke often with each other in their little gatherings, and were the hope of the future, jewels of God to be spared and prized in the day of testing to come. (3:13-18.)

For there would be a day of God, a time of judgment, when the evil should be consumed and the righteous blessed. Such a day would see all the seemingly ill-balanced accounts settled in absolute justice (4:1-3.)

The oracle closes with a fresh injunction to obey the Mosaic institutes of the past, and the promise that Elijah shall be sent to prepare the world for the Day of Jehovah which hastens apace. His task is to be the reconciliation of fathers to children, old to young, ancient to modern, conservative to progressive, for only in such agreement can the curse of confusion and ruin be avoided (4:4-6.)

Thus closes the book which in process of time was placed last in the canon of the old Testament. That it was not the latest book of that collection will appear in the progress of these studies. Yet there were in it elements of warning and of promise which may have induced, and at least in a measure justified, this assignment of position. It is, at least, a significant commentary on the social and religious life of Judah in a period between the erection of the temple and the later reforms of Nehemiah and Ezra.

And the Jews of later days laid much stress upon its warnings of judgment, and its promise that Elijah was to appear before the final days were ushered in, to prepare the world for the final issue of events, and to achieve his high design of world-wide reconciliation.

FOLLOWING STUDIES.

The subject of section 39 will be "Prophetic Voices in Judah" and of 40, "Nehemiah and the Rebuilding of the Walls."

TOPICS FOR FURTHER STUDY, REPORTS AND PAPERS.

1. The political hopes of the Jerusalem community.
2. The temple cultus of the Persian period.
3. The sentiments regarding mixed marriages in oriental communities.
4. The relation between the prosperity and the morals of a community.
5. The literary features of the Book of Malachi.
6. The use of Malachi in the New Testament.

QUESTIONS.

1. What hopes for Jerusalem did the people entertain in 538 and the succeeding years?
2. What were the grounds of these hopes?
3. What political expectations did the Jews have after the return?
4. Why did these expectations fail of realization?
5. How did the current of events affect Zerubbabel?
6. What prophets had predicted the prosperity of Judah?
7. What were the actual conditions?
8. What was the attitude of the neighboring tribes?
9. What other difficulties confronted the new colony?
10. What effect did these conditions have on the spirits of the people?
11. What was the character of the service rendered at the temple?
12. What were the special sins of the priesthood?
13. What serious social custom menaced the integrity of the community?
14. What was the history of mixed marriages in former times in Israel?
15. What other evils found their place in the society of Jerusalem?
16. What is known regarding the name, authorship and state of the Book of Malachi?
17. What sins were especially rebuked by the prophet?
18. What class of leaders was particularly reproved?
19. What warnings are voiced by the prophet?
20. What promises for the future are held out?

LITERATURE.

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Articles on "Malachi" in the Introductions, Encyclopedias and Bible Dictionaries.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Asbell and Butler meeting at Detroit had resulted in nine additions on confession of faith, up to last report.

L. H. Huff, formerly of La Harpe, began his new pastorate at Mt. Sterling September 3, succeeding A. L. Cole.

Mrs. S. M. Crank is holding a revival meeting at Maroa with large congregations, and a decided spiritual interest.

Secretary J. Fred Jones will hold a meeting at De Land, assisting George W. Wise, the pastor. The meeting will begin the latter part of September.

J. D. Williams, who is district worker in the Third District, is holding a revival meeting at Colmar Church with favorable prospects.

D. W. Conner, pastor at Palestine, ordained Chauncey Mullens to the ministry last Sunday. Mr. Mullens has been at Kimberlin Heights School for the past two years.

Centennial Church, at Shirley, is having a revival meeting conducted by its pastor, Thomas Starbuck. This pastor held his own meeting last year with almost fifty additions.

W. O. S. Cliffe, of Christopher is preaching a series of Sunday evening sermons on Old Testament characters. On the last two Sunday evenings, the characters used were Daniel and Balaam.

The church at Greenup is pastorless, L. E. Hughes having concluded his pastorate there September 3. The latter will be glad to hold meetings, or can be secured for another pastoral field.

Youngstown Church, where G. F. Chandler preaches, made an offering to the Benevolent Society on solicitation of Secretary Fred Cline, which amounted to sixteen dollars in cash besides one life membership.

A. W. Conner of Indiana lectured at the County Teachers' Institute, at Albion on "The Boy Question." Mr. Conner has spoken in a large number of cities in Illinois, and has received commendation without exception.

Springfield churches are sending nine young men and women to Eureka College this year. If other churches in the cities of the state are proportionately represented, Eureka College will have the largest student body in its history.

Waynesville churches held union services during the summer months. The pastors of the various churches did the preaching. No announcement was made prior to the service, regarding the speaker for that occasion. The ministers worked in perfect harmony. F. L. Davis is pastor of the Church of Disciples.

A new congregation with seventeen members was recently organized at Beech Bluff School-house, in Wayne County. The meeting, which resulted in the organization, was held by W. H. Keen. A building site has been donated, and some money already pledged for the building, which is to be erected next year.

The second week of the Story-Stout meeting at Stewardson, resulted in sixty-two additions, making a total of ninety-one in two weeks. Mr. Story baptized forty-five in the river on Sunday. Only last year the evangelist held a meeting for this congregation resulting in more than two hundred additions, and since that time has been pastor of the church.

Allen T. Shaw, of Spencer, Indiana, has become pastor of the church at Macomb, succeeding A. M. Hale, whose pastorate there was marked by enlargement of the congregation and the construction of a beautiful church edifice. Mr. Shaw comes from a successful pastorate in Indiana, lasting over a period of two and one-half years, and with the highest commendation of the congregation he is leaving.

The pastor at Pekin, O. C. Bolman, spoke to nearly a thousand people at the union meeting held at the Court House Square the first Sunday in September. Mr. Bolman has been pastor of this church for a year, during which time there have been forty additions without special services. The Sunday-school has doubled in attendance, and the church building is not large enough to accommodate all the classes. Beginning near the first of October, Leroy F. Sargent of Havana will assist the pastor in a revival meeting.

W. W. Weeden has removed from assumption to Mt. Carmel where he takes charge of the church.

Any church wanting a preacher, who is an enthusiastic Sunday-school and Endeavor man, whose wife is a splendid church worker, will be put in correspondence with him by writing to Chas. M. Fillmore, Indianapolis, Ind.

The new building of First Church, Springfield, is being constructed with such rapidity as that it is anticipated the dedicatory services will be held by the first of March, instead of several months later, as anticipated when the contract was let. The walls are almost completed, and without unforseen hindrances, the roof will be placed by the first of November or earlier. It is probable that the congregation will begin holding its services in the basement by the middle of November, and utilize other parts of the building as the contractor progresses with the inside work.

Charles Reign Scoville dedicated the new edifice at Dallas City, August 6. The structure cost $10,000 and $5,500 was required to be raised. This amount was exceeded by more than $1,000, and during the day there were fifteen additions, all but one on profession of faith. The minister is C. L. Stauffer. He has served through a period of three years in an unusually competent and faithful manner, and with loyal support from the membership numbering almost four hundred.

News Editorials

A Midweek Sabbath.

The church at Vermont celebrated its sixteenth annual roll call on a recent Thursday. This roll call has become an established institution. It surprises the visitor to see three great congregations fill the church morning, afternoon and evening in the midst of the week. Farmers and tradesmen lay aside their work to answer the roll call. The Christian church is much the largest in this town of 1,200 people. The present pastor is Geo. B. McKee. For seventeen years Geo. W. Ross ministered here and died in the midst of his work less than a year since. Mr. McKee came to them last winter from North Park Church, Indianapolis. A total of 386 names were called at the morning service with responses from perhaps 250 persons. All the societies of the church made excellent reports. C. C. Morrison, of The Christian Century preached at this service on "Present Day Confirmations of the Disciples' Ideals." The afternoon service was devoted to the Sunday-school and young people while the evening was set apart especially for the men. The house was packed on each occasion. Mr. Morrison spoke at both these services also. The new minister, Mr. McKee, and his wife, are held in high esteem. The church is going on to greater victories.

Heed This Call!

The call from Stephen E. Fisher, pastor of University Church, Champaign, and published recently in our church papers, should receive the attention of Illinois pastors. Mr. Fisher, together with his two pastoral helpers, is in a strategic position to influence the developing life of many young men and women of the University of Illinois. It is a simple matter for every Christian minister to drop a letter to Mr. Fisher or one of his assistants, advising of any young person going from his church to the University. Or, if there is some young person who is only partly under the influence of the home church, this fact made known to the Champaign pastor will hasten effort on his behalf, and will make this effort considerably more effective. The pastor of a university church is a very busy man, and often compelled, by the requirements of his local congregation, to be more or less indifferent to the student body. The Christian Church at Champaign is fortunate in having as its minister a man who is eager to minister to students, and is ready to do so in addition to the multitudinous demands of his large local congregation. Every Illinois pastor from whose flock a young person goes to the University will hardly be exhibiting a proper pastoral instinct who does not fulfil the simple request made by the Champaign pastor.

Congratulations, Eureka College!

The Disciples of Illinois are rejoicing with Eureka College over the successful culmination of its campaign to raise one hundred and twenty-five thousand dollars. The authorities were not satisfied to rest with raising the exact amount, and succeeded in receiving one hundred and thirty-three thousand dollars. Of this amount, five thousand dollars was received by check on the last day of the campaign. Twenty-five thousand dollars of this amount will be utilized in the payment of indebtedness, and one hundred and eight thousand dollars will be set aside for permanent endowment. This will give the college an endowment of approximately one hundred and fifty thousand dollars. With this fund as the starter for a worthy endowment, together with a faculty of scholarship and devotion, and a loyal student body, Eureka College will do a work in the future superior even to that it has been able to accomplish in the past. New interest has been awakened in the college by recent appeals for endowment, and every individual who has pledged money for the college's support will be a friend throughout the years to come. The Disciples of the state and the Brotherhood will be able to continue their pride in this institution. It should not be thought, however, that the state has fulfilled its obligation to the college by the latest increase to its endowment fund. A college like Eureka today demands not less than one-half million dollars for its proper maintenance, and men who are making wills or seeking channels for their money to accomplish good, should not lose sight of this college which so merits and requires financial aid. In addition to the financial asistance, ministers and laymen interested in Christian education, should be glad to influence young men and women ready to begin their college education, to consider Eureka College. The Brotherhood of Illinois, thoroughly coöperating in this latter regard, can send into the halls of the college such a company of young people that the capacity of the college will be taxed. Congratulations are due Mr. H. H. Peters, the Finance Committee and the entire College Board for the success which has attended the money-raising campaign of the last three years. And the Brotherhood of Illinois should feel itself indebted to every one who gave and made possible the raising of this splendid fund.

Chicago

G. W. Muckley, secretary of our church extension board, spoke Sunday morning, Sept. 3, at the West End Church.

The Christian Business Men's Association met Tuesday evening, Sept. 12, at the Jackson Restaurant. The purpose of the meeting was to consider the Douglas Park situation. John W. Thomas of the Evanston church was recently chosen president of the organization, and W. S. Trescott, Memorial, is the new secretary.

Union services were held Sunday the 10th by the Douglas Park church and the Douglas Park Congregational Church in the house of the latter, the pastor of the former preaching. Recently there have been seven

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature,

Beginning Next October

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter! Address,

The New Christian Century Company

700 E. 40th St., Chicago.

additions to the church at Douglas Park.

Invitations were received by many of our city workers from the Central Church of Christ at Gary, Ind., relative to the dedication of their new building, Sept. 3. Claude E. Hill, Valparaiso, and C. J. Sharpe of Hammond were the chief speakers.

With appropriate services, Sept. 10, the Austin Church welcomed their new pastor George H. Brown, who began his work there Sept. 1. Several additions at this service proved encouraging for both the congregation and their new and aggressive leader.

VAUGHAN DABNEY.

THE STATE CONVENTION

BY O. F. JORDAN.

Although held on the extreme eastern border of Illinois, the convention at Danville, September 4-7, was well attended. Nearly four hundred registered, very few local names being included in this list. The different sections of the state had good representation.

Danville is a good convention city. It has a population of over thirty thousand, and is rapidly growing into larger things. It is the home of "Uncle Joe" Cannon and of an unusually large soldiers' home. It is in the center of a district where the Disciples are unusually strong. In this city there are four of our churches well housed. The First Church building, in which the convention was held, is a commodious and beautiful building which may be counted as one of our best buildings in the state.

The Program.

We may compliment the program committee with having arranged the best state program in years. There was balance and vision in the arrangement. For the most part men who knew their subjects represented the different interests.

The C. W. B. M. session drew a large crowd early in the convention. Though their program is placed in the most unfavorable section, at the beginning of the convention, the deep human interest in their many tasks provides them audience. Their program was graced by the presence of some speakers from outside the state. These were Dr. Jennie Crozier of Mandha, India, and C. C. Smith of Cincinnati, who directs the work for negroes. W. H. Waggoner gave his stereopticon lecture on the work of the society. In the business of their convention there was the note of confidence and enthusiasm. Progress is being made in no uncertain way under the leadership of Lura V. Thompson, the secretary.

The session of the Illinois Christian Missionary Society opened with the president's address by John R. Golden. It did not deal with a restatement of the doctrinal position of the Disciples, but with the need of the spiritual life. On the same evening Geo. W. Muckley presented the cause of Church Extension. Though we have heard him often in Church Extension addresses, we have never heard him marshall facts and sentiments in defense of his favorite theme with greater skill. Few things reveal the state of religious people more certainly than their architecture.

The address on Wednesday by R. F. Thrapp is published in this issue of The Christian Century. J. Fred Jones spoke on the state of the cause in Illinois. He has had a long experience preaching in churches with problems where the evangelist does not go. He meets continually the absurd conservatism of the "anti" and the factiousness of the church demagogue. He made us all more liberal because we had laughed at our follies and had seen some vision of larger things. W. H. Cannon spoke of the state of religion among Illinois Disciples. Some of the failures of our people to realize the best in spiritual things were examined.

Wednesday afternoon there was a free discussion of the characteristic problems of Illinois. O. F. Jordan spoke on Chicago under the divisions of Material Prosperity, Moral Failure, Public and Volunteer Remedies and The Relation of the Disciples to the Problem. The subject was discussed by W. F. Shaw and Chas. Reign Scoville. The latter pleaded strongly for careful study of the problem rather than the forming of emotional impressions. His remarks showed insight and sympathy.

The problem of the rural community was presented by J. W. Street. He scattered printed statistics showing the failure of the country churches to co-operate in the brotherhood enterprises as the city brethren did. He deplored the undeveloped state of rural sociology.

The student problem of Illinois was studied in connection with the state university, by S. H. Zendt. The present interest in this institution may lead to interest in all the large student communities of Illinois, let us hope.

Wednesday evening Eureka College had a banquet in the church under the auspices of the alumni association. Happy and optimistic speeches were made by different members of the alumni and by outside friends.

After the banquet, the Brotherhood program began. Secretary Shellenberger delivered the first address. After this came the address of Peter Ainslie on "Christian Union." In this address the mountain peak of the convention was reached. Christian Union was conceived as a spiritual thing and not as some program of church merger merely. It was presented as the outflowering of Christian charity and brotherhood.

"You must get rid of the jealousy, the envy and the prejudice, that infests the church," declared the speaker. "Otherwise, we can't expect the brotherhood to be true and steadfast and abiding. It is not a question of religion merely; it is a question of good breeding and courtesy, whether or not we, as Christians, shall be a guardian of every other denomination. Until we can apply the golden rule, we can not rightfully call ourselves Disciples of Christ. It's not a question of faith, belief or immersion; it all revolves about the more sordid problems of envy, jealousy and pride. The world is weary—heart-sick with controversy; the world wants life, the life that alone can satisfy its heart-hunger."

Thursday forenoon was given over to the interests of Eureka College. This session announced the good news of the raising of $135,000 for our Illinois school. While this does not mean the college problem is settled, it does mean that the school may continue on the present basis without facing an annual deficit. O. W. Lawrence was not able to deliver his address owing to serious illness with pneumonia.

The Bible School session was amply provided with our leading lights in this field. The national superintendent, R. M. Hopkins, was present and spoke. He is an expert in the good devices of the Sunday School world. Our brother, W. C. Pierce, who is in the interdenominational service, also spoke. He stands for the enthusiasm of propaganda in the movement. R. P. Shepherd of the Christian Board of Publication also appeared upon the program. He represented the more serious pedagogical ideals of the movement.

The Business.

The convention does most of its business through committees. A meeting of the state board during the convention prepares recommendations on important matters. These are passed upon by a convention committee and then presented to the convention for final action. Among the important steps this year is action looking to the co-ordination of the state society with the American Christian Missionary society. A motion prevailed requiring state board approval for district enterprises. This looks toward further co-ordination. The state board during the convention period adopted the policy of referring the disputes of churches and the cases of bad preachers to the Ministerial Associations.

The resolutions committee presented a long list of resolutions which were adopted. Among the most important of these was a resolution authorizing the chairman to appoint representatives to the Illinois Federation of Churches. Resolutions were adopted deploring the recent decision of the Supreme Court barring the Bible out of the public schools, and against the decision of President Taft not to allow Philippine school teachers to teach in Protestant Sunday Schools. The convention expressed its humanitarian interest by sending a telegram to the governor of Arkansas concerning the legal execution of a boy of fifteen. The state board re-elected all the present salaried officials. J. Fred Jones makes enemies by his continuous warfare on the devious preachers, but the great brotherhood of Illinois is with him, as this action shows. A lively fight over the place of the next convention took place. Litchfield and Centralia contested. As the convention has never gone into southern Illinois, Centralia was chosen.

The Spirit of the Convention.

Every convention has a spirit. We have seen the brethren meet in panic and suspicion. This year there was more brotherhood, more liberality of thought, more real religion than we have ever seen in a convention before. Even the discussions that evoked radical differences of opinion were always courteous and brotherly.

As an improvement to our conventions, our brethren are demanding music that is religious. Our convention music should lift us to God instead of being a bill-board for the most recent evangelistic song-book. We ought to sing out of the good hymnals our best churches use. We should have solos like the beautiful one of Prof. Mercer.

The Disciples of Illinois have their faces to the light. How far we have to travel, God knows. We seem willing, however, to leave behind some initial things and "to press on to perfection."

Early Beginnings in Illinois

(Continued from page 9)

to hesitate. These people had been listening with profound and reverential attention to what I believed to be the gospel. I saw no reason to doubt that they received it intelligently and sincerely, and I could not refuse to join with them in breaking bread in the name of the Lord. And I am bound to say that I have seldom witnessed a more reverent and devout observance of that rite. At the close of the service strong men with whom I was acquainted in business relations but whom I had never before met in Christian worship, sang 'Rock of Ages Cleft for Me,' with tears rolling down their cheeks. I could say with Peter, 'I perceive that God is no respecter of persons.' God taught me that day to beware how I called any body of professed Christians 'common or unclean.'

"The reports of my doings on that Sabbath startled the community, the story could not

(Continued on page 15)

Church Life

Work is progressing on the church at East Liberty, Ohio.

James R. McIntyre has resigned his pastorate at Santa Monica, Caiif.

Robert Graham Frank began the ninth year of his pastorate at Liberty, Mo., on September 10.

W. K. Pendleton has been called to the pastorate at Independence, Mo., made vacant by the resignation of F. F. Walters.

C. A. Park who has recently accepted the pastorate at Austin, Minn., began his work there September 3.

E. D. Eubank, pastor at Broken Bow, Neb., has organized a congregation at Colburg, Neb. a house of worship seating 250 has been built.

S. E. Brewster of Beaver, Pa., is at present occupying the pulpit of First Church, Colorado Springs, Colo., made vacant by the removal of the former pastor, George B. Stewart to Muncie, Ind.

A parliament will be held at First Church, Joplin, Mo., September 25-26, in the interest of Home Mission work. Among the speakers are I. N. McCash, D. Y. Donaldson and F. L. Moffett.

Ground has been broken for a new building by the congregation of Riverside Church, Buffalo, N. Y. Although working amid unusual difficulties, about $1,500 has been paid and the work here bids fair to prosper.

A farewell reception was recently tendered Mr. and Mrs. Owen Livengood by the congregation of Central Church, Weatherford, Tex., where Mr. Livengood has ministered for the past two and a half years.

John W. Marshall has closed a good meeting at Amarillo, Tex., where W. J. Jennings is leading his congregation in a successful work. Mr. Marshall began a meeting at Denison, Tex., on September 10.

Evangelists Abberley and St. John are in a meeting with Geo. L. Peters, pastor of Central Church, Springfield, Mo. There were eleven additions at the first service and a good meeting is expected.

The annual convention of Kansas churches will be held this year at Parsons, Kan., October 2-5. An attendance of 600 of 700 is expected and extensive preparations are being made for the entertainment of the visitors.

Work on the new church at New London, Mo., is progressing rapidly and will be completed by about the first of December. This building is being erected at a cost of $14,000 and will replace the structure destroyed by fire some months ago.

The pastorate at Fairmont, Minn., is now vacant owing to the resignation of Miss Ada L. Forster who has been pastor there for the past four years. During this time the church has grown both in numbers and efficient work. At the closing service of the retiring pastor every church in the town was represented. Miss Forster will give her full time to C. W. B. M. work in the future.

W. J. Minges is in a meeting at Herington, Kan., where F. H. Schmitt ministers. There were eighty-nine additions at the first Sunday service, with large audiences attending. This congregation, which has a membership of two hundred, will erect a building in the near future at a cost of $20,000. One of the members of the congregation has already subscribed $13,000 of this sum.

Fred Marsh Gordon, has resigned at Knoxville Church, Pittsburgh, Pa., after a pastorate of twelve years during which time the membership has grown from 150 to 1,200. Mr. Gordon will preach for the congregation at Flatbush, Brooklyn, N. Y., and will take courses at Columbia University and Union Seminary. E. A. Cole of St. Louis will occupy the pulpit left vacant by Mr. Gordon.

Roy E. Deadwood, of Brooklyn, N. Y., closed a three weeks' meeting with D. H. Bradbury at the Throopsville, N. Y., church, September 1. There were thirty responses, twenty three being for baptism. Sentiment for uniting the local Disciple and Baptist churches was strengthened. This was the best August meeting in Central New York for years. A farewell reception was tendered and a generous free-will offering raised for Mr. Deadman.

The churches of Knox County, Ind., held their annual meeting on September 3, with the Wheatland congregation with 1,600 in attendance. I. N. McCash gave an address on "The Solidarity of the Race" and presented the interests of the American Missionary Society. The point of coherence in the county association is in the agreement of the churches to unite their offerings for Foreign Home and State Missions, Church Extension and Education. Other benevolences will have united support in time. There are three thousand members in the Disciple congregation of Knox County, and the church property has a value of over $222,000.

Central Church, Gary, Ind., Nelson H. Trimble, minister, was dedicated on September 3. Cecil Sharp, pastor at Hammond, Ind., and Claude E. Hill, of Valparaiso, Ind., assisted in the services. Owing to certain building restrictions a church edifice costing $17,000 was required for the site, so a building containing an auditorium with two flats on the second floor was erected at a cost of $8,000 including the site. The rental from the apartments will be applied on the mortgage. Three buildings have been erected in this district since Mr. and Mrs. Trimble began work here a little more than a year ago. The congregations at Tolleston and Glen Park churches are growing and the Sunday-schools of all three congregations have received front rank certificates.

Good News From the Foreign Society.

The receipts for Foreign Mission for the month of August amounted to $31,307, a gain over the corresponding month last year of $12,682. The church as churches made a gain of $1,606, the Sunday-schools $918.

Let the friends remember that the books close September 30. Please see that all offerings are sent in before that date.

F. M. RAINS, Secretary,
Cincinnati, Ohio.

Terre Haute, Indiana.

The beautiful new building erected by the congregation of Central Church, Terre Haute, Ind., was dedicated on September 3, by Charles Reign Scoville. Three services were held and all were largely attended. S. D. Dutcher, who has been pastor of this church for two and a half years has led his congregation in a progressive work here. The building and lot represents $103,000. Thirty-five thousand dollars was asked for and $42,115 was raised more than taking care of total indebtedness. The congratulatory speeches by visiting pastors at the afternoon meeting manifested the high standing the pastor and church has on this city. The building is of grecian architecture, built of pressed brick, beautifully decorated with bed-

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ford and carved stone, birch pews, mahogany finish in the main auditorium and the balcony seated with opera chairs. An excellent $4,500 three manual pipe organ with modern couplings has been installed. The total seating capacity of the main auditorium is 2,000. The basement under entire auditorium is splendidly equipped for Sunday-school work. Mr. Scoville will follow this dedication with meeting during September.

Early Beginnings in Illinois

(Continued from page 13)

have been circulated with greater rapidity or repeated with more emphasis had I committed an infamous crime. A few defended my action, but most of my good neighbors were shocked."

An Additional Testimony.

In 1860 this large hearted man wrote of the Disciples in Jacksonville: "It is my belief that no portion of the religious community around us has grown in grace more rapidly than that denomination. If my efforts have in any degree contributed to that end I am thankful. I ascribe their remarkable progress to the fact that from the beginning they have consistently held that, 'The Word of God only is the rule of our faith.'"

In Danville and vicinity the work began in 1835. In that year Dr. W. Walters, a physician, settled in Danville. The nearest body of the Disciples was eighteen miles away. He went there to worship regularly until the church was constituted in the city of Danville. Time would fail me to tell the whole story of this powerful people in Illinois. Their early labors were characterized with heroism, sacrifice and a devotion to the truth, which won the admiration of many. The Illinois Christian Missionary Society, constituted in 1850 has organized over 300 churches in the state. Among them the churches at Quincy, Peoria, Gibson City and Champaign. Among the many who have served as president of the society, I find the honored names of Happy, Jones, Enos Campbell, Allen, Hobbs, Gilbert, Hardin and many others who are still living.

And now, may a double portion of the spirit of our fathers rest upon the sons of the present. We have mighty problems in Illinois, which can only be solved by the principles of the gospel. This is no time for rest, compromise or soft words. Shall Illinois be Christian? We must help in the solution of that question. The best that is in us must be used without stint for the King.

Notes From the Foreign Society

F. A. Sherman of Hatta, India, states that a new missionary, a doctor, if possible, and his wife are needed. The purpose is not to open a hospital or dispensary, but to carry on work in the district. A doctor could preach and heal as he went from village to village where there are no hospitals or dispensaries.

Dr. John Sergis arrived in Oroomiah, Persia. Doctor Sergis preaches the gospel and cares for the sick. He writes that the political conditions are still in a bad way. The late abdicated shah has come to the capital with twenty thousand wild Turkomans. It is expected that if he shall succeed he will deal harshly with the people who deposed him.

In a few days O. J. Grainger and family start back to India. They have greatly enjoyed their furlough and are returning to India full of enthusiasm.

Andrew Murray says that it is one thing for a minister to be an advocate and supporter of missions. It is another and very different thing for him to understand that missions are the chief end of the church, and, therefore, the chief end for which his congregation exists.

The new church in Bolenge, Africa is in course of erection. The walls are now nine feet high. The window frames are all in and the timbers and sheet iron for the roof have arrived.

The work at Longa, Africa, has gone on with but few interruptions throughout the year. Dr. Jaggard made fifty thousand bricks, but did not burn them. Several acres of additional ground were cleared. Upward of four thousand feet of lumber were sawed; besides considerable work was done on the home of Dr. and Mrs. Jaggard.

There was a gain from every source of receipts for Foreign Missions during August except bequests.

A sister in Michigan will in the future support Mrs. Justin E. Brown, at Luchowfu, China. She will pay $150 each quarter, beginning October 1. This is another new Living-link.

Cincinnati, Ohio.

Hiram College Calls Vernon Stauffer

The friends of Hiram College and of Christian education will be gratified to know that Vernon Stauffer has accepted the call of his alma mater to become Dean of men and Professor of New Testament Literature. He won marked distinction in his college days as a student, an orator and a leader. Since his graduation in 1901 he has held two important pastorates, the first at Richmond Street, Cincinnati, and the second in Angola, Indiana. In both he showed exceptional power as a preacher and as an ececutive. In Angola, the seat of the Tri-State College, beside doing the usual work of a minister in a large and aggressive church, he has established and for some years occupied one of the most successful Bible chairs under the direction of the Christian Woman's Board of Missions, and he has led the church in the erection of a splendidly appointed house of worship. In addition to these undertakings he has found time to render valued service to the cause at large in his own and in neighboring states, and withal to enter upon graduate study in Columbia University and Union Theological Seminary.

Quite naturally Mr. Stauffer has been persistently sought after for some of the most prominent pulpits and important college positions among the Disciples. The fact that after years of deliberation he turns to the work of the Christian College as the most fundamental and far reaching ministry to which he can devote his life is itself significant. As Dean he will touch directly every young man in college and as Professor of New Testament Literature he will have much to do in shaping the faith and the purpose of every student who will preach the Word. In what other way could he accomplish so vast and multiple a ministry?

Mr. Stauffer leaves his pastorate in October to again take up courses in Columbia and Union Seminary. With the opening of the college year in September 1912 he will begin his service at Hiram. In an unusual degree Mr. Stauffer's own personality is the embodiment of the essential spirit of the institution he returns to serve.

SEPTEMBER IS THE ONE MONTH

Specially Devoted to Offerings for

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WHY TAKE THE OFFERING?

1st—To help house homeless brethren; 2nd—Our brotherhood declared in the National Convention of 1888 that a Church Extension Fund was absolutely necessary since the Mission Church can borrow nowhere else and in most instances must borrow to build; 3rd—We should support a work that is our own; 4th—Up-to-date church buildings furnish the basis for all church work and missionary enterprise; 5th—209 appeals for aid to build necessary buildings for missions have come during the past ten months and the Board has answered but 59.

LET NOTHING SET IT ASIDE

The Board begs that the churches will devote themselves during September to offerings for Church Extension. This is only fair since it is the last month of the missionary year and the only month for this offering.

Keep the Offering Going Until Every Church Responds with the Best Collection It can Send, whether Great or Small!

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Large Pictures (9x12 inches).
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Lessons Prepared by Marion Thomas.

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Large Pictures (6x8 inches).
Pupils' Stories (with hand work).

THIRD YEAR— Teachers' Text Book.
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[The graded lessons are approaching completion. The Beginners' grade was complete the past year. The Primary grade will be complete for the opening of the new year—October 1. Three of the four years of the Junior grade will be complete October 1. The second year of the Intermediate grade (ready October 1) supplies boys and girls of 15 and 16 years.]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

Every lesson writer is a recognized authority in the Interdenominational Sunday School world!

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Perhaps nothing has been done in modern times to demonstrate so clearly the essential unity of the churches and the possibility of organic union than the successful carrying through of this great enterprise of an interdenominational series of Sunday-school lessons. There has been no serious conflict among the editors representing a dozen denominations, among them Methodists, Presbyterians, Congregationalists and Disciples. If the churches can unite in what they teach their children, who can doubt that coöperation and union is possible at every other point?

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Pupils' Book for Work and Study

THIRD YEAR— Teachers' Text Book.
Pupils' Book for Work and Study.

Intermediate Grade—For Pupils of 13, 14, 15 and 16 Years

Lessons Prepared by Dr. Milton S. Littlefield.

FIRST YEAR— Teachers' Manual.
Pupils' Book for Work and Study (with Map Supplement).

SECOND YEAR— Teachers' Manual.
Pupils' Text Book (with maps).

The CHRISTIAN CENTURY

Volume XXVIII. September 21, 1911 Number 38

Hard to Say Halt!

It is hard to say halt to our readers who are sending in their lists of names for the TEN WEEKS FOR TEN CENTS offer. The latest mail delivery has brought a handful of splendid lists—one containing 120 names and a draft for $12. The publisher is stirred to the deepest appreciation of the co-operation which our readers have given him in this campaign. This paper will reach many subscribers on Wednesday. You still have time to get your list to the office by Saturday, September 23, when the offer is closed. Positively no names can be received after that date at this rate. The publisher will now turn this page over to the editors who loaned it to him for this campaign. He may wish to use it again when he has some special offer to make and so he extends his appreciation to the editors and to the hundreds of readers who have co-operated to make this campaign a success.

CHICAGO

Our Readers' Opinions

"Church Membership and Heaven Membership" Again

Editors The Christian Century:—I have said The Christian Century is consistent. I think it is fair also, and while it is giving, and using much space on one side of a great and vital question I am sure it will give some space to an honest man who is on the other side.

The Christian Century says, "This Heaven membership is a new thing'" and would make me its sponsor.

Wrong you are. It is by no means a new thing, nor am I its father, inventor, or discoverer. Ask so great a light as the editor of the Christian Evangelist and many other greater or lesser lights among us and they will tell you plainly that many to whom they deny church membership are going to heaven. This thing is old and common. I have only voiced a sentiment. It may look new to The Christian Century for the reason that The Christian Century does not believe it. The Christian Century sees no difference between church membership and heaven membership—others do. Again I say it is common, very common.

The Christian Century says my "position of course is preposterous." What is my position? It was stated by a quotation from a very high authority in these words: "Except a man be born of water and of the spirit he can not enter into the kingdom of God." If The Christian Century thinks he can enter the kingdom of God in some other way, come out boldly and openly and say so. I think he can not. Do you think he can? The word "preposterous" uttered by The Christian Century may be ponderous but it can not blot out John 3:5.

The Christian Century says of heaven membership, "We do not read of it in the New Testament." True, nor do we read of "immersion-baptism" or of receiving unbaptized people into the church in the New Testament.

What is the "heresy," the "serious heresy" of which I stand accused? Is it of saying there is a difference between church membership and heaven membership? Look over what I have written and see if I have said it. I have not said it. I do not say it. I have no right or authority to say such a thing. It is not said in the New Testament.

Nor have I the right or authority to say there is not a difference between church membership and heaven membership. God has told us what church membership is and what it promises. Outside of that He may do or not do. That is His promise. I have not affirmed it. I have simply voiced a very common sentiment.

Yes, the New Testament says, "He that believeth and is baptized shall be saved." I believe that one is saved from past sins, has entered into the condition of being saved when he believes and is baptized; not before. Does the Christian Century so believe and teach? I believe that those who repent and are baptized have the remission of their sins. Let me ask, does the Christian Century so believe and teach? Where is the heresy? I have not said, I do not now say, those who are not "saved" and have not the remission of sins go to heaven. You must not think heretical thoughts for me. Neither do I say they are not going to heaven. It is not my say.

The difficulty lies just here. The Christian Century makes faith in God and Christ and right living the way into the church. The New Testament makes that and baptism into Christ the way. I stand by the New Testament. Your idea applied to the naturalization of foreign born people into our government would ignore the oath of allegiance and make every foreigner who leaves his native land and comes here and behaves decently a citizen with full rights and protection. You are wrong. You are weakening our plea for a return to New Testament Christianity and hindering the cause of union and delaying the conversion of the world. E. L. FRAZIER.

St. Petersburg, Fla.

[There are too many points involved in the above communication to warrant a reply, even were one needed. Having poked a little fun at so strict a constructionist as our correspondent, we feel like giving him the last word. One point only do we wish to correct. The Christian Century does not "make faith in God and Christ and right living the way into the church." We agree with our good brother Frazier and the New Testament in making "that and baptism into Christ the way."—THE EDITORS.]

Do the Wicked Progress After Death?

Editors The Christian Century: The praise you bestow upon Prof. Karl E. Guthe's lecture, published in your issue of August 17, entitled "Materialism, the Way Out," I think is justly bestowed. I should think that nineteen twentieths of it would be endorsed by all of your readers. Only in one place would I place an interrogation point. It is here:

"While I have to content myself with the assertion that mind is as indestructible as matter and energy, my firm belief in evolution and in an orderly plan of this universe leads me to doubt that there can be a retrogression in its development. I believe my spirit will after death be more advanced in all the characteristics of the human soul."

That means, if there is any meaning in language or thought in human speech—universalism.

"Evil seducers" according to Paul, and according to our own observation, even here do not "wax worse and worse."

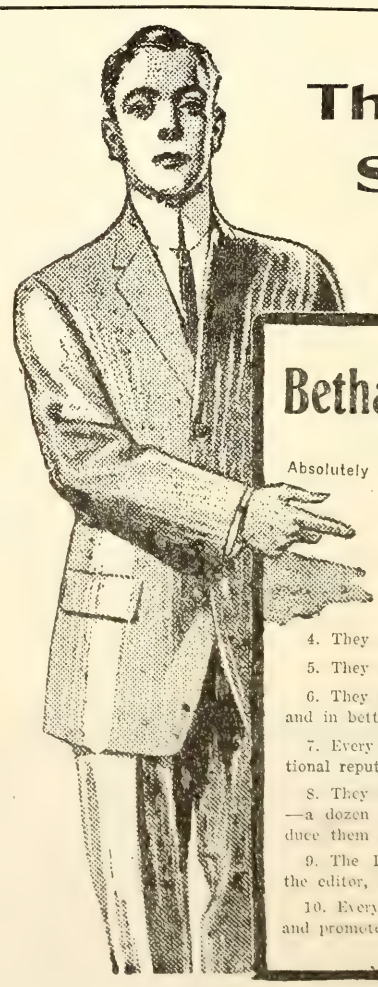
By continually resisting God can we not gradually change our nature?

Do not acts of deliberate rebellion harden into habits, do not habits harden into character and may not character become fixed forever, so that it can be said of a soul "He that is filthy let him be filthy still?" In that paragraph to which I have called attention I do not think that the professor has helped unpenitent men nearer a decision for Christ. Do you?

I seriously doubt if the professor would accept the authoritative word of Jesus on the subject or not, Sincerely,

Kansas City, Mo. JAMES SMALL.

[We do not see any connection between universal salvation and the statement quoted from Professor Guthe. He had in mind no such problem as the destiny of individual souls, but the destiny of the universe. He was confessing his faith in a teleological world, a world that is going somewhere, definitely, and that its goal is good. Such a confession from a teacher whose main intellectual interests lie in the field of physical science is a weighty word indeed on the side of the Christian view of the world. The opposite view among physicists, formerly quite common, was to regard the universe as a mathematically fixed system, a closed circle, with a place for change but none for progress. Mr. Small misconceives Professor Guthe's utterance when he attributes to it the color of theological universalism.—THE EDITORS.]



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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

Editorial

A Mission Travel Study Class

Circulars have just been issued announcing the Sixth Oriental Travel Study Class of the University of Chicago. The former classes were intended particularly for biblical students, and included Egypt, Palestine and the other Mediterranean lands; save in 1907, when Professor Willett took a portion of his class to Mt. Sinai. The first went out under Dean Mathews in 1902; the second and third in 1904 and 1907 under Professor Willett; the fourth in 1909 under Professor Price; and the fifth in 1911 under Professor Soares.

The present plan has a much wider scope. It is projected as a survey of mission lands and activities. It will include Japan, China, Korea, Burmah, India, Ceylon, Egypt, Palestine, Asia Minor, and Greece with stops at Honolulu, the Philippines and parts of Arabia.

It will require about eight months, leaving San Francisco in September of the next year, and concluding the work of the class at Rome in the following April or May.

The class will be conducted by Professor H. L. Willett, and will have the same careful supervision, both as to equipment and educational features, that has made the previous classes of the University so successful. The objects of the trip will be two-fold; first to provide a competent knowledge of the countries, religions and missionary activities of those oriental regions where the Christian propaganda is achieving its most notable successes. Second, to contribute to the missionary work of the lands visited such assistance in the way of lectures, studies, institutes and addresses as the leader and members of the class may be able to offer. Both of these features have been approved by some of the leading missionaries in the Orient as eminently practicable and valuable.

The class will visit and study the representative mission stations of the different denominations, including those in the chief centers and some of the remoter districts, and will gain an adequate knowledge of the methods, evangelistic, educational, medical and social, by which the Gospel is interpreted to the oriental world.

The class will probably include about fifteen, and will be definitely limited to twenty. A course of reading, covering the principal subjects of the class work, will be provided for the members during the months preceding departure. The work of the class will be of precisely the same nature as that provided in the class-rooms of the university, with the additional advantages of the field work. The same credits are given for this course as for others in the university. It is understood that the members of the class will be members of the University of Chicago, either by previous residence, or by registration for this course. In exceptional circumstances persons may be admitted to the class who do not wish to obligate themselves to pursue the class work, provided they are sufficiently interested in the program and purposes of the class.

The business management of the class will be in the hands of the well-known firm of H. W. Dunning & Co., Boston, who have had charge of all the details in connection with the various travel classes of the University of Chicago. But the personal management of the class will be entirely in the hands of Professor Willett. Circulars of information will be sent on request.

Religion Among Army and Navy Men

The good deeds of Miss Helen Gould are come upon in many places. An employee in a Chicago packing house was summoned home in the middle of a forenoon, there to find his house in ruin from fire, happily his wife and child safe. In the pocket of his best coat, gone with the other things, there was a New Testament which bore on its fly leaf, Miss Gould's name. The other day the man wrote, telling of his loss, and asking if he could secure another book.

When on board a United States battleship, serving Uncle Sam, the man had received one of the fifteen hundred New Testaments, with the Psalms, handsomely bound in leather for pocket use, which Miss Gould gives annually to men in the service who show by attendance upon Bible classes that they are interested. Completing his term in the navy, the man came to Chicago and secured the packing house job. His wife found the New Testament in his pocket and began to read it. Soon both husband and wife joined a Congregational Church here. The New Testament that was burned had memories attached to it, but alas! it was gone in the fire.

A new New Testament now takes its place. For years Miss Gould herself wrote the inscriptions on the fly leaves, but the number of books grew so great that at least the Scripture passage accompanying her name has now to be printed with a stamp.

The public does not appreciate how great is this Christian work among army and navy men of the United States. Under the conduct of the Army and Navy Branch of the Y. M. C. A. in 1911 there have thus far been held, in the army alone, 890 religious meetings, with 41,866 men in attendance. There have been 968 sessions of Bible classes, with 22,504 men as members. Up to July 1 there were enrolled in the Enlisted Men's Bible and Prayer League 3,674 men. There are what are called church parties. Men in groups go together on Sunday evenings and hear well-known preachers. There have been thus far this year 188 such parties, with 1,693 men composing them.

The total attendance for religious meetings and classes in the army this year is 66,063. Of these 531 men professed determination to lead the Christian life, and 840 joined the Enlisted Men's Abstinence League. It is often found difficult to get men into actual church membership, for they are shifted from one post to another, their terms of enlistment expire, and there are the usual removals found everywhere in civil life.

"A Denominational Promoter"

In some churches the minister is expected to do all the serious thinking on religious subjects and to be the sole leader in every enterprise of the church. The best churches have leaders who are not preachers. These leaders attend to the finances of the church and try to put the church in the front rank of moral forces. The *Standard* proposes that there be appointed in every church a denominational promoter. Its reasons follow:

There should be in every church a "denominational promoter," one who has been chosen by the official board of the church, and who possesses general information regarding denominational affairs while convinced of the importance of creating a right denominational *esprit de corps*. The "promoter" should keep the church well informed upon all movements of general interest by looking after and pushing forward the work of every denominational enterprise. The pastor may be able in a general way to keep his people informed of denominational progress, but he has not the time nor should he be expected to become a distributor of literature. One of the chief and most valuable services which a "promoter" could render the church would be that of securing from every family identified with the church a subscription to a denominational paper. Astonishing ignorance is too prevalent among members of churches as to both denominational and religious movements because so many homes have allowed the magazine and the daily press to crowd out the best denominational papers. The family has become indifferent through ignorance and the criminal neglect of the church in having nobody to look after the matter in a businesslike and commendable fashion. In most cases the families do not take their denominational paper, not because they cannot afford it, but for the reason that no one has come to them to present its importance and to forward their subscriptions. Get your "promoter" and then watch results.

Social Survey

The Fate of Reciprocity in Canada

On Sept. 21, the fate of reciprocity between the United States and Canada will be decided. Not that a vote on the bill will be taken in the Canadian parliament at that time, but the people, in general elections, will decide the matter by choosing to parliament a Conservative or a Liberal majority. Premier Laurier is as determined in keeping his pledge to support reciprocity as was President Taft. While reciprocity could once have been easily carried at Ottawa, it is now opposed as it was in the United States. If one in the United States has entertained doubts of any advantage which may accrue to this country through reciprocity, he would be almost convinced of its value by reading the results which will follow the ratification of the measure, as they are presented by the opposition party in Canada. Important as the issue is in establishing an abiding relation of mutual commercial dependence and helpfulness in America, the Canadian opposition persists in injecting a significance which is foreign to it. With the encouragement of England, the point is raised that the issue is loyalty to Great Britain or annexation to the United States. Attention is called to the fact that for forty years the United States refused reciprocity. A national policy of expansion, Canadian opponents claim, is admitted by many prominent United States government officials, and includes annexation of Canada. The sudden desire for reciprocity in the United States is credited to a conciliation policy. In this light an appeal is made to patriotism of loyal Canadians in behalf of the opposition and constitutes its most potent argument. Such reasoning, we believe, is fallacious and should not influence the well informed. The annexation statement made by Speaker Champ Clark in jest, and afterward repudiated by him, is being strained to the breaking point by Canadian politicians. There may be a few expansionists in this country, but the great mass of the people are not anxious to annex Canada. The reciprocity question was put before the people in the recent elections, and the verdict proved only that a desire for friendly coöperation with their northern neighbor exists. Canada is a rapidly-developing country, and the establishment of mutually beneficial relations means much to the future commerce of both countries, for Canada is certain some day to become an important source of food supply for the United States.

Behind the Curtain in Portugal

Although the new republic of Portugal has been in operation for several months, almost nothing is generally known of the conditions which maintain there or of the progress being made in the establishment of a liberal government. The press is muzzled and all dispatches are strictly censored. Reports are, therefore, often conflicting and confusing. The socialistic editor of *Humanité* felt the necessity of making a tour of Portugal satisfactorily to clear up much that is hidden behind the scenes. He had felt that President Braga is a "bluffer," and that there is a strong opposition element which was ready to rise up in a counter revolution. On the contrary he now reports the country is not "in a condition of growing disorder and permanent anarchy." He continues: "The country is calm, engaged in its ordinary labors, and enjoying prosperity. . . . The citizens know that this country . . . possesses remarkable natural resources. They know that under a wise administration conducted with integrity and economy it will easily free itself from the embarrassment bequeathed to it by the monarchy, and they trust the men raised to power after the revolution as guides in this reformation. The republican sentiment throughout the country has kept up all the intensity of its early enthusiasm, and becomes every day stronger and more confident. . . . I believe that the least attempt at a counter-revolution would find itself confronted by a magnificent uprising of the national forces. All the Portuguese whom I have questionel about monarchist intrigues have spoken of them contemptuously. They have even exhibited anger on the mention of them. Such intrigues do not terrify, but merely make them nervous. . . . They can scarcely control their wrath when they consider that an incapable and spendthrift dynasty, which fell under the weight of the people's hatred and contempt, should so persist in disturbing the reconstruction of the country it had long so scandalously exploited. They are aware that in order to repair the accumulated blunders of the past, to reduce to order the administration and the finances of the country, they will need a long period of toil and of effort, and they are indignant that those who have done so much injury to the nation should still seek to deprive the people of that liberty of mind which is so necessary to them. What are these emigrés but poisonous flies which come back to buzz once more about the fruit they have lost? . . . They will fail miserably in their undertaking, but it is possible that they will deprive the Portuguese revolution of that fine and magnanimous serenity which it has so far enjoyed. And more than this; as the gatherings of Portuguese conspirators on the Spanish soil have excited the mistrust of Portugal almost solely toward the Spanish monarchy, so the crisis may possibly reach such proportions as heedless Europe, which has so often shown herself meddlesome and mean toward the Portuguese republic, may not anticipate." Notwithstanding this emphatic denial of the power of the monarchistic party this week's telegrams appear to show a considerable force of royalists on the frontier ready to attack the government troops. The probability is that both parties are exaggerating their strength.

Now for Parcels Post

The promise of the express companies to give lower and more equitable express rates, and their recent acceptance of the order of the Illinois Railroad and Warehouse Commission to reduce their rates from 10 to 25 percent in intrastate business, are significant in the attitude which they indicate as well as important in the partial relief which they afford at least in one state. Since the government has taken up arms against the extortions of monopoly it has found no more powerful and wily foe than the express trust. Few trusts have been operated more profitably at the expense of the public. In this country the express companies and the United States mail service grew up side by side, but each carries on a distinctive business. In England, and in fact in most other countries, the postal service is extended to the carrying of packages up to twelve pounds in weight, and in some cases those of even greater bulk. There is thus established an express monopoly with exceedingly high rates in this country, and a gradual lowering of rates and betterment of service elsewhere. Good Housekeeping for July presents an illuminating story of a party of Americans who in England "posted" fifteen packages of varying sizes to Liverpool at a total cost in postage of $1.25. When this party reached America $26.50 was required to express these identical packages to their destinations. Two cents a pound is the flat rate in the British Isles. The United States has made no endeavor to nourish a parcels post, but such transportation is bound to come. This country does not now have such privilege because the people do not know of the conveniences of which they are now deprived. Is it generally known that a United States postoffice will accept a package for delivery in a foreign country, or from a foreign country for delivery in this country, weighing twelve pounds, for a flat rate of 12 cents a pound? Are people aware that no package weighing over four pounds can be mailed to any point of this country, and that for such a package a flat rate of transportation of 16 cents a pound must be paid? The foreign post service concession was necessary to coöperation in post service with other countries. Express companies have been powerful enough to prevent extension of post service in this country only because our people, through ignorance, did not demand it. The awakening has been slow, but it is certain now, and the express monopoly, in recognition of it, and in a pacific endeavor, has consented, in some instances, to lower its rates. Congress will probably take up the matter of parcels post legislation this winter. Let no one be deceived, the only way an efficient post service, such as is to be had elsewhere, is to be obtained here is by establishing a federal parcels post, and not through restriction of the demands of private express corporations.

—A considerable falling off of casualties on interstate railways during the quarter ended March 31 last is shown in the accident bulletin for that period, issued by the interstate commerce commission. There were 2,124 persons killed and 16,430 injured during the quarter, including 706 employees killed and 10,974 injured. This is a decrease of 229 in the number killed and of 2,908 in the injured, as compared with the corresponding quarter of last year.

—J. S. T. McGowen, Premier of New South Wales, has arrived in this country en route home from the coronation, via the Pacific. He said that the system of equal suffrage in his Australian state had been operated most satisfactorily during the ten years it has been effective. "A higher morality has resulted," he said, "and the home life, on which the vitality of any nation depends, has been strengthened."

The Christian World

A Page for Interdenominational Acquaintance.

Baptist

Is It Efficiency or "Speeding Up"?

The fast train is a good thing for people that have something to do when they reach their destination. The world would be just as well off if a large number of those who rush from one part of the country to another were traveling in an ox cart or on foot. These persons mistake fuss and noise for work. The "hustler" is useful in the church if he has sense and religion. To hurry just for the sake of hurrying adds nothing to the power of the church. In an address on "Scientific Management and the Church," Dr. Shailer Mathews says:

Contests are arranged between Sunday-school classes or between young men and women or between other groups within the church for the sole purpose of building up membership. There is in this competition no conception of a standard of functional efficiency, but simply the desire to bring as many persons as possible into relationship with the church and, in a general way, under its influences. In many cases such efforts have a seeming success. Attendance upon prayer-meetings, young people's societies, is largely increased, and doubtless some good is thereby accomplished. Such efforts, however, are essentially those of the speeding up process in industry. They are not constructive. There is no training of church members in essential functions, and when once the speeding up process ceases, as, for example, when the minister or Sunday-school superintendent departs, the church very frequently slips back to a lower stage of efficiency.

Pitfalls of the Young Preacher.

President Mullins of the Southern Baptist Theological Seminary is one of the wisest friends of young preachers. Lately he has spoken on the question of education. Here are some of the dangers which beset the young minister:

1. First, I name the pitfall of delay in taking a theological course. Many a man imagines that he will take a seminary course after a few years; but he becomes so involved in the work that he finds it impossible to do so.
2. Another pitfall he needs to avoid is the misleading praise of his brethren, who often insist that he needs no special training.
3. The pitfall of the false view that in this age of education he can succeed without special training. If the lawyer and the doctor need special training, so does the minister.
4. The pitfall of premature marriage. Many a young man marries before obtaining his education. Usually this is a mistake, though, of course, the difficulty is often overcome by those who have the will and who come to the seminary after their marriage.
5. I mention next the delusion of an overestimate of self, in considering the needs of the world. The young man entering the ministry, of course feels that his services are very important and that a dying world calls for his prompt entrance upon the work. He forgets, however, that he can do far more in a year, after thorough training, than in a much longer period without the training.

In closing, I mention the case of a young man with whom I talked some time ago, who told me that the greatest mistake of his life was his failure to embrace the opportunity of a theological course a few years previously. With the necessary effort he could have broken away and come to the seminary. He believed, however, that the kingdom could not spare him even temporarily from his work. Then he married, and, according to his testimony to me, it was too late for him to come when he spoke, and henceforth he felt that he would limp all his life because of his lack of preparation. Many a young minister commits this blunder and carries a life-long regret as a consequence. I shall be glad to correspond with any one who may be interested in a theological course.

Methodist

World Conference in Toronto.

Methodists of the world meet in conference in Toronto, October 4 to 17 next, with elected delegates representing England, Ireland, Australia, Canada and America, and visitors numbering thousands. The program, just completed, is based on the theory that Methodism must serve mankind in far larger measure than it has done, and the discussions are intended to see by what means it can do so. Sir Robert W. Perks, the foremost layman in English Methodism, President Haigh of the English Wesleyan Conference, the Rev. Dr. W. H. Fitchett of Australia, and the Rt. Hon. Walter Runciman of the English cabinet are among the speakers from foreign Methodism.

At the very first sessions in Metropolitan Church, where the Conference sits, Methodist achievements will be summed up, but these are to be limited in time. The great emphasis of nearly ten days will be laid on Methodism's tasks for the immediate future in aid of missions, social service, the settlement of theological disputes, Church unity, Bible study, world peace and better government, child welfare, temperance, literature and education, and methods by which laymen and women may help all of these causes in the largest ways, and the number of ministers be increased.

Foremost Methodists of Canada and America are to represent this, the Western section, with Mr. Justice McLaren of the King's Court of the Dominion at the head of the Canadian Methodists and Dr. Henry K. Carroll of New York a leader among American Methodists. One of the Toronto papers will issue a special daily, and city and Dominion are making great preparations. In Canada, Church union has made much progress, and fraternal delegates will speak to the Conference representing Baptists, Congregationalists and Presbyterians.

Not in adherents merely, but in actual members Methodists of the world, represented in this Toronto Conference, number twelve to fourteen millions of persons, and they contribute in the name of Methodism upwards of $75,000,000 a year. The cradle of this vast movement is City Road Chapel, London, where the Rev. John Wesley, once an Episcopal rector in Savannah, Ga., preached; but there is nearing completion in London another headquarters that will rival the world's greatest religious structures. It is on the site of the old Royal Aquarium, and in the company of Westminster Abbey and Westminster Palace.

In foreign missions Methodists lead the whole world in contributions, the Church of England possibly excepted, while in education and many similar lines they are in the forefront. Their growth on the Continent of Europe, in Italy, Russia, Sweden, even Roumania and Austria, is marked and steady, and lately they have set out to regain that once Christian territory, Northern Africa. Conferences like the Toronto one are held each decade, the approaching one being the third.

Turbine or Angel.

A good deal of what is called spirituality ought to go by some other name. We try by mechanical contrivances to lay hold upon the deep things of the spirit. The saints of old came to their knowledge of God by the way of inward conflict. They never found peace by shouting hallelujahs or by singing rollicking songs. The attempt to save the world by shunning serious thinking is thus discussed by the *Central Advocate*:

Mr. Russell Maltby observed not long ago that Methodists having heard that an angel comes down and troubles the waters, contrived to put a turbine in the waters and run it by electricity in order that the waters may always be troubled. Mr. Maltby suggested that we take the turbine out and wait for the angel.

Stripped of its metaphor we may see in this a hint concerning some of the so-called Pentecostal meetings which have been held at our Annual Conference sessions. Have they not been mechanical, noisy, forced? They have put in the human dynamo when they should have waited rather for the angel. Pentecost was first of all an awaiting. It was continuing steadfastly in prayer until the fulness of time. Our so-called Pentecostal services are altogether too often scenes of pressure rather than scenes of waiting; and wherever this is the case they can but be a mixed and doubtful good. Meetings for the deepening of the religious life are so valuable and so needed in this day, that they should form a permanent part of the Conference program. The coming of an Annual Conference to a community ought to mark the coming of the angel for the healing of the flood. God grant it may be so this year. God grant that the morning watch and the afternoon meetings may be such, for many a life, a passing through the deep cloister of the heart, searching it, seeing it as it is, stripping it of its self illusions, its unconscious hypocrisies, its slowness to appropriate and receive the blessing of the Holy One, a stepping into the pool prepared by God's Angel. This will make the coming of the Annual Conference a period of healing and imperishable memories to the community and to the brothers of the ministry also. This dynamo furore is dust and ashes compared to this.

The cycle of the dynamo-run-by-human-electricity, which has passed as Pentecostal services, has about run its course. Again, now, we will begin to make much of the morning watch together. In the cool and radiant miracle of the early morning the Angel will touch that pool. Again we will frequent the place of private and collective prayer. Again we will sit in the secret place of the Most High. And again, blessed be God, we expect to see come back the sweet and deep, the fresh assurance that we are His and He is our own.

God grant the ministry and all the people of the fall Conferences such a Pentecost—even in this year of Thy visitation, oh Lord our God. May the Angel touch the waters and may we all be cleansed and blessed anew.

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My Struggle With Temptation

"The proud words of Julian, 'I die without remorse, as I lived without sin,' we might possibly utter before an earthly tribunal, but can we utter them before the tribunal of our own conscience, before the tribunal of God?" The standard of judgment, to which reference is made in the above quotation from Friedrich Paulsen, has been given to man by Christianity. We judge ourselves by the justice and holiness of God incarnate in Jesus. Whatever tends to the withdrawal of attention from this standard and to forgetfulness of it is a temptation. Men without knowledge of God may not feel the force of temptation, for they may have no standard by which to measure their conduct.

The prophet is tempted to become harsh in his estimates of his contemporaries. He sees the state, the church, the school, or the world as it ought to be and will be. The people about him do not understand the vision. They know him only as a disturber. The old ways are good enough for them. They magnify the good in things as they are. There is dread of change. The prophet magnifies the evil in the ancient customs and creeds. He cannot believe that anybody who is not a scoundrel or a fool will turn a deaf ear to his word. Now all good men are prophets—in spots. There are common fallacies which they wish to expose and there are evil institutions which they wish to overthrow. Hence the sin to which the prophet is inclined is apt to overtake every good man.

If the prophet looks with suspicion upon the patient plodder who is building commonly accepted ideas of morality and religion into human lives and institutions, the latter is tempted to lose himself in the details of administration and the technicalities of instruction and to become unmindful of the larger good without which the machinery of government and the methods of education are useless. The school system becomes more important than the children. The party organization becomes sacred notwithstanding the lack of ideals that give a party the right to exist. There is zeal for the forms of worship and for sound doctrine when neither worship nor doctrine are vitally connected with daily experience.

The peril of the crowd must be met by the normal person. Unless we are sensitive to the opinions and feelings of the time in which we live we are less than men. Ignorance of what our neighbors think and feel is one of the last things to excite our pride. Indifference or contempt for popular sentiments is not a mark of greatness or saintliness. But herein is danger. The demagogue plays upon the momentary passions of the crowd. We are often most noisy about what is least important. The statesman appeals to what is deep and permanent in experience. He must often seem to be against the people. His view is the long view and includes the policies that will endure the test of time. The conduct of our neighbors at a dog fight or a revival is significant, but we cannot learn all we need to know of human nature at dog fights and revivals. The intense interest at both is not abiding. We must observe the hunter with his dogs, the shepherd and his faithful helper, the child and his playmate, the woman at home guarded by the watchdog, before we understand how men feel toward dogs. And religion has other forms of expression than ejaculations of praise. Yet we are in danger of judging religion by the revival and not the revival by its fruits in daily life.

Shrewd men need an unusually good conscience to keep them from laying tribute upon the honest worker who knows of but one way of trading, and that is, to tell the truth and the whole truth about what is put on the market. The great fortunes of this age are not all monuments of the industry of the men who possess them; they too often represent the skill of their owners in getting hold of what the toil of other men has created. Every little town has its men who live by shrewd bargaining that really robs the toilers. When to shrewdness is added the power of wealth, the temptation to live by the sweat of other men's faces is very great.

The weak man has to guard against the suggestion that his lack of success is due to the evil designs of his supposed rivals. It is common for this sort of man to rail against friends who have risked reputation and money that they might help him. Where the weakness is moral, they have had to stand abuse and the charge of cowardice in return for their efforts to help him. For giving an inefficient man another chance they have been accused of inefficiency. We have won a great victory when we discover our own weaknesses and are able to see clearly how they interfere with our advancement. [Midweek Service, Sept. 27. Luke 22:24-34; Jas. 1:2-4; 12:18; Ps. 51.]

S. J.

Illinois Missionary Society's New President

The election of Professor Silas Jones, associate editor of The Christian Century, to the presidency of the Illinois Missionary Society for the coming year, gives occasion to his co-laborers to express their appreciation of this rare man. For many years he has contributed an article each week on the prayer-meeting topic,

Professor Silas Jones.

an article upon which many a prayer-meeting speech is based and which always interprets some truth of the spiritual life helpfully to every reader.

One of the most popular departments of the paper is page five, devoted to interdenominational acquaintance. Mr. Jones edits this page and puts into it that fine flavor of tolerance and appreciation so characteristic of his mind. It is patent that the unity of the church waits upon acquaintance. Our denominationalism is nine-tenths provincialism. Doctrinal differences do not divide us so much as misconceptions of one another. We need to look into one another's faces and hear one another's voices. In lieu of this, reading one another's words will help us to cultivate the spirit of unity. This Mr. Jones is doing for readers of The Christian Century in his department "The Christian World."

Professor Jones lives in Eureka where he is professor of Philosophy and Psychology in Eureka College. He is just as popular with the students as with our readers. His heart is lost to Eureka. Lacking any other spouse he seems to regard himself as married

to Eureka College, for all the charms of other schools cannot tempt him away. Only a month ago he declined the headship of an educational institution in another state, choosing to remain with Eureka and in Illinois.

The convention to be held next year in Centralia will be honored by his presidency.

A Letter From Wm. D. Ryan

From a considerable number of inquiries and criticisms dealing with virtually the same point the following communication has been selected as typical. It is written by one of the most thoughtful and earnest-minded of our younger ministers:

Editors The Christian Century: As I contemplate one of our churches actually practicing the policy in regard to baptism you so ably advocate, I cannot but foresee inconsistencies even more glaring than those with which we are all too familiar now. I am writing not in any critical mood but in the hope that you can dissolve some of my difficulties in seeing the feasibility of the plan. Let me present some of them in a concrete way:

It is Sunday morning. In one of our churches, a Presbyterian and a Quaker have come forward to be received by letter into the membership of the church. The pastor says, in effect, to the Presbyterian: "This church practices immersion as the only baptism, but since you have been baptized by sprinkling satisfactorily to yourself, we will not go behind the returns. We gladly receive you into our fellowship." And to the Quaker he says: "This church believes in immersion as the only baptism, but since you have not been sprinkled we must go back of the returns. You must permit us to immerse you. Then you will be received." Another has come forward to confess Christ. He halts at the immersion dogma, which the new method has removed for others but not for him. He then goes for his baptism to some church practicing affusion, comes back and is duly received into membership.

Of course I need not point out the absurdity of this procedure, though it would be quite possible in the regime you advocate, as I understand it. You will thus see my need of enlightenment. I am still unable to see that consistency would be gained by acknowledging the validity of an act done by another which on conscientious grounds I refuse to do myself.

I feel sure your frank, vigorous discussion of the question of baptism is contributing helpfully toward the solution of our problem. With every good wish, I am heartily yours,

Youngstown, Ohio. WM. D. RYAN.

The inconsistencies in the procedure which Mr. Ryan describes are many and flagrant. For a church to say, "in effect," the things put into the above hypothetical pastor's mouth would surely land it in endless confusion. The function of receiving new members into such a church would call for ridiculously nice distinctions leading often to great embarrassment if not to actual division.

Such troubles, however, would not grow out of any "policy in regard to baptism" advocated by The Christian Century. The procedure described by Mr. Ryan is totally unlike that advocated by this paper and only superficially unlike the sectarian practice against which this paper contends.

A procedure that raises the baptism question at all in the case of a member of the church of Christ who desires to have fellowship with us is essentially a sectarian procedure. For a congregation of Disciples to receive into its fellowship a Presbyterian *because* he was "baptized by sprinkling satisfactorily to himself" is just as much a sectarian procedure, in principle, as to deny him admittance on the ground that he has not been immersed.

There is only one question that may properly be asked concerning one who presents himself for membership in a congregation of Disciples: Is he a Christian, a member of the church of Christ?

If he is not a Christian, there is but one procedure scripturally possible: He should be asked concerning his faith in the Lord Jesus Christ, and upon his profession of faith he should be straightway inducted into the body of Christ, that is, baptized.

But if he is already a Christian, a member of the Church of Christ, there is likewise only one procedure compatible with the will of Christ: He should be received with joy into fullest fellowship.

The Christian Century insists that a congregation which sets out to practice Christian unity under the sovereignty of Christ has no need nor right to raise the question of baptism as a possible bar to any member of the Church of Christ who applies for fellowship.

To deny admittance to such an applicant because his baptism is defective is to usurp the prerogative of Christ and to contradict His will. For whatever is to be said about the applicant's baptism, whether it be regular or defective, the fact is that Christ has received him into His church and no man or congregation has the right to treat him as an outsider.

The true reason for receiving such an applicant into fellowship is not that he was baptized by immersion, nor that his "sprinkling is satisfactory to himself," but that he is already a full member of the Church of Christ, as truly such as is the Disciple pastor who assumes to pronounce on his baptism.

* * *

Let us take up one at a time the three candidates mentioned in Mr. Ryan's communication.

First, the Presbyterian. The pastor is made to say in effect: "This church practices immersion as the only baptism, but since you have been baptized by sprinkling, satisfactorily to yourself, we will not go behind the returns. We gladly receive you into our fellowship."

Such a speech would be, to our mind, entirely irrelevant and misleading. There is no more occasion for talking about the form of baptism practiced by the church or making an apology for the applicant's form of baptism than there is to say: "This church raises its funds by tithing, but since your method of giving to the Lord is satisfactory to yourself we will not go behind the returns but gladly receive you," etc. Or, "This church believes in free will, but since your belief in divine decrees is satisfactory to yourself," etc., etc.

The pastor of a church deeply in earnest in its desire to practice Christian union would say, in effect:

"This church strives to practice Christian union. I have in my hand a letter from a sister church of Christ, Presbyterian by name, certifying that Brother Blank is a member with them in good standing and full fellowship, and commending him to the Christian love, fellowship and oversight of any church of Christ to which he presents this credential. We do not think for a moment of going behind this credential to inquire about his creed or the church's creed or the form by which this brother's induction into the church was signalized. It is enough for us to know that the church which issues this letter is a church of Christ and that he is a member of it. As such we joyfully extend him the right hand of fellowship."

* * *

Next, the Quaker. Why Mr. Ryan's hypothetical church practicing immersion only should be willing to receive an applicant baptized by sprinkling, "satisfactorily to himself," and refuse admittance to an applicant baptized without the use of water, equally "satisfactorily to himself," we do not understand. As to the proper form of baptism the Quaker is no more irregular than the Presbyterian —from the point of view of a church practicing immersion only; and on the ground of good conscience in his baptism he has just as much to commend him as has his Presbyterian brother. Why, then, should there be such a discrimination even on the basis which Mr. Ryan erroneously attributes to The Christian Century?

But this, of course, is not the crucial question to raise with respect to the Quaker who applies for membership in a church striving to practice Christian union. That question is precisely the same as in the case of the Presbyterian: Is he a Christian, a member of the church of Christ? If he is, he should be treated as such. If not, he should be made one.

The Christian Century has no hesitancy in saying, and rejoices in the opportunity to say, that a Friends' church is a church of Christ, that its members are Christians, members of the true church of Christ and that a letter from one of its congregations should be honored at its face value by every church of Christ. The same speech of welcome made to the Presbyterian should, therefore, be made to the Quaker.

* * *

Lastly comes one to confess Christ. He is not a member of the church, but desires to become such. "He halts at the immersion dogma," says our correspondent in describing him. But where does he find an immersian dogma? Certainly not in the procedure advocated by The Christian Century. Upon no point have we been more insistent than that immersion must be freed from its dogmatic interpretation and allowed to take its natural place in the ritual of initiation into the new life.

Perhaps Mr. Ryan has used the word "dogma" here inadvertently, meaning only to say that the candidate halts at the act of immersion on account of its seeming inconvenience. Most likely this is his meaning, inasmuch as the candidate "goes for his baptism to some church practicing affusion, comes back and is duly received into membership." This seems to Mr. Ryan a very absurd procedure.

And so it does to us. It is a caricature. It is trifling with holy relationships. It is mocking God and the church. The strange thing about this suggested procedure is that anybody could take

it as a serious possibility in the sphere of religion. It is conceivable that in the sphere of business or of politics or of jurisprudence a seeming technicality like this might be taken advantage of. But in religion no such obviously immoral subterfuge need be anticipated.

* * *

Let us see what moral obstacles stand in the way of the procedure which the clever candidate above is described as adopting:

First of all is his own conscience. His act of becoming a Christian and uniting with the church is essentially an act of conscience. As a sincere and earnest seeker after God he is in no mood to plan a course of indirection, of double-dealing, with those who are to be his brethren. He comes as a penitent, seeking to be inducted into the fellowship of God's people; he will therefore humbly accept the reasonable rite of initiation into the freemasonry of the saints in the same spirit as a candidate for admittance into any social relationship submits to the accepted form, thinking, meantime, not about the form as such, but about the new relationship into which he is entering and of which the form is token and pledge. No man truly fit to unite with the church could gain the consent of his own soul to the unethical and unsocial procedure described above.

Then he must gain the consent of the neighboring pastor to sprinkle him. This will be difficult to do when the purpose is frankly acknowledged. Such an act by, for example, a neighboring Presbyterian pastor, would make him a participant in the trickery of the candidate. It would outrage the most elemental canons of comity between congregations. It is unthinkable that common courtesy alone would not suffice to inhibit such a pastor from performing such a ceremony, which, besides all else, would be hollow and meaningless.

And, finally, he must gain the consent of the church with which he wishes to unite. A congregation and pastor with any sensitiveness whatever to moral values would resent such an act of imposture. Such an applicant is not truly a member of the church from which it is assumed he now brings a letter. He has begun what purports to be the Christian life with an un-Christian act. He has complied neither with the formal requirements of church membership nor with the moral requirements. He would not be received, and should not be.

* * *

We would not deal in such detail with a point so obvious as this were it not that many others besides Mr. Ryan have urged it as an inhibitive reason against the practice of Christian unity. On examination its purely fictitious character is revealed. It is a sheer bugaboo. Such a course would not be possible in the "regime" we advocate. It would be a technical violation of the principle of unity. But even if it were not a technical violation, the moral considerations involved are sufficient to guard the church against such subversion of its practices.

But suppose there were sporadic cases of this sort. Would such instances be the first in which insufficient or immoral motives have brought men into the church? Would these be the only instances of unbaptized persons on the membership roster? Of course not, and no point of this character can be urged against the practice of Christian union which cannot with equal force be made against any present practice of receiving members into the visible church.

* * *

In the light of what has been said Mr. Ryan can easily enough anticipate our response to the statement of his fundamental difficulty. He says, "I am still unable to see that consistency would be gained by acknowledging the validity of an act done by another which on conscientious grounds I refuse to do myself."

1. Mr. Ryan does already acknowledge the validity of Presbyterian baptism, does he not? The Christian Century is not unique among the Disciples in this acknowledgment. All representative Disciples acknowledge it. Mr. Ryan believes with us and with his Disciple brethren that baptism as administered in Presbyterian churches does induct men truly into the church of Christ. It is valid.

And yet he and we and the Disciples generally refuse to practice baptism in the way the Presbyterians usually practice it. And our reason is a "conscientious" one. But the reason is not because such baptism is *invalid*, but because it is *irregular* or *defective*, as it seems to us Disciples, and we cannot conscientiously participate in it. The Christian Century does not ask Mr. Ryan and the Disciples to accept a new view of baptism: It simply urges that we base our practice on the view commonly held among us from the beginning.

2. But the plain duty of the Disciples toward unimmersed Christians who apply for fellowship must not be obscured by academic discussions over baptism. Even though Mr. Ryan or the Disciples generally should not agree with The Christian Century in its distinction between validity and regularity as applied to baptism, they do agree with us in the acknowledgment that Presbyterians and the others are Christians, members of the church of Christ.

This acknowledgment the Disciples must reckon with, and practically this is the only point that need be faced. It may be that some will grant that Presbyterians are members of Christ's church and yet be unwilling to concede that they have been baptized.

But if anybody can explain how a Presbyterian Christian became a member of the church of Christ without baptism, he is not thereby relieved of the duty to practice Christian unity with such a Christian. The basis of fellowship and unity with him is not that he has been baptized, but that he is already a member of Christ's church, and being such, no congregation can withhold fellowship from him without thereby declaring itself sectarian.

This distinction between the baptism question and the practice of Christian unity it is important to make. The baptism question is an academic controversy, for the most part. Christian union is an immediate, practical duty. The baptism question is a question of human opinion. The practice of Christian unity rests upon the plain will of Christ.

A church that refuses to practice unity with Christians whom Christ the Head has received into His body is a maker of schism in that body. The Disciples of Christ cannot, in the light of their origin and history, consent to bear the brand of schismatics.

Mr. Ryan's letter has included so many points made by others and has stated them in such concrete form and with such precision that it has seemed desirable to respond to his inquiries thus fully.

Do Not Like Their Reputation

Des Moines, Ia., churches, do not like the reputation given them by the mischief-making group of fourteen who signed a petition asking the Foreign Missionary Society to recall Guy W. Sarvis from his appointment to the University of Nankin and who are now lending their names to the Christian Standard's wicked campaign to deplete the treasury of the Missionary Society. Finis S. Idleman, pastor of Central Church, writes in his paper, the Christian Worker, "It is not at all fair to Des Moines churches that we should have had a heresy trial in our midst. Neither is it fair to permit the church life of our city to rest under the imputation of being back of this protest with any sort or semblance of support. A casual inquiry will reveal the deepest conviction of protest against that protest." Dr. Charles S. Medbury, pastor of University Church, wrote a letter to the Executive Committee of the Foreign Society, "protesting against the protest," and urging that Mr. Sarvis be sent. "In God's name," he said, "hurry him forward. I will trust him and I think I love the cause we stand for as much as any man. The need is so great, trust the man and send him on." The state of Iowa and its capital city are in a bad way since its state paper, The Christian Union, was sold out to the Christian Standard. By this move the Standard's power has been greatly increased in the state, and it is using this power in a most wanton and reckless fashion. But the fact that State Secretary B. S. Denny and State Superintendent of Sunday-schools W. T. Fisher have allied themselves with the Standard's unholy cause must not be regarded by those outside the state as indicative of the attitude of the true leaders of Iowa Disciples. Mr. Nichols, formerly editor of The Christian Union, and now Iowa editor of the Christian Standard, is certainly delivering the goods to the man that bought him. Iowa's revolt against this iniquity will be vigorous and decisive when it comes, and it cannot be long delayed.

The Changing Problem of Religion

The old problems are fading out—problems of metaphysical theology, problems of the strict conformity of the church to an assumed primitive model, problems of the interpretation of texts.

New problems engage men's souls—problems of the meaning of this warm, actual inner life of the soul; problems of character and human welfare in the social order; and as to the church, there seems to be a disposition to demand as her supreme virtue not institutional conformity to a model but actual efficiency on behalf of human life.

That the Disciples do rightly value the golden treasure committed to them for just the opportunity of this new day, and that they will wisely invest it in behalf of the true unity of the church is apparent to anyone who meets their leaders with sympathy and frankness.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXXIX. Prophetic Voices in Judah (Isa. 56-66)

October 1. Text for Special Study, Isa. 61.

1. THE LONG DAYS.

The Book of Isaiah naturally divides itself into three sections. The first (1-39) is, with certain easily traced exceptions, a product of the age of Isaiah the prophet, whose activity was contemporary with the reigns of Uzziah, Jotham, Ahaz and Hezekiah in Judah, and extended in round numbers from 740 to 700 B. C. The second section (40-55) deals with the period of the exile, and probably dates from about 545 B. C.

The third section (56-66) reflects a still different situation. The people of Judah are again in the old land of Palestine, although many remain in the east, and ought to return to assist in the full restoration of Jerusalem (57:14, 62:10). The temple has been rebuilt in the holy mountain of Zion (57:15, 66:6), but of late it has been damaged by fire or the assaults of enemies, and is almost ruined as a sanctuary (64:10, 11). The bright prospects of earlier days in which the temple was rebuilt have not been realized. For too brief a time did the people possess again their place of worship (63:18). The walls yet remain to be built (60:10), but there are hopes that the nation shall be strengthened by the arrival of fresh auxiliaries from Babylonia, and others yet besides, whose fortunes shall be joined with those of Zion (56:6-8).

There are two enemies who meet specific denunciation in these chapters. One is Edom, the hereditary foe of Judah, whose outrages have more than once roused the prophets and psalmists to vehement outcries for vengeance (See section XXXII of this series). It is the hope of these prophetic voices that when the Messianic conqueror comes to deliver Judah from her enemies he will come drenched in the blood of Edom (63:1-6). The other foe is not so specifically named, but seems even more definitely the object of scorn and hatred. This people makes its chief seat a lofty mountain, where it offers sacrifices. It is a bastard nation, impure in blood and unclean in its conduct, insulting and outrageous in its treatment of Judah. Moreover, it has sent messengers to the distant king of Persia to throw obstacles in the way of Judah's growth. It might have been supposed, from its origin, that it would have more fear of God and higher respect for the holy people. But on the contrary it has perverted its way and practiced evil continually (57:1-13). It is difficult to resist the impression that the people so described are the Samaritans, whose position and hostile attitude toward Judah were of just the sort indicated.

If these hints are to be trusted, the chapters under review appear to have come from that age in which the problem of Jerusalem's revival was still acute, the state of the community most depressing, the opposition of enemies persistent and threatening, and the hope of final success dimmed by present perplexities. It is not improbable that at some period during the Persian age Jerusalem was subjected to fresh outrage and spoliation, and the temple, about the only important public building, plundered. That such was the fact can only be conjectured from repeated hints in the dateless sections of Old Testament literature. At the best it can only be called probable. But the attitude of both Edomites and Samaritans is sufficiently well known to warrant the dating of these chapters somewhere in the Persian time, probably before the coming of Nehemiah to assume the governorship of Judah.

2. SINS OF HEATHENISM.

But if the date of these chapters is obscure, their meaning is fairly clear. The people have fallen upon evil days. In so far as the regular offices of religion are performed, they are merely formal and of no value in the winning of character. The Sabbath is profaned even by those who profess to keep it (56:2; 58:13); fasting, the practice that grew up in the exile, is only a cloak for contention and wickedness (58:3-8); acts of violence are frequent, and falsehood is on every lip (59:1-15). These are the sins that grow on the soil of national failure and depression. As in the days of Malachi, the conditions are so disappointing that the people question whether the service of God is at all worth while. Did not the earlier prophets promise that the close of the exile should be the end of all their troubles? Was there not confident assurance that Jehovah would cast up a highway by which he would lead his people home from the far lands of their exile? Why, then, had none of these dreams come true? Even such obedience as the most faithful had rendered seemed of no avail, and the people asked why they should further attempt the worship of God (58:3).

But an age of trouble and disillusionment easily becomes one of superstition and reliance upon heathenish and unholy rites. The base and obscene practices of the nature religions about easily crept in. At no previous period had the people degenerated to such acts of fetishism and superstition. Our section of the Book of Isaiah is an interesting record of some of the abuses to which religion may be subjected at the hands of a credulous and shallow people, who have met disappointment in the pursuit of their time-honored national faith, and have had recourse to the crude forms of heathenism.

Chapters 65 and 66 contain many references to such debasing customs as would have filled the enlightened men of happier days with contempt and deep concern for the safety of the land. Mention is made of sacrificing in gardens, burning incense upon bricks, sitting among graves, lodging in vaults, eating swine's flesh, preparing a table for God (fortune), pouring wine for Meni (destiny), sacrificing the dog, blessing idols, walking in magical processions, and the use of other vile and obscure acts and creatures in the supposed ritual of a debased religion. To such unhappy days had Judah come in her decline from a strong and living faith.

To be sure it is not always possible to determine just what is meant by these references. Something must be left to the imagination, and something may be charged up to the strong detestation of the prophet. But the general nature of the religion thus described is not difficult to estimate. It was an age in which shallow faith mingled with rankest self-delusion in the production of a vain and superficial cultus. And those who still retained a stable and intelligent faith must have sighed in weariness and chagrin.

3. PROPHETIC REBUKES.

Whether the messages of Isa. 56-66 proceed from a single prophet or from a group of religious teachers may be an open question. The different sections of the work reveal great varieties of sentiment. There are voices of rebuke, denunciation, warning, scorn, wistfulness, yearning, expectancy, promise and confident, rapturous assurance. These are not inconsistent with unity of authorship, though their differences might suggest a reasonable doubt on that point.

Some of the specific sins of the age have been named already. But there appears again the familiar indictment of unworthy leaders so often voiced by the earlier prophets. The watchmen of Israel are blind, they are dumb dogs that cannot bark, dreaming, lying down, loving to slumber (56:10). They have forgotten their tasks of leadership, and have turned to the sordid joys of self-indulgence (56:12). Formality takes too much the place of a spontaneous delight in good (58:10, 11). The people have become as one that is unclean. None calls upon God or stirs himself to take hold of Jehovah (64:6, 7). It is to a rebellious people that God spreads out his hand (65:2). In such a time there is no virtue in the formal exercises of religion. What does it avail to kill an ox, sacrifice a lamb or offer an oblation? It is as if these facts were the common practices of the false worship, unless the motive be right (66:3).

4. PROPHETIC ENCOURAGEMENTS.

But with all the words of rebuke and warning there is abundance of hope and courage It is the duty of the prophet to combat the current skepticism and despair of his age. It is useless to warn men against the neglect of a God in whom they no longer believe. The prophet's first mission is always to affirm his own unquenchable faith in God and in the stability of a moral universe. If he can win his people back to a deeper faith in the Most High, he can hope to reform their manners and correct their religious customs. Therefore the dominant note of these prophetic messages, as of most of those of earlier days, is confident hope of the future. And no part of the prophetic literature contains loftier strains of joyous expectancy than these chapters. If they yield to the First Isaiah in robust and insistent belief in a present reign of righteousness, and to the Second Isaiah in the vision of the Suffering Servant of God, they are superior to either in their confident expectation of Judah's future glory when the days of purgation and trial shall end.

The pictures of the High and Holy One that inhabiteth eternity (57:15), the restoration of all things to more than pristine beauty (58:9-14), the glorious day of future prosperity; when the last of the exiles

shall return, and Zion shall be filled with the merchandise and the homage of the nations (60:1-23), the ceaseless and unresting demand that Jehovah shall bless Jerusalem with strength and peace (62:1-9), and the confidence that her foes shall be destroyed (63:1-6, 57:13), and her prosperity be perpetual (65:13-25), in holy Scripture. And if they are mingled with the darker pictures of judgment upon apostates and heathen, it is only to make them more effective by contrast. Nowhere are the visions of punishment upon sin darker nor the blessings of holiness more convincing than in these chapters. And in this fact they prove their right, though anonymous, to a place in that great anthology of prophecy which bears the name of Isaiah.

5. THE PROGRAM OF THE NEW DAY. (Isa. 61.)

It is difficult to choose the most valuable among such majestic messages as these. But perhaps the one selected for our special study has the right of pre-eminence by reason of its choice by the Master on one of the most significant days of his career (Luke 4:16-22).

The prophet is familiar with the great words of the past. The unknown preacher of the exile had spoken of Israel as the Servant of Jehovah. The seer of these chapters, concerned beyond all things else, to have Jerusalem take seriously her task of spiritual leadership, puts into these great sentences his conception of the Servant's mission to the world. For that mission the divine spirit has been conferred upon him. He is to perform the work of an interpreter of God. The poor, unreached in the current plans of religion, are to have the good tidings brought to them. The distressed are to be comforted, the confined are to be set free, and the good time of God's favor is to be made known.

In such a time Zion is to come to her true strength. The desolate places are to be rebuilt, and the shame of the past is to be forgotten in the glory of the present and future. And the chapter closes with a song of praise to God for his wonderful fulfilment of his holy purposes through his Servant.

In this oracle, as in those of Isa. 40-55 concerning the Servant, it is clear that the renewed and redeemed nation is meant. But as in the former case, it is apparent that the full value of the Servant's task was neither appreciated nor undertaken by the Hebrew people. It was Jesus alone who was sufficiently sensitive to the greatness and difficulty of the task, and to the need of its accomplishment both for Israel and for the world, to accept its responsibility and carry it onward to success. In virtue of that fact he laid his hand on these words in the synagogue at Nazareth, and to the astonishment and indignation of the Jews present, affirmed that in him and his ministry the prophecy came to its true fulfilment.

One of the great interpreters of Christianity to our age, Henry Drummond, has called these words the "Program of Christianity." That they contain the message for our age there can be no question. They outline and organize the mission of the church in an age of question, discouragement, bondage and depression. And thus the utterance of a Hebrew prophet in the dark days of Judah's slow revival became the text and platform of the Greatest of the Prophets, and prove themselves not for Israel alone, but for every age and all mankind.

FOLLOWING STUDIES.

The theme of Section XL will be "Nehemiah and the Rebuilding of the Walls," and of XLI. "Ezra and the Priestly Law."

TOPICS FOR FURTHER STUDY, REPORTS AND PAPERS.

1. The divisions of the Book of Isaiah.
2. The foes of Judah in the Persian age.
3. Forms of superstition and nature-worship referred to in Isa. 56-66.
4. The literary unity of Isa. 56-66.
5. The value of this section as a program for the revived Jerusalem.
6. The value of this section as a program for the modern world.

QUESTIONS.

1. What are the sections of the Book of Isaiah?
2. What is the general situation which forms the background of Chapters 56-66?
3. What are the two chief enemies of Judah in this period?
4. What date can be assigned to these chapters?
5. What is the mood of the nation as reflected in these messages?
6. What had induced this state of mind?
7. What elements of a low and debasing nature had entered the religious practice of the age?
8. Name some of the superstitious practices described.
9. What literary problem appears in connection with these chapters?
10. What are some of the sins charged against the people of Judah?
11. What was the ground of the prophet's appeal to the people?
12. How do these chapters compare with other parts of the prophetic writings?
13. What are some of the most important promises contained in Isa. 56-66?
14. What fact makes chapter 61 specially significant?
15. What does the prophet regard as the mission of the Servant of Jehovah?
16. What blessings were promised to Judah as the result of the Servant's work?
17. Who is supposed to be speaking in Chapter 61?
18. What use did Jesus make of these words?
19. In what sense do the words apply to Israel?
20. In what sense do they refer to Jesus?

LITERATURE.

G. A. Smith, "The Book of Isaiah," Vol. 2; S. R. Driver, "Isaiah, his Life and Times"; Kirkpatrick, "The Doctrine of the Prophets"; articles on "Isaiah" in the Introductions, Encyclopedias and Bible dictionaries.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

J. A. Bough, minister at Elkhart, has begun a revival meeting in his home church.

G. W. Burnett has resigned his pastorate at Summum, and will conclude his work there the last of the year.

A new church has recently been organized in Quincy, and a pastor will be employed at once.

The remodeled church building at DeLand will be dedicated the last Sunday in September. The pastor is George W. Wise.

Ipava Church is represented in Eureka College by three young people, one of whom is preparing for the ministry.

C. W. Freeman and his congregation at West Frankfort will be assisted in a revival meeting by J. A. Clemens, of Casey, in October.

West Salem Church, with G. W. Ford as pastor, is to have the assistance of W. E. Moyer, of St. Francisville, in an evangelistic meeting for October.

The Young Ladies' Missionary Circle of Arcola Church is supporting a native helper on the foreign field, in addition to the regular work of the organization.

J. G. Waggoner is having frequent additions to his church at Canton at the regular services. During the pastor's absence in the summer, W. O. McPheters preached several times.

O. W. Lawrence, of Central Church, Decatur, has been for several weeks seriously ill with pneumonia. He is convalescing and will soon be able to resume his pastoral duties.

The Stewardson meeting, conducted by J. E. Story and J. E. Stout, and which lasted three weeks, was concluded with a total of one hundred and thirty-one additions, one hundred and ten of these being on confession of faith.

A union meeting, held with the Methodists at Brocton, where C. Floyd Shaul is pastor, resulted in more than one hundred conversions and the life of the community improved. The evangelists were C. P. Carlin and Mary Olive.

B. F. Cato has been pastor of the church at Lawrenceville for one year, during which time the church has liquidated a debt of $4,000, and made a substantial progress in other directions. The second year of this pastor's service is beginning with very bright prospects.

The congregation at Edinburg is in a prosperous condition, under the ministry of B. H. Sealock. The annual rally day was recently observed with Secretary J. Fred Jones present and delivering addresses, in addition to a sermon on Sunday afternoon by John R. Golden of West Side Church, Springfield.

Lew D. Hill and helpers will hold a meeting in October at Marshall, with J. A. Sweet. Mr. Hill is at present in a union meeting at Dalton City, where at last reports there have been thirty conversions. Prior to the Humboldt meeting, the evangelists will assist in a short revival at Antioch, near Decatur, where N. S. Haynes preaches.

The Livingston County Ministerial and Laymen's Association, which meets at Pontiac, where B. W. Tate preaches, passed a

resolution deploring the fact that Secretary Wilson of the Department of Agriculture had accepted the vice-presidency of the Brewers' Congress to be held in Chicago. A copy of the resolution was sent to Secretary Wilson, to President Taft, and to the press.

L. A. Chapman, pastor of Carmi Church, would be glad to exchange meetings with another pastor during the fall or winter.

The young men of George W. Schroeder's church at Bridgeport are planning to maintain a public reading room, as soon as the new church building is dedicated. This is a demonstration of practical service for the community.

The Christian Century was in error last week in reporting the revival meeting of Mrs. Sarah McCoy Crank. The place where the meeting is being held is Blue Mound, instead of Maroa. The latest report indicates fifteen additions, with the end of the meeting several days off.

The church at Waynesville celebrated the double anniversary of its pastor's birthday and the preaching of his first sermon, which occurred sixteen years ago. The pastor is F. L. Davis, who will hold his own meeting in October. Both the pastor and the Sunday-school superintendent were sent to the State Convention, at the expense of the congregation.

The church of which William Price is pastor in Peoria, Howett Street, has purchased a site for a new building on account of the inadequacy of its present structure, both for the services of worship and the Sunday-school. This congregation is ministering to the needs of the community and is finding unusual response from the citizens to its progressive work.

During the six and a half year pastorate of L. G. Huff at LaHarpe, there were three hundred and twenty-four additions to the church. The congregation now has an enrollment of nearly four hundred. At the concluding service of Mr. Huff's pastorate, before he departed for Mt. Sterling, the congregation made him a gift of a gold watch as an evidence of appreciation of character and service.

R. H. Robertson, pastor of Shelbyville Church, assisted the church at Windsor for one week in a meeting following a union revival, which was held by Kirkland and Leonard. Of the nearly three hundred conversions from the revival, nearly one-half expressed a preference for the Disciples' church. The Windsor congregation has been so enlarged by the meeting that henceforth they will be able to employ a minister for full time.

J. F. Rosborough, who relinquished recently the pastorate at Centralia and who is now located at Clinton, held two short meetings between pastorates. The first one, held at Donoho Prairie, resulted in eleven additions on confession of faith, of whom nine were young men. The second meeting was concluded at Carter with two conversions and an organization effected, with about fifty members.

O. C. Bolman, of Pekin Church, made his first annual report to the congregation in August. This report showed there had been added to the church during the year, without a revival meeting, forty persons, twenty-three of these being on confession of faith. The net gain was twenty-three. The resident membership numbers almost two hundred, and the Sunday-school has an enrollment of more than two hundred and fifty. The offerings during the year, for missions and benevolence, amount to nearly one hundred dollars, exclusive of the C. W. B. M. and other organizations' offerings for this purpose. The money raised for all purposes amounted to $8.91 per capita. Mr. Bolman continues in the pastorate with the cordial support of the congregation.

Secretary's Letter.

The unanimous verdict is that the Danville convention was one of the best ever held in Illinois, and that is saying a good deal. To be sure, the attendance was not as large as some have been in central cities, but it was quite good considering that Danville is at the eastern edge of the state.

Geo. W. Schroeder of Bridgeport had four additions September 10. He announces the dedication of their new building for October 15, and the Field Secretary will have charge.

When W. W. Weedon closed his work at Assumption August 27, the four Protestant churches united in a union service in his honor. He goes to Mt. Carmel.

W. J. Simer had twelve additions at Smiths Grove, six by obedience, at his last appointment there.

Nebo is building a new church.

M. M. Hughes is in a good meeting at the Copeland church, thirteen the first week.

J. W. Hiett closed his work at the Meridian church recently.

We tried very hard to get the required 100 Interurban Certificates at the Danville convention, but failed. If all who came over the interurban lines had asked for certificates or receipts for full fare paid it would have been easy. So many forgot it.

Wood and Rice are in a meeting at Keithsburg with Pastor L. F. De Poister. Prospects are bright. Four added just before the meeting began.

Frank H. Vernor has made a fine start in his new work at Homer.

E. E. Hartley, of Alvin, has taken the work at Flanagan.

G. Calvin Campbell, of Kansas City, Mo., has taken the work at the Armour Ave. Church, Chicago. We congratulate our colored brethren on securing so able a man as Bro. Campbell.

G. W. Zink, of Pleasant Plains, has located with the church at Chambersburg.

That dollar for convention expenses—it would be most thankfully received. It would help us out fine. It is not too late yet. Not so many have responded as last year. Ask your church for it. They will be glad to help, if they have not already done so.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.
Bloomington, Ill.

Chicago

Ellsworth Faris, founder of the mission at Bolenge, Africa, spoke Sunday, September 17, at Hyde Park Church. On September 10 the members of this congregation were addressed by Cecil J. Armstrong, pastor of the Union Church at Monroe, Wis. Dr. Ames, minister, spends this month at Pentwater, Mich.

Will F. Shaw is planning a series of special Wednesday evening services this winter for the benefit of the work at Sheffield avenue. These Wednesday evening meetings are to be held monthly and are to be addressed by some outside city worker. At these "get together" feasts, every church auxiliary is to be represented, its work to be outlined and discussed by the whole group. The first of these meetings was held Wednesday evening, September 20. Austin Hunter was the chief speaker.

At the Wisconsin State Convention, held in Milwaukee, September 14-17, Austin Hunter and Vaughan Dabney delivered addresses.

The Men and Religion Forward Movement in Chicago, through its chairman, Francis W. Parker, is urging the observance by our city churches of September 24 as a Rally Day for the enlistment of the men of the parishes in a personal work campaign. The objective of this movement in its local and national campaigns will be further developed at a meeting of the Chicago Federated Churches on September 25. There will be a men's banquet at the Auditorium Hotel on Tuesday evening, October 3. Rev. W. J. Williamson, D. D., of St. Louis, will speak, and the various committees at the organization will tell how to make the work effective in the local church and in the community. Those interested are invited to visit the Chicago headquarters at 1005, 10 South LaSalle street. Vaughan Dabney.

The Presidential Address

The address of President John R. Golden, of West Side Church, Springfield, at the state convention in Danville, was a strong message. He chose "The Larger Life" as his subject, preferring to speak a distinctly religious message rather than to exploit the problems of state organization. He said in part:

"A man does not discard a machine because occasionally it casts a flaw in the piece it may be making. If some brother either in his thinking or his acting makes a fault shall we count him an enemy, and refuse to see the good that may be in him or to help him to correct his fault? We never will be able to look on the service of our brethren as we should, until we have a deeper love, the kind of love that approaches the love of the Master. I believe that this is really fundamental, and the great need of the present time. I am grieved when any man loses one element of the Gospel; but I am not only grieved but alarmed when I see the unforgiving, unbrotherly spirit among the brethren. The former may hurt a few, but the latter is contagious and starts the un-Christlike spirit in which pure Christianity cannot long live. Outside of two commandments the Master did not give us the relative importance of any other, so the only safe way is to treat all those of equal importance. But he named of first importance our love to God, and a second is like unto it, in the command to love our fellow man.

"We have found that the purest and greatest joy in the world is in the exercise of this, but there is something more than just finding joy in it. As Dr. Hugh Black has said, "It is an education in the highest art of living. Only love understands after all. It gives insight. We cannot truly know anything without sympathy, without getting out of self and entering into others. We can never know children unless we love them. Many of the chambers of the house of life are forever locked to us, until love gives us the key. To learn to love all kinds of nobleness gives insight into the true significance of things, and gives a standard to settle their relative importance. An uninterested spectator sees nothing, or, what is worse, sees wrongly. Most of our mean estimates of human nature in modern literature, and our false realisms in art, and our stupid pessimisms in philosophy, are due to an unintelligent reading of surface facts." It is because men have not loved their fellow man. If we look without love we can only see the outside, the mere form and expression of the subject studied.

"Only with tender compassion and loving sympathy can we see the true motive and the

circumstance that leads to the deed. Our seeing is conditioned on love, so that when we see truly, there will be but little, if any, criticism, but there will be a deep Christian desire to help. Much, if not all, of the unfortunate divisions, criticisms, discussions and quarrels, among our brethren would have ended when they began if the principals thereto had been living the second commandment and without which, obedience to the first is not possible. I am certain that every division within a congregation or trouble between preacher and people, would never have occured had every statement and investigation been made in true Christian, brotherly love."

Church Life

F. A. Duncan has resigned at Blanchard, Iowa.

J. J. Ruppert has accepted a call to the pastorate at Audubon, Iowa.

A new church is being built at Liberal, Kans., where J. A. Cornelius ministers.

M. D. Clubb succeeds F. W. Emerson as secretary for the Southern California churches.

C. R. Oakley and J. E. Sturgis are conducting a series of meetings at New Washington, Ohio.

Edward Clutter of Lincoln, Neb., is in a meeting with H. C. Gresham, pastor at Princeton, Mo.

Second Christian Church has been formally organized at Quincy, Ill., and J. F. McMahan called as pastor.

J. M. Vawter, pastor at Sullivan, Ind., has tendered his resignation to become effective in ninety days.

R. W. Abberley and LeRoy St. John are in a meeting at Central Church, Springfield, Mo. There have been a number of accessions.

Evangelists services will begin at Galena, Mo. on September 21. The pastor, F. E. Meaders, will be assisted by Oscar Ingold.

W. J. Lockhart, of Des Moines, Iowa, is in a meeting at Jackson Avenue Church, Kansas City, Mo., with the pastor, Thomas W. Grafton.

O. E. Tomes, pastor of Park Street Church, Kalamazoo, Mich., has resigned his pastorate in order to accept work for Hiram College.

F. P. Arthur, now in charge of city missionary work at Detroit, Mich., has organized a new church there. Services were begun on September 10.

The church at Webster City, Iowa, which has been without a pastor since the resignation of A. D. McCracken, has extended a call to Loren Howe of Cherokee, Iowa.

O. L. Lyon has resigned at Oklahoma Christian University at Enid, to accept a position at Texas Christian University, Fort Worth, Texas.

F. F. Walters recently held a good meeting with B. E. Stover at Grand View Church, Kansas City, Kans., with thirty additions. Mr. Walters is now in a meeting at Weston, Mo.

P. J. Rice, pastor of First Church, El Paso, Tex., held a tent meeting recently in East El Paso. A chapel will be erected there this fall.

An interesting looking program for the second anniversary service, of the pastorate of Levi G. Batman, was rendered by First Church, Youngstown, Ohio.

J. E. Davis of Beatrice, Neb., has received a call to the pastorate of First Church, North Yakima, Wash. This pulpit was formerly occupied by Morton L. Rose.

After extensive improvements the church at Jefferson, Ia. has been reopened for services and it is expected that the congregation will call a regular pastor in the near future.

Central Church, Toledo, Ohio, Grant W. Speer, minister, is rejoicing in the recent raising of more than enough cash and pledges to pay off the last dollar of indebtedness on their building.

O. E. Hamilton and Charles Stewart are in a meeting at Maplewood Church, St. Louis, Mo., with the pastor, Thomas A. Minyard. The meetings which are held in a tent with a large seating capacity, will continue for three weeks.

The ministerial alliance of Carthage, Mo., has completed its plans for a union evangelistic meeting to begin on October 22 and continue for a month. D. W. Moore, pastor of First Church there, is taking an active part in the campaign.

Resolutions of affection and godspeed were passed by the Southern California Convention on the occasion of A. C. Smither's departure from Los Angeles to the work of the Christian Board of Publication, St. Louis.

The annual home-coming day services of Mt. Auburn (Ind.) church, were held recently. Cloyd Goodnight, pastor of First Church, Shelbyville, Ind., preached the leading sermon. Fred Jacobs is pastor of this congregation.

A new church has recently been completed at Golden Point, Iowa, and dedicatory services were held on September 10. R. W. Lilley, pastor of First Church, Keokuk, Iowa, had charge of the service, assisted by N. E. Corey.

Louis H. Stine has resumed his pastorate at First Church, Aberdeen, Miss., after a month's vacation spent on Cape Ann, Mass. During his stay there, Mr. Stine spoke in two Congregational churches, in one of which Dr. F. N. Peloubet began his ministry.

L. P. Kapp has resigned at Fort Dodge, Ia., and will at once begin his new pastorate at Waterloo, Ia. Mr. Kapp's pastorate of four years has been very successful, a new building having been started. S. R. Reynolds of Fort Morgan, Colo., has been called to the pastorate at Fort Dodge.

The daily press of Missoula, Mont., devotes a page in a recent issue to a sermon preached by Harold H. Griffis, pastor of Calvary Church, on the "Religious Value of the Trades Union." This sermon was delivered at a special labor day service at which the members of the carpenter's union were the special guests of the church.

A statement was recently made in The Christian Century that Roland A. Nichols had taken the newly absorbed Peoples' Church of Brooklyn, N. Y. By reference to "New York City Mission Notes" elsewhere it will be found that the new pastor of this interesting work is Fred S. Nichols, lately of Table Grove, Ill.

W. H. Erskine, missionary to Japan, spent a Sunday recently in Findlay, Ohio, where he spoke on the international relations of Japan and the United States. He strongly contended that war between these two countries was extremely unlikely and set forth six good reasons for his view. Mr. and Mrs. Erskine will spend as much of their furlough as possible in university study.

The new church at Angola, Ind., has been completed and dedicatory services will be held on September 24. Z. T. Sweeney of Columbus, Ind., will deliver the chief dedicatory address. This occasion will mark the close of the successful pastorate of Vernon Stauffer who will take up courses at Columbia and Union Seminary, New York after which he will begin his new work as Dean of men and Professor of New Testament literature at Hiram College.

On a recent Sunday evening the pastor of the M. E. church at Ladoga, Ind., dismissed his regular evening service and brought his entire flock over to the revival meeting being conducted by J. M. Rudy at the Christian church. Mr. Rudy desires to hold union meetings wherever possible. He will be assisted hereafter by a consecrated man who is a Methodist and a man of much power. W. H. Newlin, the esteemed pastor at Ladoga, speaks in highest praise of Mr. Rudy's meeting.

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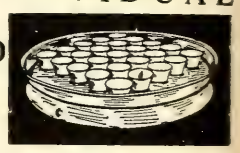
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The End Draweth Nigh

This is to help you to think right, for we do not want you to mistake the National Convention for the close of the year. Our missionary year closes with September 30, and the new year begins October 1. If you have not sent your offering this year to the support of "The Old Guard," we want to help you to remember that fact and urge you to do this before September 30.

Let September furnish an offering that will register a splendid closing of the year. Let every preacher knowing his church to be in arrears, stir it to duty now. Remember that the December offering comes too late for the winter's greatest needs. Remember the Master said, "especially them that are of the household of faith." Remember the dignity of your ministry and the integrity of your church are both seriously involved in this support. Take the offering at once, make you exchange payable to the Board of Ministerial Relief, and send immediately to 120 E. Market street, Indianapolis, Ind. You will receive receipt by return mail.

A. L. ORCUTT, Pres.

Indiana Preachers' Conference

A conference of the preachers of Indiana will be held at the Third Christian Church in Indianapolis on Monday, October 9, beginning at 10 a. m. and closing at 4 p. m.

Some questions of vital interest to all our churches and to our organized coöperative work have recently been raised. These will receive careful consideration with a view to reaching an agreement that will result in a closer fellowship among the churches and that will make our organized work more effective.

This call originated with the executive committee of the State Board. A committee was appointed to confer with the Indianapolis Ministerial Association and arrange a program. The Indianapolis ministers agreed to give up one of their regular Monday morning meetings and join in the call for such a conference. The secretary of the state association was instructed to make the announcement.

Every preacher in the state is invited to attend. Those living at a distance who cannot return to their homes the same day will be entertained by the churches of Indianapolis.

L. E. MURRAY, Cor. Sec.
Indianapolis.

National Benevolent Association Activities

There is no connection whatever between the National Benevolent Association of the Christian Church, and the Christian Woman's National Benevolent Association. The latter is local in organization and in its work. The National Benevolent Association is an organization of the churches, for the churches, by the churches. Its officers are elected in the National Convention. It recognizes its obligation to the churches by making full reports to them. Its work is national in scope. It is as much a part of the work of our great brotherhood as any other one of our national societies. It is devoted to the advancement of our plea for the restoration of primitive Christianity, and seeks this end by the restoration of the spirit and practice of apostolic benevolence.

The association has just closed the best year in its history. Its income was the largest and it efforts were more fruitful. Its annuity record was especially gratifying. It amounted to $25,151. This indicates a growing disposition on the part of the Lord's people to acknowledge His share in their possessions. It also is an evidence of confidence in the business ability and integrity of the association.

The General Secretary, Jas. H. Mohorter, is on an extended trip among the Eastern conventions and churches. He is booked to preach in Boston, Everett, Worcester and Springfield, Mass.; in Philadelphia, Hagerstown, Washington, and to attend the New England, Eastern Pennsylvania, Del., Md., and D. C., and Tennessee conventions.

J. F. Green and wife, who have faithfully served the Home at Baldwin, Ga., as superintendent and matron, have resigned. Their son, J. L. Green, with his newly acquired wife, will succeed them. Brother J. L. Green adds this work to his work as minister of the "Franklin Field." JAS. H. MOHORTER.

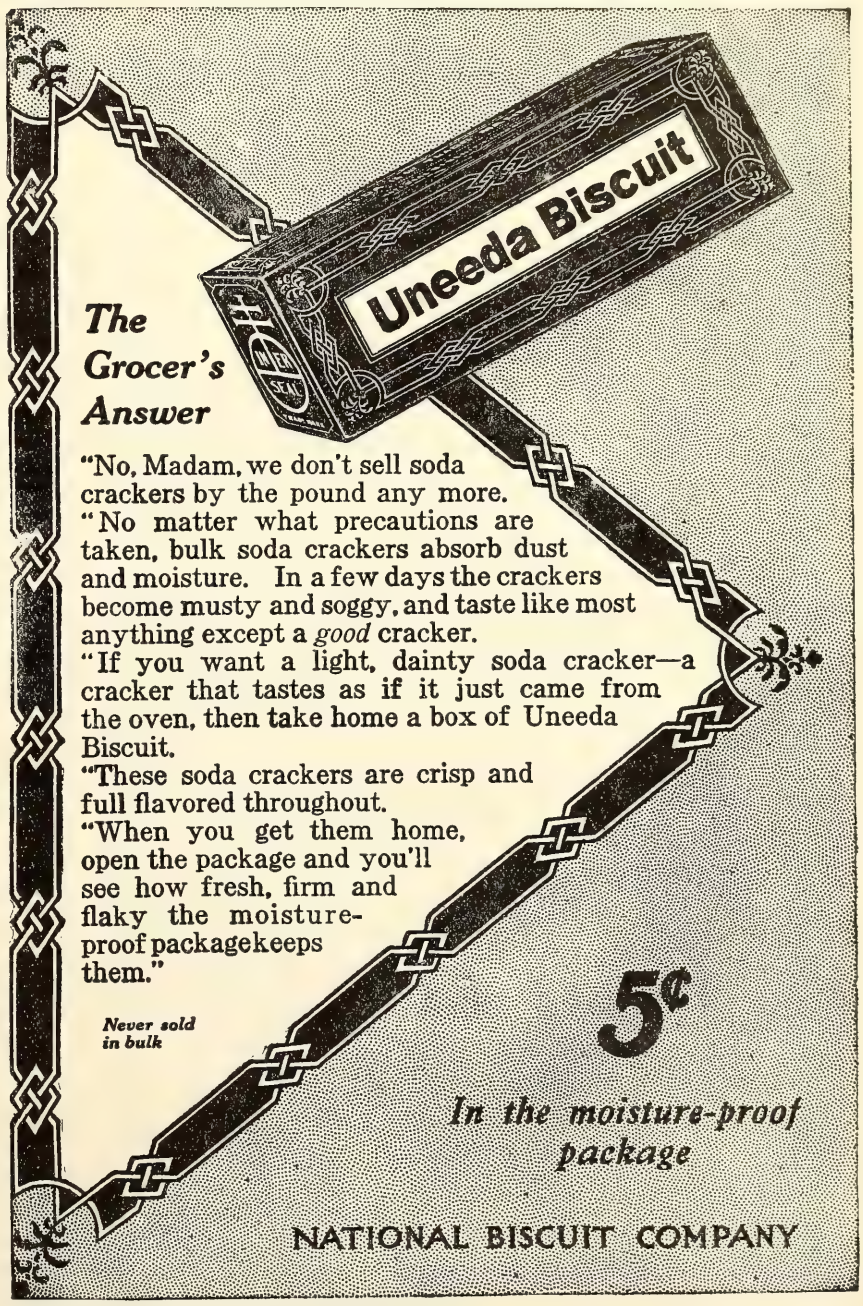
Getting Close to His Community

Harry D. Smith, pastor at Hopkinsville, Ky., believes in getting close to his own community's actual conditions and problems. As a means of testing and drawing out the sentiments of the citizenship of his town he has addressed a questionaire of twelve inquiries to a considerable number of intelligent citizens asking for a frank and confidential response. No doubt he will receive much instructive wisdom in these responses and certainly he will have in hand a body of material invaluable for preaching purposes. His inquiries are as follows:

1. Is our town growing more or less moral? In either case what is a chief cause, in your opinion?

2. Are our churches here in Hopkinsville becoming more or less effective as supports of morality, private and public? In either case what, in your opinion, is a chief cause?

3. What are some of the chief defects of the sermons preached nowadays? If you would mention at least three ways in which you believe they could be improved I should be especially grateful.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4. Is our pulpit neglecting matters which it should treat, and treating matters which it should omit? If so, indicate such omissions and interpolations. Or does the pulpit emphasize trifles sometimes while it gives scant notice to other things? If you think so please illustrate.

5. What could be done to make preaching more effective with men?

6. Has our ministry a pulpit tone and a clerical manner which hinder its messages and leadership, especially with men? If so, what would you suggest as means of making our ministry more simple, direct and manly?

7. Please indicate several topics which you believe it would be especially profitable to have discussed in our pulpits here at this time.

8. What, in your opinion, ought our churches here to do further. (a) in Union services, (b) in Social Meetings, (c) for Boys, (d) for Men, (e) for Girls and Women, (f) in Charities, (g) in Missions, (h) in Educational Work?

9. Are our churches effective in reaching the unsaved of the town?

10. As the town grows toward the proportions of a city, do or do not our people tend toward (a) Extravagance in the expenditure of money, (b) Frivolity in pleasure, (c) Formality in religion.

11. Is or is not the town moral rather than religious?

12. What, in your opinion, is the chief difficulty in becoming a Christian, and in living the Christian life.

Foreign Mission Notes

India has received much less grain than usual. This is causing great anxiety to the missionaries. The anxiety is interfering with their health and energy. Dr. Miller has been suffering from fever.

A. W. Place reports this the best year that our mission in Japan has had. This summer a form of coöperation with the Japanese brethren has been inaugurated. This leaves the final authority what it has been in the past yet it enlists the heartiest interest of the Japanese in the school. "I have been able to take on more work this year so that P. A. Davey can devote all of his time to evangelistic work."

George W. Brown writes from Jubbulpore: "We have just closed the best summer school we have ever had. Our forty mission helpers were in attendance. The school lasted two weeks. The men were interested to the last day, and I think much good was accomplished. This year we had several of them prepare reviews of the chief books that came out in Hindu during the year. This was an excellent feature and I think a profitable one."

Leslie Wolfe reports ten baptisms in the Tagalog Provinces in the month and one hundred and seventy-eight during the missionary year. He reports five others baptized and states that he has conducted two Bible Institutes of five to six days each. There are about fifty in all in attendance. They made a creditable showing in the examinations, and in recognition of their good work were given certificates.

Miss Kate Johnson of Tokyo, Japan, writes: "The work grows in interest every day and we rejoice."

The churches in Linn and Benton counties, Iowa, have just reached the Living-link column, and will in the future support Miss Stella Lewis of Japan. F. E. Smith and Walter M. White of Cedar Rapids, led in the campaign and have brought these churches to a larger interest. The Foreign Society congratulates them upon their splendid service.

Last week a sister in Ohio gave $800, a direct gift for Foreign Missions. She has given over $4,000 direct gifts, during this missionary year. There ought to be hundreds of such friends.

Last week Mrs. Miner J. Allen of Akron, Ohio, Sent $300 to apply on the salary of Miss Rose Armbruster, Akita, Japan.

The India Mission writes that there has been a great lack of rain, and several of the missionaries have been sick in consequence. Dr. Miller has been down with fever. G. W. Brown has been suffering from nervous breakdown.

C. E. Robinson and family, who have been living at Sendai, Japan, moved to Fukushima. This is an important city. We have a growing church. This is the home of our "John the Baptist" in Japan. The Tabernacle Church, Columbus, Indiana, W. H. Book, pastor, supports C. E. Robinson.

Dr. Macklin pleads for another medical man to be associated with him in his work in Nankin, China.

Miss Muriel Molland goes to Chuchow, China, to assist in the work. She is a graduate of Wm. Woods College, Fulton, Mo., Professor J. B. Jones, president.

A great report comes from our work in the Philippine Islands for the month of June. Sermons 688; hearers 13,376; baptisms 40; houses visited 264; tracts distributed 2,726; Sunday-school attendance 1,458; marriages 1; funerals 6. Dr. W. N. Lemmon feels greatly encouraged.

F. E. Meigs and family returned to China. They sail on the Steamship "China," October 11 from San Francisco. Miss Nina Palmer, a new missionary goes out from Des Moines with them. She will teach in the school with Miss Emma Lyon.

Miss Lavinia Oldham, for eighteen years missionary in Tokyo, Japan, is now visiting relatives in Kentucky. She has been one of the most faithful and efficient workers we have had in that empire. The long service renders her labors invaluable to the missionary cause in Tokyo.

The last reports indicate that the floods in the Yangtse Valley, China, are exceedingly serious. The crops are destroyed for hundreds of miles. A great many lives have been lost. Famine and pestilence are threatening great districts. Our own mission fields will be sadly affected by this great calamity.

The Volunteer Band of Hiram College give $500 and will support the medical work at Batang, Tibetan border. H. A. Baker and wife, Hiram graduates, will start for Batang in the middle winter.

News has come of a terrible eruption of the volcano near Karuizawa, Japan. This is the resting place where the missionaries go for vacation during the month of August. Several Japanese were killed, and John Hale, a Presbyterian missionary was killed, and several others injured. These fatal accidents happened to a party of people who were on the mountain to see the sunrise.

Unmet Need

A great year in Home Missions will close September 30. In the length and breadth of the Church of Christ there is not a member to whom American Missions does not appeal. No patriotic citizen can afford to be indifferent to a work so vital and a trust so important as that which attempts to bring the Gospel with its saving power to all the people in the homeland. Doctor Steiner says: "The issues of the Kingdom of God in this generation are with America." At the National Convention in Portland the books of the A. C. M. S. did not close. They will be open for remittances from all departments of the church until September 30. In the vacation period the home board has been

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature,

Beginning Next October

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter! Address,

The New Christian Century Company

700 E. 40th St., Chicago.

compelled, in order to pay missionaries and maintain outposts, to borrow thousands of dollars. This was done on faith that the churches will make their regular, annual contributions before the close of the year. The home society needs larger contributions. Its work has never been more fruitful. Our evangelists have brought more than 8,000 souls into the church. Eleven new churches have been organized this year in Montana, alone. They with all others must be fostered. Let churches, Sunday-schools, Christian Endeavors, Aid Societies and individuals make their offerings that the home board, which looks to them for support in their faith and as servants of the brotherhood, may meet the needs of this year. Whatever else may be postponed, whatever else may be neglected, whatever else may be supported, we must contribute to American missions lest we come short of the obligations we owe the Master and our country. I. N. McCash, Secretary.

A Temperance Contrast

The attitude toward temperance furnishes a sharp contrast between Protestantism and Catholicism in Mexico, says S. G. Inman, missionary at C. Porfirio Diaz. In a recent communication he describes two church social gatherings as follows:

"Last Tuesday the Christian Endeavor Society of the Christian Church of Los Esperanzas, had a Temperance Fiesta in the church. The building was beautifully decorated with flowers and flags, and on the walls hung a dozen temperance mottoes and exhortations. A local orchestra had volunteered its services. Temperance songs, temperance recitations, and a temperance address by the pastor left a profound impression on the large crowd present, who wore proudly the next day the little bows of white ribbon that were given as souvenirs.

"The Saturday following this temperance meeting which left such a deep impression, the Catholic church, headed by its local priest organized what we might call a church fair in the public plaza. The fair was, of course, to make money for the church. Various kinds of booths were opened, but the most popular one was where beer was sold. The crowd was soon turned into a lot of drunken revelers, the priest himself being so drunk that he had to be taken home. A platform had been erected on which the poor people could dance, and the "better" classes were admitted by fee to the theater, just across the street, where they had their revelries.

"Do you wonder then, that the people, with such contrasts as this before them, and challenged afresh by the recent political awakening to think on such things, are demanding of Protestant missionaries, as never before, that they will tell them of our religion?"

New York City Notes

A few years ago a "People's Church" was organized in the Borough Park section of Brooklyn, and June 30, 1907 they dedicated a beautiful church home, costing about $27,000. After a faithful work to establish an evangelical church to meet the need of the community, it was found the work was seriously hindered for lack of fellowship with some church body. The leaders in this work began a careful investigation of the various church bodies to ascertain which they could unite with that would enable them to most effectively fulfil their mission to the community and their obligation to their Lord. Early in July an invitation was received from these brethren to meet with them to consider the teaching and practice of the churches of Christ. After a conference lasting several hours, in which the distinctive position of the Disciples of Christ was fully discussed, this decision was reached,—That it was evidently their duty to seek fellowship and indentify themselves with those disciples who were willing to be Christians only. A joint meeting of the committee from the "People's Church" and the Mission Committee of the Disciples Missionary Union of New York City was arranged to meet at the Borough Park Church, Sunday, July 23. As a result of this meeting the following petition was received, signed by the committee of the Peoples' Church: "The First People's Church of Borough Park, Brooklyn, send greetings to the Disciples Missionary Union of New York City.

"After careful consideration for several months, we have definitely decided we can best serve the interest of the church, the cause of Christ and the community in which our church exists, by becoming identified with some religious body. After a long conference with your Superintendent of City Missions, July 9, and a conference with your Mission Committee, July 23, 1911, we believe it to be our duty to seek fellowship and coöperation with you in the work of establishing the church in this section of Brooklyn.

"We, therefore, in the name of our Master, Jesus Christ, and for his honor and glory, petition you for fellowship and recognition in the work of the church. We pledge ourselves to labor in word and example to establish the church according to the New Testament teaching and coöperate with you, to the extent of our ability, in the support of the ministers of the church."

At the following meeting of the Disciples Missionary Union the petition was accepted and steps taken to organize the Borough Park Christian Church. While this work will need for a year or two the help and direction of our churches, the outlook is bright for a strong, vigorous church in this splendid residental section of Brooklyn.

The services of Fred. S. Nichols, Table Grove, Ill., have been secured to lead this work. Mr. Nichols is already on the field preparing for an aggressive work. We believe he will prove the right man to establish, in this important section, a strong Christian Church, that will be true to Christ and the teaching of his word.

We are fortunate in securing Vernon Stauffer of Angola, Ind. to lead our mission church at Edgewater. Mr. Stauffer will spend this year in taking special work in the university, and also help to build up the cause in this city.

Fred Gordon entered upon his work with the Flatbush Mission Church, Sept. 3, preaching his first sermon, as pastor, at a union service held in the Congregational Church. Mr. Gordon has the complete confidence of the church, at the very start.

Pastor Wittchen resigned from his work at Ridgewood Heights, Aug. 1. He has been an untiring worker. J. W. Brown has been supplying this pulpit since Aug. 1. We had hoped to secure him for this field, but the lure of the west has taken him. Sept. 10 he enters upon his work in Alberta, Can.

The Russian Mission, under Mr. Johnson, continues. The work during the summer has retained a splendid interest. We have been privileged to present Christ to the multitudes in the open-air services. It has been a real pleasure to be a witness for Christ to the seething masses in the crowded section of this city.

Joseph Keevil,
Supt. of City Missions.

SEPTEMBER IS THE ONE MONTH

Specially Devoted to Offerings for

CHURCH EXTENSION WORK

WHY TAKE THE OFFERING?

1st—To help house homeless brethren; 2nd—Our brotherhood declared in the National Convention of 1888 that a Church Extension Fund was absolutely necessary since the Mission Church can borrow nowhere else and in most instances must borrow to build; 3rd—We should support a work that is our own; 4th—Up-to-date church buildings furnish the basis for all church work and missionary enterprise; 5th—209 appeals for aid to build necessary buildings for missions have come during the past ten months and the Board has answered but 59.

LET NOTHING SET IT ASIDE

The Board begs that the churches will devote themselves during September to offerings for Church Extension. This is only fair since it is the last month of the missionary year and the only month for this offering.

Keep the Offering Going Until Every Church Responds with the Best Collection It can Send, whether Great or Small!

Send all remittances to G. W. MUCKLEY, Cor. Sec'y., 603 New England Bldg., Kansas City, Mo.

OUR ANNUITY FUND

Has built 162 church buildings. Annuity money given to Church Extension erects churches while it earns you an income of 6 per cent. semi-annually and you have no taxes to pay. Write G. W. Muckley, Cor. Sec'y., Kansas City, Mo., for information.

Bethany Graded Lessons

Charles Clayton Morrison, Editor

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As the Bethany Graded Lessons unfold from quarter to quarter it becomes increasingly plain to informed and discerning Sunday-school teachers, superintendents and workers that no private or sectarian publishing house can compete successfully with the great union enterprise supplying these graded lessons to twelve leading denominations.

[The Graded Lessons are approaching completion. The Beginners' and Primary Departments are fully completed. Three of the four Junior grades are complete. Fourth year Junior pupils may use either third year Junior lessons or first year Intermediate. Two of the four Intermediate grades are complete, and these materials may be used for the entire Intermediate Department. For Senior and Adult Departments, Dr. Scott's "Life of Jesus" is provided. Other Adult classes may use Dr. Strong's "The Gospel of the Kingdom."]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

EVERY LESSON WRITER IS A RECOGNIZED AUTHORITY IN THE INTERDENOMINATIONAL SUNDAY SCHOOL WORLD!

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Perhaps nothing has been done in modern times to demonstrate so clearly the essential unity of the churches and the possibility of organic union than the successful carrying through of this great enterprise of an interdenominational series of Sunday-school lessons. There has been no serious conflict among the editors representing a dozen denominations, among them Methodists, Presbyterians, Congregationalists and Disciples. If the churches can unite in what they teach their children, who can doubt that co-operation and union is possible at every other point?

The Bethany Lessons thus afford a signal opportunity for the Sunday Schools of the Disciples to promote Christian Union.

THE NEW YEAR BEGINS OCTOBER 1

The Sunday-school calendar is made to conform to the public school calendar. While the graded lessons may be begun at any time, there are obvious advantages in starting at the beginning of the new cycle. Study the following diagram:

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In Fifty-two Lessons

BY DR. LOA ERMINA SCOTT.

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The book grew in the actual experience of teaching. From the moment it came from the press it has been in great demand. Another edition is now being prepared for.

It is just the thing for classes of young people of Senior department. But it is equally well adapted to adults.

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SUNDAY SCHOOL GRADES	DEPARTMENTS	APPROXIMATE AGE	PUBLIC SCHOOL GRADE
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1st 2nd 3rd	Primary	6 Years 7 " 8 "	1st 2nd 3rd
1st 2nd 3rd 4th	Junior	9 Years 10 " 11 " 12 "	4th 5th 6th 7th
1st 2nd 3rd 4th	Intermediate	13 Years 14 " 15 " 16 "	8th 1 High 2 " 3 "
1st 2nd	Senior	17 Years 18 " 19 "	4 "

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BY DR. JOSIAH STRONG

A monthly magazine for adult classes and mature young people who wish to study the great vital problems of Social Christianity.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

New classes can be easily organized for this study. Old classes can be doubled and trebled! Men's classes will take to these studies with amazing interest.

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The CHRISTIAN CENTURY

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A Fifty Years' Ministry

By B. B. Tyler, With an Appreciation of Dr. Tyler's Fifty Years of Ministry, by George B. Van Arsdall

Men and Religion

By Orvis F. Jordan

The White Neck-tie

By William E. Barton

Editorials

The Changing World
The Meaning of Baptism
Do Disciples Help or Hinder Union?

CHICAGO

Good Summer Work by an Inter-Church Federation

BY REV. HUGH B. MACCAULEY, D. D., SECRETARY OF THE EASTERN DISTRICT OF THE FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA.

The Inter-Church Federation of Trenton, N. J. has just won a temperance victory that will be an encouragement to the friends of temperance and good government everywhere. For more than two months the attention of the city has been centered on the fate of some seven saloon applications for new places and transfers, pending before the city Board of Excise Commissioners. The Federation has been waging a steady battle for several years to reduce the number of saloons, and accordingly the whole force of the Federation was massed on this fight. The Federation's Temperance and Excise Committee, being members of various church bodies, divided the seven applications amongst their own members, and with the aid of various laymen appointed, secured remonstrances in the localities concerned. A most herculean task was performed by one of the pastors, whose remonstrance embraced five miles of frontage, a milion dollars of property value, and 770 signatures! The largest crowd that ever attended an excise hearing in Trenton was present. So marked was the unity of this Church Federation movement, and so formidable was the influence of these remonstrances, that all seven applications were turned down.

Besides temperance the Federation is carrying on its summer evangelistic work. This is done by means of the tent and the automobile. Every Saturday night at eight o'clock an automobile provided by the Y. M. C. A. and other friends of the movement, being in charge of the Executive Secretary of the Federation, and carrying two pastors and a cornetist, starts out for various populous points of the city. The cornetist first draws the crowd by playing a few familiar hymns, beginning with "My Country 'tis of Thee." Then the secretary announces the purpose of the meeting and introduces the speaker, who preaches a short sermon of ten minutes, closing with prayer and benediction. All the pastors take their turn on the auto. The crowd shows great respect for the speakers and there is no disorder. The Federation has planned to have this street preaching every night in the week except Sunday for the last two weeks of the season.

Besides the street preaching, the Federation has used a tent, going to four different parts of the city and staying two weeks in each, holding services every night in the week. Each series is backed up by the churches of each section, the pastors and laymen with the choirs providing for all parts of the movement, assisted by the executive secretary.

This secretary preaches every Sunday morning at the almshouse, and every Sunday afternoon at the county jail, and visits the inmates of both institutions. He also assists the pastors of all denominations in looking after the poor of the city, which services, in addition to his other duties, he renders in his capacity of city missionary.

Many other good works are being carried on by this federation. It is sufficient now to say that it fully financed last year a budget of $3,200, maintains a first-class office in the center of the city, supports the executive secretary and a stenographer, includes all the departments of modern church work, and unites in one federation the Protestant churches of the city. It has never been in debt, never missed its regular quarterly meeting, and is in its sixth year of continuous forceful life.

The Flood of the Yangtse in Anhui Province, China

DR. PAUL WAKEFIELD.

I suppose some word of the floods of this year has reached home, but I have been trying to collect accurate information as to conditions and it has been necessary to wait till late that we might know something of the chances of a fall crop before making any reports home. I have asked Mr. Li Chen to collect information for me, and have asked Mr. C. C. Li, the son of Li Hung Chang and the most influential man in Wuhu, to give me an estimate, which he has kindly done. Mr. Li Chen's translation of this letter is as follows:

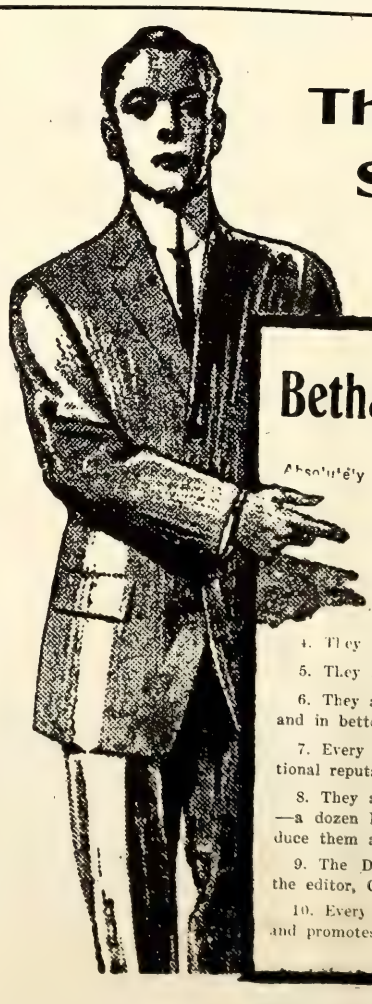
"The flood in Anhui Province this year is remarkably high and has wrought much damage. The River Yangtse overflowed on the 16th of the 5th moon. The dykes were destroyed and the fields flooded. Of all the districts the Wu Wei Chow district is the one that has been damaged the most. Ho Chow and Han Shan and some other places adjoining are also flooded. (Note: Wu Wei is a walled city of fifty thousand people.) There are about 1,400,000 mo. of rice already totally destroyed with no hope of fall crop. It is a great pity that 500,000 citizens are now homeless and nearly starved. They are climbing up the slopes to higher places and are living in hay and straw huts waiting for some relief. The officers and gentry of Anhui are now collecting money, rice and wheat and buying food for these people, but as yet have not a sufficient supply. All grain that was stored in the official granaries was sent to the famine people in North Anhui last year. All the provisions in local markets are sufficient for barely one month's need! For our unfortunate people of Anhui have pity!"

There are many reasons why the above estimate is conservative. You may be sure the matter is not at all exaggerated. Our chapel in Wu Wei is flooded. Our evangelist had to move out over a month ago. Mr. Burch says his chapel in Chao Hsien is flooded and the people cannot go out the gate because of the swift current of the water through it, but go over the wall into little boats. Mr. Li Chen tells of a case reported where a dyke forty miles long gave way and drowned two men before they could get out of the flood. This happened just last week. In Wuhu the water is three feet deep on the main horse road. The sanitary conditions there will be hard to imagine when the water goes down.

This is the first time, of late years at least, when our mission stations have been at the center of a famine district. The city of Wu Wei has been worked by us for a great many years. We are the only Protestant mission there, and there are no other out-stations within thirty miles. Wuhu is sixty miles by water to the south and Chao Hsien is the same distance to the north. You see we are right in and surrounding the flood territory. We are responsible as never before. The territory is so scantily supplied with foreigners that the burden will be unusually heavy upon us. It has been raining almost constantly for the last three days and the conditions in the district are not growing any better. The British Consul is now making a careful investigation of the field and will be able to give me full report in a few days. In the meantime, I hope the churches will note the conditions that face us and will lay the matter before their congregations that these poor people may have the sympathy and prayers of our people and be prepared to bear their part in relieving the distress.

Chaohsien, Anhui Province, China.
August 12, 1911.

Our thoughts are our life. There can be no small world and no prison for him who thinks. A thousandfold better are ideals and dreams in poverty than a visionless life in a palace.—Selected.



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2. They are rich, vital and full of suggestion to teacher and pupil.
3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have coöperated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor, Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, ... EDITORS

The Changing World

A few days since there occurred in this city an incident which illustrates the rapidity and completeness with which the world changes front. A moving picture company obtained permission to borrow the Columbus caravals from their resting place in the lagoons at Jackson Park, in order to reproduce in the pageantry of a photographic play the historical even of America's discovery.

In the solemn majesty of make-believe the three little boats, the exact replicas of the Pinta, the Nina and the Santa Maria, were taken down to the Calumet region, the drama was enacted and reduced to the record of the films, and now the young American may witness in mimic form the first scenes in the story of the Republic.

It seems a far call from our age of moving pictures, wireless telegraph and aeroplanes to the days of the Genoese navigator, the consolidation of the Spanish monarchy and the search for the Northwest Passage. Yet almost as remote from the life of this age seem most of the events and interests of even two generations ago.

* * *

What woman of our time would consent to appear anywhere save on the stage in the hoop skirts, puffed sleeves and miniature bonnets of the war time? Who could think himself back into the atmosphere of the mid-century with its labored transportation, its slow methods of public information, its subjection to diseases and disasters that have almost ceased to exist, and its insularity of concern with local activities and relations?

Then the dower of mine, forest and deep had hardly awakened attention; now our own continent and all the others are hunted out in vigorous and determined search for their hidden treasures. Then the conquest of the air was only dreamed of by poets and half-mad adventurers; now it is an achieved fact. Then the northern pole was believed to be beyond the frontiers of possible human approach; now the age-long quest has reached its goal, and already has ceased to excite public remark.

Social attitudes once familiar and obligatory are today losing sanction. The acquaintance and mutual dependence of neighbors, formerly so habitual and delightful in small communities, has given way to the sense of isolation to which life in cities inevitably leads.

The closeness of kinship that grew out of the older family solidarity has yielded to a unitary domestic habit which deprives any but the most intimate family relationships of any value.

Moral estimates have submitted to new assessments. It was once the habit of the church to denounce amusements as frivolous and sinful. That was in a period when the church had little serious work to do in the community, and was looking for a task that should seem authoritative and convincing. Today the church is facing responsibilities so impressive that it has no time for trivial denunciations, and is summoning amusement itself, athletic, dramatic, social, to the big work of the kingdom of God.

It has learned the folly and the sin of mere negation, and is turning to positive and urgent activities. Similar changes of sentiment regarding the proper use of the Lord's Day, the relation between individual and corporate morality, and the center and limits of ethical responsibility in a complex social order are apparent.

* * *

But it is in the domain of religious life that the change of view has been most rapid and most significant. It is commonly affirmed that theological convictions yield more slowly than any other sort to the pressure of advancing experience. This is partly true, because they represent the most valuable possessions of life.

Yet in a changing world even these are modified much more effectively than their partisans would concede. And it is because the alert and questioning spirit of the age is satisfied only when reality is attained. Contentment with bodies, shapes, appearances is impossible.

The religious discussions of the last century are meaningless today. Who of the younger generation in Presbyterian or Methodist churches could state intelligently the historic issues between Calvinism and Arminianism. In simple truth they no longer have significance.

Which of the younger men even in the ministry of the Disciples and Baptists could define with accuracy the direction and carrying power of the arguments, once so freely hurled, concerning the relation of baptism to the remission of sins, the work of the Spirit of God in conversion, the content and priority of faith and repentance, or the function of the Word in the creation of the new life. Few would even know on which side of the dividing line they ought to stand.

The discussions regarding miracle and the supernatural have ceased to interest our generation, confronted as it is with deeper-going questions; former theories of inspiration and infallibility as applied to the Bible seem remote from the values which our age finds in the sacred records; the classical speculations regarding the person of our Lord have the appearance of mediaeval subtilties in the presence of the big, stressful questions with which the modern man is confronted; the millenarian dreams of the theologies of despair seem futile and childish in the presence of the larger faith which our day is finding; and church rites, rituals, ordinances and orders are given a truer value as incidentals, not essentials of the religious life.

* * *

The deepening interests of our age relate to the extension of democracy, the realization of the present values of life, the winning of character, and participation in social service. There is much else that our age reveals that is more sordid, selfish and unlovely. But these four interests are dominant in a true sense, and at the center they are religious.

Democracy is essentially the brotherhood of man, and it only remains for the church to make clear the impossibility of a human brotherhood without a divine Father.

The realization of the present values of life implies such a revolt from other-worldliness as shall realize the ideals of the kingdom of God here and now.

The winning of character means the promotion to first-rank position of the effort to bring to supremacy the ideals of Jesus in personal and community life, which involves the moralization of religion, and its emancipation from bondage to any dogma, formula, cultus or rite, and the elevation of character, the only thing that has value in a moral universe, to its rightful place in the program of the church.

And participation in social service implies the serious application of personal and coöperative strength to the enthusiastic promotion of the tasks to which Jesus gives the tremendous momentum of his example.

* * *

What is the duty of the church in a changing world? Manifestly to accept the law of change as fundamental and inevitable; to adapt itself to the changes with high sensitiveness to the fact that therein lies its only opportunity to fashion the moving mass into some resemblance to the ideal world of its hopes; and above all, to select for its supreme and persistent emphasis the things that abide.

The cardinal mistake of the historic church is its perpetual and petty concern with matters of ephemeral value. It would almost seem as if the great facts of religion were consciously permitted to take a secondary place, lest they should divert attention from cherished holding of doctrine, liturgy, or organization. But the great things remain, and the little things fade out.

And the great things are evermore God and character and service. God, the Father-life of the world, the embodiment of Being, the Soul of the universe, the Creator and Lover of mankind, revealed and brought near to humanity in Jesus; character, the only ultimate value, the consummation of life, the superb and convincing factor in the life of Jesus, who thus becomes the divine exemplar of the race; and service, the application of being and character to the realization of the divine program for the world. In a changing world these supreme values must be the joy and the reward of the sons of God.

Social Survey

Minister Calhoun and the Chinese Crisis

In an interview recenty given to the Chicago Daily News, Mr. William J. Calhoun, United States minister to China, threw light on the present crisis in western China. Mr. Calhoun thinks the present crisis is due to "important changes and reforms which have been planned and are being worked out by the imperial Chinese government, which, when completed, will awaken the dormant forces and resources of the great Chinese country." The Chinese Empire is not a unit. Western China is a great plateau cut off by high mountains and connected with eastern and southern China only by rivers, the principal of which is the Yangtse Kiang. But even this great river is not navigable in the accepted sense of that word. Many impassable rapids, cataracts, and falls necessitate continual detours into the mountains, and make transportation almost impossible. Consequently the western province, with its 70,000,000 people, is very backward, and the imperial government decided to build a railroad which would open up the country and develop its great mineral resources. It was hampered in this project by the opposition of the provincials who demanded that they be allowed to build their own road. To this demand the government acceded. Leaders in the province raised large sums of money for the project by taxation, but speculated in rubber instead of building the road and lost it all. Then the imperial government took the matter into its own hands again and negotiated a loan of $30,000,000 for the purpose with financiers in the United States, England, Germany, and France. Another step taken by the government is a reform of the currency system. This is a highly important step, for it would be hard to find a more chaotic currency than is found in China. Both of these projects are being carried out with the best advice obtainable in Europe and America. But they have inevitably created uneasiness among the ignorant and superstitious people and the disturbances are not unexpected. Instinctively, it seems, the ignorant people realize these changes are brought about by the foreigners who have come among them and their first wrath is aimed at these pioneers of civilization. It is not thought the lives of foreigners are seriously endangered, though several warships have been hurried to Chinese ports to put down any serious uprising, should it be necessary.

Completion of Postal Bank Extension

What has amounted almost to a rebuke of the ultra-conservative policy in establishing progressive features in federal public service is noticeable in the manner in which the public has welcomed the new postal savings banks. The most optimistic predictions have been surpassed. The government was wise in using caution in establishing only a few offices, and wise when it rapidly extended the service after seeing how they were received. By Sept. 1, less than six months after the first offices were established, practically all the second-class offices in the country, 2,000 in all, had been designated as postal banks and a total of about $2,000,000 had been deposited. Immediately thereafter the designation of offices of the first class was begun and it is anticipated the work will be completed by Oct. 1. In the meantime, designation of third-class offices was begun the middle of September and was continued at the rate of 100 per day. It is the aim of the trustees of the federal savings department to install a savings department in every money-order post-office in the country by Jan. 1. The next step will be extension of the service to branch post-offices in large cities. At present people of cities like Chicago, New York and Boston may avail themselves of the service only by going to the main office. This, in many instances, requires a journey of several miles and necessitates a loss of time and an expense quite beyond the reach of the poorer classes whom the banks are intended primarily to serve. This extension accomplished, postal banks will draw from secret hiding places millions of dollars that have lain idle for years.

Uncertainty in Maine Election

The result of the Maine vote on the question whether the state shall continue prohibition or shall become "wet" will not be definitely decided until an official recount has been completed. So close was the vote on the question that for three days the matter hung in the balance. The first returns showed a probable majority for the "wets" of about 900 votes out of a total of approximately 120,000. In subsequent estimates based upon later returns the majority changed from one side to the other. The latest figures obtainable appear slightly to favor the "wets," but errors have been discovered which will necessitate a complete recount and, it is hoped, may turn the tide in favor of the enemies of liquor traffic. A disappointing fact brought out by the election is the apparent indifference of the people toward a question which has distracted the state for years. Twenty thousand fewer votes were cast in this election than in the last gubernatorial election. Prohibition seems to have fewer supporters in Maine today than it had twenty-five years ago. At that time the state-wide prohibition amendment was adopted by a vote of 70,000 for to 23,000 against. Whatever the result is now, however, it is certain to be only temporary. As soon as a legislature can be elected which will permit the question to be again put before the people that will be done. Neither side will rest a minute until one or the other has won a decisive victory. Following the early reports that prohibition was defeated, Congressman Hobson made the following comment, which advocates a different policy from that he proclaimed in his Chicago address, reported in this paper: "The city population has grown so largely since 1884 that the drift toward 'wet' conditions has been strong. I believe that this fight should demonstrate to students of prohibition that the next movement should not be confined to any state or states, but should be a nation-wide campaign to put prohibition into the national constitution. I venture the prediction that this phase of the conflict will gain tremendous force from the Maine defeat."

The Vindication of Doctor Wiley

President Taft on Sept. 15 gave out a decision exonerating Dr. H. W. Wiley, chief of the bureau of chemistry, of the charges of irregularity preferred against him by his assistant, Doctor Kobler and by Solicitor McCabe. Secretary Wilson, of the department of agriculture, Doctor Wiley's superior, had recommended to President Taft that Doctor Wiley be given an opportunity to resign, together with the further recommendation that Dr. H. H. Rusby, an expert chemist whom Doctor Wiley was accused of employing at a greater salary than the law provided for, be dismissed. This recommendation was concurred in by Attorney General Wickersham, as chief of the department of justice. The President finds that, "If this were a knowing, wilful, deliberate effort to evade the statute, accompanied by a scheme to conceal the evasion and violation, I should think the punishment recommended by the personnel board, and concurred in by the attorney general, was none too great; but an examination satisfies me that a different construction ought to be put upon what was done; that the evidence shows Doctor Wiley's action was in accord with precedents which justified him in doing what he did." Friends feel that this is a personal slap at both Secretary Wilson and Attorney General Wickersham, and say no course is open to them other than to resign. Mr. Taft evidently suspected such a construction might be placed upon his action, for he is quoted: "The broader issues raised by the investigation, which have a much weightier relation than this one to the general efficiency of the department, may require much more radical action than the question I have considered and decided." Doctor Wiley is the inveterate foe of all food adulterators and patent medicine fakirs, and made many a powerful enemy by his persistent prosecution of them. But he has won the confidence of the American people, and his vindication is the occasion of the widest rejoicing.

—Seventy-six million to 77,000,000 bushels of fall and spring wheat will be harvested in the states of Washington, Oregon, Idaho and Montana this season if the present favorable conditions continue, according to reports from farmers and bankers received by the statistical department of the Spokane chamber of commerce. The crop in the inland empire is estimated at from 64,000,000 to 65,000,000 bushels. It is also reported that the yields of hay, oats, barley, rye and corn will be larger than last year. The potato crop is estimated at from 19,000,000 to 20,000,000 bushels. The wheat yield in the four states amounted to 65,180,000 bushels in 1910.

—Across New Jersey for sixty miles between Camden and Atlantic City is a steel rod that kills whatever touches it. It is the exposed third rail of the Pennsylvania railroad. Within the past four weeks, seven persons have been killed by this rail, nearly all of them children. At the last session of the New Jersey state legislation an effort was made to secure a law requiring the Pennsylvania Railroad Co. to cover and protect the rail, but the bill was killed by the railroad lobby. The railroad claims that the right of way is private property and that hence it is not responsible for the death of these people. It is time that the state brought this big railroad to time.

The Christian World

A Page for Interdenominational Acquaintance.

Baptist

Ignorance of the Bible.

The editor of the *Journal and Messenger* is not in sympathy with much that is being said about ignorance of the Bible. He owns up to being a heretic on the question of teaching the Bible in the public schools. As a Baptist he stands for the separation of church and state. No religious teaching should be supported by taxation of all the people. There are serious doubts whether there ever was a time when the Bible was anything more than [illegible]ally read, in small sections, in the public schools of the country. This editor admits that there is lack of Bible knowledge among the young people, but he does not attribute it to the non-reading of the Bible in the schools. If the people of a former generation had more knowledge of the Bible than the present generation, one reason is that sermons used to be more scriptural than they are now. The Bible was read more in the home. We give the closing paragraphs of the article:

The cases of ignorance of the Bible given by the college professor, to which reference has been made, were found in a state institution to which the students had come from all parts of the state, many of them from irreligious families, probably few of the delinquents having been in a Sabbath-school for any considerable length of time. There were a few among more than a thousand students. Our impression is that the Bible may be read in the schools of that state; but whether or not, the ignorance was not because of lack in the public schools. At most, in any case, the reading is a psalm or two, or a passage from Job or Proverbs, the shortest possible; a few verses here and there, rarely a historical passage; and if historical it was detached so that no definite impression was made.

Finally, it may be said the Bible is a large book and a long life time is not too much for its mastery. Boys and girls, from eighteen to twenty-two, who have prepared for college, have rarely mastered any book in all their preparation, and some of them are barely able to squeeze in under "conditions." They could hardly bear examination in a text-book, if called upon suddenly. They all dread examination, as do even old teachers when it is required for a certificate. It is hardly fair to judge our young people by the few of the many in a great state institution.

Congregational

Dr. Gladden Has Not Resigned.

It has been announced through the public press that Dr. Washington Gladden has resigned his pastorate at Columbus, Ohio, and that he has given as his reason the growing indifference of his people to the work and worship of the church. What Dr. Gladden actually did was to write a pastoral letter to the members of his church. He calls it his last personal pastoral letter because henceforth he is to have an assistant. He has no intention of quitting and his congregations are not growing smaller. Here is a part of a letter in which he explains what he has done:

As this was my last personal pastoral letter, I wanted to speak a few earnest words to those who have been inclined to drop out of church life (of whom, I dare say, there are some in most large churches). These words, specifically addressed "to those who seem to have lost their interest in the teaching and the work of the church," the newspapers have insisted on applying to the whole membership; one report in a New York paper says that "I am at a loss to account for the thinning of the congregation's number at Sunday services."

The fact is that our congregations have never averaged so large as in the last six months, and the support of my people was never so cordial and affectionate as it is today. They were never doing better work than they are doing this year. So I am getting a good many letters of condolence which I do not deserve; and, I doubt not, plenty of people wil be pointing a moral which the circumstances have not made room for.

I hope to preach at least once every week and to take a large part in the work of the church. But I am very happy in having at my side a strong man who is able and willing to take the leadership of the activities of the church.

A Message from the Moderator.

The Moderator of the Congregational National Council, Dr. Nehemiah Boynton, has written for the *Congregationalist and Christian World* an article on "Congregationalism Today, Its Tendencies, Task and Spirit." The topics discussed are of interest to all Christians. In the following quotations he expresses what thoughtful people everywhere think about evangelism:

The evangelism whose carefully laid plans reach through the years is seen by a growing company to be far preferable to that which commands only days and weeks. A prevailing temper in Christian living, it is thought, is a more stable realization than a gusty tempest of pious emotionalism. Permeating the life of the community with the spirit of Christ, by conserving the dignity of religion, by cultivating reverence, by accentuating the principle of inwardness which is Christ's own, and by retiring the principle of outwardness with its pompous assurance, its popular compromises and its sensuous attractions, is deemed by a constantly growing company of our most devoted and thoughtful fellow-disciples, a worthy quest in the interest of Christ.

The dissatisfaction both with the method and the result of very much that is falsely called evangelism today is due to the cheapness of it. The flamboyant advertising, the newspaper stories, the executive offices, the catering for crowds, the meaningless songs and highly spiced sermons, the startling announcements of wonderful results, together with the peculiar interest in and emphatic insistence upon the financial recompense by some evangelists, the laxness of the religious interest, which not unusually is the anti-climax, the meagerness of the positive result in the interest of the building kingdom—these are some of the things which today are causing earnest people to question the real value of many of the so-called evangelistic endeavors and to ask for something instead which shall more worthily represent the religious spirit of the time.

The passion for souls must not wane; the preaching to men must be direct, fearless and impressive; the gospel, the whole gospel, must be faithfully declared; but there are many who cherish the positive conviction that quiet, persistent, long-continued effort in this direction through the channels of opportunity afforded by the church promise the larger results and the more lasting realizations.

Doctor Boynton is not afraid of the colleges and theological seminaries. These have been the glory of Congregationalism. The scholars who work in them ought to have a fair field. On the work of the scholar he says:

The recognition of the scholar's contribution to the present world is one of the immediate obligations of modern Congregationalism. Because the truth lives it advances, and these men, diligent, devoted, who see clearly and dare tell the world what they see, are kingdom builders. In spite of vigorous protestations on the part of the ignorant, and of acrid criticism on the part of the prejudiced, these men declare and defend the truth as it is revealed to them and are towers of strength in the modern situation. The questions which are the outer garments of truth today are scholars' questions. The answers are not to be found in the easy and inexpensive clamor of a multitude, nor in the undertow of a great wave of popular opinion, nor in the solemn and authoritative pronunciamento of ecclesiastical assemblies. The scholar must find the key; others may use it afterward.

Social questions cannot be answered by sympathy alone. How to reunite Christendom cannot be found out solely by cultivating a sense of the horror of schism, or accentuating the spirit of Christian reciprocity. Finding the truth about the Bible is something other than reading a chapter every day and complacently affirming one's faith in every word from cover to cover. The truth requires patient, balanced, intelligent treatment. It is never determined by a count of noses. The fathers believed this so thoroughly that they endowed foundations and greatly esteemed and honored those who occupied the chairs and dwelt in the halls of learning. The children, perhaps, give in more directions than the fathers, but it is certain that for the spread of religious truth the endowments of our schools and seminaries are pitiably meager, while in the obsequious deference to promoters and plutocrats one sometimes wonders if the children really honor and respect the prophet or whether he is being forgotten, like the poor wise man of old, who by his wisdom delivered the city, yet, alas! of whom it was true, "No man remembered that same poor wise man."

Lutheran

The 2,000,000 Lutherans in the United States are getting ready to celebrate the four hundredth anniversary of the birth of Martin Luther. The three hundredth anniversary, in 1817, gave the start in America to Lutheran unity and the forming a little later, of such general bodies as the Synod and Council. The four hundredth, occurring in 1817, will be, if possible, a time for further unity, especially of Synod, Council, and most of the new independent synods that have made English and not German their service language.

A first step toward the celebration in 1917 is taken by the Council, the second largest body, in an effort to raise an endowment fund of $2,000,000, the income to be employed for missions and other advance work at home and abroad. The recommendation is made by a Council committee, but will, it is said, be adopted by the Council as a whole. Other Lutheran bodies are considering money plans as part of the celebration of the anniversary, and from now on will come several announcements of them.

Lutherans of the United States give to missions about $2,000,000, and this sum will be maintained, doubtless increased, while the anniversary endowments are being raised. The council, just announcing its 1817 plan, has nearly 400,000 communicants. The Synod, the oldest of the general organizations, has 250,000, and there are nearly 600,000 in independent synods, largely foreign speaking. The largest single body is the Synodical Conference with 625, 000, still strongly German in its life and language.

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An Explanation and a Hope

This issue of The Christian Century will be received by many who have not themselves subscribed for the paper. To them we make this word of explanation: Your paper has been paid for for ten weeks by some friend who is interested in making you acquainted with it and with its ideals. Do not hesitate to accept it. It costs you nothing for these ten weeks and will be continued beyond that period only by definite order. We wish you to read each issue carefully and ask yourself if you would not like to receive this paper on your own account as a regular visitor to your home. At any time during this "acquaintance period" you may send in $1.50 and your name will be put upon the regular list and you will receive the paper until December 31, 1912, a period of thirteen months—the month of next December being free. If you are a minister $1 will be accepted. Our hope, in which the editors also join, is that you may become a permanent member of The Christian Century family. The Publishers.

Prayers for Laborers for the Harvest Field

The call for laborers comes from God and from the church. This is implied in the command of the Lord to pray for the sending forth of laborers. Barnabas and Saul, having been appointed by the Spirit to carry the message into new regions, were sent forth by the church at Antioch.

Before we begin to pray for workers, we ought to examine ourselves. What are we doing? It is foolish and irreverent for the idle to ask God to raise up leaders and preachers. Are we awake? And let us not mistake whining complaints for alertness. A prayer meeting given over to complaints is to be shunned by all healthy minded disciples. To bewail the degeneracy of the present time and to praise the former days will get nothing done. The prayer-meeting offers an opportunity to discuss what we are trying to do and how we are trying to do it. We should pray for the blessing of God upon our efforts to improve morals and religion, not upon our desire to prove that the world is going to the dogs. If in the spirit of Jesus we are planning to build up his kingdom, we have a right to pray for leaders and helpers.

The honor paid to faithful servants by the church is an invitation to others to enter the service of the church. To honor is not to flatter. It may be right and necessary to tell the preacher that he has spoken well and has comforted the mourner and strengthened the weak. But it is more important to honor a leader by acting upon his wise suggestions. The young men needed for the ministry of the gospel believe in doing things. They are impressed by what the church does, not by what it says. Do those who attend the services of the church demand relief from the cares of life by being compelled to think clearly or by being entertained? The entertainer can use his talents to better advantage on the stage. Churches usually have the kind of ministers they demand. If they demand men who speak to the conscience, they can have them.

The provision which the church makes for the education of its workers is an invitation to its young people to become teachers and preachers. Faith in Christ is the possession of intelligent beings. The gospel is not magic. The less the magician knows of science and history, the easier it is for him to believe in his art. The preacher of the gospel must know the ways of God in the human heart and in history. Christian character has its laws of growth. The joy of thinking is one of the chief joys of life. The church must provide for the training of thinkers. The leader of religious forces has something to do besides attending committee meetings and political caucuses and picnics. These he does not despise. But he can attend them all and be very efficient in a way and yet fail to lead men to God. The deep things of God are not discovered without agony of spirit. They are the reward for hard mental labor. Young men who begin their preparation for the ministry with a request to be excused from duties that are difficult ought to be told that they have no business in the ministry. The individuality of every one should be respected; mental laziness deserves chastisement.

"Spite of all perversions this truth remains unshakable, that no man is fit for the ministry who has not received to that ministry the sovereign call of heaven. For who are we that without credentials shall stand as ambassadors of the King? Who are we that without the divine mandate shall carry the message of the cross? Who are we that without a call shall stand in that sacred place above which rainbows flame and the heavenly hosts are chorusing—a Christian pulpit? Who are we, aye, who are we, that would snatch with our own fingers the living coals from the altars of God? Back of all, first of all, there must be the imperial sanction of Heaven. From out of the heart of the unseen, clear, clamant, compelling, must come the voice that bids me preach; the consciousness that the soul is chosen of heaven to declare the Gospel of the grace of God." So speaks one of our most eloquent preachers.

We may be sure that God's call does not come to men who are looking for an easy way of getting a living. Nor does it come to those who never know what the gospel is until they have learned the opinion of the multudes. Fluency in speech is not sufficient evidence of the divine call. Ideas are also needed. Love of learning is not the sole test. Love of truth, of God, of man is fundamental. One must first be a Christian. Then the special service to which God calls him is determined by his gifts and opportunities. [Midweek Service, Oct. 4. Matt. 9:35-10:7.] S. J.

A Missionary Human Document*

No records are so interesting as the human documents that portray the lives and characters of the men and women who are making history in our generation. Among the men whom the Disciples of Christ have come to regard as one of their greatest gifts to this age is Dr. W. E. Macklin, the medical missionary of Nankin, China. He has become a familiar figure in the conventions of this body of people, and no missionary is ever heard with greater interest. Yet of his life, and especially of his family, his talented and beautiful wife, his children, now coming rapidly to the realization of the hopes so long cherished regarding them, of the joys and sorrows that have filled the long chapter of their missionary service, little is known, even by those who have for years held them in affectionate and admiring regard.

It is therefore a matter of satisfaction that Mrs. Laura De Laney Garst, the sister of Mrs. Macklin, the widow of one of our most

*IN THE SHADOW OF THE DRUM TOWER, by Laura De Laney Garst, Cincinnati, Foreign Christian Missionary Society. 1911, pp. 135.

faithful and efficient missionaries, and a woman of rare gifts and rich experience, has prepared a sketch of Dr. Macklin and his family so intimate, so faithful and so stirring, that one cannot read it without deep emotion, nor ever after hold lightly the service of the men and women who go out to the distant lands to interpret there the spirit of the Christ.

Some years ago Mrs. Garst wrote a little account of Mrs. Macklin's work in the Orient under the title, "My Little Sister in Faraway China." To this she has now added two others, "Dr. Macklin of Nankin" and "My Little Sister at Home." The whole gives a vivid picture of the joys and sorrows, the leave-takings and returnings of a missionary family. The whole is gathered around the character and work of a man who is today one of the heroes of China's awakening, and will in the future claim a still higher place in the regard of his people and of the world. It is a book to read with emotion and resolution, and to scatter by the thousands.

The Meaning of Baptism

I. The Meaning of the Word.

Alexander Campbell was probably the ablest as he was also the most noted champion of the Baptist side of the baptism controversy in modern times. One of his most striking contributions to the immersionist argument was his redaction of the New Testament in which the word "immerse" appears in every place where "baptize" occurs in the King James version. The sources from which he compiled this work were an original translation of the Gospel made by George Campbell, of Aberdeen, and similar translations of the Acts and Epistles by Doddridge and Macknight respectively. These translations he brought together in 1826 and published them under the name of "The Living Oracles."

Mr. Campbell reserved to himself the right of placing in the text the renderings of other authorities in preference to Messrs. Campbell, Doddridge and Macknight wherever he saw fit, retaining the rejected rendering in the margin or appendix. But few alterations of this sort were made, however, and these were mainly in the line of his announced purpose to cast into plain English those terms which the common version had only transliterated from the Greek. He was determined that this work should be, as he says, a pure English New Testament, not mingled with Greek words, either adopted or anglicised."

The conscientiousness and fidelity with which Mr. Campbell performed this service were matched only by his independence and courage. In his day it was a hazardous thing to call in question the infallibility of the King James version. The reverent freedom which he exercised in the execution of his task, gives us a single illustration of the comparatively modern attitude toward the Scriptures which this pioneer critic disclosed in many ways.

With respect to the translation of the Scriptures, while conceding the great beauty and dignity of the King James version, he felt that it was ill-suited to give to the mind of his day an adequate understanding of the word of God. Many of its words and phrases had become conventionalized, smooth-worn. The people were not getting at the *meaning* of the Bible, and the effect of many of its great statements was limited to a certain unctious sound which the words had taken on by much reading in public worship.

He believed, moreover, that a free rendering of the Scripture into contemporaneous speech would greatly stimulate the reading of the Bible and set the mind free from "slavish attachments to particular words and phrases which were supposed to favor party tenets." The reason there are so many parties in the Church of Christ, so many sects, he declared, is that we do not have a clear, plain translation of God's word. Sects are built in large part on a misconception of the Scripture meaning and this misconception is more often than not due to a mistranslation, or an unclear translation, of the original text. The Bible was meant to be understood, he constantly affirmed, and if it is read naturally, without sectarian prejudice, just as other books are read, and in a correct translation, it is bound to be understood alike by all, at least in its essential teachings.

A more significant principle of interpretation, in insistence upon which Mr. Campbell stood quite alone in his day, was that of the necessity of taking into account the historical setting out of which a given book of Scripture arose. We cannot understand a book of the Bible, said Mr. Campbell, without knowing something of its date, its author, its author's circumstances and his purpose in writing. The conscious consistency with which Mr. Campbell applied the historical method in his treatment of the Scriptures—in the introductions which he wrote for each of the main divisions of "The Living Oracles," and more especially in his treatment of the Old Testament—links him intimately with modern critical scholarship. A certain class of objections to Mr. Campbell urged by the orthodox of his day were much the same as those urged by some today against the so-called higher critics.

"The Living Oracles," however, proved a disappointment in certain respects. It had a wide sale for a time among Mr. Campbell's own followers and was used by him and them even in public worship in many cases. But it was not favorably received either by the Baptist denomination, to which Mr. Campbell and his followers then belonged, or by the various bodies of pedobaptists. And today it is found only in collections of old books preserved for historical purposes. In this indifferent reception the volume fell below its just deserts. In most respects it was an admirable and scholarly translation. It broke up the smooth-rubbed phrases and made the Bible a new book to many. That its reception was limited to those who were Mr. Campbell's doctrinal followers is not, however, difficult to explain.

The substitution of "immerse" and its cognates for "baptize" and its cognates was part of Mr. Campbell's plan to give an actual translation of those words which, in the version before him and in the King James version, had been merely transliterated from the Greek. The word "baptize" was one of these. Its Greek original was *baptizo*. The King James translators had simply taken it over bodily into the English text instead of rendering its meaning into an English term. Messrs. George Campbell, Doddridge and Macknight followed the same procedure in their versions. In "The Living Oracles," however, "baptize" was regularly displaced by "immerse."

It was a bold stroke on Mr. Campbell's part to defy tradition and prejudice, and translate the word *baptizo* throughout according to his convictions. He affirmed that previous translators had not dealt with this word according to their convictions, that the transliteration of the word was a compromise with established custom and prejudice. He claimed that the whole world of scholarship was agreed on his translation. Many authorities were cited, among them Professor George Campbell himself, whose translation of the Gospels was a constituent part of "The Living Oracles." Professor Campbell was quoted as saying that the noun ought never to be rendered "baptism" or the verb "to baptize," though attention was not directed to the remainder of Professor Campbell's statement—"except when employed in relation to a religious ceremony." In this exception there is direct contradiction of Mr. Campbell's translation.

It had been assumed by Mr. Campbell that the Presbyterian and Congregational affiliations of the three translators whose version formed the basis of "The Living Oracles" would give the volume a prestige among the pedo-baptist bodies which a version of Baptist origin could not be expected to command. But this "one improvement," as Mr. Campbell called his translation of *baptizo*, was a fly in the ointment to pedo-baptist readers, and rendered the whole volume unacceptable. On the other hand, much more to its editor's surprise, this same emendation proved to be an affront to Baptists also. While it sanctioned their view and practice of baptism by immersion only, it took away from the Scripture page the cherished name by which their denomination was known. In this version John was no longer "the Baptist" but simply "the immerser." Logically, Mr. Campbell's translation of *baptizo* would compel the Baptists to change their name to the "Immersers," a procedure which was, of course, intolerable.

Apart from its treatment of the baptism passages "The Living Oracles" was a most admirable book. Its scholarship was unexceptionable. In dignity, in perspicuity, in fidelity to the original text, this translation was superior to some of the versions that have since had wide vogue. Its general circulation would have had a salutary and profound influence upon Christian thought. To cite one instance only: the term "kingdom of God" is rendered in this version "reign of God." This is every way an improvement over the common rendering, tending, as it does, to shake the conception loose from much of its legalism, emphasizing the inward fact of divine control and leaving imagination and experience to work out specific forms.

It would be difficult to maintain that the inhospitable reception accorded "The Living Oracles" was due to sheer sectarian prejudice. The very real need of a contemporary translation of the Scripture was too apparent, and the phenomenal popularity of a number of similar translations subsequent to the appearance of Mr. Campbell's volume indicate that there was widespread demand for just such a work as he purposed this to be. Moreover its intrinsic merit in every other particular was such as would finally have overcome mere provincial antagonism to his treatment of the baptism passages

had his treatment of these passages been indeed in harmony with scholarship and truth.

We do not hesitate to say that this work of Mr. Campbell would have become monumental had it not been for this single unscholarly flaw, namely, the repeated translation of a Greek word connoting a religious, a psychical, a social act by a word connoting only a physical act.

There is significance in the fact that the Disciples themselves have been so little inpressed with this *opus magnum* of their great leader. How little they have been impressed is partly indicated by the fact that although their characteristic thinking has dealt much with the idea of the "kingdom" they have never adopted the rendering of the word given by "The Living Oracles." In their actual attitude toward unimmersed Christians the Disciples show that they have not taken seriously Mr. Campbell's contention with respect to *baptizo*. Practically, they concede that the number of the baptized is not limited to those who have been immersed. Nor, indeed, did Mr. Campbell himself carry out in his practice the logical implications of his position. To him and to the Disciples baptism has always, in practice, connoted more than immersion.

After the controversy in connection with its first appearance had passed, the volume had but little sale. The fact is that the Disciples, less consciously, perhaps, than Baptists and pædo-baptists, recoiled at the appearance on the very face of the Scripture of the word "immerse" in the place of "baptize." They, with their Baptist brethren, could make use of this construction of *baptizo* in debate or in a denominational apologetic, but when they saw their favorite argument wrought into the very texture of the Scripture itself, they could not overcome the feeling, ill-defined though it was, that some vital portion of the meaning of the sacred writing had been sacrificed.

When *immersion* instead of baptism was made the burden of the great Forerunner's preaching; when Peter was made to say to the Pentecostal converts, "Repent and be *immersed* for the remission of your sins;" and when Paul's mystical insight into the meaning of baptism was rendered: "So many of you as were *immersed* [in water] were immersed into Christ's death"—the incongruity of the new reading was instinctively felt. But when it was put upon the lips of Christ to say, "He that believeth and is *immersed* shall be saved," this feeling of incongruity passed into a silent protest.

Such a rendering could not find abiding place in the Christian consciousness, no more among Disciples and Baptists than among pedo-baptists. It *must* be incorrect. Immersion, a physical act, is incommensurable with faith with which it is here coupled. It is likewise incommensurable with salvation of which it is here given as a condition. The Christ of the Gospels would not make an arbitrary physical act a condition of salvation. He could not in his last commission contradict the teaching of his entire ministry.

Do Disciples Help or Hinder Unity?

The question whether the Disciples of Christ are to be a help in the solution of the problem of Christian unity or a further complication of the problem takes on fresh pertinency in view of the late development in India, of which Dr. George Wm. Brown writes on another page.

As readers of The Christian Century know, the missionaries and churches of India were in a fair way to realize a degree of federation as near to actual union as the existence of occidental denominational mission boards would allow. The union contemplated by the provisional constitution of the first Jubbulpore conference provided for the most intimate fellowship among all the churches including especially the recognition of each others' membership in the Church of Christ.

This point was excepted to by the Disciples and Baptists who were unwilling to consede that unimmersed Presbyterians and Methodists were members of the Church of Christ. A very tenuous bond of federation is, therefore, likely to be adopted. The Christian Century believes that this refusal to recognize Presbyterians and Methodists as members of the Church of Christ does not represent the sentiment of the Disciple missionaries themselves, but reflects their perplexed understanding as to the attitude of the home church on this point.

There is no duty more urgent upon the Disciples in the home land than that they speak out in clear, representative and ringing voice their joyous acknowledgement of these unimmersed Christians as members of the Church of Christ.

Our representatives in foreign lands, in the great northwest of our own country, in the south land, in the needy places of great cities, can act in union movements only with timidity and caution, and with what seems to others sectarian bigotry, so long as there is ground for doubt as to the attitude of the brotherhood toward those Christians who happen not to have been immersed at their baptism.

It is a sad chapter in our history to have to write that a high degree of Christian union was almost consummated in India, but failed because Disciples could not acknowledge their brethren as members of the Church of Christ!

Editorial Table Talk

Old Andover Indicating New Ways

The change in ecclesiastical ideas, obtaining now for five years at least, is silently testified to by the form of the chancel in the new Chapel of Andover Theological Seminary at Cambridge, to be opened with the rest of the beautiful building, on October 25 next. Andover Seminary, ended at Andover and rebuilt in Divinity Avenue under the walls of Harvard University, traditionally stands for the old Puritan ideals. Yet the chancel is distinctly Anglican in its arrangements, with eagle lectern on one side, pulpit on the other, seats facing on Epistle and Gospel sides, and an open view of what approaches a reredos with an altar before it.

The new structure is of stone, in the English Gothic of Oxford and Cambridge, and contains library, dormitory, classrooms, and all in the richest luxury of the Anglican, rather than the severe simplicity of the Puritan. Andover Seminary, for one hundred years in the Bay State town from whence it took its name, represents Congregationalism of the orthodox type, and has a record of producing, or at least of developing great men second to almost no other seminary in the world. Yet its student body dwindled while its endowment grew. There was opposition to its removal to more liberal Harvard, but that opposition was overcome, and now it is to try a second century in city instead of country. Larger enrollment, larger life, and new prospects, are said to be already indicated.

Christian Conditions in South Africa

Rev. David Russell of Johannesburg, South Africa, now in America for six months as member of one of the Men and Religion Movement teams, reports that Methodists, Congregationalists, Presbyterians and Baptists of South Africa tried to effect organic union in vain. Both Methodists and Presbyterians bolted, and so while here the evangelist, famous throughout South Africa as a missioner, will study the Federal Council of Churches, to see if it may be the federated plan South African bodies stand in need of.

Observance of Sunday as a day of rest becomes less and less in his country, he says, while Sunday-school work is less developed than in almost any English speaking country. There are under construction in several South African cities, notably Johannesburg, handsome buildings after the pattern of Y. M. C. A. buildings here. These were made possible by American Association men going to South Africa and teaching the Y. M. C. A. there how to raise money, whirlwind fashion.

Mr. Russell states that even in English possessions in South Africa the Dutch Reformed Church is greatest in numbers and influence, and that Church of England and Methodist come next. The influence of the United States in South African affairs, social and religious, is beyond that of any other foreign country, and greater, Mr. Russell is convinced, than Americans are aware of.

New and Big Home Mission Survey

Home mission societies have long worked to stop overlapping, an abuse described as six to ten churches receiving mission aid in towns where two or three at most are really needed. Now these societies declare that there is much overlooking—hundreds of towns where there are neither Protestant nor Catholic churches.

To learn real conditions one secretary from each of the twenty-six societies represented in the Home Mission committee of the Federal Council, will undertake a study of the two contiguous tiers of states between the Mississippi River and the Pacific. One month is to be devoted to the survey and conferences with local ministers, secretaries and other leaders are to take place.

This series of conferences, the first ever held, will begin in Minneapolis on November 15, and go westward to Washington along the

northern tier. Conferences are set for Fargo, Sheridan, Butte, Boise, Spokane, Seattle and Portland, the last named city being reached on December 1.

The second half of the month will be given to conferences in San Francisco, Los Angeles, Salt Lake City, Colorado Springs, Topeka, Omaha and Huron, South Dakota. In all conferences studies are to be made of rural districts, foreigners, lumber and mining camps, Indians, possible overlapping in cities, and on the Coast conditions among Orientals. The societies making the survey state that there is really a worse situation in the overlooked field than ever obtained in the overlapped ones.

Religious bodies taking part, through their home agencies, in this comprehensive survey include the Presbyterian, Methodist, Disciples of Christ, Episcopal, Reformed, both Dutch and German bodies, Congregational in both of their home organizations, United Brethren, Lutheran and Baptist. Southern societies are in it with northern. The Federal Council and the American Bible Society also have part. In all of the states named Christian leaders are now making studies of conditions in order to be ready to report upon them to these survey conferences. Better direction of the $40,000,000 given by Christians in America for missions at home is the object.

Training Christian Workers

Christian Endeavor has just announced details of its efficiency campaign that begins now and is to continue until 1913. During the past two years Endeavor societies increased 10,000 in number, and Endeavor membership grew by 1,000,000. Now the task is to be entered upon of training these recruits and starting them upon worth while work.

The campaign makes no fewer than twenty-eight suggestions for work by young people, women and men, in the churches, and sets forth an elaborate plan of percentages. It asks every Endeavor society immediately to take stock. That is, it prescribes methods by which societies may get their present rating of efficiency. If the total of all lines of work, conservatively calculated, be 50 per cent perfect, then for that society the efficiency campaign means the raising of the standards to 100 per cent.

Of the twenty-eight lines missions, prayer-meetings, good literature, the searching out and training of leaders, church attendance, evangelism, and socials are given special prominence in the campaign instructions.

Brighter Outlook for Mission Income

The American Board, representing Congregationalists in their foreign work, closed its fiscal year on September 1 with an income of $1,029,999 for its current work. In its 101st year the famous board, the oldest missionary society in America, passes the $1,000,000 mark in receipts. Exclusive of this sum it received last year $1,000,000 for endowment of its educational work on mission fields.

In common with other societies, the board's income has been increasing steadily for a decade or more, its everage for ten years being $33,000. Last year its increase was $34,000, but from living givers it received $65,000 more. It attributes its success to the apportionment plan, recently introduced, to a growing appreciation by the public of the value of foreign missions, and to the Laymen's Missionary Movement. Especially does it appreciate, says its formal statement, the greater help through right publicity of the daily newspapers. The board has twenty-five foreign mission fields, with 568 churches and 73,000 members on them. Its native members on the field contribute $300,000 a year toward their own work. Especially important is the board's educational work in Turkey, India and Japan. A characteristic of the board is, and long has been, its ventures into new and difficult fields, often opening the way for others. The board is just now considering, it states, the vast importance of help for Spanish speaking people both in Spain and in Spanish America.

Our Series on Baptism

About two years ago The Christian Century published three or four editorials on the baptism question. Since that time we have confined our treatment of this subject to a few brief answers to inquiries and an occasional comment on the articles appearing on Our Readers' Opinions page.

The subject of the practice of Christian union has meantime been taking much space in our pages. Some of our readers have not been able to distinguish the Christian union question from the baptism question. One jubilant reader responded to our announcement of a series of articles on the meaning of baptism by declaring his satisfaction that our "recent articles were to be *republished*!" This humbled us. Had we written so much about Christian unity and had our readers all the time taken our words as a discussion on baptism?

No, the series beginning in this issue will not repeat our recent articles but will take up a subject which this paper has not yet discussed.

There are two questions very much alive to the Disciples of Christ today. One is the big, urgent, practical question of Christian unity. Can the divided church stand together? Are our differences so great and so inexorable that complete inter-communion between congregations of the various denominations, leading to the ultimate abandonment of the denominational order of things, is out of the question? The Christian Century stands with the Disciples in declaring that our differences are on non-essentials; that on the vital, structural essentials evangelical protestantism, at least, is already one; that the business of the Disciples is to practice this unity, and thus prove to the doubting sectarian world the possibility throughout Christendom of what we illustrate in our own churches. This is an enormous undertaking, but it is no less a task than this that the fathers have passed on to us.

The other question is a more or less academic one. What is Christian baptism? How should it be administered? It is a question about which men of equal loyalty to Christ differ. It is a question of human opinion. It is like all questions of human opinion, if it cannot be solved it can be transcended by the spirit of unity. Unity need not wait, must not wait, until we see eye to eye on baptism. It is the business of the Disciples to urge unity as the most immediate duty of the church, and to see to it that they themselves practice unity by embracing all Christians in their own fellowship.

The Christian Century has its opinion on the meaning of baptism. We are taking occasion in the next few weeks to state that opinion as clearly as we can, and earnestly. But this opinion of ours on baptism, be it right or wrong, affects not at all, vitally, the duty of all followers of Christ to live in complete unity with all other followers of Christ. Our opinion on baptism stands or falls by itself—it neither supports the cause of Christian unity nor, in case it is an erroneous opinion, does it obviate the possibility and duty of Christian unity. Unity rests upon the undisputed will of Christ. The administration of baptism is a question that will be settled not in a divided church as a means to unity but in a united church as a result of unity.

Meantime our readers have shown such a hearty interest in the proposed discussion of the baptism question that we undertake with not a little satisfaction to give our opinion.

Protestant and Catholic Missionary Policies

From the *Independent* we take this note on the mission policies of Catholics and Protestants:

Father Kenelly, a Catholic missioner in China, calls attention to one point of difference between Catholic and Protestant missionaries in that empire. With the exception of the China Inland Mission, no Protestant missionaries adopt the Chinese dress, but that is not the way with Catholics: "As to his dress, the missioner is clothed as a Chinaman—flowing garments, baggy pants and satin headgear, and in the heart of the country he generally wears the pigtail. The pigtail is being partially discarded at present. Some of the old missioners regret exceedingly the change from the time-honored custom of the past, but the young generation is progressive and deems reform necessary." Which is the better way is not clear; the bishops go so far as to dress in all the state of mandarins. Father Kenelly says that in the missions about Shanghai there are more converts than the Protestants have in all China. But the Catholic missions are some centuries older than the Protestant, which is much to their credit, so the habit of dress may not be important. Father Kenelly mentions another disadvantage which Protestants ought to be ashamed of: "A notable point about the Protestants is the number of their divisions. There are no less than ninety-two different denominations of Protestants carrying on work in China, and some of them have only two or three members."

—A correspondent calls our attention to an infelicity of expression in last week's issue. In speaking of Mr. Nichols and his sale of the "Christian Union" to the owner of the "Christian Standard" we made the observation that Mr. Nichols "was delivering the goods to the man that bought him." Our editorial head must have been nodding, that the possible invidiousness of that remark did not occur to it. It was not intended to imply that Mr. Nichols had sold *himself* with his paper. We differ radically from him in some things. We believe he is lending himself to an unholy cause in attacking the Foreign Missionary Society. But we do not question for a moment his sterling nonesty and Christian character.

Monday Moods

Religious Controversy

Religious controversy of the dogmatic, motive-impugning, cruelly critical type is to me precisely what war was to General Sherman. And when our religious press takes on the controversial color, in company with many of my brethren, I am deeply pained. What is worse, I feel myself becoming controversial too. It is ever so. "Our natures are subdued to what they work in like the dyers hand." A controversial press makes a controversial constituency.

The following story now making the rounds of numerous funny pages is only too true in principle. A man saw his cook going out of the house one evening with a large carving knife in her hand. "Where are you going, Mary?" he asked. "I's gwine t' church." "Well, what are you going to do with that knife?" "They's a religious dispute goin' on down there," said Mary, "an' I wanter see my side gits de best of it."

The effect of controversy in religious journals upon certain fine types of mind is calamitous. One of the saintliest men that I know, an elder in one of our strongest churches, does not subscribe for a single religious paper. I asked him why. He replied that he discontinued both of our leading journals because, as he put it, "they were continually fighting each other." Moreover he stated that he was compelled to discontinue the papers in order to safeguard his own faith and that of his wife, so seriously did they take to heart the "belligerency" of the papers in question. This man has none of our religious journals in his home today. And he and his wife are choice spirits—the very salt of this earth.

This man's position is perhaps extreme. His is a very sensitive soul but his feelings and those of his gentle-spirited wife illustrate a tendency much larger and deeper in our brotherhood than many of us have imagined. The average subscriber to a church paper is not interested in caustic controversial articles. He often fails to get the subtle issue at stake but he seldom misses the animus, the unbrotherly allusions and the sarcastic sting.

* * *

Hugh Black puts his finger on the sore spot of such controversies in an able sermon from the text, "Speaking the truth in love." Says he, "Most of our disputations are beyond our point. So much of it is a matter of wrong emphasis. We put the accent on the wrong syllable, like a foreigner speaking English. To speak a foreign tongue with anything like accuracy we must live among the people till the language saturates the ear. If we *lived* in the atmosphere of Christ's love, and not merely paid a hasty visit to it now and then, if Christ's love were the climate of our souls, truth-speaking would be our mother tongue and we would not make so many mistakes of emphasis. Truth would be bathed in love, till the two became as one. We would see that truth is love and that without love there is no truth."

I am making no plea for a colorless, inane and spiritless journalism or ministry. I agree with that distinguished Presbyterian scholar, whose name has slipped my memory, that there is "a species of amiability that approaches imbecility." There must be controversy but let it be with the great common enemy—with Greed, Wickedness, Sin in the body social and political, rather than tragic fratricidal warfare that hinders frightfully the onmarch of the kingdom under the Prince of Peace.

But was not Jesus a controversialist? He has been called such. I am under the impression that Stalker devotes a chapter to Jesus as such in his "Imago Christi" and N. S. Haynes has recently written a book entitled "Jesus as a Controversialist." And what a superb and gentle controversialist Jesus was! Would that our editors, ministers and church members generally went to His school to learn His method and spirit of controversy. If we did I am sure of one thing—there would be less controversy in our journals, in our pulpits and in our pens and more, vastly more *love*. I do not pretend to know how to conduct a religious paper. It is not easy work. I am sure of that. To be an editor of a religious journal demands more spirituality, more intellect and more patience than I possess. But this I will say: If all of our religious journals were to take on the controversial color, deeply and permanently, I think it would be a gain in behalf of Christian culture if we discontinued them and substituted "Life," "Puck," and "Judge," for to my way of thinking, there is more real religion in a clean cartoon than in an editorial leadership that bristles with belligerency and is soaked in sarcasm.

Bloomington. EDGAR DEWITT JONES.

Interpretations

Conservation of the Spiritual

"Conservation" is one of the popular and earnest words of our day. It speaks the heart-beat of humanity, and registers the progress of our race towards the realized democracy. It carries smiting of conscience to them who are graspingly prodigal of nature's resources and glad promises to hosts of patient plodders. Born in our new social awakening it seeks to save the timber, the water power, the mines, for God's many instead of allowing them to be exploited for the enrichment of the few. Man has suddenly come to regard himself as a foolish waster. He has burned, slain, scattered and pillaged with thoughtless prodigality. In our generation he has resolved to be a wise economizer and to husband his resources. He is now passionately seeking to save that which he formerly lost. This is a day of by-products. Science is picking up the fragments that nothing may be lost.

* * *

Surely out of our thought of material conservation, Jesus, if he were here to speak as he once did, would draw many lessons concerning the conservation of the spiritual. He loved to talk of the seed, the sower, and the ground. We cannot imagine what profound analogies he would read from our day, for we do not have his imagination; but certainly we know that he would be greatly pleased with all efforts "to seek and to save that which is lost."

Agriculture today affords us many terms capable of illustrating the spiritual. "That is a good stand" is an expression used to refer to a field of corn where there has been practically universal generation and growth of the seed. There are no waste gaps of missing hills. "Conservation of fertility" and "conservation of moisture" are other terms the significance of which are well understood. Plant life like all life must be fed. Earth offers ten elements of food. These are silicon sodium, sulphur, calcium, chlorin, phosphorus, potassium, magnesium, iron, and nitrogen. All plants do not require the same proportion of these chemical elements, hence "rotation of crops" is required. Nitrogen is found in great abundance in the air and is readily appropriated by the legumes and transferred to the soil ready for other varieties of plant life to use. The legumes in their world are the spiritual prophets. Carbon oxygen and hydrogen, other elements of plant food are secured from air and water.

* * *

Now all this is illustrative of the kingdom of the Spirit. "Consider the lily," is a divine injunction. In the realm of the soul we need the redemption of conservation. We need to make the elder brother good and liberal-hearted even while he stays at home—and the younger too. Our good Samaritan is, like Christ himself, ever clearing the road of the robbers that beat and plunder. Is not conservation exactly the thing we need in our churches? "The stand" is not exceptionally good. There are too many gaps made so by the infertility of our irresponsible Christians. A few pray, a few give to missions, a few read religious books, a few know their Master. There are too many that may be likened to "exhausted soil." Fertility is not maintained. All of us live by extracting but a few of the elements of God's grace. All the chemical elements of the soil must be preserved to produce splendid harvests. Have you ever observed that it takes an immense amount of God's grace to produce a full-formed soul?

The spiritual world has its chemistry as well as the physical. There are many elements that go to make a soul. Some try to live on work alone. They should conserve the worship instincts of their souls. Others live lean lives by doctrine alone. They should engage in doing and devotion. The soul has vast capacities for search after food, and God encourages every one to partake of his plenitude.

We must conserve the dews of God's grace. Every one sooner or later will come to a drouth period in his life. Instead of advancing to place and power he will be receding. Instead of his circle of friends enlarging it will be diminishing. In place of health will come halting and pain. It will be well for us in those days if we can draw upon an exhaustless fountain of mercies. The earth is the Lord's and the fulness thereof. "Fulness" consisteth not in phosphorus and potassium, in calcium and chlorin, in silicon or sodium, but it consisteth of man worshiping, believing, repenting, serving, trusting and growing into the likeness of God.

Hannibal. GEORGE A. CAMPBELL.

What the Ministry Has Meant to Me

After Fifty Years of Service

BY B. B. TYLER

EDITORS' NOTE.—**The celebration of the fiftieth anniversary of Dr. Tyler's ordination to the ministry is an event in which those who were privileged to attend the exercises in South Broadway church were joined by many thousands of Disciples, the continent over. And not Disciples only, but leaders in all denominations who have come into contact with this intrepid preacher, are giving expression to their esteem for him and his great ministry. Dr. Tyler has been one of the most catholic-minded preachers the Disciples have produced in the last half-century. He has been an honor to the ministry and the Church of God. To such a man the ministry must have rich and ripe meanings. We have asked Dr. Tyler to tell the readers of The Christian Century what the ministry has meant to him, and he has expressed his heart in the following article.**

The ministry has not meant to me an abundance of this world's goods. I was poor when I began to preach a half century ago, and I have held my own! I have, at this moment, a dollar and ninety cents to my credit in a Denver bank, and two dollars and twenty-four cents in cash! Mrs. Tyler has a title deed to a cozy little home that cost three thousand dollars. A dear mother in Israel, in New York, remembered me in her will and a small sum came to me from my father's estate.

Happier Than Men of Wealth.

In this way I was in a financial condition to pay for our little home. I do not own an acre of land, nor have I a single investment in stocks or bonds. I have not saved a dollar out of what has come to me an account of ministerial service. I am able, therefore, to repeat with emphasis that the ministry has not meant, to me, wealth with the things which the word usually implies. I am like Paul in this one thing: Having food and raiment I am, and have been, content. I would rather spend my life in the ministry, die in an alms house, and be buried in a pauper's grave than to engage in any other calling, vocation or service, and become, thereby, a millionaire. I certainly have had a happier experience than that which comes to the average man of wealth.

Uniform Kindness of His Brethren.

My brethren and the people whom I have served have been more than good to me, they have uniformly, and in every place, given to me, with apparently glad hearts, and certainly with ever open hands, the necessities, and now and again some of the luxuries of life. What a blessed experience I have had all along the way! Surely goodness and mercy have followed me. And now that my shadow is growing in length, the horizon is radiant and the future is glorious.

A Member of the Holy Catholic Church.

The ministry has meant to me the companionship of some of the best men and women on earth. I am not, in this sentence, speaking exclusively of those who are known as Disciples of Christ. I am a member of the church universal, the Holy Catholic Church, the church that Jesus loved and for the redemption of which he gave his life. During the half century of service, recently completed, I have associated freely with my spiritual kinspeople in all the denominations. I have been, and now am, in perfect accord with Alexander Campbell when he said, "It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items, but in general devotion to the whole truth as far as known."

To me this wide and constant fellowship has been at once pleasant and profitable—profitable intellectually, socially, morally, spiritually.

A Burden Bearing Ministry.

The ministry has also meant to me burden bearing, weariness, anxiety, perplexity. But I have learned, by an unutterably blessed experience, that the yoke of my Master is easy, that his burden is light. This weariness, this anxiety, and these perplexities, have been unnecessary. This I now understand. "I can do all things in him that strengtheneth me." There is no valid reason for anxiety, for worry, when in the service of our loving Lord. One of his ambassadors said, "In nothing be anxious." Our Christ cares for his own. All power belongs to Him and He is Himself incarnate love. Trust Him. Be of good cheer. He orders all things to work together for the good of those who love Him. He can solve our problems, and he will, if we will permit him to do so. He knows the end from the beginning, and all the steps of the way. And why suffer from weariness. "Come unto me," says the Master, "and I will give you rest."

The ministry has meant to me a knowledge of these things as a result of personal experience.

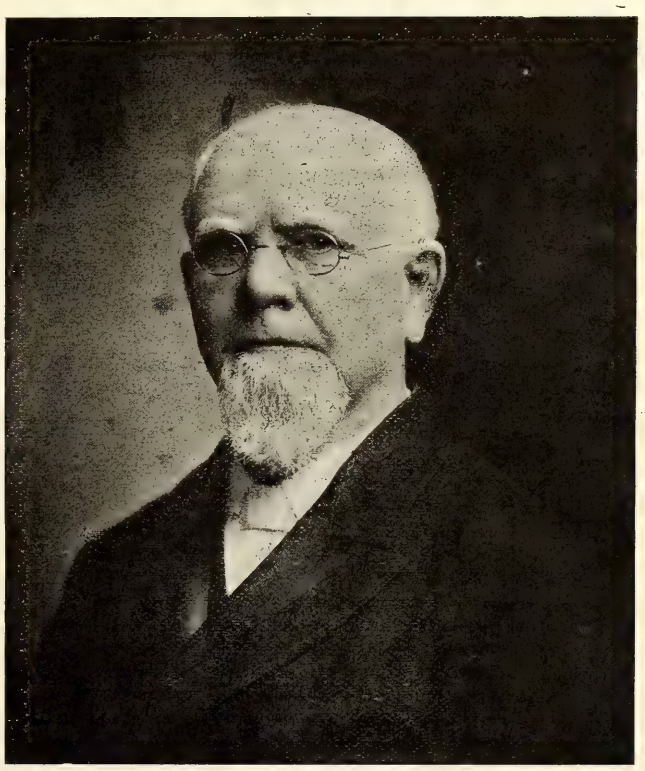
The Privilege and Honor of Service.

The ministry has meant to me, likewise, the privilege and honor of service. He loved me and gave Himself for me. It is but reasonable that I should love Him and manifest this love in a joyous, enthusiastic and constant service. It is a privilege to serve one whom we love. To serve the Christ in the ministry of the word, in the preaching of his gospel, is a privilege that I am unable to set forth adequately in words which belong to my vocabulary. My ministry has been one of privilege rather than of duty. The word duty is a word that I seldom use.

Ministry More Than Preaching.

And when I consider the nature, the work, the official dignity and supreme authority of Him whom I have sought to serve, the honor is too great for adequate verbal expression. The ministry, to me, means not merely the composition and delivery of sermons—it means doing good unto all men, especially to those who are of the household of the faith. Can there be a greater honor than to be associated with the Son of God in serving those who bear the image and likeness of God?

"Preach the gospel," said Jesus to his personal friends. "Make disciples," was his parting injunction to his associates, companions, pupils, with the encouraging assurance of his unfailing presence and help, even to the end. When Paul was ready for the axe of the executioner he said to his spiritual son, "Preach the word." To this great work Paul had given himself with a quenchless enthusiasm. To herald the good news, to preach the gospel, is to recite with a deep appreciation God's love message to the sons and daughters of earth. Preaching the gospel is not the same as to give an exposition of a system of theology. To engage in this



Rev. B. B. Tyler, D.D.

FROM THE COLORADO METHODIST CONFERENCE.

REV. B. B. TYLER, *Denver:—The Colorado Conference of the Methodist Episcopal Church, with glad acclaim and unanimous standing vote, congratulate you and the whole church on your long and fruitful service in the cause of God and man. May the good God with long life satisfy you.*—HENRY W. WARREN.

FROM THE CATHOLIC REGISTER, OF DENVER.

There is an old gentleman—no fitter name than gentleman can we find for him—who is the minister of the South Broadway Christian Church. He is Doctor Tyler and he celebrated this week his fiftieth year as minister.. We wish him many more years of life, for we believe that whatever years God may give him will be spent in honest, earnest, kindly and self-satisfying work. Instead of being outside we would he was of us.

work is not to engage in argumentation or disputation. To proclaim the message of God's love for human kind, embodied in the life and work of the Man of Nazareth, is to enjoy an experience of rapture surpassing any and all other experiences vouchsafed to man. It is to experience a veritable spiritual intoxication. I wish that I could utter with the voice, or place on paper, an adequate, and satisfactory, statement of what I think and how deeply I feel on this matter. I am not, however, competent to the task. Learn what it is by experience, as I have, during this half century of glorious and uninterrupted opportunity.

A FELLOW PASTOR'S APPRECIATION

With An Account of the Denver Celebration.

BY GEORGE B. VAN ARSDALL.

Sunday, September 3, was a memorable day in the religious annals of Denver, Colo. Nothing that has occurred in this city for years, that is of a religious nature, has attracted more wide-spread interest. The dedication of the largest church building in the city would not attract more people or receive more newspaper publicity or be the theme of conversation among more people than was the celebration of the fiftieth anniversary of Dr. B. B. Tyler in the ministry of the Gospel of the Christ. Fifty years of uninterrupted ministry of the Word is a fact briefly stated but the story of those years and what they mean to the kingdom—well men and women did show that they had some appreciation of such a remarkable life record. Seldom in the history of a city like Denver, where only the unusual attracts, yes, seldom even here does a more significant thing happen than that of which I shall attempt to give you some brief account.

Dr. Tyler's Ordination.

Fifty years ago on the fourth of September, Benjamin Bushrod Tyler was ordained to be an evangelist of the Christian church by the elders of the church at Eureka, Ill. His ordination papers he still carries with him lest some one may question his right to preach. He had no thought, did this young man, of ever becoming a city pastor. His highest ambition was to follow in the ways of his father, who was a sort of general all around helper of men and women and little children. He cared for the poor, settled estates and looked after the widows and orphans as a kind of pastime. The young evangelist thought to walk in the footsteps of his father, who said after hearing him preach his first sermon that he would rather have his son to be a preacher than to sit in the United States Senate. It should be recalled that it was an honor to be a senator in those days. But God had a service marked out for this young preacher of which he little dreamed. His first convert was a murderer—a man by the name of Brewer, who had killed a man and escaped conviction at the hands of the jury. But Dr. Tyler convicted him of sin and he sought the Saviour. From that day to this no man or woman has ever been too low for the hand of this good man to be extended to him in love and friendship. In my native town was an old lawyer who was invariably on the defense in every case that he tried. I never knew him to prosecute any man. One day I asked him why he was always defending men. He said the first case he ever tried he prosecuted a man and he was hanged. He always defended men after that. This first convert may have had an influence on the life of this preacher for half a century, who knows.

First Pastorate.

His first pastorate was at Charleston, Ill. The other churches he has served are Terre Haute, Indiana; Frankfort, Ky; The First Church, Louisville, Ky., New York City, Colorado Springs and South Broadway, Denver. The story of his life ministry is the same in every place. He has never sought a position, he has always gone to churches that were in some hard lines, generally financial, and wanted him to pull them out of the hole. He has paid off church debts, settled quarrels and put indifferent congregations to work. But he never did any of these things by the direct method. He preached Christ and his love; the people became religious and attended to these chores of their own accord. Every congregation that he served became stronger by his ministry. What a tribute to the wisdom of his work.

Ministry to Individuals.

But while the seven churches that he served, like the seven churches of Asia, found Christ walking among them in the person of his servant, they were not the only recipients of his ministry. While he has built churches as such, his greatest ministry has been to individuals. He is an ideal pastor—a friend to the souls of men. He thinks more of men than he does of methods. He is not an organizer, he would rather visit the sick than to organize the largest men's club in the brotherhood. Men like to hear him preach and they are borne to the gates of light by his prayers, but above all they want to come in touch with his great warm heart and feel the thrill of a new life within. They somehow expect that young men will be hopeful—they have not faced the world yet. But here is a man who has tasted it all, who has been surprised at the goodness of men and disappointed by their perversity and yet in whom the faith of experience is larger than the faith of theory in others. I do not know that his advice to men in hard places is wiser than that of thousands of other men, but advice doesn't count for much anyway. It is the touch of his life that gives them new heart. Men go to the South Broadway Christian Church just to look upon the face of the preacher. They know he has been with God. Does any age need anything more than just this kind of preachers?

His Unsectarian Spirit.

I think that this explains Dr. Tyler's popularity with men of all religious faiths. Few men are more loyal to the Book than he, none preach their convictions more clearly than he or treat denominational hindrances with more candor. He does not sugar coat a sermon on the duty of the Disciples any more than one on the derelictions of the Methodists. But after eleven years in Denver he is one of the most popular preachers among all denominations in the city. Yet everybody knows where he stands and what he pleads for. This is not an easy distinction to achieve. Whether men agree with him or not they feel that here is a man who gets his conviction and his life from God.

I am not so sure but in this Dr. Tyler is one of the world's greatest prophets of Christian Union. Note that I say he *is* a prophet of union. It is what the man *is* that tells for union.

A Unique Meeting.

Fifty years ago such a meeting as that of last Sunday evening would hardly have been possible. To be sure it is a rare thing for a man to preach for half a century, and Dr. Tyler has done nothing but preach; he has not been an educator or a journalist or a life insurance agent, he has been a preacher. But not every man would call out such a demonstration as he did. Of course all the Christian churches of the city and vicinity adjourned their services. That was to be expected. But every church of the denominations in that portion of the city adjourned and practically every minister in Denver sent a letter of congratulation. The South Broadway Church was packed to the galleries long before the hour of meeting. Hundreds were turned away. Such a meeting as that has been the portion of but few to experience. I say 'has been' for I do not believe such meetings will be uncommon in the future I mean meetings expressive of the bonds of union in Christ. Dr. Tyler enjoys the distinction of being a kind of John the Baptist of Christian union. Nobody can monopolize him and yet everybody claims him. The leading denominations of Denver were represented by their pastors, each one of them speaking as if he was their peculiar possession. The Conference of the Methodist Episcopal Church of Colorado, then in session, sent a telegram of congratulation bearing the signature of Bishop Warren. The first letter read was from New York City, the second from Spokane, Wash. Time would fail me to mention the letters from church elders and deacons, from young preachers and old preachers, from musicians and washer-women.

Work Not Done.

The occasion was solemn with the spirit of gratitude for the life and labors of this good man and his devoted wife, who has shared the meaning of his every experience and next to his Master has made him. It was fragrant with sweet incense from his alabaster box of cheer. Dr. Tyler is still a young man though past three score years and ten. The report has gone abroad that he would quit with his semi-centennial. It is not true. He will stop preaching only when his Master says "come up higher." Long may he live—an ideal pastor and faithful friend to the souls of men. I do not anticipate that there will be any failing powers in his day, but the inevitable evening will be sunlit with the radiance of the Eternal Morning.

Central Church, Denver.

Home and Heaven

Home is the best interpreter of heaven. Home is not a place or a state, but a fellowship. It is not the walls of a house that make a home, for many who are housed well enough are yet homeless, having none of the joys of mutual kindness and help which bind men and women in the life of the home. Nor is home an internal condition of feeling, but a fellowship which takes us out of ourselves and our feelings, and makes us feel with and for others. So heaven is the perfect fellowship of those who have learned to forget self in the joys of others. And as home finds its center in the one who most perfectly exemplifies the love which is its life—generally in the home-making mother—so heaven finds its center in Him whose life was the perfect exemplification of the spirit of sacrifice.—The Canadian Christian.

A Bible in every human habitation is something well worth trying to achieve. But I can tell you of something better still. It is Christ himself, in any one of the humblest of his disciples, casting his shadow on the wall. Breathing men, not breathless books, must carry salvation round the world. —Roswell D. Hitchcock.

The psalmist compares the law of God to a lantern, good example bears it. It is safe following him that carries the light. If he walk without the light, he shall walk without me.—Joseph Hall.

The Men and Religion Movement

Breadth, Intensity and Reasonableness of the Great Enterprise Just Launched

BY ORVIS F. JORDAN.

The first gun in the campaign of the Men and Religion Movement in Chicago has been fired. The team of workers from the different departments met with 200 Chicago leaders in a dinner at the Auditorium, September 22, and the movement is definitely on here.

The Men and Religion Movement is conceived in a most statesmanlike way. There is nothing narrow or conventional about it. It will not depend upon mass meetings and emotional froth but upon a campaign of education such as the church has never seen before. The plan is that the "team" shall visit cities all over the United States and hold institutes at which men, both clergy and laity shall be instructed in the various possible methods to reach men and boys. The movement will not do the work but only show the churches how it is to be done.

Religion's Appeal to Men.

It has been found in experience that certain things in religion appeal more specifically to men. These natural lines of approach will be followed. Men have shown considerable interest in Bible study, therefore the Sunday-school leaders have been invited to furnish certain definite policies to induce men in larger numbers to enter the Bible classes for men throughout the country.

The social interest of men is a marked feature of our modern times. The social question is so far almost exclusively a masculine hobby. It will be shown to men everywhere that this human movement arose out of the spirit of the Christian religion and that there is no true social remedy that does not include the religion of Jesus Christ.

Men and Missions.

The missionary interest of men is a marked fact of modern experience. The Laymen's movement we have just witnessed has shown that men can be profoundly interested in such a broad and comprehensive policy as is involved in the plans for taking the world for Christ in this generation. Hence missions will have a large place in the Men and Religion movement.

It has been shown that men can be interested in being "big brothers" to the boys of the community. Hence there is to be a boys' movement which shall be carried on not only to save boys but to save the men who save the boys. The arousement of paternal feelings in all the men of the community toward our future citizens will be a task of profound significance.

Labor Problem and the Church.

Those interested in the labor question will be met with the labor program of the church. This is the most sensitive spot of the present time. Rauschenbusch, in speaking of this, warns the Movement in the following language, "The people think they know pretty well what the church has to say on missions and Bible study. But what will they dare to say on the terrible tangle of the labor question? This will be the storm center of the movement. Pray for the grace of God on those who have to deal with it. If they fail in prudence, they may run the movement on the rocks. If they fail in courage, they will certainly beach it on the mud-flats of indifference and contempt." The Movement will definitely face the issue of winning the factory populations to the cause of religion.

Old Fashioned Evangelism Not Taboo.

Nor is old-fashioned evangelism taboo. It is interesting to see evangelists like Biederwolf and David Russell of South Africa, hobnobbing in the best of good feeling with Charles Stelzle and Raymond Robins. It is worth while to see these two great departments of religious effort coöperating for the common good. There will be old-time religion of the better sort and a definite effort to win men to give their hearts to Jesus Christ and join the church. This, however, will be not so much a direct result of the Movement as an impetus that will come to the churches through the Movement. Each church will be asked to work on the evangelistic problem in its own way.

Let us now keep in mind that all these different interests are to be taught in institutes by the "team" which is composed of eminent specialists in every field. A follow-up man will remain with the churches in each city to help them to work all this teaching into practice.

Y. M. C. A. the Source.

The Movement had its inception in the circles of the Y. M. C. A., which doubtless is in the background as the supporting agency. The men's Brotherhoods of the different churches are all officially represented in the Movement. The aim is to correlate every distinctly masculine movement in the church with the Men and Religion Movement.

We cannot better illustrate the spirit of the movement than by quoting from some of the five minute addresses made by the different leaders in the dinner at the Auditorium of which we have made mention.

The first of the five minute speeches was made by our own Mr. Pierce of the Adult Bible class department of the International Sunday-school Association. He insisted that Bible study had already proven itself as an agency for men. We thought while he spoke of the statistics showing that of all the meetings of the church, there is the largest masculine element in the Sunday-school, next largest at preaching, and the smallest at the prayer-meetings. Mr. Pierce insisted that the best way to make men religious was to give them the Bible.

Mr. Alexander and the Boy Problem.

Mr. Alexander spoke on the Boy Problem. He insisted that there was no boy problem but only a man problem. When men teach in the Sunday-school the boys attend. He deplored the custom of furnishing women teachers to boys at the most critical stage of their lives when only a man can understand. He insisted that the way to solve the boy problem is to get the men to work at it. He presented the development of the boy Jesus as the ideal development. "He grew in wisdom and stature and in favor with God and man." This is the physical, mental, social and religious. A distortion of the physical makes a "sport." Hypertrophy of the mental, makes a "high-brow." Too much of the social means a "dude." Excess of a certain kind of religion means a fanatic.

An Evangelist from the Transvaal.

David Russell, the evangelist, is from the Transvaal. Several million pounds sterling were taken from the gold mines at his home at Johannesburg in July. He can tell thrilling lion and bear stories but insists upon talking the great things of the gospel with a thoughtfulness that carries conviction. He believes that the church all over the world has faced in the last five years large losses from its working force of men. He believes it is due to our age spirit of democracy which mistakenly identifies the church with the forces of oppression. He openly advocates an alliance of what he calls the "social enthusiast" and the evangelist. In their team work he hopes to find the remedy for the alienation of the men from the churches.

Presbyterian Expert on Labor Problem.

Charles Stelzle, the labor expert of the Presbyterian church, is a member of the team. He called attention to the phenomenal growth of the city and to the certainty that the city would soon dominate the nation. He also called attention to the fact that where people were thickest in the city, there the church was thinnest. It was as though the church was saying, we leave you to solve your own social problem. He mentioned the social surveys that are being made in different cities which have been published in the "Social Survey" and said that upon the scientific foundation of these labors we would work out a new program for the church in each community.

Fred B. Smith, the Leader.

Fred B. Smith, of the Y. M. C. A. movement, is everywhere known in the cities as an evangelist for men. He is the captain of the forces. If any doubt the wisdom of this choice, they have to hear him to be entirely converted. He boldly asserts a big, broad policy for the Movement which will command the interest of men everywhere. He insists that he believes in old-time religion but not in all brands of it. He is evangelical to the core but not a fogey. Men need to know that this combination can exist. He has for a motto, "Shoot low." By this he means, keep this movement practical. He invites the pastors everywhere to criticise the programs offered, on the practical side. He insists that above all else, the Movement must be workable even in the little churches. He said if he had his way, he would omit all the mass meetings and make the Movement educational. This statement from an evangelist was a most thrilling and significant one. He said that the movement would employ no crank evangelists. Many had applied and been rejected. It was the purpose that only men who lived harmoniously in their own churches should have a place in the Movement. It was his expressed purpose that the music was to be the highest grade of ecclesiastical music. Ditties that have been selling the "nth" thousand of the latest evangelistic song book are to be barred. As a significant token of the reality of the purpose, the meeting adjourned by singing the doxology in the most reverent way.

Books of the Movement.

It is time for all our churches to get ready to reap the fullest harvest from this movement. The pastor should buy without fail the text-books of the movement, Cope's "The Efficient Laymen," published by Griffith & Rowland, and also a book published by the Y. M. C. A. press in New York, with a staff of eminent editors, called "Men and Religion." A third book that fits well would be Forbush's "Church Work Among Boys," published by the Pilgrim Press.

The local Brotherhood or Men's Club should sit up and take notice of this movement. They cannot afford to be ignorant of these mighty spiritual forces that are at work for the kingdom these days.

Every church should have a "Men and Re-

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XL. Nehemiah and the Rebuilding of the Walls

October 8. Text for Special Study. Neh. 6.

1. THE RECORDS OF NEHEMIAH AND EZRA.

The prophetic histories of the Hebrew people are contained in the books of Judges, Samuel and Kings. But the priests also had their narratives of the national experience, in which the ceremonies of religion were particularly emphasized. These histories are contained in the two Books of Chronicles, and in the two short supplementary books of Ezra and Nehemiah. That the latter were originally a part of the material of Chronicles is evident from a comparison of the first verses of Ezra with the close of II Chronicles, which breaks off suddenly in the middle of a sentence.

The sources from which the Books of Nehemiah and Ezra are compiled by the author of Chronicles were the personal journals of the two leaders, as is shown by the use of the first person in portions of the narratives (Neh. 1:1-7:73a; Ezra 7:27-9:15). But the framework in which these personal memoirs are set is clearly the work of the Chronicler, as is shown by many peculiarities of style.

Moreover, since the events of the age of these two leaders were more or less remote at the time when the Chronicler wrote somewhere in the latter portion of the fourth century B. C., there is more or less confusion in the order of incidents and of literary materials included in the two books. Any one who takes the trouble to read consecutively through the books of Ezra-Nehemiah will discover the difficulty of tracing the events in any satisfactory order.

The chief question arising from this irregularity in the records relates to the sequence in which the labors of Ezra and Nehemiah stand to each other respectively. It was manifestly the understanding of the Chronicler that Ezra visited Jerusalem first and established the legal reforms in harmony with the new code of law which he brought from Babylon. But this is so difficult to harmonize with the total array of facts presented by the two records, that many modern biblical scholars have been convinced that the work of Nehemiah was first, and that his physical reconstruction of the city prepared the way for the later work of Ezra.

Of course if the writers of the documents had been at any trouble to specify the dates, there would have been no confusion. For example, in Ezra 7:17, Ezra's journey is placed "in the seventh year of Artaxerxes King of Persia." But which Artaxerxes? If the first (464-426 B. C.), then the date of the journey was 458 B. C. But if the second king of that name is meant (404-358 B. C.), then the date was 397 B. C. Again in Neh. 1:1, 2:1, the journey of Nehemiah to Jerusalem is dated in the twentieth year of Artaxerxes. Here the same problem arises. Is the date 445 or 384 B. C.? The facts to be considered are too numerous to be outlined here, but they strongly favor the conclusion that the patron of Nehemiah was the first Artaxerxes, and that Ezra's work lay in the reign of the second. Perhaps the strong priestly bias of the Chronicler, together with the general indistinctness of the times with which he was dealing, led him to favor the priestly rather than the administrative reformer as the one who began the actual revival of Jerusalem's fortunes.

2. THE MESSAGE TO NEHEMIAH.

The Jewish people whose fathers were the exiles of the Babylonian age were scattered widely through the Persian empire in the period of Xerxes and his successors. Some indication is given of this large element of the empire in the Book of Esther. There were occasions on which some of these Jews rose to eminence as favorites of the rulers. It has always been the boast of that race that if it could not rule directly, it could at least furnish now and then a Joseph to Pharoah, a Daniel to Nebuchadrezzar, a Nehemiah to Artaxerxes, or a Beaconsfield to Victoria.

In 445 B. C. one of the favored courtiers of Artaxerxes I. was Nehemiah, a Jew of the dispersion. He had never been in Jerusalem, but a brother of his, Hanam by name (Neh. 1:2, 7:12) was living there. So low were the fortunes of the city that Hanam and certain other Jews determined to make a journey to the east and beg the assistance of some of their richer brthren in behalf of Judah. It is possible, of course, that this deputation went from Persia to Judah to inspect the conditions there, and bring report to the Jewish people in the east. When they arrived at Susa (Shushan) the capital of the empire, they at once sought Nehemiah as the most powerful of their race, and the man most likely to help them. Nehemiah's record of the news brought by the deputation leaves no doubt that the chief factor in the population of Judah at this time was the "remnant" left by Nebuchadrezzar at the time of the seige, and that the number of returned exiles was as yet inconsiderable. So pitiful was the story they told that the sympathetic chamberlain was filled with profound grief, and spent some days in prayer and fasting.

When he appeared again before the king he was so changed in appearance and behavior that he excited the interest of his royal friend, who asked him the cause of his trouble, saying, "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart." The answer of Nehemiah is classic: "Why shou'd not my countenance be sad, when the city, the place of my father's sepulchres lieth waste, and the gates thereof are consumed with fire?" (Neh. 2:2.) The king then asked what it was Nehemiah wished to do, and at his request leave was granted him to visit Jerusalem and assume charge of affairs in the province of Judah for a set term of years. Hitherto, at least since the days when Zerubbabel was governor, the men in charge of the province had been Persian deputies, who had little concern save to keep down revolt and collect the royal revenues. Now, after many days, Judah was to have a member of its own race, a wise, wealthy, and sympathetic governor.

3. NEHEMIAH'S JOURNEY TO JERUSALEM.

With the authority of a royal passport and his commission as chief of the province, Nehemiah started on his long journey to Jerusalem. He took with him a small bodyguard, and was empowered to make requisition of the head forester for such timber as might be needed in the repairs he had in mind.

Arriving at last in Jerusalem, Nehemiah took an early occasion to look over the situation. Without consulting any of the authorities, he started out at night to inspect the ruins from every side. But so great was the overthrow and so extensive the heaps of debris that he could not compute the circuit of the fallen walls on the beast he rode, but was compelled to turn aside here and there into the ravines that bordered the city on the south and east. On the following day he summoned the leaders and made known to them his plan to rebuild the walls, which had lain prostrate since the fatal siege of the city by Nebuchadrezzar a hundred and forty years before. The people responded readily to his appeal, heartened by the sympathetic leadership of so great a man, and the work was at once begun.

But a work so important as this could not fail to stir up opposition. The foes of Judah on every side, the tribes like Ammon, Edom, the Philistines, the Samaritans and the like, were little pleased to see their old enemy, whose rebuilding had been so long delayed as to seem impossible, now likely to secure the very thing needed to give it protection and power—an inclosing wall. Furthermore, the elements within the province of Judah were by no means harmonious. Were the native-born Jews jealous of those returned exiles who had come from the east? Were the people of the country districts evil-affected toward those who were laboring for the revival of the city? Were the descendants of the royal line of Judah at the head of a combination of nobles and wealthy men who oppressed the peasant class? Or was there cleavage between the earnest followers of the Jehovah worship and the lax and indifferent groups in the province? And if one of more of these causes of distrust and partisanship prevailed, how were they affected by the coming of Nehemiah, and his vigorous measures in behalf of the city's revival?

Our sources are too meagre to supply the answer to these questions. But it is apparent that the men who proved the strongest adversaries of the new governor were a combination of Jews and foreigners. Sanballat, a leader from Beth-horan, Tobiah, an Ammonite, and Geshem or Gashum, an Arab shiekh, were the head of his confederacy of opposition. This clique had strong support in the city, through common interest and domestic alliances (Neh. 6:17-19). But in spite of all opposition the work of Nehemiah, powerfully aided by the patriotism of the people, went on to success.

4. THE BUILDING OF THE WALLS.

The Book of Nehemiah is our most picturesque and detailed source for the topography of Jerusalem. In chapter 2 there is given an interesting account of the night journey of the pasha around the city, with notice of

the different sections of the walls, and in chapter 3 there is a complete list of the gates and the intervening battlements on which the work of reconstruction went forward. The careful comparison of these chapters with any reliable map of Jerusalem in that period will prove of value.

The building of the walls was the most important feature of the revival of Jerusalem. It did not seem possible that the city could ever regain its rightful place as the capital of the nation as long as it was unprotected from attack. Zechariah had tried to encourage the peop'e by the assurance that Jehovah was their protection, and that no walls could be sufficiently large to enclose the multitude of her people (Zech. 2:1-5). But this was only a palliative for the disheartened citizens of the place. Now, however, the enterprise was really under way. Nehemiah put different groups at work on the various sections of the wall. These included family bands of builders, local companies like the men of Jericho, Tekoa, Gibeon and Mizpah, or trade and professional groups, like the priests, the Levites, the goldsmiths, the apothecaries, and the other merchants.

The opposition was constant. The combination of Jews, Samaritans and heathen who had set themselves to defeat the work, left no effort untried to accomplish their purpose. They ridiculed the enterprise, they tried to alarm or divert the governor from his plans, they even planned attacks, less perhaps to seriously menace the builders than to dishearten them. But Nehemiah was equal to every emergency. He armed the workers against asault, he ordered his Persia bodyguard into the trenches to assist, he encouraged the faint-hearted, aided the poor, and threatened the indifferent, till at last the work was actually finished. In the incredibly short space of fifty-two days the walls were completed, to the delight of the loyal citizens and the discomfiture of their foes.

Chapter 6, the special section of Scripture chosen for this study, is significant as revealing nearly all the factors of Nehemiah's remarkable labors in behalf of Jerusalem. It gives some idea of the false and vile means taken by the foes of the movement to impede the work, and it gives the record of the triumphant completion of the work on which Nehemiah had set his heart. In many regards he was the most remarkable leader who appeared in Israel's later history, with the single exception of Judah Maccabæus. To him Jerusalem owed practically all the credit for her restoration to real comptence as a city.

THE MAN NEHEMIAH.

It is fortunate that our sources preserve a section of Nehemiah's private journal. It presents to us a most attractive picture of a thoroughly consecrated man of great wealth and high position, giving up every thing that might have tempted him to a life of leisure and honor at court to take up the thankless task of reconstructing the ancient city of his fathers. That it was written as a *journal intime*, and not for the eye of any other than himself, is clearly shown by such naive passages as 4:4, 5; 5:9; and 6:14. Every advantage lay on the side of refusal to consider the gospel. The work involved long absence from his home, the undertaking of an almost impossible task, the expenditure of large sums of money from his own private fortune, and the constant opposition of a band of unscrupulous plotters who sought to thwart every effort he made.

And what was his reward? Not the sense of official obligation fulfilled, for no one laid on him the burden. Nor was it the love of power, for the post of a pasha in Palestine was insignificant beside that of royal chamberlain at Susa. Nor was it any material gain, for he refused the salary of governor during the whole of his administration, and supported his large official household entirely at his own expense (Neh. 5:14-19). It was simply the call of patriotism, and the consciousness that he was the one man of his age to accomplish the restroation of Jerusalem.

His reforms were drastic but necessary. The observance of the Sabbath, the relief of the poor from unjust burdens of usury, the prohibition of mixed marriages, were all measures that advanced the material and moral welfare of Judah, and prepared for the more definitely religious activities of Ezra later on. How long a time Nehemiah spent in the Provinces altogether we do not know. But he left it on the high road to prosperity, and made for himself in the thought of the discerning student and historian, an imperishable place in the list of moral leaders of Israel.

OUR READERS' OPINIONS

A Growing Non-sectarian Church Membership

Editors The Christian Century:—The hope of Christian union does not rest primarily on commissions, committees and conventions. These are useful as means of agitation and acquaintance, but unfortunately they keep denominational differences to the front. They, in themselves, can never unite Christendom.

The hope of Christian union is in local unions of congregations of different denominations until the number of such unions shall be large enough to influence the machinery of each denomination represented in the local unions. It is perfectly natural that local congregations of similar doctrines and ideals should first unite. Thus, as in the church of which the writer is pastor, the Baptist and Disciples united. It came about primarily through economic necessity, but it was made possible by certain doctrinal agreements. The union has lasted six years.

A union church, like any other church, has subtractions and additions. In a few years, at most, the majority of its membership (and of its official board) will be composed of people who were never members of either church constituting the united church. That is, the predominating influence in the congregational life of the union church will be free from the denominational traditions of those who first formed the union.

To those experienced in practical Christian union two things are apparent. First, the uniting of two congregations wonderfully broadens the individuals of those congregations. The narrow minded and bigoted refuse to enter such a union, and this helps the broadening process. Doctrinal differences are never discussed. Hence the people are not "indoctrinated." And second, those who join the church after the union have little of no patience with division dogmas. In fact many of them join because it is a union church.

In our discussions of Christian union we have not taken that fact into sufficient consideration. This non-sectarian element will ultimately prevail in the bringing about of union. Their religion is not dogmatical but ethical; not creedal but practical. They can see no reason for division over doctrinal definitions. Their creed is John 7:17. They will forgive a pastor any mere doctrinal heresy. They demand the practical, social, spiritual gospel of Jesus. Their plea to Christendom is: Let us forget metaphysics and unite to save a suffering world! Believe what you must individually, but, for Christ's sake and for the sake of men, let us practice Christian union!

But would not such a union be sacrificing the historic plea for the restoration of the apostolic church? Would it not be peace with dishonor and union with compromise? To such as view our religion as an organization, under set, fixed and infallible rules, such an ideal of union cannot appeal. But to such as view our religion as an organism, that, by virtue of its inherent divinity, adapts itself so as to meet the needs of a changing yet ascending world, such a unity appeals because it is the only possible union. To those who believe that "where the spirit of the Lord is, there is liberty," that Christ is large enough and divine enough to appeal to every age through its own peculiar needs and problems, such a union is not only possible but is "the vision splendid" to the achievement of which no sacrifice is too great.

Monroe, Wis. CECIL J. ARMSTRONG.

Layman Likes Jowett's Sermon

Editors Christian Century: It is enterprising on the part of The Christian Century, to have printed in a recent issue, the full text (as is evident) of J. H. Jowett's sermon on "The Severity of Christ." It is no small satisfaction in reading a great discourse, to realize that you are following it precisely as delivered—with no word omitted. Those who take the time to read it carefully will agree as to it being a notable sermon by a notable preacher, and that we are yet dwelling in an age of "eloquence and oratory." If you make as wise selection, and are able to repeat the treat as occasion offers, by giving us—in full—another and another of the Jowett sermons, surely 'twould be to the pleasure and profit of many readers.

Chicago. W. P. KEELER.

Those that hunger for righteousness are hungering for that which lasts forever, which satisfies, for that which is the true and eternal law of heaven and earth.—E. C. Wickham.

Men and Religion Movement

(Continued from page 13.)

ligion" committee. The writer has one in his church that will first seek to double the attendance of men at the services. Then the committee will seek to bring a portion of this new audience to the feet of Christ.

Primitive Religion Exclusively Masculine.

Once religion was exclusively a masculine function. The primitive religions did not permit women present at the sacred mysteries. The later religions admitted women but retained the leadership in the hands of the men. Christianity admitted women into some forms of religious leadership but through the ages men have been the great leaders. The saints were mostly men. The reformers were men. The theologians were men. Christianity became so masculine that it lost feminine sympathy so that it was possible for Calvin to sanction the burning of Servetus. Then set in with the emotional revivals of a hundred years ago the dominance of the feminine. We have so feminized the very language of religion that we have at last driven the great body of the men from the church. In the light of this history, may we not hope that we are on the eve of a great revival of masculine piety? Are we not to have a religion more intellectual, more alert on social questions, more aggressive, full of the deep and wonderful spirit of the great religious men of the ages? Let men everywhere pray that it may be so.

The Rise and Fall of the White Necktie

BY WILLIAM E. BARTON.

Amid the various changes in style of masculine headgear and other apparel, one item maintains a comparative stability. It is the white bow which encircles the collar of the minister of the gospel. Other styles come and go, but this goes on forever, and sometimes stays on too long. That is why this article is written.

I am not the first writer to attack (if the word attack can properly be used of this mild criticism) the white necktie. Spurgeon attacked it because it was the distinctive badge of a profession, denouncing it as "the last rag of popery." But Spurgeon was more or less erratic about such matters, and inasmuch as he never accepted even ordination to the gospel ministry, it may not have been his privilege to say what an ordained minister might or might not wear with propriety. My own criticism is not based on questions of class distinction, but upon the observation that the white necktie is not always white.

A Parting Souvenir.

A few weeks ago I had occasion to call upon a minister of another denomination in his own little city. He was holding a conference with certain other ministers from out of town, and they were dining together in the hotel. From there he left them to meet me by appointment in his own home. I noticed two things at the outset. One was that he still had in his mouth the toothpick which the hotel had contributed to him as a parting souvenir. He had kept it in his mouth as he left the hotel, and walked through the streets to his own home picking his teeth as he walked. The task was still uncompleted when he reached home, and he finished it in my presence, using what was left of the toothpick with apparent satisfaction. Incidentally the toothpick advertised the fact that he had been dining at the hotel instead of at home. But I saw the end of it. Before I left, the toothpick had done its full and final duty, and was thrown into the waste basket.

Not so the white necktie the minister was wearing. I fear that lived to fight another day. And already it had much service to its credit.

Beware.

Brethren, the white necktie is not always white. Wherefore beware of it. You rise before the dawn and go at your tasks while it still is gray morning, and do not realize how that yesterday's necktie will look to others in the glare of the noonday.

Listen to the story of the white necktie.

Once upon a time, and upon a Sabbath morning, the parson spake to his wife, saying: "Beloved, I have risen, and am partly clothed and wholly in my right mind. I have found my clean white shirt, and have removed from it nearly all the pins wherewith the laundry had fastened it together, I have pried open its buttonholes with a screwdriver, and have rescued my collar button from the place underneath the northeast corner of the dresser where Satan caused it to roll. I have encircled my neck with a clean white collar. Now, my beloved, light of my eyes and treasure of my heart, where is my white necktie?"

An Art.

She found it for him, and possibly helped him to tie it; for the tying of white neckties is an art. It involves a careful measuring of the two ends to see that they are even; then a judicious lengthening of the right hand end; then the putting of that end under and over; then the folding under of the left hand end and the drawing through of the right hand end. Here the unskillful stop and count it complete; but he who is skilled pulls the loop entirely through, folds it to cover the selvage, and pulls the end back again. And then, if he has had good success, and the ends are even, and do not tilt, he may count himself to have been guarded by the good angel or his wife, which amounts to the same thing.

Even so wrought our hero, who by this time has his tie in place. And thereupon he kissed his wife, saying, "Farewell, my beloved, thou daughter of the Sun and Moon; thou lovely and fair one whom ever I have adored; I go to my study to put the finishing touches upon the eloquent sermon which shortly I am to deliver."

Wrought Well.

And that day he wrought well, preaching two sermons, teaching a Bible class, and attending certain committee meetings as he had need. And in all this labor, which was not small, the white necktie did its share. In his controversial moments it tilted up toward his ear with a belligerent slant. In moments of self-restraint its two white wings were like those of a dove of peace. And always it was radiant with its own starch and the purity of the motive and doctrine of its wearer. And at night it showed little trace of what it had been through.

On Monday morning the parson's wife gathered up the soiled linen of the household, and bore it away to be washed; for after the Sabbath comes wash-day, and cleanliness is next to godliness. And thus she spake to her husband:

"My dear and honored spouse, best of great men, and greatest of good men, whom ever I honor and suffer no woman to scold save myself, and that less seldom than would be good for thee; give me now the necktie which yesterday adorned thy goodly neck which is like a tower of Lebanon, and upholdeth aloft the organ of thy great mind; give me, I say, the necktie, my lord, and I will cause it to be washed, and I myself will iron it with a hot iron, and on a Sabbath yet to come thou shalt be arrayed again in white linen, spotless as that of yesterday."

Well had it been for him had he heeded his wife's advice. But thus he spake to her:

"Oh thou sister of the seven stars, in whose light of wisdom I walk by day and rest by night, fain would I do as thou proposest! but behold the necktie which I wore yesterday. It is as good as new, and the creases but make it easier to tie. I will wear it today to the minister's meeting. It will be quite as good as the average, and better than some that are there."

So he wore it on Monday, and at night it was visibly soiled.

Over the eastern horizon broke soberly the dawn of Tuesday, and the minister said within his heart:

"This day I spend in my study, preparing my sermon; and this tie still is good."

So he wore it on Tuesday; and on Wednesday he turned it and wore it with the fresh side out to prayer-meeting.

And on Thursay his wife thus spake:

"My dear and honored husband, is it not time for a fresh necktie?"

But he said, "One side of this tie hath lasted half this week; and the other side is quite adequate for the other half."

In this he sinned with his lips.

And by Saturday night his righteousness was a filthy rag so far as that tie was concerned.

Well might some poet weep over the rise, the descent, and the sad fall of the alleged white necktie!

Perhaps After This Fashion.

How dear to my heart is the parson's white necktie, when too close inspection presents it to view; the creases, the spots, and the deep scars of battle, which mark its declension the weary week through. He wore it on Sunday and Monday and Tuesday, and over it daily wise utterances fell; he wore it, alas, until Saturday evening; the parson's white necktie it hung on so well. The last Sunday's necktie, the almost white necktie; the moss-covered necktie, that hung on so well.

Brethren, I have told you my tale, and my song is sung. I have only to add the prophetic foot-note, that on the next Sunday morning after the reading of this history, the parson thus addressed his wife:

"My beloved, whose face is to me as fair as the moon on her fourteenth night, is not this article in the pastor's department a libel? Tell me honestly, do I wear my white neckties too long?"

"Let not my good and honored husband be displeased, she replied "and I will speak to him in truth. Any white necktie is worn too long if worn twice."

Then they went to the piano and sang together:

"Mary had a little lamb
Its fleece was white as snow,

Airships Should be Regulated.

Wilbur Wright's condemnation of spectacular aviation is timely. Is it not more than time for the police to take charge of affairs of this kind? When Count de Lambert circled the Eiffel Tower, in Paris, he was arrested and fined, not only because of the danger to the man in the street, but as an assertion of the right of the municipality of Paris to sovereignty in the air above. Although the enforcement of penalties has at times been greatly relaxed, the Prefect of Police has lately served notice on the powerful Aero Club of France that he will adopt drastic measures to remedy the evil. Today, when an aviator journeys from one German city to another he must procure in advance a permit from the chief of police at his intended destination to make a landing in some selected safe reservation. Just before King George's coronation, Parliament enacted a law to prevent heavier-than-air machines from menacing the attending crowds.—New York Nation.

From 250 to 300 students from Christian church homes will come to Indiana University in the next few days. During the next twelve months there will be from 400 to 500 students from Christian church homes come to the University. The Bloomington Bible Chair at the university is trying to meet the problem of properly caring for these students during their residence at school. Prof. W. S. Rounds is in charge of the Bible Chair as a university pastor. If the preachers of Indiana would write Mr. Rounds concerning the boys and girls that come from their churches it would greatly help him in quickly getting in touch with them. He will welcome correspondence from parents and pastors concerning the Bible Chair work. It is important that the pastors of the state coöperate with him.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

A revival meeting is being held at Secor by C. R. Piety of Eureka.

E. A. Gilliland, pastor at Lincoln, is assisting in a tent meeting at Waynetown, Indiana.

The union meeting at Dalton City, conducted by Lew D. Hill, resulted in forty-one additions.

George W. Schroeder's congregation at Bridgeport received four additions on a recent Sunday.

Howard A. Kauffman preached at Waynesville, September 24, in the absence of F. L. Davis, who is holding revival services at Hurst.

P. C. Cauble of Vincennes, Indiana, is holding a meeting at Shiloh, near West Salem. At last report there had been four conversions.

O. M. Eaton is holding a revival meeting at Mt. Erie, where there is no church of the Disciples. The evangelist hopes to succeed in effecting an organization.

J. F. Secord was ordained to the ministry at Colmar by District Worker J. D. Williams. Mr. Secord has entered Eureka College to further equip himself for the ministry.

Carlock Church profited by a meeting conducted by James Bicknell of Kentucky, in which there were eleven additions. The pastor here is Mrytle B. Parke, who is infusing life into all departments of the church.

A revival meeting is being held at Arrowsmith by Joseph Gaylor of Springfield, Missouri, with three additions at last report. The pastor, J. C. Reynolds is in charge of the music.

Palestine Church will join the other congregations of the community in a union revival meeing to be held in a large tabernacle, and conducted by Doctor Hamilton. D. W. Connor is minister here.

A short meeting at Ash Grove, lasting for about a week and conducted by H. B. Easterling, the pastor, resulted in twenty additions, nearly all being on confession of faith and a very large percentage being heads of families.

Flanagan Church held a special service on Sunday evening, September 10, in behalf of Eureka College for the sake of assisting in the education of a young man in the ministry. E. E. Hartley has been pastor of this church for only a few months.

Stanford Church is having a meeting conducted by F. M. E. Myrick of Ohio, which began last Sunday. The pastor, Norman H. Robertson, is receiving the cordial support of his congregation in his evangelistic work, as well as in other efforts.

The three weeks' revival meeting at the Shirley Centennial Christian Church, conducted by the pastor, F. Lewis Starbuck of Eureka, closed Sunday evening, September 17th. There were in all thirty-two additions to the church, the greater part by confession.

A series of revival meetings will be held in First Church, Quincy, by Lowell C. McPherson. The pastor, Clyde Darsie, is making extensive preparations for a meeting of real spiritual power. The second Sunday in September the remodeled church building was opened with appropriate exercises. J. M. Rudy of Indiana, a former pastor, delivered the addresses.

The congregation at Arcola had an all-day meeting the second Sunday in September, at which Clarence DePew delivered two addresses on Sunday-school work. More than two hundred people ate dinner together at the church; about three hundred were present at the Sunday-school, and an offering of more than thirty dollars was received. W. T. McConnell is the pastor of this live church.

Gibson City pastor, L. O. Lehman, conducted union services in the Presbyterian Church for a month during the summer while the pastor of the congregation was absent on his vacation. This church, besides its obligation in erecting a substantial addition to its edifice, is one of the few congregations in the state supporting a living-link in the State Society. They are helping the Mt. Vernon Church, of which J. H. Stambaugh is pastor.

Chicago

The next quarterly rally of the C. W. B. M. Union will be held Thursday, Oct. 5, at the Sheffield Ave. Church. The Irving Park church auxiliary furnishes the program. In the morning session Mrs. Faulkenstein, settlement worker, will speak. O. F. Jordan and C. C. Buckner will deliver addresses in the afternoon.

Dr. Willett has begun a series of Sunday evening sermons at Memorial church on "Types of Religious Life." Such themes are dealt with as the Prophet, the Priest, the Mystic, the Doubter, the Martyr, the Reformer, the Theologian, the Missionary, etc. The Woman's Society of this church held its first fall meeting Thursday, Sept. 21. "The Extension Work of the Y. W. C. A. among the Factory Girls," the "Old Peoples' Homes of the Baptists and Disciples," and "World Wide Missionary News," were some of the topics for discussion.

A group of about twenty expert leaders of the "Eight-day Campaigns" in the seventy-six cities organized for the "Men and Religious Forward Movement," passed through the city Friday, Sept. 22. Among the number were Rev. W. R. Lane of London, D. W. Russell of South Africa, Fred Smith, Charles Stelzle, John Alexander, of New York, and Dr. I. J. Lansing of Philadelphia. In honor of these visitors a luncheon was held at the Auditorium.

The fourth annual meeting of the Chicago Christia Endeavor Union was held Friday and Saturday afternoon and evening, Sept. 22 and 23, in the Northwestern University building, Lake and Dearborn streets. C. G. Kindred and Austin Hunter represented the Disciples on the program.

It is reported that Asa McDaniel, formerly of New Philadelphia, Ohio, takes charge of the church at Harvey Oct. 1. Mr. McDaniels is a graduate of Hiram College, and has taken special work at the University of Chicago.

The next Quarterly Assembly of the Chicago Disciples will be held Sunday afternoon, Oct. 8, at 3:00 p. m., in the First Methodist Church, corner Washington and Clark. Churches are urged to coöperate in making this a fruitful meeting.

It is with keen regret that our Chicago group learns that on Sunday, the 24th, Meade E. Dutt preached his farewell sermon for the West End Church. Mr. Dutt is leaving at once to accept a call extended, not only once, but three times, by the strong church at East St. Louis. For two years Mr. Dutt has labored faithfully in this city. Not only was he concerned about the local

Rev. Meade E. Dutt.

work, but interested in every movement for the betterment of Chicago. During his pastorate he has strengthened the congregation numerically and spiritually, and has materially reduced the loan secured from the Church Extension Society. The church at East St. Louis is to be congratulated on securing the sane and constructive leadership of Mr. Dutt.

The raising of $3,250.00 for city and home missions is the aim of the city churches, it being understood that the May offering for the home society is to be returned to Chicago and counted on the apportionment. At the present writing, there is great need of concerted effort on the part of our churches to send in their proportionate part. Unless more liberality is promptly manifest, curtailment in our mission work is threatened. The list of churches together with their apportionment can be found in the July and September Messenger.

I. R. Lines and his people at Monroe St. Church are planning for a fall Rally Day of church, Sunday-school and Endeavor forces to be held the second Sunday in October. The city brethren are cordially invited.

VAUGHAN DABNEY.

Eureka College

For the first in its more than half a century of splendid history, the future of Eureka College is assured. Time and again has the question been raised at commencement, "Will

the college be able to open again in the fall?" The raising of the first hundred and twenty-five thousand dollars, giving the college something near one hundred and fifty thousand dollars of permanent endowment and freeing it from all debt, answers this question once for all. It is certain that the campaign for endowment will be pushed until at least a quarter of a million is reached. The present needs of Eureka demand at least this much. We have put the boy into "long pants," and now we must give him things becoming a man.

A gymnasium is imperative. At present a class room is being used as a gymnasium. In addition to being wholly inadequate, the building in which the room is located is needed for a science building and must be remodeled for that purpose. The new gymnasium and the necessary changes in this old building will probably cost about twenty-five thousand dollars. A library building is also deeply needed. At present all of our books and laboratories are crowded into Burgess Hall making it impossible to do as efficient work as could be done under right conditions.

But the good thing about the whole situation is, that the people are getting into a mind to help. From all directions come words of encouragement. The endowment is being paid in quicker than any one expected. Mr. Peters' campaign is only commencing to bear fruit. At no time in the history of Eureka College have the churches of Illinois been so interested in their own college. The Illinois Educational Association under the leadership of Mrs. Ella S. Stewart is growing in efficiency and power. Miss Luceba E. Miner, the field secretary, is doing fine work in recruiting members and collecting money. It is the purpose of all to run the membership of this organization to at least ten thousand and thus increase its power to help.

Great expectations are aroused by our new President, Prof. Chas. E. Underwood, of the College of the Bible, Columbia, Missouri. He will assume his duties the first of February. He is a graduate of Butler College and will have a doctor's degree from Yale.

Eureka College is rich in her faculty. No more loyal, self-sacrificing body of men ever taught. They create in a large measure, the "missionary spirit" which has sent so many of our young men and women forth from college halls to bless the earth. The example of Mr. Peters' heroic effort in raising the endowment has been a benediction to the college. Prof. R. E. Hieronymus richly endowed the college by his long years of service and sacrifice. It is such heritages as these, with the unrivaled beauty of the campus, with its venerable forest trees, and Eureka that is like a park, and the Eureka Church with its splendid men and women, that have made Eureka College a mighty force in developing strong men and women. Here communion with God and meditation over his word is undisturbed by the clang and roar of the money-getting world. It is an ideal place for men to grow; for the developing of leaders and prophets.

Eureka, Illinois. DAVID H. SHIELDS,
Minister Christian Church.

Seventh District Notes

The entire seventh district board attended the state convention, and while there, had time to strike for large and even larger things.

The field is big—stretching from the Wabash to the Mississippi, and comprising twenty-two counties.

It is strategic—two whole counties and several county seat towns, without a congregation devoted to the union of all Christians on the basis of the Word and in the Christ.

It is fertile—spiritually speaking. Its people are receptive and responsive. Nowhere in the state will a dollar, consecrated to Christ, minister more effectively to the glory of God and the needs of men.

It has abundant resources. Our people are rich and growing richer. The Egypt of Illinois is rapidly rivaling the far famed Egypt of Africa. Its great trinity of rivers—the Mississippi, Ohio, and Wabash, are not to be despised by the lonely Nile, while its oil, coal, grain, fruit, and stock, aggregate a wealth that is almost beyond the dreams of avarice.

We are so rich that, should we all practice tithing, we could evangelize our whole beloved state—Chicago and all, with the overflowing of our seventh district treasury.

I write this, not boasting, but in humiliation of soul; for our offerings are so meager that we can employ a field secretary only on condition that he earn two-thirds or more of his salary by regular preaching.

This ought not to be. Our field secretary, D. R. Bebout, ought to be kept busy in the field all the time—visiting the weak churches, studying the situation and advising the board of the same—grouping country and village churches, locating preachers, etc. He is the man for the work and we will gladly keep him busy if the preachers and churches will give us the golden privilege of so doing. The privilege, however, need not neccessarily, be of a golden hue. Silver, greenbacks, checks, and bankable notes, are germane to the situation and have a way about them that is irresistible in the seventh district.

Not only should Brother Bebout be kept busy all the time, but we ought, also, to have a capable evangelist in the field to hold meetings for those churches, which cannot secure, unaided, the kind of men they needs for such work.

We have indeed been led into green pastures and there are many inviting fields in sight, but we are tethered close to the stake of inactivity by lack of funds. Lengthen our financial rope, brethren, and we will all go up together into the promised land of glorious achievement for Christ and His church in the old seventh district.

It is our purpose to get at theis mater by counties. Lawrence County means to give one hundred dollars to the state and district work this year, and there are several counties that ought to do as well or even better.

Let each county seat preacher get in touch with Field Secretary and co-operate with him in pushing state and district missions to the front where the work belongs.

Would be glad if the preacherless churches and the churchless preachers, throughout the district, would communicate with the field secretary or myself and we will see what can be done. Possibly by putting together we can start the load and keep it going. We will splice the broken wires—recharge the dead batteries, oil up the machinery, turn on the current and make things move.

Now brethren, let us get in earnest about our state and district work. It is of supreme importance. Let each preacher in the twenty-two counties go into his pulpit and thunder and lightning on this subject till something happens. And may he keep it up until the storm is so heavy and the downpour so great that by the first Lord's Day, in November, his people will be glad to come in out of the vain.

If you desire material, out of which to manufacture thunder and lightning for the occasion, the resources of state and district offices are at your command.

Let us settle down for a long pull, a strong pull and a pull all together for state and district missions. J. E. MOYER,
Secretary 7th District.

Church Life

H. W. Milner has resigned his pastorate at Delphi, Ind.

C. H. McCord, of Oskaloosa, Iowa, has accepted a call to Angola, Ind.

E. L. Cunningham has resigned his pastorate at Leavenworth, Kan.

Oliver McCulley has resigned his pastorate at Manzanola, Colo., and removed to Paonia, Colo.

L. H. Copp has assumed his new pastorate at Waterloo, Ia., where he succeeds W. S. Johnson.

Fred M. Lindenmeyer, pastor at Pickering, Mo., is assisting W. H. Rust in a meeting at Arkoe, Mo.

W. T. Brooks of Ladoga, Ind., will assist M. Lee Dorey in a meeting at the latter's church, at Dodge City, Kan., during October.

S. Boyd White, pastor at Lexington, Mo., will begin a meeting October 1 at South Side Church, Hannibal, Mo., where C. E. Wagner ministers.

J .W. Marshall is in a meeting at Denison, Tex., with the congregation of First Church. Large crowds are attending and there have been a number of additions.

The annual convention of Tennessee churches was held September 18-21 at Johnson City, Tenn. There were about four hundred visitors in attendance.

Charles Reign Scoville continues his meeting at Terre Haute, Ind. An audience of a thousand attended the service on Sunday, September 10, with 103 additions.

There were 273 additions during the first twelve days of W. J. Minges' meeting at Herington, Kan. This more than doubles the membership.

A union meeting of the brotherhoods of the various churches of Carthage was held recently at First Church, where D. W. Moore ministers.

The New England Christian Missionary Society held its annual meeting Sept. 16-18, with First Church, Worcester, Mass. E. J. Teagarden of Danbury, Conn., presided.

F. H. Groom has resigned at Central Church, Tacoma, Wash., after a pastorate of three years. During this time the membership has been doubled and all the church activities increased.

James H. Brooks, of Bowling Green, Ky., who has been out of the active service of the ministry for some time on account of illness, is now ready to take up work again either as pastor or evangelist.

First Church, Omaha, Neb., celebrated the fiftieth anniversary of its organization on September 13. Three hundred were in attendance at the banquet given in honor of the occasion.

Harry G. Hill, pastor of Third Church, Indianapolis, Ind., will address mass meetings at Kokomo and Marion, Indiana, at the annual meeting of the Associated Charities of these cities.

W. H. Book, of Columbus, Ind., is soon to publish a volume of sermons by twenty-five of the leading preachers of Indiana. It will be called "The Indiana Pulpit."

E. N. Duty has returned to his work at Minerva, Ohio, after a month's vacation. The ninth district convention will meet at Minerva, October 12-13 and preparation for the meeting is now being made.

G. H. Stead has resigned his pastorate at Tabernacle Church, North Tonawanda, N. Y.

K. F. Nauce began his pastorate at First Church, Lynn, Mass., Sunday, September 17.

An evangelistic meeting is in progress at First Church, Keokuk, Iowa, where R. W. Lilley ministers. He is being assisted by J. M. Elam of Fort Madison, Iowa.

The many friends of Mrs. Richard W. Gentry will regret to learn of her serious illness at Lexington, Mo. Mrs. Gentry is suffering with typhoid fever, but hopes are held out for her recovery.

Preparations have been begun for the dedication services of Oakwood church, Hannibal, Mo., on October 8. D. Y. Donaldson will deliver the dedicatory address. Final work on the new structure is now being rushed to completion.

Philip Y. Pendleton, for three years pastor of Vine Street Church, Nashville, Tenn., has accepted the pastorate of First Church, Newcastle, Pa. Mr. Pendleton will begin a three weeks' meeting at Winchester, Ky., on September 27, at the close of which he will take up his new pastorate.

After a period of inactivity the church at Mena, Ark., has been reorganized. Through the efforts of George W. Alford of Great Bend, Kan., who has conducted a series of meetings here the congregation has again been united stronger than ever with the addition of thirty-three new members.

A two days' conference on City Problems was held recently at Union Avenue Church, St. Louis. This was participated in by all the Disciple ministers of the city, and plans were discussed for the simultaneous evangelistic meetings to be held in all the churches, beginning Oct. 4.

The Christian Century wishes to make a correction in an item appearing in this column recently. It was stated the attendance of the Sunday-school of First Church, Lincoln, Neb., had not fallen below one hundred during the summer. We are glad to state that the enrollment did not go below three hundred.

Charles A. Chasteen recently held a meeting at Palacias, Tex., with the pastor, J. H. Briston. This closes the Chasteen work of more than seven years in Texas, where he has served both as pastor and evangelist. He has taken up the work of corresponding secretary of Arkansas, with headquarters at Little Rock.

The Sunday-school at Stenbenville, Ohio, celebrated rally day on September 24. A unique and attractive program was rendered, one of the features planned for being the coming of Willie Hoffman, a boy preacher of 14, who is filling a number of engagements in the east. This is a great school, having an attendance that rarely falls below the 400 mark.

Claris Yeuell reports good progress in the work at Paulding, Ohio. The church extension offering more than doubles that of last year, and both church and Sunday-school have sent additional collections to the Foreign Society. There have been thirty additions to the church in recent weeks. Charles Darsie, a former pastor, preached for this congregation on a recent Sunday.

Granville Snell, evangelist for the seventh district of Missouri, recently closed a meeting of seventeen days with Robert Adams and the church at Long Branch in Andrew county. The result in numbers was twenty-nine, all of these were by profession of faith except three. While the work was under the direction of the board of the seventh district, the church more than paid all expenses and left a surplus for district work.

"Troth Plighted in Church Wedding" is the heading of an article from the daily press of San Francisco in telling of the recent union of the Baptists and Disciples of Rialto, Calif. This was a notable occasion on account of its being the first instance of union between Baptists and Disciples in California. Negotiations have been under way for a year, beginning shortly after the arrival of Sumner T. Martin there as pastor. Both congregations voted unanimously to unite, and also to retain Mr. Martin as pastor.

The churches of the Northeast District of Iowa held their convention at Eldora Sept. 25 and 26, where W. P. Clark ministers. The preacher's conference was led by Walter M. White, Mrs. Garst speaking to the women in another church at the same time. C. S. Medbury was convention speaker and W. C. Cole, State C. E. Superintendent, also gave an address. C. H. Morris reported the Silver Bay Men and Religion conference. A Teacher Training graduation added to the interest of the program.

Evangelist R. W. Abberley, of Cincinnati, and Leroy M. St. John held a short meeting the latter part of August at Hickman Mills, Mo., a country church a few miles out of Kansas City. The results were twenty-nine additions, twenty-five by confession and baptism. The converts were immersed in the Blue River by the minister, Philip Stark. Mr. Abberley and Mr. St. John are now in a strong campaign with the Central Church, Springfield, Mo., where Geo. L. Peters ministers. There have been fifty additions the first ten days of the meeting.

A church debt was recently raised in an interesting manner at La Junta, Colo., where the church is without a pastor since the resignation of Raymond H. Farmer. J. P. Findley of Pueblo, while supplying the pulpit one Sunday offered his services free for the month of August if the church debt was cancelled. It was agreed among the members for a number to give a tenth of their incomes during the month, others to earn a dollar in some fashion. The contest culminated in a social at which the necessary funds were forthcoming to pay all indebtedness.

The church at Pickering, Mo., where Fred M. Lindenmeyer ministers, is in a healthy condition as the following annual report shows: All bills and outstanding indebtedness paid and each department with a balance in the treasury. Total amount of money raised, $1,608.40. For missions and benevolences, $220. Sermons, 135. Baptisms, 21. Received by letter and statement, 14. Losses, by death, 1; by letters granted, 12. Net gain, 22. Total resident membership, 200. The Sunday-school has met all the requirements of "Front Rank School."

R. E. McKnight, pastor at Coalinga, Calif., sends the following good report. "During the summer our ministry has been blessed. Twenty were added to the church, the Sunday-school grew in attendance from thirty-seven the first Sunday in June to 118 on Aug. 27, more than trebling its numbers; the Endeavor, three weeks old numbers thirty-six, and we organized a Ladies' Aid yesterday composed of fifty-one members. We are supposed to be a mission church but so far have had to care for ourselves. Part of the time we have been compelled to borrow money to live on. If 'the Lord helps those who help themselves' he will come to our aid."

Mr. Frank Coop, secretary of the church at Southport, England, writes that their pastor, L. C. Hammond, had just left them for America to take up work with our Minnesota state board. This is the third preacher (not pastor) from their church who has come to America in the past twelve months. Mr. Coop says it is time the tide was turned the other way. The pulpit at Southport will be glad to receive an American preacher. This is the church built mainly by the late Timothy Coop and in whose membership his two sons, Messrs. Frank and Joseph Coop, with their families, are members and active leaders. Here W. T. Moore, J. H. Garrison, L. H. Jameson, and others of fame in our brotherhood have served as pastors. Interested ministers may communicate with Mr. Coop, sending particulars and a photograph, if possible.

J. Harry Bullock, pastor at Richland Center, Wis., has received a unanimous call to the pastorate of the church at Green Bay, Wis., and has accepted the call. Mr. Bullock will take charge of the work at Green Bay soon after the close of a meeting which Evangelist Claire L. Waite and wife are just starting. Mr. Waite has spent the summer at Green Bay in preparing the field for this meeting. During this time a house-to-house canvass of the community in which the church is located yields the following facts: Total number of families visited and reported, 800; number of families in Catholic churches, 500; number of families in Protestant churches, 250; number of families having no church connection, 50. The Green Bay church is not yet one year old and is located in a section of the city where there are no English Protestant churches nearer than three-quarters of a mile.

A good letter from James Nimmo, of Edinburgh, Scotland, suggests some explanations of certain points made by Dr. Errett Gates in a series of articles printed in The Christian Century several months since. Mr. Nimmo, whom all Disciple attendants at the Edinburgh Conference will remember for his considerateness and hospitality, does not wish the impression to prevail that our churches in Scotland are divided over doctrinal matters. He points out the frequent interchange of sociability and ministry between these churches as a proof of their good fellowship. The churches in Edinburgh have not "sprung from the influence of the Campbells," says Mr. Nimmo, but "the same influences which operated on the minds of the Campbells operated on the minds of persons in different parts of this country, and led them to positions practically analygons with that of the Campbells, father and son. There are churches in this country (I include England), which have an unbroken history, carrying them back to a date anterior to Thomas Campbell's famous declaration. While saying that, there is no doubt as to the debt we owe to these two men for whom we have the most profound regard and esteem. But the early leaders of the movement here were in the very atmosphere created by the Raldanes and others and which all led in one direction." In this connection Mr. Nimmo tells the Scotch story of two members of separate clans who were discussing as to the antiquity of their families. One boasted that his ancestors were in the ark with Noah. The other, who was a MacLean, replied disdainfully, "The MacLeans had aye a boat o' their ain."

Indiana Notes

On Sunday, August 27th, the churches of Howard county held their annual meeting in the beautiful park at Kokomo. The secretary delivered the two addresses and enjoyed the fellowship of the good people of that county. Six churches were represented. At the afternoon session steps were taken to effect a working organization of the churches of the county. This is in harmony with the policy of the State Association.

The organization of every county where we have two or more churches is one of the aims of the association. Pastors of county seat churches are requested to lead in this enterprise. Daugherty at Vincennes, Goodnight at Shelbyville, Edwards at Kokomo and Hoover at Tipton are leading the churches of their respective counties in this good work. We would be glad to hear of others. In fact we would like to have a list of all organized counties with their officers. Will the secretaries please report.

The work at Rushville, under the leadership of their new pastor, M. C. Yocum, is most prosperous. There have been 55 baptisms since May 1st. The Bible-school has averaged 100 more during the summer months than last year. All missionary interests are heartily supported.

George B. Stewart at Muncie and W. R. Motley at New Castle are the latest accessions to our Indiana forces. We are glad to have them and wish for them long and fruitful pastorates in their new fields.

A large number of our churches will take the offering for Home Missions in this month. This ought to be the best month of the year for Home Missions. Brother preacher, if your church has not yet contributed to this work please see that it does so at once and help make a record for Indiana.

It is greatly to be deplored that some churches hold the money contributed for missions for months before sending it in. Send all money for Home Missions to the American Christian Missionary Society, Carew Building, Cincinnati. Send it promptly. Remember that the state association is directly interested in an unusually large offering for Home Missions this year.

L. E. Murray, Cor. Sec.

Indianapolis, Ind.

Michigan Notes

J. Frank Green has been appointed corresponding secretary of the Michigan Christian Missionary Society. His work began in that capacity Sept. 1st. All offerings for state work should be sent to him. His headquarters will be in Flint, No. 719 E. Fifth street. He will edit the state paper, "The Christian Banner."

Frederick P. Arthur, who served the state so successfully and gave a dignity and standing to our state work which it never had before, has accepted the work of city missionary in Detroit. He has already gathered together a sufficient number of Disciples to start a church. The initial service is to be held next Sunday.

J. Franklin Baxter of New Castle, Pa., has been called to the pastorate of the new Flint church. A telegram announces his acceptance. Flint is a city of 40,000, and this is our only church in the place.

J. M. Ice, who served the Duplain church for three years, has tendered his resignation and has accepted a call from the church at Shepherd.

National Benevolent Association Activities

Fred Kline, the Illinois representative of the association, is in demand for convention work. He will make the address at the Kansas convention to be held in Parsons the first week in October.

The St. Louis Home has opened a hospital for the care of its sick children. Thus, at last, a long felt need has been supplied: a marked improvement in the health of the children has resulted. By this means disease is largely kept out of the family and better care is given to those who are sick.

The Home for the Aged in Dallas is sorely in need of the money necessary to install a first-rate heating plant. The demand for this Home was so urgent that it was built and opened without money enough to completely equip it. We trusted God's people for the money needed for the furnaces. The cold weather will soon be upon us and the house must be kept warm. Brethren, send your offerings for this need to the association at once.

C. K. Marshall, at one time numbered among the great preachers of our Brotherhood, now a resident in our home at Dallas, writes in glowing terms of the home. He does not weary in congratulating our people upon their activity in benevolent work. He says this work is "surely the very heart of the gospel."

The Pettis County, Mo., people have for years sent a carload donation to the Christian Orphans' Home, St. Louis. They will not fail to sustain this splendid record this year.

Jas. H. Mohorter.

Federation in India*

Some time ago the allegation was made that the India Mission of the Disciples of Christ, that is, the missionaries of the Disciples of Christ laboring in India and holding appointment from the Foreign Society and the Christian Woman's Board of Missions, had entered into an agreement with a number of other missions in India to receive unimmersed persons into full membership. As was pointed out at the time, the allegation was incorrect. The fact was that representatives of a number of missions had drafted a plan of Federation to be submitted to the missions of India for approval. With the exception of a single clause, there was nothing in the proposed plan to which any mission would object aside from the Episcopalians, Lutherans, close communion Baptists, and such very exclusive folks. The one clause which called for serious debate was clause 3, which read in part, "The federating churches agree to recognize the validity of each other's ordinances, ministry, membership and discipline, without thereby committing themselves to approval of particular methods or practices."

When this particular clause came up for sion in the conventon of our missionaries, it was not accepted. The English Baptist mission had previously considered the matter and found themselves unable to agree to it. They had proposed an amendment to it. This amendment the Disciples resolved to support, though they would have preferred one rather differently worded; however the proposeu amendment covered the point at issue.

This was the state in which the matter rested till the 9th of August. On that date representatives of the following missions, in addition to our own, met in Jubbulpore for a further discussion of the subject; The South India United Church, consisting of Presbyterians, Congregationalists and Reformed; the American, Canadian English, Irish, and Scotch Presbyterians, the United Presbyterians, the Congregationalists, the American Methodists, the English Wesleyans, the English Baptists, and the English Friends. The plan of federation had previously been accepted by the Alliance mission and some others who did not have representatives present. On our part, representatives of both F. C. M. S. and the C. W. B. M. were present.

A genuine Christian spirit was manifested by all. The position of the Baptists and the Disciples was respected by all. The amendment which they had proposed to clause 3 was not carried in its original form, but the following, to be inserted in place of the sentence quoted above, was adopted. "The federating churches agree to recognize each other's discipline, and to welcome members of other federating churches to Christian fellowship and communion, while leaving each church free to adopt such forms regarding ordinances, ministry, and admission to church membership as they may believe to be in accord with the teaching of Scripture and the mind of Christ."

As it now stands, the clause involves nothing new for the Disciples of Christ. We have always welcomed all Christians to fellowship and communion, though we have admitted to full membership only those who had complied with the conditions of New Testament teaching; "forms," as our English Baptist brethren call them. Of course, the plan has not yet been adopted by the mission; it will have to be resubmitted at the next convention. It will probably be adopted by several other missions, not enumerated above, and the result will be common coöperation in matters wherein a single mission is often helpless, and more fellowship between members of different missions. Both these will be blessings to the Kingdom and the cause of Christ.

Geo. Wm. Brown.

*See editorial comment on page 8.

Bible College of Missouri and Christian Union

Perhaps the many friends of the Bible College of Missouri, have not grasped as clearly as they might the fact that it is not only geographically, but theologically strategic. It is so much easier to have our thoughts engrossed with immediately visible and material things. The economic and geographical location of the Bible College of Missouri, is a magnificent material fact that fairly strikes one in the face. It helps to create a plea that needs but the telling to win warm friends and advocates. It was nothing short of a stroke of business genius that chose the location of a school in such manner as to command a three million plant free of charge. The great University of Missouri stands ready for the use of the Disciples of Christ, through the meditation of the Bible College of Missouri, as much as if it were their own. The practical situation is almost identically the same as if generous and wealthy persons had given the Disciples of Christ three million dollars to found a great seminary or university at Columbia. Nay, this even tells but half the story. For not only is the actual plant of the University of Missouri worth three million dollars, but it has a budget of expenses which represents the income on several millions more. And all this for our use, free of cost, leaving us to specialize in our proper field, religious instruction.

But there is a spiritual fact connected with the location and double aim of the Bible College of Missouri, that ought to cause our people to give it the passion of their souls. The Bible College of Missouri stands for Christian union. This with it is the paramount issue. The noble purpose for which the Disciples of Christ were founded, the union of God's people here on earth, is a part of the very warp and woof of the Bible College of Missouri. This splendid aim is enwrapped in our very formation and existence. We breathe it. We not only offer our Biblical instruction, taught in a non-sectarian way, as true Disciple teaching should be, to young ministers and missionaries of all religious bodies, but the very other half of our teaching is Christian union itself.

We open our doors to the three thousand students of a great university and bid them come within our doors to receive free instruction in the fundamentals of the Christian faith, whether they be Baptist, Congregationalist, Methodist, Presbyterian or Catholic. Within our class-room doors they forget the petty differences that separate them and become merged in the great ethical purposes which are imbedded in the curriculum of the Bible College of Missouri. When they go forth, how can they be other than enthu-

siastic advocates of Christian union?

Christian union is in the air. All over our great commonwealth you can hear it being talked. Horny handed farmers and workers, who do not have the time to read, have caught it out of the atmosphere, have sensed it in the trend of modern life, and they talk most earnestly and beautifully to the village visitor about it. We are willing, say they, to give up anything we conscientiously can, to see the weak and overburdened village churches united, to see the union of God's people here on earth.

Thus the Bible College catches a renewed inspiration from the field and moves on with its prophetic work of Christian union, feeling that the actual realization of such an aim will multiply its friends abroad. We ask that you make a study of our purpose and our plan, in order that the great possibilities it possesses may sink into your heart. If we can have this careful investigation on your part, it is sure to mean your friendship and aid in future days.

R. W. GENTRY, Field Secretary.

Wanted at Once in Ohio

One hundred of our stronger churches to contribute their ministers for a two weeks' meeting for some weaker, more needy church—preference to be given pastorless churches or churches with infrequent preaching. "Bear ye one another's burdens." "We that are strong ought to bear the infirmities of the weak." Write at once to the committee.

One hundred of our weaker churches nneding and deserviing such a meeting and willing to co-operate in it to the best of their ability, to apply to the committtee at once. "First come, first served."

One hundred of our ministers to volunteer to the committee for such service, asking their churches to free them for two weeks for this greatly needed work in our state.

The meeting should be held in November as far as possible. Other months, however, may be used.

The minister preaching is to receive no extra compensation for the extra service. His salary is paid by his own church and his extra expenses are to be met by the church co-operating in the meeting.

Free-will offerings are to be taken during the meetings. After all necessary expenses are met by these, the surplus, if any, shall be turned over to the O. C. M. S. to be used as a special evangelistic fund for needy fields in our state.

May this plan of our state board meet with the approval and co-operation of all. We are workers together. We must have fellowship one with another. This is a golden opportunity.

Address the Pulpit Supply Committtee, 864 Rose Building, Cleveland, Ohio.

CRAYTON S. BROOKS, W. S. GOODE,
J. H. GOLDNER, F. C. FORD,
JUSTIN N. GREEN.

News from the Foreign Society

George B. Baird of Luchowfu, China, writes: "Work on the new addition of the hospital is progressing well. I have remained here all summer to push the building operations. One part is ready for the roof, and the other up to the second floor. I have also kept the Sunday-school going this summer. There were present this morning one hundred and eight. The Sunday morning meetings have been well attended all summer, and even during the hot days our small room is not large enough. The larger waiting room in the hospital will seat two hundred and thirty without crowding. It will be croweded every Sunday. The money to pay for the addition is not all in, but we hope to raise it all from the Chinese."

Dr. W. M. Hardy of Batang, West China, writes: "All is quite well with us here at Batang. We are delighted that Dr. Shelton has done so much at home, and is to bring with him some reinforcements when he returns. We know if the church could realize the great need of this country, it would give more freely to send an adequate force.

"This week James C. Ogden and I will start on a journey to some of the country to the north of Batang. We will be gone about a month. A Tachienly missionary, who has recently been over the road we will travel, says that the natives ask for medicine at every place. I hope to help some of them. We will take one animal loaded with medicine for their bodies, and another with literature for their souls."

R. S. Wilson has been obliged to return home from Africa before the usual time for furlough. He overtaxed his strength while rebuilding the "Oregon." His system is depleted. It was necessary for him to return at once in order to save his life.

By all accounts the "Oregon" is the most satisfactory boat on the Congo. It takes less fuel and is more easily managed than any other mission steamer.

Bruce L. Kershner writes: "Work in my district is doing fairly well. Like all of its kind, it is foundation work, and contains few features that are romantic. We are developing some fine young men. This year two of my boys are in the high school. One is an advanced classman in the medical school. One is in the commercial school, one a special student in the Ateneo de Manila, and the other in the intermediate or primary departments. I hope that at least three will complete their Bible work this year as I am anxious to see some through before I leave for furlough in April. My primary school work is doing as well as can be expected, but I find myself rather clumsy at it. It is women's work, and I hope we may have a woman some of these days to do it. In the mission house it is a necessary work, and I find it charming. There is something beautiful in the affection of a little child even if it is ragged, dirty and depraved. We, of course, get the worst class of children. Small as they are some have learned to gamble, and the quality of their vulgarity is utterly beyond description, but with all they are child-like, simple and teachable and affectionate, and appeal intensely to the heart of anyone associated with them. One of the missions of the city, which does special work amng children, has the services of a wealthy and cultured American woman, who finds more pleasure in helping these little suffering, needy ones than in the comforts and luxuries of her elegant home. The stormy season this year is very severe. Our outwork is feeling the effect of it. It will revive when better weather prevails."

Mrs. B. L. Kershmer has been in the hospital for some time. She is recovering from the effectes of a severe surgical operation, which she underwent on the 26th of July. She is still weak, but the doctor says she will have complete recovery and good health afterwards.

The reports are that one hundred and fifty thousand have been destroyed by the floods in the Yangtse Valley. The waters have been unusually high and the damage done has been exceedingly great.

The need of workers on the field was never so great. The Macedonian calls were never so numerous and so urgent. The force could be doubled to the great advantage of the work. Not only so, but the demands for funds was never so urgent. Every step in advance makes further steps necessary.

The Life of Jesus

IN FIFTY-TWO LESSONS

By Dr. Loa Ermina Scott

A NEW TEXT BOOK FOR YOUNG PEOPLE'S AND ADULT BIBLE CLASSES

This book comes nearer meeting ALL the demands of both teacher and pupil than any biography of Jesus yet published. The style is graphic. The outlines are clean-cut. The book bristles with questions—all pertinent and revealing. It has both flesh and bones—the skeleton and meat in proper proportion. It is the product of experience. Dr. Scott has been developing this book for years. It was not just written; it grew. The author's scholarship is thorough and safe, never pedantic, always practical.

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"In her home congregation Dr. Scott sought in an unpretentious and resolute way to work out her ideal. With such opportunity as has been given her, her work has never been surpassed. For years she has held the largest and most interested class that her community has ever known; and to this very hour the solid interest has grown.

"If her published lessons will only extend her work and help to get more of real Bible teaching into our congregations, they will most surely bless the world."—PROFESSOR E. B. WAKEFIELD, of Hiram College, in the Introduction.

WORDS OF PRAISE.

I know of no book on the subject so admirably adapted to its purpose.—J. H. GOLDNER, Euclid Ave. Church, Cleveland.

I shall take pleasure in introducing the work to my next class in the Life of Christ and in commending it to others.—F. W. BURNHAM, First Church, Springfield, Ill.

It contains just the kind of work we ought to be doing in our Young People's and Adult classes.—O. W. LAWRENCE, Central Church, Decatur, Ill.

Her unusual ability and her practical experience have helped her to meet the new and growing demand for just such a course of study,—HARRIS R. COOLEY, Cleveland.

Its arrangement is excellent. Its choice of material remarkable—as much for what is omitted as for the rich material included. The questions at end of each of the fifty-two lessons reveal the teacher.—JOHN R. EWERS, East End Church, Pittsburg, Pa.

The beauty of the book is that it is an outline and cannot be used apart from the gospels themselves.—A. W. FORTUNE, Walnut Hills Church, Cincinnati.

These fifty-two lessons may well serve as a training coures, and as such, the book is superior to any I have seen.—PERRY J. RICE, El Paso, Tex.

Price, 50c. In Quantities of 10 or More, 40c Each.

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Chicago

These in turn make further outlay imperative.

The society has not found a medical missionary for Africa. Those who are interested in that great work should pray the Lord of the harvest to send a man of the right type for that field. The salary is provided. All that is needed now is the man to go.

Plans are already under way for the World's Missionary Exposition to be held in Cincinnati next March. Mr. Gardner, the manager of the exposition is already on the ground. It is planned to have ten thousand young people act as stewards and helpers during the exposition. These will be trained in mission study classes conducted in the various churches this fall and winter.

The receipts have been increasing both in August and September. A good Kentucky friend of the work sends $5,000 on the annuity plan; another sister from the same state sends $500. Two Ohio friends send $1,000 and $350 each respectively; and an annuity gift of $200 comes from Arkansas. A good friend from Ohio who has given three thousand this year thinks she can send another thousand before the books close in September. A number of churches are sending special additional offerings. An Illinois student volunteer of limited resources, sends in $20. She had given $35 earlier in the year.

The books of the Foreign Society close on September 30. We trust that all offerings will be sent without delay to Box 884.

Cincinnati. F. M. RAINS, Secretary.

Another Secretary

With the growing opportunity for missionary education in summer conferences and winter campaigns, and the increasing demand for missionary speakers in college centers, in conventions, and in all the churches, the Christian Woman's Board of Missions has for sometime considered enlarging the company of secretarial workers. Miss Florence Miller has been called to this service. While her duties will be principally work in the field, She was charming and forceful in drawing-secretary in all the work, both at the headquarters in the Missionary Training School and in the field development.

Miss Miller needs no introduction to our people. She was called to the work first in time of a special need and served as Field Secretary in the Jubilee Rallies of last year. We called her because we saw she possessed the qualification of competent, consecrated and inspirational leadership. At every point she measured up to the high standard required. She spoke to immense audiences and was always heard with the deepest interest. She was charming and forceful in drawing room meetings and led to quick and definite decision for mission service. She was equally strong in conference leadership.

Born and nurtured in a cultured Kentucky Disciple home, her messages were pregnant with a broad yet loyal conception of united Christian service that left no room for doubt as to the wisdom of practical Christian union.

Aside from Mrs. Helen Barrett Montgomery, she was the only speaker in the coast to coast jubilee rallies who attended the entire series of meetings. Her experience and success in this marvelous interdenominational campaign together with her intense interest in the work of the Christian Church and in the special missionary service for the women of the church has prepared her for the task to which the Christian Woman's Board of Missions has called her.

Mission service is the dominant purpose of her life. Back of this is a parentage who was never so occupied with business cares that he could not daily minister to some sick or discouraged or needy one, was never so selfish as to think only of his own, never so limited in life's service that his arm was not outstretched to the world.

We accept this gift of life from this Christian home and place it where it will yield an hundred fold for the kingdom. Katie Gault Miller, another daughter, is a missionary in China.

Miss Florence Miller.

Miss Miller's first work for the new year will be to serve as Field Secretary in the Southern Interdenominational Jubilee Rallies which we designate as the Coast to Gulf series, beginning at Norfolk, Virginia, Oct. 11, ending in southern Texas before Thanksgiving.

Life and love linked to Christian service can uplift the world. MRS. M. E. HARLAN.

Church Extension Items

The Church Extension offering is not coming in as it should. Every church that is interested in the offering should get remittances to the board by September 30 if possible. If it is not convenient and if it is not best for the offering to have been taken in September, the board urges that the churches will take the offering early in October. October receipts will be published with the annual report. Remit to G. W. Muckley, Cor. Sec., 603 New England Building, Kansas City, Mo.

The list of applications before the Board now, yet unanswered, is 219. At the September board meeting we were justified in granting only thirteen loans, as follows: Hope, Michigan, $250; Mountain City, Tenn., $1,000; Runnells, Iowa, $500; Wilkes Barre, Pa., First Church, $5,000; Afton, Okla., $500; Miles City, Mont., $500; Wichita, Kan., (Fairview Church), $2,500; Raymond, Wash., $1,000; Harris, Mo., $1,200; the foregoing are four per cent loans. The following were granted from our annity fund at six per cent: Austin, Texas, (Hyde Park Church), $1,200; Evansville, Ind., (Bethany Church), $5,000; Columbia, N. C., $600; Hillsboro, Ore., $1,000.

Associate Secretary, John H. Booth, during the month of September visited the District Conventions of Iowa and the State Convention of Tennessee, Eastern Penn., and Maryland, Delaware and District of Columbia. He also addressed the students of Bethany and Hiram College. He also visited many churches in their interest of the annual offering.

The corresponding secretary has been busy in a campaign for the annual offering in

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature,

Beginning Next October

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program for the Fall Quarter. Address,

The New Christian Century Company

700 E. 40th St., Chicago.

Illinois State Convention at Danville.

There are some very interesting applications for aid before the board at the present time. It is decidedly interesting to watch our growth as a religious body. The fact that nearly three hundred churches, newly organized, have appealed for aid this year, indicates wonderful vitality and aggressiveness in uor mission fields. The annual offering should be large enough to encourage every worthy church that is anxious to build. Churches that could not take the collection for church extension in September should find encouragement in the above facts to urge them to send a collection in October.

G. W. MUCKLEY.

Men and Religion Campaign

Below, we show the dates for visitation of the special teams of men and religion forward movement. This will be the most significant and gigantic religious campaign that has ever been undertaken by any religious group since the days of the Apostles. The hearts of thousands of church men will be touched, and their life purpose quickened, and thousands upon thousands of men and boys will be brought into vital contact with Jesus Christ. This is a momentous opportunity for the Brotherhood of Disciples to take active hold upon the men of our churches and begin to teach them what the religion of the Lord Jesus Christ really is.

By some method, we must lead all the men of our churches to see the importance of attendance at the conferences in those cities where the teams will be. Conventions will be held every Tuesday and Wednesday during the campaign; that is, two days of each campaign will be in the nature of a convention, and that is the place where the team will "hit hard" on the program. If the teams are not to visit your own city, but do hold a campaign in a city within one hundred or two hundred miles of your city, town, village, or community, Your minister and several of your laymen, including your Sunday-school superintendent and chairman of your official board, the brotherhood president, or president of your men's Bible-class of classes, should attend the convention on Tuesday and Wednesday. Brethren, there ought to be no failure in this regard. Every Christian church that is worhty of the name ought to be represented, so that when the convention is over you can return to your home, filled and thrilled with the stirring messages received at the convention, and you will then be prepared to begin active work in your own church and community. Whatever else you do or do not do between now and Christmas, plan to atend a convention of the men and religion forward movement closest to you. Other dates will be announced soon. Send to The Brotherhood office in Kansas City for the literature, and get ready for active personal participation in the affairs of the movement.

DATES FOR VISITATION OF SPECIAL TEAMS.

1st Team.

Oct. 16-22—Lincoln.
Oct. 23-29—Sioux Falls.
Oct. 30-Nov. 5—Rest and Conference.
Nov. 6-12—Dallas.
Nov. 13-20—New Orleans.
Nov. 26-Dec. 3—Little Rock.
Dec. 4-10—Houston.
Dec. 11-17—Nashville.

2nd Team.

Oct. 16-22—Grand Rapids.
Oct. 23-29—Detroit.
Oct. 30-Nov. 5—Rest and Conference.
Nov. 6-12—Milwaukee.
Nov. 13-20—Columbus.
Nov. 21-26—Louisville.
Nov. 26-Dec. 3—Dayton.
Dec. 4-10—St. Louis.
Dec. 11-17—Charleston, W. Va.

3rd Team.

OctOct. 2-8—Minneapolis.
Oct. 9-15—South Bend.
Oct. 16-22—Des Moines.
Oct. 23-29—Cedar Rapids.
Oct. 30-Nov. 5—Rest and Conference.
Nov. 6-12—Kansas City.
Nov. 13-20—Fort Worth.
Nov. 21-26—Oklahoma City.
Dec. 4-10—St. Louis.
Dec. 11-17—Topeka.

E. E. ELLIOTT, Secretary,
R. A. Long Building, Kansas City.

Peter Ainslie at Winona Bible Conference

One of the notable meetings at the Winona Lake, Ind., Bible conference this season was the one in the interest of church federation and Peter Ainslie of Baltimore, Md., chairman of the committee on union of the General convention of the Disciples, was one of the speakers whose address stirred the people.

"There is a tremendous longing in our hearts" Doctor Ainslie said, "for unity. I do not care whether you call it unity, union, co-operation of federation, what we want is oneness. It is not by reason that the broken church can be mended.

"I know of two little towns in the west where the law of unity is sadly disregarded. In one town of 500 inhabitants there are nine church buildings. Three of them are now nailed up. It would not be a matter of regret if all of them were nailed up and the town given a fresh start. In another town of 150 inhabitants there are two churches and a third is now in process of being built. The extravagance in money is not so bad as the violence done to the love of Christ. By these divisions he is wounded in the house of his friends.

"There is a law constantly at work which is breaking down the differences in church creeds. The Methodists write Calvinism. The Presbyterians preach Arminianism. The Baptists write Disciple editorials. Ir we lay aside our prejudices and become guardians of each other, our differences will break down as naturally as the tides flow."

Bishop W. F. McDowell of the Methodist Episcopal Church and Rev. John P. Hale, D. D., of Lafayette, Indiana, a Presbyterian minister who is president of the Indiana State Federation, were the other speakers at the meeting.

On another day at the Bible Conference a meeting was held in the interests of the world's peace at which sentiments were uttered respecting the dealings of the nations towards each other that might well apply to the dealings of the churches one with another.

An Achievement in Church Architecture

"If the minister of the Fulton Christian Church, T. E. Winter, were to cease his work tomorrow," writes Richard W. Gentry, "he would have left, at least, one piece of labor as a record of worthy achievement. He is proud of his work; he will lead you from basement to garret in the hottest sun. And he has a right to be proud. For it was due largely to his enterprise and keen observation that our Fulton brethren will soon possess a magnificent building. When the building committee got ready to build they found that the pastor was already a thorough student of modern church architecture and had the situation well in hand. But Mr. Winter cannot claim all of the credit, nor does he desire to do so. He has had the co-operation of an intelligent and active building committee, who have given much of time and thought. In addition there was that absolutely necessary thing, a list of generous persons who would provide the hard cash. The Fulton Church will cost $52,000, and will look as if it cost more. The writer was moved to pen this brief description because he saw in the Fulton Church an almost unique combination of artistic beauty and practical usefulness. The form of the building affects one like beautiful music; while the flexible interior presents a series of advantages that arouse the highest enthusiasm. The Missouri Christian Church has many splendid buildings, but few of them present a state so complete, so near perfection, as the Fulton Church. When most of the churches get ready to build, they send committees out to visit. These lines are written with the hope of inspiring visitations to the Fulton Christian Church."

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Bethany Graded Lessons

Charles Clayton Morrison, Editor

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As the Bethany Graded Lessons unfold from quarter to quarter it becomes increasingly plain to informed and discerning Sunday-school teachers, superintendents and workers that no private or sectarian publishing house can compete successfully with the great union enterprise supplying these graded lessons to twelve leading denominations.

[The Graded Lessons are approaching completion. The Beginners' and Primary Departments are fully completed. Three of the four Junior grades are complete. Fourth year Junior pupils may use either third year Junior lessons or first year Intermediate. Two of the four Intermediate grades are complete, and these materials may be used for the entire Intermediate Department. For Senior and Adult Departments, Dr. Scott's "Life of Jesus" is provided. Other Adult classes may use Dr. Strong's "The Gospel of the Kingdom."]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

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Perhaps nothing has been done in modern times to demonstrate so clearly the essential unity of the churches and the possibility of organic union than the successful carrying through of this great enterprise of an interdenominational series of Sunday-school lessons. There has been no serious conflict among the editors representing a dozen denominations, among them Methodists, Presbyterians, Congregationalists and Disciples. If the churches can unite in what they teach their children, who can doubt that co-operation and union is possible at every other point?

The Bethany Lessons thus afford a signal opportunity for the Sunday Schools of the Disciples to promote Christian Union.

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The CHRISTIAN CENTURY

Volume XXVIII. October 5, 1911 Number 40

What a Time Like This Demands

A message straight to the consciences of Disciples of Christ

BY TRUMAN E. WINTER

CHICAGO

An Appreciation and an Exhortation

Our recent Ten Weeks for Ten Cents proposition resulted in a little bit the best piece of co-operation between The Christian Century and its friends that we have ever known. Several thousand new readers are receiving the paper during these weeks on account of the splendid team-work by publishers and regular readers.

It is this kind of team-work upon which the success of the Forward Movement of Disciples of Christ depends.

There is a well-known conviction among publishers of religious newspapers that people of provincial interests, narrow outlook and sectarian prejudices are much more likely to "hustle" for their paper than are the people of broader intelligence and non-sectarian sympathies. There is much to justify that opinion.

It is hardly to be wondered at, therefore, if an occasional religious journal deliberately adopts an editorial policy that appeals to the prejudices, ignorance and sectarian feelings of these readers in order to capitalize their zeal in building up the subscription list.

The Christian Century has staked its all on the faith that a sincere and earnest interpretation of the best thought of the best thinking portion of our brotherhood would command precisely the same kind of zealous and enthusiastic backing that is given those newspapers whose policy is determined by the desire to catch and hold those whose prejudices may be capitalized.

And we have not been disappointed!

In the three years of its present management the friends of the paper have grown not only in number but in zeal. Most of our new subscriptions are obtained by present subscribers. Pastors and church workers in all the states put forth earnest effort to introduce the paper into the homes of their churches.

Our readers are our best agents!

There is a rapidly increasing company of big-minded laymen—business men—who see plainly that the future effectiveness of the Disciples as a religious force depends upon the success of the Forward Movement now taking shape among us. Many of these business men are active and practical in their work for The Christian Century.

These men "hustle" for subscriptions!

A great number of them took the time and trouble to make out lists of names for our Ten Weeks for Ten Cents offer and sent their checks for from $5 to $15.

We appreciate this kind of co-operation. It sustains and justifies our faith.

To all our present readers, men and women, ministers and laymen, who feel that The Christian Century stands for those Christian ideals that are essential to progress and efficiency and who have been unselfish and courageous enough to "boost" and "hustle" for the paper we say, "Thank you, and may God bless you!"

And now we wish to call your attention to the special offer for new subscriptions now being made. It will be found on page 20. It gives you an especially strong talking point just now in asking your friends to subscribe. The remaining months of this year free!

We know you will use your personal influence to secure a regular subscription from each of those whose names you paid for for ten weeks. We will reinforce your talk or letters to them by a communication of our own.

Do not let one name on your list be overlooked!

And besides, let every present reader begin right now to enlist his friends on the basis of the offer on page 20. One of the greatest preachers in the brotherhood wrote us bluntly two weeks ago that he didn't care much for our Ten Cent offer, but wanted to get a fine list of outright subscribers for us. All right! Every man to his taste!

A great year is before us. All are agreed that the editors are giving us the best paper ever published among the Disciples. We, the publishers, are determined to push it with renewed vigor.

But whatever degree of success we shall attain depends, finally, upon the co-operation and zeal—*in the most practical way*—of our present readers.

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Place of Religion in Modern Life

When Charles Darwin made his journey around the world in search of biological facts, he was profoundly interested to find some form of religion among all the tribes he visited. Herbert Spencer's social studies gave formal and scientific demonstration of the practical universality of religion among the races of mankind. And while it is impossible to claim, as some theological writers have done, that there are no national groups without religion, yet these worshipless communities are so rare as to excite comment.

In every land one meets the symbols of the devout life—churches, cathedrals, mosques, temples, synagogues, shrines, altars, totems, fetishes, sacred books, relics and the like. And though not all of these are proofs of an intelligent faith, they make clear the fact that God has not left himself without witness, however crude and imperfect, in any region of the world.

One hardly needs reminder of the outstanding place religion had in antiquity. Among the Babylonians, Assyrians, Egyptians and Hebrews it was the determining element in public and private life. The power of the priesthood was well-nigh supreme. Religion controlled the policies of states and the conduct of rulers.

Yet it must be remembered that the religion of the time had rather a ceremonial than a moral sanction. The gods were not necessarily good because they were supreme. Nor did they demand ethical qualities in their worshipers.

In the Roman empire the conditions were much the same. The emperor was the supreme pontif, the *pontifex maximus.* The flamens and vestals were the most revered of the people. All functions of the state were regulated in accordance with the omens which purported to come from the gods. Yet the strictures of Rome's own poets and satirists on "that hard pagan world" are the sufficient commentary as to the value of such a religion.

* * *

With the coming of Christianity a new motive entered the religions of the world, a motive which has never been lost. But the church had always to confront the danger of the older employment of religion as a sanction for temporal power. If the state was not the church as in the past, it often was compelled to submit to the church which thus lost something of its larger value. The greatest prophets of the Christian faith were suppressed by the church invoking the aid of the secular arm.

Today the outward authority of religion is gone. The old gods are dead. And there are voices that ask in a certain tone of despair, "Is God also dead?" For it is beyond dispute that much that was once regarded as established past all questioning has been quietly committed to the twilight of oblivion where the dead gods wait. Is religion the loser or the gainer by this process ofchange?

A new knowledge has come to humanity which has opened the secrets of nature and history. And the men who know most about the universe, the ages gone and the religious experiences of the race are very humble in the presence of the volumes of facts now unrolled to them. An ignorant age can safely venture to be dogmatic, and some of the past generations of religious teachers have assumed the air of finality. Today men are more hesitant in the face of the great religious forces. The twentieth century is very impatient of the certainty which the fourth century felt on matters pertaining to the great mysteries of being.

What, then, has the modern world to say about religion? There are many voices in response. Which of them is the most convincing?

* * *

There are those who frankly affirm that religion is a superstition and an incumbrance. Their attitude is a reaction from the credulity of an earlier generation. And one must confess that they have some warrant for their dissent from the dogmatism in which Christianity encased itself. Voltaire was the logical protestant against the autocracy of the church in France. Robert Ingersoll was the legitimate child of the popular interpretation of the Westminster Confession. The infidel propaganda among the Bohemians in this city is the logical fruitage of the state church in the old world. To such men religion is a relic of a barbarous, selfish, and narrow-minded age. It declines with the growth of light. It will disappear as the world comes to its own.

Is this the fair and practical view to take of the matter? Is this the proper attitude for a man of awareness and insight?

A second group holds religion to be a convenience, and therefore worth while, though not a necessity. They have no ill-will toward it, though they do not deem it important. It is a more or less valuable inheritance, which ought not to be wholly neglected. It is well that children should have some religious ideas. Women, for the most part, find it a comfort. It is desirable to have some religious sanctions on which to fall back in the great crises of experience, such as birth, marriage and death. Thus religion, though not indispensable, is worth while, and should receive a certain meed of attention. It is a convenience, like public parks, holidays, telephones and almanacs.

Is this the true assessment of the religious life? Is it fair to human history to make this affirmation? Does this satisfy the facts of personal life? Yet is it not the attitude which large numbers of our fellow-men hold? And if so, are they prepared to justify it as reasonable or just?

Still another opinion is voiced by many in our age to this effect: Religion is an accomplishment, and therefore to be esteemed as an interesting and artistic flowering-forth of the moral life. It is one of the many beautiful and worthful ways in which the life of man may expand into new values. It is a means of pleasure, just as any art brings enjoyment. The artistic values of religion, both in its formal expressions through music and the arts, and in its subjective satisfactions as the response to an excellent ideal, give it value in experience. Moreover, it is an aid to refinement of manners and a certain social comradeship, like all the arts. It is not a necessity, any more than painting, sculpture, beautiful architecture or music. But, like them, it is a significant factor in the attainment of a more refined and artistic life.

* * *

But none of these varieties of opinion represent the deepest and most thorough-going efforts to put the right value on the religious life. To a much larger group religion is the great necessity. They know that to live at all and keep their sanity, they must hold to a universe of order and purpose, and that religion—the Christian religion—gives the only satisfying assurance of such a moral order.

They know that they must believe in God, a God who is real and personal. They are willing to confess that they know but little of personality, even in their own experiences, but less than personal God cannot be to satisfy their need. And they know that in religion—the Christian religion—they have the assurance past all doubting that One man at least has known the Father as personal and intimate. And where Jesus has affirmed, they feel that they may be sure.

But more than this, they find that the moral institutions demand for their satisfaction a worthful and serious purpose in life as the only object that makes existence significant or even tolerable. And such a purpose and ideal they find alone in companionship with God and the realization of his program as made clear in the life and words of the Man of Nazareth.

And once more, such spirits crave belief in an expanding experience of personal and collective being, as the basis and beginning of the experience of eternal life.

Which of these attitudes toward religion comes nearest to the satisfaction of the great needs of the soul? Which throws most light on the problem of existence? Which gives the noblest motive for action? Which yields the greatest joy in the day's work? And which provides the means for permanent satisfaction in the growth of self and of the world?

The answer must be personal and individual. No man can answer for his brother. But it is a satisfaction to believe that the trend of modern thought, in the light of all the new knowledge, and in the face of all the new criticism, is toward the constructive and world-embracing view which the Christian church in its nobler thinkers and confessors is today reaching. And of such a view the life of Jesus is the sanction and the supreme example.

Social Survey

The Passing of Two Noted Europeans

Storms of famine, and revolt, and strikes, and even of war have swept over the continent of Europe continually for several months, breaking forth in one country and then another in furious violence. Such social and political gales are frequent in Russia, but anarchistic lightning has not recently been so fateful as that which startled the world on Sept. 14 in the assassination of Premier Peter Stolypin. The premier was in attendance at a royal opera at Kief, Russia, given in honor of successful government adherents in recent elections in the western zemstvos. Dmitry Bogroff, a spy employed by the police, and secretly a terrorist, approached Stolypin from the rear, and in sight of the entire house fired two shots, one of which fatally wounded the premier who died four days later. The murderer was instantly seized. Peter Stolypin, when a young man, was beloved of the people. Because of democratic views he was looked upon as a champion of the oppressed. Either his earlier attitude was a mask, or fortune turned his head, for he grew conservative, and after his appointment to premiership in 1906 he ruled with an iron hand, crushing liberal and terrorist alike. For this seeming traitorous, bad faith he won cordial hatred of all liberals and reformers, and his assassination came after many unsuccessful attempts.——Sir Robert Hart, director general of customs in China for seven years, and inspector general since 1863, died at his home in England, Sept. 20, at the age of seventy-six. Sir Robert created the Chinese customs service and a comprehensive tariff, and engineered almost every Chinese foreign treaty made prior to 1908, the year of his retirement.

National Congress of Governors

Fewer than two-thirds of the state governors were present at the annual conference recently closed at Spring Lake, N. Y., yet the sessions were of great interest and should prove of lasting benefit. These gatherings are shorn of political significance, being nothing more or less than gatherings of state executives for the discussion of common interests and to "get together" on plans for the solution of national problems. Woman's suffrage, world peace, and taxation are subjects which brought out considerable discussion; but the initiative, referendum, and recall, and recent rate decisions of the United States Circuit Court of Appeals touched off a thrilling series of rhetorical fireworks. The recall proved the liveliest topic. It was declared that the initiative and referendum are not all they are pictured when put to actual test, and Gov. E. L. Norris, of Montana, made the following suggestion for their improvement: "In many states the voters have in large measure lost confidence in the efficiency of legislative assemblies, and the initiative and referendum methods of legislation have been invoked as a means to procure laws that the legislature would not act on and to veto legislation that in the public mind was not wise or beneficial. At best, however, initiating legislation by and referring laws to the people are cumbersome and not easy to use. As a companion to and supplement of these methods, the power of the executive should be strengthened by giving to him the right to present bills for the consideration of the legislative assembly. If the bills were not passed in form substantially as presented he should have the right to submit those bills direct to the voters at the next general election for their approval or rejection." The decision of Judge Sanborn, of the United States Circuit Court, in which he overruled the Minnesota rate law, received an avalanche of disapproval. The point of that decision is "that the state's intrastate rate law was unconstitutional because it could not be enforced without interfering in its operation with the authority of the Interstate Commerce Commission." Every governor present, of whatsoever political persuasion, agreed that this decision was highly inimical to the rights of the states. Said Governor Hadley, of Missouri: "The denial of the right of the several states to regulate the rates of transportation in intrastate traffic will, as an inevitable and logical result, result in the denial of the right of the states to regulate or supervise the conduct of business intrastate in its character, if thereby the conduct of that business in interstate commerce is directly affected or burdened." Gov. Hoke Smith, of Georgia—now senator-elect—declared that, "If the decision of Judge Sanborn becomes the law of this country, then the twilight zone will so broaden that we will never see daylight again in the region of passenger and freight rates." By a unanimous decision of the congress a committee of three was appointed to wait upon the United States Supreme Court, to which the question has been appealed, and urge the reversal of Judge Sanborn's ruling. This action is without precedent and its result is anxiously anticipated. All of which discussion must be taken with several grains of salt, as governors are notably politicians. They have been known to oppose—and to approve—national legislation which interfered with, or aided, their own private political ambitions.

Training for Athletic Instruction

Characterized by many noted educators East and West as one of the most progressive universities in the land, the University of Wisconsin has again substantiated this opinion by the introduction of an athletic course with credit toward a degree. This action is the more surprising because of the well-known conservative policy with which this university has been guided for several years in its attitude toward athletics. It was not the purpose of faculty or regents merely to give such an impetus to athletics as to restore to the University of Wisconsin its former prestige in intercollegiate contests, though the action has been construed in that way. The new course is intended to provide men and women "to meet the demand for teachers of physical education, directors of play-grounds and instructors in educational athletics and play of university caliber and training." "This department," declares a university bulletin, "has instituted a comprehensive group of professional courses in the theory and practice of physical education. These, with related and prerequired courses in the departments of medicine and education and the foundation courses in the various other departments of the College of Letters and Science, offer full opportunity for complete preparation for professional service in public elementary, high and normal schools, preparatory schools and colleges, clubs, social welfare institutions, play-grounds, municipal recreation systems, etc." Students in the College of Letters and Science may elect their "major" to the extent of forty credits in the college of physical education, or "minor" with a minimum of ten credits. The required work for the department includes both theory and practical work, participation in various contests, and three years of training in leading of squads and management of athletic contests. This course is the response to what is believed to be a real need. Too many athletic trainers now are men of little mental or moral training, often inferior, in these respects, to the men whom they are to lead and teach in athletics. It must be admitted that many of them are simply men who have mastered a list of acrobatic or athletic feats, and who are otherwise unfit to fill the positions of responsibility they occupy. The adoption of adequate training for this recognized branch of university life is to be warmly commended. How it will succeed in actual practice remains to be proved.

Defeat of Canadian Reciprocity

After urging the United States to agree on a treaty of reciprocity for forty years, Canada repudiated the principle, on Sept. 21, in the general elections by returning a Conservative majority to the parliament. Reciprocity was the main issue. Premier Laurier hoped to cap his career with the passage of this measure which, until recently, appeared to be sincerely desired by Canadians. The landslide for conservatism shows reversal of public sentiment, and Mr. Laurier will retire. Farmers of the Canadian Far West, who had been counted on to support reciprocity, went solidly against it, evidently fearing the effects of competition with American farmers. But the defeat of the measure was really accomplished in Ontario where seventy Conservatives and only thirteen Liberals were returned. The adverse vote of this province is accredited to the fear of annexation. Conservatives made the utmost of Speaker Clark's tactless remark that reciprocity would lead to annexation, and arguments based on this assertion touched the sentiment of these people. Complete results of the election are not at hand, but the Liberal majority of forty in the late parliament has been turned into a minority of about fifty. Canada, we believe, has made a mistake, but as President Taft says: "It takes two to make a bargain and if Canada declines we can still go on doing business at the old stand."

—President Taft is setting a new record in his present tour of the country, both in the extent of territory covered, and in the visitation of smaller cities and towns. The tour is frankly a preparation for the approaching campaign. It is a test of public sentiment, the result of which will determine the President's attitude toward renomination. It is expected that Mr. Taft's genial personality, and his defense of his policies will create a strong sentiment in his favor.

The Christian World

A Page for Interdenominational Acquaintance.

Universalist

The Minister With a New Gospel.

The minister with a "new gospel" to preach receives this notice from the *Universalist Leader*:

Every little while we hear of some minister suddenly bursting into fame because he has a new Gospel to preach, and usually there are crowds ready to go and hear him, and when he proclaims his new Gospel, they are free with their applause, and quick to say, that is what I have always believed, and the chances are there will be the beginnings of a new sect, and after a short struggle with the dismal facts of financial support, and collapse, and the fame-struck minister is looking for a job, usually in his old fellowship. Over and over this story is written, and yet it seems there are many who never learn the lesson. The fact is the "new" Gospel is simply an opening of a little window in the darkened mind of the minister, and he sees the light outside in which people have been dwelling all the time. This was illustrated recently when a Jewish Rabbi was given the courtesy of preaching in a Christian pulpit, and there he announced with a great show, as if it were the discovery of the centuries given to him to disclose, that "It is not by going to church or praying that a religious man is known, but by his every-day life and doings." And that was his new Gospel, and that is the "new" Gospel of most of those who make this appeal for sudden fame. The great truth taught of old, that not by crying Lord, Lord, but by doing the will of God, men are justified, dawns upon them, and seems new, and is new to them, but there is yet to be discovered a "new"Gospel which has not its roots in the old Gospel which will never be outgrown.

Baptist

The College and Christian Faith.

That many of our colleges were founded for the purpose of training Christian workers is well known. Since the rise of our great universities there has been much discussion of the college question. Do we still need the colleges? What is their proper work? A partial answer to these questions is the quotation that follows. It is from President Hanley of Franklin College. He has definite convictions as to what Franklin should do:

While we recognize that Christian faith is free, and can never be compelled, I make bold to announce unto all whom it may concern that I have left an important position in connection with a church, city and university, for the purpose of placing the truth and personalities of Jesus Christ central in education. The religious crisis through which many a student passes during his college course is largely due to ignorance. He is taught science and is not taught the great principles of Christian faith. He studies in the library and laboratory and his Bible goes by default. It shall be my purpose as president of the institution to place the gospel of Christ side by side with the profoundest teaching of philosophy and to ground the learner upon a faith that will stand the test of all rational inquiry. In this attempt I shall not only feel that we are giving the best training to the boys and girls whose lives are intrusted to our care, but I firmly believe that we shall be working at a great problem, however humble the attempt, which sooner or later must challenge the attention of the whole educational world.

We seek in every possible way to promote that personal contact with the student body which, next to a religious atmosphere, is the chief virtue of the small college. Some time ago a senior in one of our large colleges came to me for advice. I asked him why he did not go and talk freely with the president. To my amazement, he told me that he had never met the president of that university. That man had lost the greatest privilege of a college education, namely, contact with a masterful personality. Such a situation is not at all rare.

In our larger institutions undergraduates are herded together like an army in barracks, and personal attention is for the average student out of the question. All this is a tremendous loss in the making of manhood. With no deprecation of scholarly training—that should ever be of the first order—it nevertheless remains true that the most important element in the education of any young man is an intimate acquaintance with a great and noble personality. Perhaps the larger part of what we learn in the class room will be forgotten but the personal touch of the professor, the stamp given by the president, will remain throughout life.

If Franklin continues to make the progress which she has made during the last fifteen years, I estimate that during the next twenty years she will send out one thousand graduates. And, according to the proportion of those who have already left her halls, she should send one hundred of these future graduates into business, thirty-two into farming, fourteen into journalism, sixty into law, seventy into medicine, 192 into the ministry, fourteen into missionary work and four hundred into teaching. This is the vision which has brought me back to my native state and Alma Mater—that we may ground one thousand young men and young women in knowledge, faith and duty, and that we may send them forth to be a transforming power in human society.

The Free Churches of England

What the Free Churches are doing and what they ought to do to meet the conditions forced upon the attention of the world by the great strike in England is partly indicated by the following interview with F. B. Meyer which is published in the *British Weekly*:

I may tell you that we have been watching events most closely, and on Saturday a notice appeared in the Press that if the strike lasted over Sunday we should call together the General Committee to draw up an appeal for a settlement by arbitration, or in the dry light of reason. The committee would further have instructed the churches how to afford relief to the many innocent sufferers. There was reason to expect a shortage of milk supplies, and the children of the poor would have been the first to feel the pinch of privation. Fortunately, the sudden cessation of the strike made further steps unnecessary.

It seems to me that we are hampered in our appeal for goodwill and unity among the various classes of the people by the consciousness of the wide breaches existing among ourselves. A divided country is only a reflection of our own divisions. Is not the time come when ten men, representing the various denominations, should be shut in one room and told that they must not come out until they have found some means of common action. It is only a united church that can deal with the class warfare of the present day.

How is it possible for a man to bring up a family on 20 shillings a week? Is it not a scandal that these Bermondsey girls should receive only 5 shillings and 7 shillings a week? We ought to have represented the case of such sufferers to the Christian conscience. We could do this without wild and tearing words, and without taking sides. There are so many companies which are really impersonal, and can only be affected by public opinion. I feel also that we may fairly take home to ourselves much of the blame for the fierce passions displayed. The father of the bad son is to be pitied, but also to be blamed. Must we not take our share of the responsibility for acts of violence which all condemn?

Presbyterian

Defending by Extending the Faith.

A man must have influence before he can use it. The best defense of faith is faith. Men and women of heroic faith create faith. "To contend earnestly for the faith," says the *Presbyterian Advance*, "is made to be synonymous with defending certain doctrines from the attacks of those who would frame their creeds in other phrases. The missionary does not quote this text (Jude 3) as part of his reason for engaging in the warfare against ignorance, superstition, and degraded lives in behalf of truth and light and righteousness; the reformer does not use it as a reason for his attacks upon inconsistency and low moral tone among professing Christians; it is left as a foundation for the man who always resists new views or new ways of stating old views, and so it has come to pass that only he who is called a "defender of the faith" is looked upon as one who obeys the Scripture "to contend earnestly for the faith once for all delivered to the saints."

But why should this be so? Certainly there are other ways of contending earnestly for the faith than just to defend creeds and dogmas. Indeed, it is clear from the context that what the apostle had in mind had to do with correct lives rather than exact creeds. The condition against which he uttered his protest was due to men of ungodly lives who had turned "the grace of God into lasciviousness," and were "walking after their own lusts." The faith for which he urged his readers to contend was that kind of vital, practical faith in Jesus Christ which resulted in pure and righteous lives. And, after all, when we talk about the "faith once delivered to the saints" we must remember that it was not a body of doctrine at all—in the days of Jude there had not arisen a "systematic theology" of any kind—and the word should not even be limited to the teachings of Jesus and the apostles. The faith once delivered to the saints was not, primarilly, a creed but a life. It was a faith which, without works, was dead, but which, prompted by love, manifested itself in clean lives and good works, and it was this kind of a faith in behalf of which the people to whom Jude wrote as well as the people of today were and are directed earnestly to contend.

But it should also be noted that to contend for the faith once delivered to the saints means not only to defend but also to extend that faith. We have no fault to find with those who believe that they are set to defend the faith in the sense of defending certain views which have long prevailed, though, for ourselves, we have no fears for the safety of the truth of God's word; we have the very warmest sympathy with those who feel constrained to defend the faith in the sense of standing and striving for the utmost purity and uprightness of life among all who name the name of Christ, but the men who are doing most in the way of contending for the faith once delivered to the saints are they who not only stand firmly by the essentials of evangelical truth, and insist upon consistent Christian lives, but who also zealously endeavor to extend, even unto the uttermost parts of the earth, into the heads and the hearts and the lives of all men everywhere that "faith which worketh by love." Thank God, there are many of this kind of men, and this is the very greatest work in which Christian men can engage. It is the most important expression of Christian fidelity. "Defender of the Faith" may be a title of honor for kings, popes, or other dignitaries, civil or ecclesiastical, but of far greater honor is the title, "Extender of the Faith."

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Not in Unrighteousness, but with the Truth

One writer says that when Paul began to dictate the thirteenth chapter of I Corinthians, "the Apostle's amanuensis must have paused to look up in his master's face at the sudden change in the style of his dictations, and seen his countenance lit up as it had been the face of an angel, as this vision of divine perfection passed before him." But Paul does not substitute enthusiasm for sense. Another writer says of this chapter, "St. Paul's ethical teaching has quite an Hellenic ring. It is philosophical, as resting on a definite principle, viz. our new life in Christ; it is logical, as classifying virtues and duties according to some intelligible principle."

Gifts of speech are subordinate to love. They are important. Paul knew their value. The tongue of an angel would be worth much to the man who loves other men. But mere skill in the manipulation of words is not a guarantee of usefulness. Good men use eloquence to win their fellows to the love of God. Bad men use it to confuse and to ruin.

To present Paul as being opposed to the increase of knowledge would be to misrepresent him. Love is not blind. It leads to knowledge and is itself enriched by knowledge. The desire not to injure another but to do good to him is one thing; knowledge of what ought to be done is another. Christian love has in it an intellectual element. Of course, if we have no concern for the welfare and happiness of anybody but ourselves, we shall use our knowledge for the hurt of others if we think our advantage is thereby gained. It is the knowledge of the selfish man that Paul regards as useless, not that of the disciple of Jesus who has learned from his Master what love is.

If the disciple bestows his goods to feed the poor or gives his body to be burned, he has a reason which he can give to the world without shame. Some men give that they may cover up evil deeds or open the way to office and honor. Some give because the sight of starving human beings is annoying to them, not because they feel the woes of the poor. It would suit these persons better if the wretched would all die and thus be removed from sight. It is giving of this sort that Paul condemns. And he has no word of praise for the self-sacrifice that has as its object the gratification of anti-social feeling. He is himself an example of one who gives himself for the common good. The kindness of love is the kindness that puts character first. The notion that love hastens to extricate a man from an unpleasant situation without regard to how its act may influence his conduct is anti-Christian. It is not kindness to make it easy and pleasant for men to sin. It is kindness to make those who work harm to society feel the shame of their deeds. Personal spite rejoices in the agony of one whose errors and mistakes it exposes. Kindness rejoices in the hope that the wrong doer will repent and live as a Christian.

Love knows neither envy nor hatred. It is a pooling of interests. The man who loves shares in all the blessings that come to humanity. The success of his neighbor is his success. If he fails, there is comfort for him in the fact that his friends have not failed. The man without love sees only his own failure in the ability and wisdom of other men. He does not rejoice in their blessings and thus lay the foundation for his own recovery from defeat.

The braggart is lacking in love, for he thinks his dignity and worth consist in his being different from other men. He likes to be thought superior to the common herd. If he were morally sane he would know that what he has in common with other men is vastly more to his credit than what he has that differentiates him from them. Love makes one glad that he is a man and that he can share the common lot. It creates feelings of opposition to all special privilege.

Love is the basis of all courtesy. Polite selfishness is the meanest sort of selfishness, for it is conscious of itself. The rules of politeness are merely ways by which we may show our respect for men. If we are brutish in our feelings, rules only help us to conceal the fact that we have not risen to the level of humanity.

Love does not rejoice in unrighteousness, for it is concerned for the growth and perfection of character. It therefore has nothing to gain by unrighteousness. It loses whenever men sin. It is victorious whenever sin is renounced and God is enthroned. Its indignation is directed against whatever degrades and defiles the soul of man. Its praise is for all that purifies and enriches life. [Midweek Service, Oct. 11. I Cor. 13:3 John 3, 4.] S. J.

The Meaning of Baptism

II. THE MEANING OF THE WORD (Continued.)

Our study of last week was a critique upon the version of the New Testament edited by Alexander Campbell in which he translated the Greek word *baptizo* and its cognates by "immerse" and its cognates throughout. Mr. Campbell contended that the word always meant "immerse" or its equivalent, and that instead of the transliteration to which the King James version had accustomed English readers the meaning of the word should be expressed by the use of this plain English term.

From this position of Mr. Campbell The Christian Century squarely dissents. We regard his translation of this word as a flaw in what otherwise was a work of scholarly distinction. It is not as a mere academic error that we regard it as significant enough to demand discussion in this late day, but because of its far-reaching consequences in the thought and practice of a great body of Christian people. This translation of *baptizo* is the basis of the immersion dogma which the various Baptist denominations cling to. There is no possibility of freeing the baptism question from its dogmatic grip so long as immersion is regarded as synonymous with baptism. The ill effect of Mr. Campbell's translation is seen especially in the thinking and practice of the Disciples of Christ who justly look to him as a great teacher and leader. It commits them to a theory of baptism utterly impossible for them logically to practice, wholly inconsistent with their more fundamental conviction with respect to Christian unity, and largely nullifying the constructive purpose of both Thomas and Alexander Campbell and of the Disciples themselves.

In passing this judgment upon Mr. Campbell's position the reader must not infer that we are giving aid and comfort to his pedo-baptist opponents. The attempt to make *baptizo* mean "sprinkle" or "pour" has even less ground to sustain it than has Mr. Campbell's position. Only by a wresting of the word in certain of its highly rhetorical uses can any meaning with the semblance of aspersion be extracted from *baptizo*. In the literature of theological thought there are no more classic specimens of artful subterfuge and solemn trifling with facts than are found in the arguments of the pedo-baptist debaters who contended with Mr. Campbell that the Greek word meant "sprinkle" or "pour" as well as "immerse."

Had these debaters won their point they would have been no better satisfied with it than were the Baptists with their assumed victory. For if Mr. Campbell's version of the New Testament in which "immerse" regularly appeared instead of "baptize" was unsatisfactory to the whole Christian world, Baptist and pedo-baptist alike, equally unsatisfactory to pedo-baptists would have been a version in which "sprinkle" or "pour" appeared. The indecisiveness of the whole controversy would have been plain had some pedo-baptist debater, exultant over an assumed victory, published a version of the New Testament in which Peter is made to say, "Repent and be *sprinkled* every one of you for the remission of your sins," and in which Jesus is made to command his disciples to "preach the gospel to every creature, *sprinkling* them in the name of the Father, Son and Holy Spirit." No pedo-baptist would have endured such a translation. Such an attempt at carrying the affusionist argument

right into the Scripture would have revealed to pedo-baptist debaters what Mr. Campbell's attempt revealed, namely, that baptism is neither affusion nor immersion, that the substitution of any English word denoting only a physical action for the word "baptize" involves a sacrifice not only of a part of the meaning of the sacred text but the essential part of it.

In his negative position, the great immersionist champion is unassailable when he denies that *baptizo* ever, in any connection, means "sprinkle" or "pour." In his positive construction of the New Testament word as "immerse," however, he falls under condemnation equal to that which his own and subsequent scholarship so decisively meted out to his opponents.

At this point we wish to assure our readers that it is not within the scope of this series of articles to include a discussion of any technical linguistic problem. It is far from our purpose to go over again the classic paths trodden by the controversialists. The lengthy citations from Hellenic Greek literature tending to show the meaning of the word *baptizo* have only a secondary interest for us. We regard the linguistic aspect of the baptism question as very simple. With the knowledge of certain facts it can be worked out by one unacquainted with the Greek language quite as conclusively as by a Greek scholar.

Indeed, the conviction which underlies our present study, and of the truth of which we hope to convince our readers, is that much of the dispute over the classic meaning of *baptizo* is quite irrelevant in determining its New Testament meaning. The appeal to the signification of *baptizo* in the classic Greek of any age does not settle anything with respect to its use in the New Testament. It is not safe to appeal to etymology in general for the meaning of a word. The question is: What is the meaning of the word right here, in this specific context? The meaning of a word depends upon actual use, not upon etymology, and the context with which we have to do in determining the meaning of baptism is the New Testament itself, not classic literature.

This is not to say that we have no interest whatever in the classic use of the word. But our interest in its classical use is academic. An induction of a thousand passages in general Greek literature in which *baptizo* is shown to mean "immerse" or its equivalents would not determine the meaning of the word in the New Testament, though such an induction might show *how* the word came to be used in its New Testament signification.

We have on our hands, then, a problem in English, not a problem in Greek. Average intelligence, a few easily obtainable facts of language and of history, and a moderately developed faculty of historical insight are all the equipment necessary to a thorough and independent understanding of the meaning of this Greek word in its New Testament use. If minds possessing this modicum of equipment differ in their conclusions, the reason must be found elsewhere than in the disparity of their scholarship. The baptism question is not a scholar's question any longer. It is a plain man's question. We depend upon scholarship, of course, for certain data, but these data are in this case practically undisputed. Without the slightest timidity, therefore, we hope the humblest reader will make the study with us, and we promise to leave this less interesting linguistic aspect of our problem after briefly pointing out a few relevant facts bearing upon the meaning of *baptizo*.

This word is derived from the root word *bapto*, whose simple and primitive meaning is to dip, to immerse. *Baptizo* is the intensive or frequentative form of *bapto* and means, primarily, to dip, to immerse, to dip repeatedly, to sink. The simple word *bapto* is not used in the New Testament in referring to baptism. It does occur in other connections, however, in both Old and New Testaments, and is nearly always translated "dip."

The difference between *bapto* and *baptizo* in their primary meanings, is that the latter carries with it a more intense, a heightened, signification usually. *Bapto* expresses the simple, casual act of dipping. *Baptizo* means to dip deeper or longer or repeatedly, or it reflects emotion or purpose in the one dipping. It often means to put under and keep under, therefore to sink or drown. *Baptizo* is *bapto* underscored or in italics, so to speak. Except for this intensive difference the two words in their primary and radical import have identically the same meaning. Certainly there is no distinction in the *action* implied by both words. But because of this intensive quality of *baptizo* it lends itself more naturally than *bapto* to figurative use. Hence we find it used to signify "crush," "overwhelm," "intoxicate," "ruin" "drown," etc.

With the exception of this figurative usage of *baptizo* it will be noted that we have been speaking only of the primary or radical meaning of the word. And even in the figurative use the radical meaning is present. But besides the radical and figurative use, it is a common phenomenon for words to branch out into new meanings through association, and to take into themselves a special or, as the scholars say, a "technical" signification. This new technical meaning may be totally unlike the primary meaning. It grafts itself on the old word and in the appropriate context is more essential than, and sometimes entirely displaces, the original connotation.

A clear example of this differentiation of meaning in the same word is afforded by the word *bapto* which, besides its primary meaning, "dip," was also used to signify "to dye," "to color." A dyer was therefore called a baptist, one who baptizes, that is, dyes. Now the fact that in a thousand instances *bapto* means "immerse" does not in the least demand that the word be translated "immerse" when it manifestly means "dye." To dye and to immerse are not synonyms. Their meanings are totally incomparable. The radical use of *bapto* as "immerse" explains how it came also to mean "dye." The word originally and in its main usage signified the mode or act of immersing or dipping. From the fact that things were usually dyed by dipping them in the colored liquid, the word was used to signify to dye by dipping. In time it was bound to be used to signify to dye *in any manner*. And as a matter of fact there are instances in which the garment is said to be baptized when the colored liquid is dipped upon the thing dyed. When the liquid drops upon the garments they are said to be baptized, dyed.

Defenders of affusion have used such instances to prove that *bapto* meant to pour or to sprinkle. Champions of immersion have assumed that they had conclusively answered this argument by tracing out the etymology of the word showing that it originally meant "dip" or "immerse." Both arguments were irrelevant. The word in such a context means neither immerse nor sprinkle. It means dye. The Greek word originally denoting the particular process or action (immersing) by which the thing was dyed, has taken into itself a new meaning, that of the effect (dyeing) produced by the action. In this new and special meaning of the word its original signification is practically disregarded.

The point that should be made clear by this illustration is that this special meaning of *bapto* as "dye" is not discoverable in the root of the word. It is a meaning that must disclose itself by an examination of a sufficient number of instances.

We shall take up our study at this point next week.

AN EXPLANATION AND A HOPE.

This issue of The Christian Century will be received by many who have not themselves subscribed for the paper. To them we make this word of explanation: Your paper has been paid for for ten weeks by some friend who is interested in making you acquainted with it and with its ideals. Do not hesitate to accept it. It costs you nothing for these ten weeks and will be continued beyond that period only by definite order. We wish you to read each issue carefully and ask yourself if you would not like to receive this paper on your own account as a regular visitor to your home. At any time during this "acquaintance period" you may send in $1.50 and your name will be put upon the regular list and you will receive the paper until December 31, 1912, a period of thirteen months—the month of next December being free. If you are a minister $1 will be accepted. Our hope, in which the editors also join, is that you may become a permanent member of the Christian Century family. The Publishers.

Editorial Table Talk

A National Memorial Baptist Church

Baptists of the country are asked to give $50,000 to erect a National Memorial Church at Plymouth, Mass. The proposed structure is to be of stone, to have colonial columns in front, a conventional dome, and rooms suitable for social work in a small city. From the sale of the old Baptist Church of Plymouth $22,000 has been realized, but it is intended to keep this amount for an endowment fund if possible.

The Baptist Church of Plymouth, now gone, was historic in many ways. The Massachusetts Baptist Missionary Society was organized there, and from it have come not a few men who, in past years and now were, and are, leaders in American Baptist interests. The plan for a national structure, exerting an influence as wide as the country because of the great number of visitors to Plymouth, is endorsed by leading men of the denomination. The old church and its grounds were taken by the United States Government, which is to erect thereon a post office.

Hardly less than Congregationalists do Baptists look back to Plymouth and the landing there in 1620, and hence the new church, if made memorial, will contain the names of Pastor Robinson, Elder Brewster, Roger Williams, and others who helped to make New England Christian history, and perchance those of Adoniram Judson and others who helped to make Baptist missionary history. The project has, it is announced, received already a considerable financial endorsement.

May Improve American Pulpit Work

A new venture for ministers is a Correspondence School of Theology incorporated under the laws of New Jersey in July last, and located at Madison, N. J. This is the Madison that is the seat of Drew Seminary, a Methodist institution, but the new school has no connection with it or with any other school. Its courses, beginning this autumn, are for men in the ministry who desire to brush up after some years of preaching, for men of unusual ability who are driven by that ability into overwork, for ministers which the prospectus describes as "going to seed," and for men who are graduates of college or of seminaries, but not of both.

The courses, carried on through the mails, are expressly declared to be makeshifts merely, and are not contemplated as substitutes for courses in institutions where such are possible. Emphasis is laid upon studies in social service, and the courses are long, six to eight years. There are departments for the direction of reading, and for the solution of ministers' problems.

The advisory council has upon it Baptist, Congregational, Methodist, both north and south, Presbyterian, north and south, Reformed, United Brethren and Protestant Episcopal divines of note, including Bishop Hendrix of Kansas City; Bishop Murray of Baltimore; President Thomas of Middlebury College; Rev. John Balcom Shaw, Chicago; Rev. Dr. Chas. A. Eaton, New York; and Rev. Dr. Floyd W. Tompkins, Philadelphia.

Training Men to Secure Mission Gifts

The Laymen's Missionary Movement is inaugurating what it calls an intensive compaign. That is, it is seeking to garner the fruits of its publicity efforts for the past two years. Institutes have been planned in the immediate future for Western New York, Eastern Pennsylvania and North Carolina, the last named to be attended by workers in all of the churches of particular counties.

Beginning with Boston, where fruits of the exposition called the "World in Boston," are to be reaped, there are to be held institutes for instruction in every member canvasses. The instruction having been given, actual canvasses of churches are to be made. Following the Boston meetings are to be meetings in Detroit, Pittsburg and Minneapolis. Some conventions are also planned for cities in which the campaign of two years ago did not enter.

Co-operation of the Movement is to be had this year with the Men and Religion Movement, Mr. Horace Sanderson, a secretary, being furnished for one of the teams this fall, and another secretary for another Men and Religion team after the Christmas holidays. A series of conventions is holding in Canada, extending from ocean to ocean, with John R. Mott, Robert E. Speer, and J. Campbell White, the last named just returned from China, as principal speakers. The movement has a new secretary, Mr. W. E. Doughty, who has become editor of its monthly newspaper and will undertake other educational work.

Features of the Men's Campaign

A part of the Men and Religion Movement campaign, the meetings of which are just beginning, is the gathering up of successful methods in churches of all names and their publication in permanent form. The aims are both to save such results of the campaign as may be useful, and to extend to officers of churches unable to take part in the campaign the benefit of wise methods, whether developed in and by the movement or not. Especial reference will be made to methods of work by volunteer laymen.

Connected with the movement meetings in many cities, that he may assist newspaper reporters in getting names, dates and speeches in accurate form, is a man filling a new profession—publicity secretary. His name is Henry E. Rood, and a noteworthy thing about him is that he gives eight months from October to next May, wholly without compensation. He has spent years with some of the great newspapers and magazines.

As far as fixed the dates of the movement's institutes, from October to the end of the year are as follows: October 2-8, Minneapolis; 9-15, South Bend, Ind.; 16-22, Grand Rapids and Des Moines, another team of instructors starting in on the date named; 23-29, Sioux Falls, Detroit and Cedar Rapids, the third team beginning on this last named date. During the first five days of November, and until after general election day, there will be a conference of the instructors, to see where mistakes have been made, and what improvements are possible. November 6-12, Dallas, Kansas City and Milwaukee; 13-20, New Orleans, Columbus, O., and Fort Worth; 21-26, Louisville and Oklahoma City, at this time a place for one team during these dates not having been fixed upon; 26-December 3, Little Rock and Dayton; 4-10, Houston, and St. Louis, two teams taking part because of the importance of the institutes; and 11-17, Nashville, Charleston, W. Va., and Topeka. A fourth team will start after the New Year.

Benevolent Money Coming Hard

It is no condonement of the slight shortage in the receipts of certain of the Disciples' Missionary Societies to point out that 1911 is proving to be one of the most difficult years in recent times in which to secure benevolent money of all kinds. But this general condition puts a different aspect on our own delinquency from that which some newspaper interpretations have given it. It is hardly believable that any considerable loss has been sustained by our missionary treasuries on account of the unholy attack made by a certain newspaper upon secretarial and executive boards. Other benevolent and missionary enterprises are suffering too, this year.

Officers of these organizations report this year to be the hardest for the securing of money gifts, small and large, that they have ever known. Some say it surpasses any of the panic years of recent times. The income of many benevolences is far behind. Development is not thought of, and nine in ten institutions are bending their entire efforts to get funds for absolute necessities. The condition came in early last winter, reached bottom at the beginning of summer, and is expected to continue to the end of the current year at any rate. Most officers of benevolent boards admit that they see no improvement likely for the coming year.

The difficulty is reported on the Pacific Coast, throughout the Middle States, and is most acute in the principle cities of the East, where ninety per cent of the benevolence of America is garnered. It is also reported in what is not pure benevolence, because it has the religious appeal behind it. Missionary societies are feeling its effects. Just what may be the cause experts in the collection of money for benevolent and religious purposes confess they cannot tell. Replies from givers, as to why they will not give this year as formerly, reveal little. Inquiries put to them, and to expert collectors, bring a variety of explanations.

On the Pacific Coast givers of previous years say they are confronted with peremptory demands from the projectors of the Panama Exposition at San Francisco, who tell them that unless such and such sums are secured by such a date the exposition will fail. In the Middle West unsatisfactory crops are given as the cause. Throughout the East where givers are less inclined to be communicative upon reasons for not sending checks, the only explanations secured are the attacks by the Government upon the trusts, a fear for the future of incomes, and a determination to wait and see. Several large givers are known personally to have put this plea forward.

One benevolent expert, a man who usually secures $50,000 to $60,000 a year in quite small gifts, $5 to $100 a year each, says a few of his subscription books have been returned with explanations that tariff tinkering by Congress has interfered with income. One man bluntly stated that he must buy a new auto. The same expert disavowed belief, however, in the theory that expenditures for automobiles are interfering with money sources of hospitals, education and missions, and said that American charity rests upon a firmer basis. He admits to a falling off of a third in his collections this year, however, and says that to get a dollar requires fifty per cent harder work than on any year for the last ten at least.

Interests affected by this stringency are far greater than most people imagine. The exact amount of American benevolence cannot be stated. Twenty years ago certain newspapers began to foot up, at the end of each year, the total amount of gifts reported in the public print for education, for hospitals, and for Christian missions. Their figures then reached $50,000,000 to $60,000,000. Now on some years they total up to $175,000,000. Yet only a very small part of the money gifts are reported in the newspapers. Gifts to foreign missions by Americans total $11,000,000 and to home missions $40,000,000 a year. The Young Men's Christian Associations and allied work, that having the Christian motive behind it, amounts to another $40,000,000 a year. Some put the amount as high as $60,000,000. There is no reliable data. Besides all these are the millions annually needed to maintain existing charities, part coming from private gifts, part by grants from public funds.

Vast sums are secured each year through mail appeals. Givers are splitting up their contributions, multiplying the number of recipients far faster than the amount. Most benevolences are finding the average gifts received by them to be much smaller than formerly, so that to get $10,000 they must see and influence many more persons. Many of these streams of benevolence are quite outside of the reported incomes of religious societies. One New York benevolent expert looking over his books and his letters, said a day or two ago:

"The year 1911 is the hardest one from a benevolent point of view, that I have known in fifteen years at least. I secure small gifts only, but I know the same conditions obtain in the large-gift field. Those who confine themselves to large givers tell me so. The cause? I give it up. The Panama Exposition is affecting general gifts on the coast, and there is some justice in the plea of poor crops in the Middle West, but in the East, from whence comes the bulk of benevolence, there is no reason that I can see. I only know that I cannot secure gifts as in former years, and I know that everybody else in my line is having the same experience. We have the same need. We appeal to the same givers. We are working far harder. We get less money. We do not allow ourselves to think of new projects. We see no improvement ahead."

Serious Outlook in Western China

Secretaries of American missionary societies, the American Bible Society, and others having work and workers in the upper Yangtse region of Western China, express the belief that American missionaries are safe, while they admit that the troubles there may be long continued and may result in much loss of property, belonging to American and English missionary societies.

Cheng Tu, the capital of the Szechwan province, the centre of the present outbreak, is headquarters for vast missionary interests, most of them American. There is located here one of the numerous presses, or printing houses scattered throughout the far east, where are manufactured Bibles, Testaments and vast numbers of Christian books in languages of the Orientals. The American Bible Society makes and distributes there upwards of a hundred thousand volumes a year, and others do colportage work in proportion.

We hope no reader overlooked the artice in last week's issue by Dr. Paul Wakefield, describing the distress with which our own Chinese Christians have been stricken. While our missionaries are probably safe, these native converts, our brethren, deserve our especial concern. Heretofore the famines have been quite a distance from central China where Disciple missionaries are at work. The present distress is right in the heart of the country and our people will suffer quite as much as any in the empire. There should be substantial succor sent by our churches and individuals to aid the work of rescue and relief. The Foreign Society at Cincinnati will forward all offerings.

Just cultivate a friendship with Christ and prove the truth of Emerson's memorable dictum that "any high friendship transfigures the world for us."

Interpretations

Pioneering in Grace

In John Wesley's Journal I recall that in referring to a worldly church there is a sentence like this: "There is here no pioneering in grace." What do we need more in our churches today than pioneering in grace? What were the prophets and saints but pioneers in the mysteries of God? They were discoverers of truth and life. The revelation given long since needs to be sought out by pioneer souls and revealed through them afresh to the souls of men. The Bible of the average man has only a few chapters. It is lamentable to hear the same few thread-worn passages quoted in every prayer-meeting. We belie our audacious motto, "Where the Scriptures speak we speak." We are silent concerning its great reaches. Even its familiar passages we do not fathom in their mighty depths. We need to pioneer in Scripture devotion. Our experiences should help us to interpret the Bible and the Bible our experiences. If the pioneer finds but one verse that speaks to the depths of his soul it may be enough to cleanse his life. The church is lagging because we fail to reveal revelation to the souls of men How hackneyed and commonplace our prayers are. This simply means that we do not put the strength of our souls into it. The depths of our wants we have not explored and the providences of God which should elicit our praise we have not marked. The gates of prayer only open to the pioneer. It is he who seeks and knocks and finds and gains admittance.

* * *

The pioneers of grace either in literature or our churches are not many. But wherever we find them we recognize at once their kingly authority. The pioneer in any church soon becomes marked as a spiritual leader. And in literature when we get a taste for the pioneer writers, those whose truth has been tested by their own soul, we will have little to do with mere reporters. A sentence from a pioneer is worth more than pages from average writers. Here for instance is a sentence from John Wesley; "Oh, how God does sweeten whatever cross we may bear for His sake." That sentence is "deep calling unto deep." You can arise and go many days in the strength of that word.

* * *

How much of our Sunday-school and organized church work is ragged and wholly unworthy of our Lord! But in every church there will be found the pioneer. He has a conscience concerning church duty, concerning the day of worship, concerning his example, concerning his personal morality and devotions and all of his relationships. In him the Spirit of God is seen in many delicate expressions. The pioneer is ever the remnant of Israel that holds our race to high purposes. The pioneer is not a crank nor is he a reckless explorer. He is a quiet and thoughful discoverer of the ways of God, and a follower in those ways.

* * *

The awakening of the church awaits upon the multiplication of pioneers For instance if we would have a large number of pioneers in all our churches with regard to Sunday, our rest and worship day, how mighty would be that day compared with what it now is. Samuel Johnson wrote this program for his Sundays:

1. To rise early, and in order to do it, I go to sleep early on Saturday.
2. To use some extraordinary devotion in the morning.
3. To examine the tenor of my life, and particularly the last week; and to mark my advances in religion or recession from it.
4. To read the Scripture methodically with such helps as are at hand.
5. To go to church twice.
6. To read books of divinity, either speculative of practical.
7. To instruct my family.
8. To wear off by meditation any worldly evil contracted in the week.

These resolutions are a good illustration of "pioneering in grace."

Hannibal. GEORGE A. CAMPBELL.

"God is not ashamed, nor weary, of waiting to do you good; why should you feel shame or weariness in any way of waiting on Him, which reason and His holy Word recommend?" So spake one of our sainted worthies upon his deathbed; and he knew what he spake; he knew that it was not the language of enthusiasm, but the words of truth and soberness.

What a Time Like This Demands

A Searching, Timely, Deliberate and Inspiriting Challenge

BY TRUMAN E. WINTER.

EDITORS' NOTE: **Not in a long time has a message so like the prophet's own been printed in these pages as is this article by Mr. Winter. It will strike the bull's-eye of every conscience. It will be answered by amen and amen in a great chorus. The article is deliberately written. It is two months and more since Mr. Winter notified us that he wished to write on this theme. It is not an effusion of his first thought. There is evidence in it of the seasoning of second judgment and of prayer. It is a genuine irenic—not to be classed with the weakly appeals of those who are blind to the fact that for many years a great body of sentiment has been growing among the Disciples of Christ to take their plea for union seriously and to live in the power of it. Mr. Winter has written from the midst of a busy pastorate at Fulton, Mo., where he is just now directing the completion of one of the best church buildings in that state. His message will, we doubt not, receive the approval of every soul that reads it.**

"God give us men. A time like this demands
Strong minds, great hearts, true faith and ready hands;
Tall men, sun crowned, who live above the fog
In public duty and in private thinking."

The sentiment of this poem deserves to be the sentiment of our brotherhood today more than at any previous time in our history. We are in a crisis; our feet are at the parting of the ways. Many most important matters are before us for consideration; they cannot be settled until they are settled right. We should make haste slowly, in order that our forces may not take ground which we cannot hold. Every age makes certain demands upon its people, demands which must be met if the interests of true progress are to be served. Our age is no exception. If our great communion is to fulfill its distinctive mission to the world, whether Christian or non-Christian, it must meet the demands which this age makes of it. Among these demands, it seems to me, are the following:

The Utmost Loyalty.

Our time is no time for disloyalty. As we stand today and look back over a century of our history, we need to feel that this is no time for us to prove false to the great plea that we have been making before the religious world during that century. Our existence as a people is justified by that plea, a plea, as we all know, for the union of all the children of God on the basis of the simple faith of the New Testament, a basis sufficient, as we have held, for a universal Christian fellowship. It is only within the past few years that we ourselves have been taking our own plea at all seriously; at least so far as its practice is concerned. And even now there are indications of our faltering in our attempt. When Christian union movements of various kinds and degrees are being recognized by other communions, and entered into most heartily, we are hesitant and fearful. And that, too, when the integrity of our "plea" is in no wise involved. God forbid that we should prove recreant to our plea, for to forsake that is to yield the only ground on which our existence as a separate religious body can be justified. But there is nothing in the practice of Christian union that involves such an abandonment of our plea. This practice of union involves no more recognition of the Christian integrity of those of other communions than we have been giving for over fifty years. Nor does it involve us in the difficulty of sanctioning any of those things in those bodies which we do not feel able to accept in the light of our interpretation of the New Testament scriptures. This, then, is one of the things that our time demands of us—the utmost loyalty to our plea.

Loyalty to Mission Boards.

Nor is this a time for disloyalty to our various church boards. Historically these church boards are the agencies through which we have accomplished our great victories in

Rev. Truman E. Winter.

the world, both at home and abroad. They stand for the larger interests of our movement and we should stand loyally by them, whether we are "conservative" or "liberal." There is nothing in either of these points-of-view that requires our assuming such an attitude toward our boards. President McLean's article in a recent issue of the Christian-Evangelist, entitled, "Conservatives and Liberals," is very opportune; in that article he says among other things:

President McLean Quoted.

"Instead of the conservative condemning the liberal and the liberal in turn despising the conservative, each should thank God for the existence of the other; each should love the other: because each is essential to the growth of the other in grace and in the knowledge of the Lord Jesus Christ. There are some who would employ only conservatives and others who would employ only liberals to preach in the pulpits, to teach in the colleges and to go to the mission fields. If either party had its way a serious mistake would be made. God needs both conservatives and liberals in his service, and it is only as both are engaged that the best results can be obtained. If we were to place only one class in all influential positions, we would degenerate into a sect, in the true sense of that word. It would save us from a good deal of acrimonious debate and needless fear if Paul's teaching on this subject were borne in mind. If the conservatives would refrain from judging the liberals, and the liberals would refrain from despising the conservatives, the cause of Christ would be immensely advantaged."

These are strong, brave words and should be received into our hearts and lives that they may become fruitful. There is no church among us that should not stand loyally by our church boards in their great work of faith and labor of love; and there is no pastor, or editor or educator among us who should not stand loyally by these men of God who are our chosen representatives in the glorious work which has been committed to them. Neither conservatism nor liberalism furnishes a ground upon which disloyalty to out church boards can be justified.

Larger Truth of Christendom.

And yet our loyalty to the plea does not forbid our loyalty to the larger truth of Christendom. Our loyalty to the church boards does not at all require that we be disloyal to any of the larger interests of the Kingdom of God. Otherwise we are bound hand and foot with the grave clothes of denominationalism. A time of crisis like this through which we are passing while seeking the larger light and feeling our way toward a better adjustment to the conditions of our time, demands of both conservative and liberal alike the utmost loyalty to our plea and to our church boards, yet at the same time leaves every one free to bear witness to what seems to him to be the larger truth, and to promote what to him seem the larger interests of the Kingdom. Practical unity, regardless of our theoretical differences, is what our time demands of us. No communion should allow dogma, ordinance, or polity to cause it to divide.

Time for Re-study.

Another demand which our time makes of us, it seems to me, is a careful re-study of the fundamental principles of our movement. Take for example the principle of Christian union. There is much difference of opinion on both the principle and its application. Who are to be united? And what, exactly, is *Christian* union? These two questions bring us at once to the heart of the problem. Who are to be brought together in this union? There are those who contend that we ourselves constitute the true church of Christ and that all who are in that body are one already. But that is not the view which the founders of our movement held; they looked upon those of all denominations as Christians. Again, there are those who say that the church of Christ is composed of all immersed believers, regardless of their denominational affiliation; that these are the people who are to be brought together into this union. That, of course, purposely excludes those of the various bodies who have not been immersed. The former view is an exclusive view, the latter a semi-exclusive: the former makes no hesitancy in drawing the line plainly, the latter seeks to run it indistinctly through the great body of believers in Jesus Christ, thus saving its advocates from the bald and unchristian harshness of those holding to the former view. But it is only an apparent salvation from such harshness.

Restoration Principle.

Now what involves us in this difficulty is our principle of the restoration of primitive Christianity. This has led us to feel that since in the primitive church there were

none who had not been immersed, therefore there should be none in the church today who have not been immersed; that to restore a primitive church membership means, among other things, to restore an immersed church membership. And right here those who hold the exclusive or the semi-exclusive view, part company with those who hold what we may call the inclusive view. This view is that the members of the various denominations are Christian, and therefore the subjects of Christian union, regardless of the fact that they have not been immersed. The number of those among us holding this view seems to have been growing very rapidly.

A Half-way House.

But there is still another position occupied by no small number of our brethren, a sort of half-way house. This view is that these unimmersed people of the different churches are Christians, indeed, but that they are not to be admitted to this Christian union movement. Even though they may believe ever so firmly in the evils of division, and in the union of all the people of God, and are anxious to practice such union with all other people of God, still they are not to be admitted. The question arises, Why? And the answer seems to be that to admit such people would be to jeopardize our denominational integrity. For shame! A people who have for over a century been preaching against the sin of denominationalism now refusing to practice Christian union with people whom we recognize as Christian, because, forsooth, to do so would jeopardize our denominational interests!

What is Essential and Permanent?

Perhaps one may say that there is no other course left to us if we are to hold to the principle of restoration as the principle whose application will be most effective in accomplishing the desired union. This brings us to the question, Is it absolutely certain that the principle of restoration is such a principle as we have thought? One thing is certain, this principle is capable of different interpretations by different men in their effort to apply it. It involves the question as to how much of primitive Christianity should be restored? How much of it is essential and permanent, and how much of it is incidental or formal, and only temporary?

New Testament and Unimmersed Christians.

It seems evident that the New Testament contains no plain word upon the question as to what should be our attitude toward unimmersed Christians. That question was not up in the apostolic day. It is a question with which we have to deal today as our fathers had to deal in their day with the question of organs in the church worship and with missionary societies as agencies for the carrying out of the great commission of our Lord. This brings us to the consideration of a second principle of our movement, namely the principle of Christian liberty. The principle of union advocated by the fathers included the principle of the simplification of the platform on which that union was to be accomplished. It is expressed in our day in the words, "In faith unity, in opinions liberty, in all things charity."

Faith is Personal and Vital.

This faith in which unity is to be realized is not faith in any authoritative statement of doctrine, whether written or unwritten. It is simply faith in Jesus Christ as Saviour and Lord: a personal and vital (as distinguished from doctrinal or theoretical) faith in a personal, present and living Saviour and Lord. It means the reduction of this faith to its lowest terms as a basis of union. In all things else large liberty is to be cheerfully granted to any who may seek our fellowship. This is in perfect harmony with the tendency of thought in our day. Doctrinal holdings, in so far as they are tests of fellowship, are to be reduced to a minimum in the interests of a practical or vital union, rather than a doctrinal or theological union. Here lies the solution of our problem of Christian union. But some one says, perhaps, that we are not at liberty to go beyond the express teaching of the New Testament. And here we come upon another principle that we should re-study—the principle of authority. Two of the shibboleths of our communion are,—"Where the Bible speaks, we speak; and where the Bible is silent, we are silent:" And, "Thus saith the Lord."

Further Question for Re-study.

Here we come face to face with such questions as these: Is the New Testament church a perfect norm? If so, it must be restored, or reproduced in all its minutest details. If not, we must distinguish between the temporary and the permanent. Again, Is the New Testment a book of law, or is it a book of principles whose application varies from age to age according to the conditions? Our judgment as it is expressed in our history gives a negative answer to both of these questions. We have shown that the New Testament church is not regarded by us as being a perfect norm, by our adoption of instrumental music in our worship and our adoption of missionary and other societies as auxiliaries to the church to make both our worship and our work more effective. While hypothetically our principle of authority historically has been that of the acceptance of an objective written law in which we could find a "thus saith the Lord," actually, the operative principle of authority has been that of the spirit rather than the letter; for we have recognized the fact that the letter indeed killeth, but the spirit giveth life. It was so with Jesus in the sermon on the mount; it was so with Paul in his refutation of the Judaizers and his leadership of the church from Jewish sectarianism to the universalism of Christian fellowship; it was so with us in our dealing with the matters already mentioned; and it will be so with us unto the close. So it ought to be with us in the matter of federation, in the matter of the unification of our missionary and benevolent enterprises, and in the matter of the practice of Christian union with all of the people of God whether in home or foreign lands.

The Spirit of Such a Re-study.

It seems to me that our time demands of us a very careful and prayerful re-study of these and other fundamental principles of our movement. Such a study can only be indicted in its very broadest outlines in this article. But the success, and, therefore, the value of such a re-study as this will depend almost wholly upon the spirit in which it is entered into and carried on. This leads me to say that another very important demand which our time makes of us is that we shall have in pulpit, in pew, in class-room and in our religious press, an absolutely untrammeled statement of our personal convictions on all these phases of our present-day church life.

Untrammeled Statement of Convictions.

It is altogether certain that we have never had this. But in the multitude of counsellors there is wisdom. If we could have such an untrammeled statement of the wholehearted, and deep personal convictions of our brethren on these questions, conservatives and liberals alike, if you please; and that, too, without the harsh judgment of the liberals by the conservatives, and without the equally harsh judgment of the conservatives by the liberals, it would mean much for our cause. If we could have such a statement without the branding cry of "heresy," on the one hand, and without the cry of "mossback" on the other; if we could have such a statement as this from our pastors without their being hounded from their pulpits because of it; if we could have such a statement from our missionaries on the foreign field without their being sure that their work would be cut short either by recall by the board or by lack of support through diversion of funds; if we could have such a statement from our college and university professors without their being made to feel that just as soon as it had been made their term of service in their institutions would be at an end; if we could have such a statement as this from our strong-minded and far-seeing business men without their being at once branded as false to the plea, or as being ignorant of the first principles of our movement; if we might have an untrammeled statement of personal conviction on these great questions how much it would mean for our own welfare and for the welfare of the kingdom of God! Can we not have this? This is what this article pleads for.

The Grace and Guidance of God.

Last of all, but by no means least of all, our time demands of us deep, heartsearching, yearning prayer for grace and guidance that we may see the larger light and walk in it; that we may see the larger interests of the kingdom of God and seek to serve them regardless of denominational interests; that we may have the humility, as well as the courage, to practice Christian union as the times shall enable us to do, that God may use us in bringing about an even more complete and effective union of his long divided people. To this end may God lead us, and bless us, and use us!

San Francisco Letter

Womans' suffrage is to be the fore in California. Next month we shall say whether both men and women hereafter shall vote in this state, or whether mere man alone shall continue to hold this prerogative. Just now it seems that he will not, for all the prominent papers in the state are fighting with the women with one exception. The ministers are in the thick of the battle; so are the saloon-keepers. Still, slush funds to defeat the proposition seem unavailing, for it has assumed the proportions of a "movement." Dr. Chas. Aked is perhaps foremost among the Baptist clergy as an advocate. But he is rather unfortunate in some of his speeches in illy comparing the English and Americans.

The coast is in a ferment just now, not only over the question of suffrage, but over most every question one might think of. Of course the next mayor of San Francisco will be the Panama-Pacific Exposition mayor. McCarthy, incumbent, wishes to be continued in our next. Mr. Rolph wishes to be installed in our next issue. And with but two outstanding candidates in the field (something rather unusual for this western city) the fight is warm. Now McCarthy is a proletarian with the mind of an autocrat, while James Rolph is of the bourgeoise, and the papers are having it that he has the mind of justice, etc. McCarthy is making a strong appeal to the labor union, being himself prominent. The papers are trying hard to ingratiate Rolph into their favor also.

Organized labor on the coast just now is puzzling most everybody including itself, perhaps. So the reform element is not able to put its finger on the labor vote. But San Francisco's political situation is but an incident. Labor has prepared itself for a great struggle in connection with the trial of the McNamirah brothers at Los Angeles. Now it is a city of churches; of eastern and middle-west people; of moral yearnings; of set notions on a good many subjects. Labor fears Los Angeles and in turn it fears labor. The position of the church in the struggle and of the minister (the thoughtful, justice-

loving minister) is hardly to be envied.

This is a varied, interesting civilization, and so lusty that one can see it in process of formation. The church is going to have a battle to fight. Thoughtful preachers have seen this for some years now. Labor on this coast is as strong, in general terms, as capital. Both are on the ground floor, so to speak, and the arena is to witness a struggle. Class distinctions are clearly drawn. Perhaps here as in no other section of the nation has it become so evident that some people are on one side of a certain great question and some on the other. A certain great question has thrust itself into our life and will not down. There seems to be no escape for any man in any walk in life. It is literally a case of, "Choose this day whom ye shall serve."

Here is a significant bit. William Haywood spoke in Alameda and said, "In a pinch we can get along without the preacher." He had been enumerating those whom we could get along without. He was cheered a little too loudly to suit my own ears. It would seem that labor out here has already placed the church on the other side of the question. Here is a tragedy for both churches and preachers if this be so.

But the churches and the preachers (some of them) seem determined that they will attempt to be of some use in the pending struggle. The rife question in the church just now is the social question in its broadest aspect. A great many preachers are attending meetings of the labor unions; some are addressing them. Comity is resulting in certain instances. But of course reconciliation is not possible by compromise. Justice must prevail.

Two factors make it most difficult for the church right now to be of help in the battle. First, there is the arrogant, selfish, conscienceless attitude of a certain portion of capital. Secondly, there is that extreme "Left" of the labor movement which gives itself over to passion. The Industrial Workers of the World recently held a street meeting in Oakland. On their banner one could read, "We teach no creed; we have no cause but Brotherhood." Again, "The Capitalist has no flag, no patriotism, no cause, and no God but gold." Once more, "If the McNamariahs die die ten million men will know the reason why. Arouse ye slaves and break your chains!"

And the church! What can it do? How impotent it seems, how timorous! Perhaps it may well be so. Still, the issues are too clear cut to admit of indirection much longer. To those who would yet save labor and its thousands to the sanctuary the problem is pressing and depressing as well.

Alameda, Calif. J. R. PERKINS.

A Woman of Samaria

A Wyoming Fragment

BY MORTEN JOSLIN

My horses were sick, and the wagon consequently *hors de combat*. So with valise bulging with Bible, Testaments, and other good things, in one hand, and a stout willow, doing double duty as staff to comfort or to kill rattlesnakes, in the other, I set out "with face to the sun and feet to the sand," upon one of those wagon tracks in the sage brush, which the Wyoming pioneer has the audacity to designate a "road."

Only those who have spent the day on these roads under the pitiless summer sun, with the heavens as brass above, and the earth devoid of any sympathetic green beneath, can know what they are. They recall Pope's description of Virgil's hexameter verse: "Which like a wounded snake drags its slow length along."

This particular road wriggled out of Thermopolis toward Worland and took me by several ranches that fondly hug the bank of the Big Horn. Into one of these I entered. A log shack of unromantic appearance, with its rear buried in a low bluff, and roofed with dirt on which a few half-starved Russian thistles struggled for life, stood just inside a broken-down barbed wire fence. Two small windows blinked like fierce little eyes from its dirty face, and a grimy, unpainted door discouraged intrusion.

An unhappy-looking English bull-dog, anxious to argue matters, stood with his legs like an inverted lyre, right across the plank that led to the door. I addressed him in affectionate terms. He replied by a significant lifting of the corner of his upper lip, which showed he was superior to flattery. I offered him a piece of sandwich, but he was not sufficiently Americanized to accept a bribe. Just as I was coming to the conclusion that discretion might be the better part of valor a voice that sounded like the tearing of muslin screeched from within.

"Shut up, you ugly devil! or I'll skin you alive."

The household pet, recognizing the voice and the term of endearment with which he was addressed, and wishing to retain his cuticle, resigned the plank, and I knocked at the door.

The tearing muslin screeched, "Come in!"

I entered. Swinging in a rocking-chair and chewing gum was a woman with a hard face. She glared at me for a moment from steel eyes.

"Good morning," I ventured.

"Howdy." She continued to swing in her chair. Then after a moment: "Watcher got in yer grip? Hair-dye?" and she grinned at the question.

"Do I look like a canvasser?"

Another pierce from the steel eyes. "No. Your dial looks too straight."

"Thank you. Let me show you the contents of my grip."

"Sure. Dig 'em out."

The grip lay open on the floor between us, and Bibles and Testaments were silently and unceremoniously handled. The Nelson "Pocket Testament" took her fancy and she fondly fingered it a few seconds.

"What cute little books."

"How long is it since you read any of that Book? I ventured.

"Never. I was raised a Catholic, and we never read no Bibles."

"Raised a Catholic," I repeated. "What are you now?"

"Nothin'. Ain't been inside no church in fifteen year."

"Why?"

Memory seemed to suddenly fling a haze of softness over the ferocious face; the steel eyes glistened with a softer light and their gaze slid from the cover of the little Testament to the other days beyond that "fifteen year."

"You may well ask, 'Why.' Fifteen year ago I married a saloon-keeper and the dive we ran was in Thermopolis."

I waited for the story to proceed.

"Ef you got any idea what Thermopolis was like fifteen year ago, you'd know why I never went to no church.—Say I want one of them cute little books. How much do I have to shell out?"

"Forty cents."

"Ain't got it—not until the boss comes back."

I picked up a "Presentation Testament." "If you'll promise to read this every day I'll give it to you."

"You betcher life I will."

"May I read you something from this Bible?"

"You bet."

I read the heart cry of the prodigal king. I read as though a lost soul needed to hear it.

"Wash me thoroughly from my iniquity and cleanse me from my sin."

I glanced up for the fraction of a moment at the hard face—it was gazing intent out of the window.

"Make me to hear joy and gladness, that the bones which thou has broken may rejoice. Hide thy face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me."

And so on through the royal sinner's agony I read, and my heart was in my voice as a prayer was in my soul.

"The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, thou wilt not despise.

I stopped, and there was a moment of intense silence.

"Gee! but that's dandy. Who writ them words?"

"A king."

"What'd he bin a-doin'?"

"He took a man's wife and then took a man's life."

She started as though stung, and the ferocious face turned pale. Recovering herself she smiled, a weary, sad kind of a smile.

"Say, is that in that little testament you gi' me?"

"This is in the Old Testament; I gave you the New Testament."

"Then I'm goin' ter git the old testimint if I have ter pinch the old man's dough for it."

She left the room and returned with a dollar which she flung on the open page on my knee.

"Take it out o' that."

I handed her the open Bible, with the 50 cents change lying on the words that stirred her conscience and softened her face

"There's a story in your little Testament I would like to read to you. May I?"

"Yep;" and she dropped into the rocker.

I turned to the story of Sychar's woman who had had five husbands, and saw as I read that I was holding a mirror before a woman's soul. I closed the book and looked her straight in the face. I saw there that the psychological moment had come for a frank question. I asked it.

"Excuse me, but is this gentleman to whom you referred as 'the boss' and 'the old man,' your husband?"

The head dropped low, and her silence was her answer. A tear trickled down the down-turned face and dropped on the Fifty-first Psalm in her lap. We said nothing for three minutes. He who sat on the well was telling her all things that ever she did and I dared not interrupt. At last I broke the silence.

"Do you ever pray?"

"Ain't said a prayer since I was a kid and used to say 'Holy-Mary-Mother-O'God-pray-fer-us."

"Shall I pray?"

"Don't keer if y' do."

With a full heart I lifted my soul to Him whose needs took him "through Samaria," and sent me through Wyoming.

I took her hand and looking into her face saw a transformation. The steel eyes were soft and glistened with the unshed tears of a convicted soul, and the gum-chewing ferocity was gone.

"Jesus is the same today as then. He will cleanse your soul as he did hers, and will give you peace as he gave it to her. Do let him in. Will you?"

"I think I will." She glanced at the clock. "Gee! It's 'leven o'clock and no spuds peeled. How that old man will swear!"

I gathered the books into the grip and offered my hand again.

"Good-by."

"Good-by, and say! Ef you come through here again and don't call in they'll be suthin' doin'."

The bull dog was asleep as I passed out of the gate.

A year after I passed the spot. The log shack was empty and the grimy door stood ajar. I stepped inside. The floor was covered with dust, faded scraps of paper, and alfalfa stalks. A chipmunk, scared out of his wits, shot down a hole in the corner and a bull snake wriggled his yellow back through a chink in the logs. Some writing on the window casing caught my eye. I stepped closer and saw scrawled in a woman's hand, "John 4:29. Page 1,195." Instinctively I opened my pocket Testament, and while I read an indescribable something told me that she, too, had left her water-pot and was saying to her world, "Is not this the Christ?"

Basin, Wyo.

The Hot Box and the Dead Center

How They Tie Up a Train and Tie Up a Church

BY WILLIAM E. BARTON.

To him who in the love of travel holds communion with her visible forms of uniformed official and railway guides, she speaks a various language. Many are the lessons suggested to the vacationing pastor homeward bound by the experiences encountered upon those quasi-public utilities, railway trains. I write these lines while still in the midst of an experience with a hot box.

Do you know what a hot box is? I do, and will inform you. The weight of a railway car rests upon trucks, which are supported by wheels. It is necessary that the wheels shall rest in sockets at once strong and moderately free from friction. The axles of the wheels, you notice, terminate in iron boxes with covers that lift or slide. Should you look within, you would see a very useful arrangement not intended to be investigated with white silk gloves. The axle of the modern Pullman car is nine inches long within the box, and has a diameter of five inches. That axle must roll around a great many times in a mile. It must be kept well stuffed with cotton waste, saturated with oil. That oily stuff is not nice to handle. But men stuff it into the boxes with their great, greasy hands, and soak it with what they call "dope." The weight of the car rests on that axle, or journal, and is upborne by certain bronze castings laid above the journal, and known to the railroad men as "brasses."

The Los Angeles Limited.

We left Los Angeles on the Limited, being the best train of the Salt Lake Route, and before we had gotten to Riverside there was a hot box on the observation car. We stopped, and the trainmen poured on buckets of water, opened the box and poured in more, pulled out the smoking and bad-smelling waste, and re-packed it with more waste and poured in oil.

You may not know what a Keeley is. A Keeley is a tank which may be suspended above a journal, with a hose clamped so that it shall drip a constant stream into the box and directly upon the point that is heating. It is a patented arrangement, and has a proper name. But the trainmen call it a Keeley, for obvious reasons. They gave our hot box the Keeley cure as we went on.

No use. Every few miles we stopped and repacked the box, and refilled the Keeley. When we stopped at a station they turned the hose on the hot journal till the water, at first almost boiling, became cold. Then they jacked up the car, and removed the "busted brass." It does not often "bust" nowadays; they make them heavier. But in time that hot brass will give way. Ours was carefully watched, and did not break; but the alliterative "busted brass" still sounds appropriate. Several times we put in new brasses, one man lifting the end of the car with a jack. We took on a mechanic, who stayed with us far into the night. The trainmen assisted him, and we assisted them. The box was hot; the desert was hot.

We Kept Cool.

You expect me to say that the trainmen and passengers got hot. On the contrary, no one became impatient. No one swore. Every one made the best of it. But the hours moved on faster than we did. The sun went down, and the desert changed its glare to the soft and wonderful pinks and elusive greens and swiftly changing purples that so mysteriously and softly steal in as sacraments of the closing day.

Meantime the train that left Los Angeles three hours after us caught up with us. When we stopped they had to stop. They had on board a large delegation of men who had been attending a secret society convention. They had a lot of pasteboard musical instruments, and some drums. One of them got a window stick from the porter and used it as a drum major's baton, and the band marched forward to serenade us. They were a more democratic crowd than we. None of them wore coats, and few wore collars. They surrounded our hot box and played and sang sentimental songs, while we applauded. They were the jolliest crowd that ever broke loose from an asylum.

Orders from Headquarters.

Then we got orders from headquarters. The slow train following us was to go ahead, and take our mail car, and travel on our time. We were to keep our hoodooed observation car all the way to Chicago. So the other train took the United States mail and went around us, their band playing, "How can I bear to leave thee?" After that, headquarters troubled themselves no more about us. We were a train that had lost its right of way, and we took the siding for everything. They left us alone and we crept toward home like little Bo-Peep's sheep, bringing our observation car behind us.

At last our mechanic gave it up. He said the journal was like a plaster-paris map of the mountains, so ridged was it, and that not even the Lord himself could take that car to Chicago on that journal. I do not think he meant to be profane.

So finally they cut off that car, away in the night, and left it on a siding somewhere in Nevada. And we learned that that same hot box had become hot on the outward trip, and had been all the way from Omaha to Los Angeles.

Hilarity Gone.

Then this happened. We were two cars lighter, and the train ahead of us was one car heavier than their regular equipment, and we came up to them. They, too, had trouble, and kept us back all night. We came up beside them at breakfast time. Their hilarity had gone. Theirs was the sobriety of the morning after. Few men are merry at dawn. They feared we would go ahead again. But, no. They carried the mail, so we dropped behind, no longer held back by our own troubles but theirs. And the best we now hope for is to reach Salt Lake six hours late. And all for one hot box that already had a bad reputation.

I commended our conductor for keeping good natured through it all. He said,

"I have had long and intimate association with hot boxes. It does no good to get angry. A car with a hot box is like a balky mule. There are only two things to do: either swap him off, or make up your mind to be patient."

Hot Boxes in Churches.

Dear brother pastor, did you ever have any experiences with hot boxes? Have you in your church some good member, liable on the least provocation to get hot about the bearings? And have you tried to drip water on the troubled oil, adjusting your Keeley to the situation the very best you knew, without very permanent results?

I saw our conductor as he came into the wash room after one of our numerous stops for repairs. He sopped a towel in water, and bathed his hot head and face and thrust his head out of the window to detect the smell of the hot oil he was morally sure would soon greet his nostrils.

"Well, we're off again," observed a passenger, feeling that something ought to be said.

"Yes," replied the conductor, "but she's with us still, and she's a peach."

Some way as I looked at him his blue uniform and brass buttons dropped from him, and I saw his perspiring face above a white necktie and black coat.

Dear brother, she, he, or it, is still with you, and she, he, or it, is a peach.

But fill your Keeley with tact, and lay in a good supply of dope and fresh brasses, and be patient.

I have had as few hot boxes among my parishioners past and present as most ministers. It commonly is not the car with big journal that soonest gets hot. I have been mercifully spared the experiences of some ministers in this particular. Still I have sometimes smelt the smoking waste, and have used the Keeley the best I knew.

Permit me to give this admonition: take heed that you yourself get no hot box. A hot box on the rear car is bad enough, but on the locomotive it is beyond remedy. A hot box in the pew is a misfortune to the parish, but of all intolerable nuisances the minister whose journals heat with every grain of sand that sifts in with the dope is most insufferable. The journey is long, and the desert is

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XLI. Ezra and the Priestly Law

Oct. 15. Text for Special Study, Ezra 7.

1. THE BOOK OF EZRA.

In the last section some of the problems connected with the Books of Ezra-Nehemiah were discussed, and it was noted that the priority of Nehemiah in the order of incidents seems probable. A reconstruction of the events recorded in the two small volumes would probably show the following order of events.

1. The erection of the temple. The decree of Cyrus in 538 B. C. and the beginnings of return from the exile; efforts to build the temple; the opposition of the neighboring tribes; the renewal of royal permission to erect the temple; and the completion of the work through the earnest activity of the prophets Haggai and Zechariah (Ezra 1-6). These events cover the period 538-516 B. C.

2. The Work of Nehemiah. The deputation to Susa, and Nehemiah's preparation to assist his fellow Jews at Jerusalem; his journey to the province as governor and the rebuilding of the walls, in spite of the opposition raised by a combination of Jews and foreigners. (Neh. 1-7:73a.) The time included in this period is the year 445 B. C. and some years following, while Nehemiah remained in Judea. (See Section XL of this series.)

3. The work of Ezra. The decree of King Artaxerxes II (404-358 B. B.) giving Ezra his commission to attempt reforms in Jerusalem in the year 397 B. C., the list of those who accompanied him on the journey (Ezra 7, 8). Ezra's public reading of the law; the celebration of the feast of tabernacles (Neh. 7:73b-8:18). The discovery of laxity in regard to mixed marriages; the reformation instituted by Ezra, and the list of those who put away their foreign wives (Ezra 9,10). Another public meeting with confession of sin, and ratification of a covenant with God; a list of the signers of the covenant (Neh. 9, 10). Later and traditional narratives regarding the reforms of the governor (Neh. 11-13). The length of time occupied by these events is not even suggested. On two occasions during the progress of Ezra's work Nehemiah is mentioned as present (Neh. 8:9; 10:1). This would suggest that Ezra's activity lay in the period following the visit of Nehemiah back to his home in Persia, when he had returned to Jerusalem to resume his duties as Tirshatha or governor (Neh. 13:6, 7). But the uncertain character of these later chapters throws the entire series of events into some obscurity.

2. THE NEW LEGAL IDEAL.

The Jewish communities in the east during the period following the exile were much larger, wealthier and more concerned with the religious status of their race than the "remnant" of people left in the province of Judah at the destruction of Jerusalem. Among them, in proportion to the decline of political hopes there developed a larger interest in the preservation and enrichment of the religion which their fathers had known. This movement was the result of combined efforts on the part of priests and prophets in behalf of the national faith. Its effect was to send back to Judah successive groups of volunteers in the days following the decree of Cyrus, and to strengthen the nationalistic feeling on the part of those pious Jews who did not deem it their duty to forsake their eastern homes for the meager life of Palestine.

So there grew up in Babylonia and Persia schools of Jewish instruction, in which the past glories and writings of the nation were made the theme of instruction, and the laws which had prevailed in the fatherland were carried to greater perfection of statement and greater detail of insistence. Gradually the Priest Code, as it is now known, took form. It was as much more elaborate and ambitious than Deuteronomy as that code was in advance of the modest Book of the Covenant (Ex. 20-23, and 34). In fact Ezekiel's code had pointed the way of development during the exile, and the Priest Code was the legitimate and inevitable extension of all that had gone before, yet with careful preservation of the Mosaic tradition. That portion of the law which is found in the last chapters of Exodus, and in the Books of Leviticus and Numbers, with its nucleus in the Holiness Code (Lev. 17-26), constitutes the latest section of the legislation of Israel, and had its formation in the east during the post-exilic age.

It was natural that those Jews who constituted this eastern section of the nation should be deeply concerned that their brethren in the ancient land of their people should observe the same rigorous religious program to which they had become accustomed. Moreover, since in their view righteousness and the prosperity dependent upon it were to be attained only in conformity to exact ritual requirements, they believed that the failure of the Jews in Palestine to observe the stricter terms of the law as it had taken form in the further orient, might well be the cause of the small progress yet made toward the revival of the holy city.

The journey and reforms of Ezra represent the efforts of the more consistent and devoted Jews of the east to bring their Palestinian brethren up to their standard of holiness, as the basis of a new and desired prosperity. Of late it has been openly questioned whether the Ezra narrative is veritable history or an effort to put in personal and precise form a movement which was in reality a slow and only partially successful attempt to incorporate the ideals of the advanced Jews on the soil of Judea.

3. EZRA'S JOURNEY. (Ezra 7.)

According to the record of the Book of Ezra, whose basis purports to be the personal journal of the reformer (Ezra 7:27-9:15), this man was a scribe, one of the new order of religious teachers which grew up in the later period. Intent on bringing to the people of the province of Judea the knowledge of the fuller law with which they were as yet unfamiliar he secured a *firman* from King Artaxerxes II in 397 B. C. which conferred upon him almost regal powers as inquisitor, instructor, reformer and administrator in Jerusalem, in accordance with the "law of God" which he was taking in his hand. The document recorded in chapt. 7 cannot be genuine, for it confers upon Ezra powers which no viceroy could have claimed. And it placed at his disposal wealth which would have been beyond the dreams of even royal officials.

Thus provided, and in company with a group of Levites and other men of religious vocations, Ezra made his way to Jerusalem. It took four months to make the journey. The chapter which falls to be studied in some detail, gives an impressive picture of the man and the sanctions which supported his efforts to bring his fellow Jews to a higher standard of ritual perfection.

Chapter 8 gives a list of those who went with Ezra, reaching several hundred. After they reached the Abana, one of the irrigating canals of Babylonia, they discovered that there were none of the priestly class in the caravan. With some difficulty a few of the proper order were secured and after a fast by the river, they proceeded on their way. On reaching Jerusalem with their gifts for the temple service, they were warmly received by the officials of the sanctuary, and a sacrificial festival was held in celebration of the event.

4. THE PROCLAMATION OF THE NEW LAW.

The continuation of the narrative is given in Neh. 7:73b-8:18. Two months later the people were gathered in a great assembly in Jerusalem, and Ezra read to them the provisions of the new code, much as Josiah gave popular opportunity for the hearing of Deuteronomy (2 Kings 23:1-3). Elaborate arrangements were made for this public reading. A company of priests and Levites assisted in the work, and Nehemiah, the governor, lent his influence to make the occasion impressive.

It was a solemn yet joyful time. A half day was taken in the reading. On the second day they came to the law relating to the feast of tabernacles, and as the time was that prescribed, they proceeded to make the booths of olive branches and keep the feast seven days, while Ezra continued the reading of the law from day to day.

The principal feature of the new law as it affected the life of the people was the prohibition of the intermarriage with the heathen. Israel had never gone beyond the natural tribal sentiment in its limitation of mixed marriages. The earlier laws had little or nothing to say on the subject. In all the earlier periods the people had freely taken wives from the neighboring nations. Public sentiment was not averse to this custom. Malachi had denounced the custom of abandoning Hebrew wives to marry strangers (Mal. 2:10-16), and Nehemiah had forcibly reproved the practice, but seemingly without avail.

It was at this point that the reforms of Ezra proved most drastic. Chapters 9 and 10 of the book record the astonishment and grief of the scribe when he discovered how lax the people of Judah had been, and contrasted their behavior with the strict exclusiveness of the eastern Jews; how he gathered the people again in a public assembly,

denounced the practice, and appointed a commission to determine the merits of the various cases of transgression. Then follows a long list of those who were compelled to send away their non-Jewish wives.

5. EZRA'S REFORMS.

It is somewhat difficult for us to share Ezra's sentiments on this subject of mixed marriages, or to avoid the feeling that he made too much of the principle of exclusion. We are more likely to sympathize with the families that were broken up by these severe measures, and to wonder if they accomplished more good than evil.

Certain it is that the sentiment of strict and exclusive nationalism began among the Jews with Ezra. It was not an element in the earlier history. The impression that the Hebrew race was always scrupulous in its avoidance of intermarriage with other peoples is supported by none of the facts, nor would intelligent Jews today attempt to defend the theory of their ancient purity of blood.

In fact the age of Ezra, or one soon later, saw the rise of a sentiment of protest against such narrowness and insularity. One of the literary products of that protests is the beautiful Book of Ruth, with its story of a Moabite maiden, whose fidelity and charm made her worthy of a place in the tribal lists of Judah, as an ancestress of the great king, David.

On the other hand, while one reads the story of Ezra with a feeling that the depth of his horror of the conditions he found in Jerusalem was rather humorous than convincing, and his reforms rather harsh than helpful, yet it must be remembered that later Judaism gained much of its tenacity, thoroughness and devotion to detail from the spirit of the great scribe, and that his contribution to the life of the nation was one of the most formative in its later history.

TOPICS FOR FURTHER STUDY, REPORTS OR PAPERS.

1. The literary problems of Ezra-Nehemiah.
2. The chronology of Ezra's period.
3. The comparison of Jewish communities in the east with those in Judea.
4. The characteristic of the Priest Code.
5. The value of the work of Ezra as compared with that of Nehemiah.
6. Ezra's influence on Judaism.

QUESTIONS.

1. With what events do the first six chapters of Ezra deal?
2. Where is the work of Nehemiah described?
3. How is the story of Ezra's activity to be gotten from our present sources?
4. Were both Nehemiah and Ezra in Jerusalem at the same time?
5. How did the Jews in the east compare with those in Palestine?
6. In what way did the Jewish faith develop in Persia and Babylonia?
7. What can you say of the origin, date, and character of the Priest Code?
8. Were the people of Palestine as yet in possession of this form of the law?
9. What was the purpose of Ezra's journey to Jerusalem?
10. Why have some recent writers questioned the historical nature of the narrative regarding Ezra?
11. What is the basis of the Book of Ezra?
12. What reason is there to question the correctness of the royal decree given to Ezra?
13. What did Ezra take with him to Judah?
14. What company went with Ezra?
15. Where did they stop on the journey? Why?
16. How was the new law proclaimed?
17. What feast was celebrated and why?
18. What provision of the law did Ezra discover to be suffering constant violation?
19. What did he do to change conditions?
20. What was the value of the work of Ezra?
21. What Book of the Bible offers a protest against the work of Ezra?

The Hot Box and the Dead Center

(Continued from page 13.)

hot; provide thine own journals with plenty of oil and packing, and let thy bearings be of generous width and strength, that so thou mayest bear the strain of this new season of labor and not heat thy boxes.

Now as to the Dead Center.

We went down from Los Angeles to San Diego and National City, my wife and I. National City is a few miles beyond San Diego, the nearest to the Mexican line, and the railway terminus. We went on the best train, which is a good thing to do, but sometimes is disappointing. And one side of our locomotive broke down. Something got into the cylinder, with the result that the cylinder-head at one end was broken out. They took off the outer casing, and removed the smashed casting, and dropped it beside the track, and I was interested in seeing how two men can take a great locomotive so nearly to pieces between stations, and screw it up again.

We stopped in a beautiful place beside the sea, and felt quite indebted to the railway company for affording us that pleasant stop over. We sat on the sand, and some great big men chased the waves, and laughed like little boys when they got their feet wet, and they dug pits in the sand, and piled up sand fortifications, and watched the waves fill the holes and wash away the houses they had built. And all that was good for them.

Crippled Cylinder.

After a long stop we went ahead with three-quarters of an engine. One cylinder was in good condition, and the other one worked from one end and wasted steam at the other. We moved on slowly, and with frequent stops. At length we made another and much longer stop. They had to carry ties and build up a sort of trestle, and they took out the entire piston on the left side of the engine. We had bent it out of shape, and it threatened to wreck us.

Then we moved on with half an engine. And when we stopped we had the hardest work to avoid stopping with the piston out at such a point midway as that the steam could not push it either way. There is such a point in a locomotive, and one way of avoiding it is by having the two cylinders off center so that one can always start.

Reached San Diego.

The train was full as far as San Diego, but every one got out there except us two. We, alone, went on to the very end, and got off at National City. The conductor was very good about it, but I know he was sorry we did not get off. If he had had no passengers for National City he would have run straight to the roundhouse and not to the station. It was almost too bad to have him run the whole train to the station just for us. We felt quite distinguished, and made the most of the experience, for we had friends waiting for us till midnight in the dark station at National City, and it was needful that we meet them there. So the one-legged engine had to haul the train to the station, and back it to the roundhouse, every one of us fearing that it would stop on its dead center, and not be able to get to the roundhouse without more tedious and wearisome labor. But as this extra stop and start were made for me, I am glad to be able to state that the locomotive did not stop on its dead-center, and as we moved away in the midnight we saw it backing with much heavy jerkiness to its home for the night. And there, I hope, they repaired it.

The Moral.

Of course, you have known all the time that this experience would be the text of a sermon, and it is.

My dearly beloved brethren and sisters, do you ever stop on a spiritual dead-center?

Do you take offense at little things and stop your church work and never take it up, or if you resume it, is it with a jerky, half-hearted motion that proclaims the nature of the accident?

I suppose that never since the church began did a minister go to a new field without finding some people who had stopped on dead-centers of one sort or another and remained immovable.

Did the former pastor call on you less frequently than you wished, and did you cease your church work? Did some one criticize the way you taught your Sunday-school class, and did you give it up in a huff? Did you feel as if you ought to have been appointed on a given committee, and did you drop out because you were not appreciated? Please don't! It isn't pretty. You have no idea how it worries a minister to have his members stop on dead-centers.

Sometimes people stop after a summer vacation. They come back and notify the pastor that he really must get some one else to teach their Sunday-school class, not for any particular reason, but just because they have returned too tired from their resting, or too busy with club work (God save the mark!) or merely because they don't quite feel like it.

I am confident this article will be read by some people who are in this condition. And that is why I have written it. Dearly beloved brothers and sisters, don't get a hot box, and don't stop on a dead-center. Here endeth the second lesson.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

At Harvel, where S. R. Lewis is minister, a revival meeting is in progress conducted by A. W. Crabb, of Brazil, Ind.

There were eight additions to Herrin Church Sunday, September 17. Four of the additions were on confession of faith.

A. N. Hale, for several years pastor of Macomb Church, has become pastor of the church at Virden where an excellent edifice is being erected, costing $25,000.

George Woodman, who has recently concluded his pastorate at Polo and become pastor at Donovan and Iroquois, was formally ordained to the ministry at Dixon Church by the pastor, S. Elwood Fisher, assisted by the elders of the church.

The Roy L. Brown evangelistic company had enlisted a total of twenty-six persons at the end of the second week, in the meeting at Bellflower. Climate conditions were very greatly hindering the progress of the meeting. Much rain, together with the razing of the tent four times by the wind, has seriously handicapped the work of the evangelists. The meeting is continuing however, with the assistance of the minister, L. S. Harrington.

F. L. Davis began a revival meeting with his home congregation at Waynesville the last Sunday in September.

G. M. Burnett has resigned his pastorate at Summum, and will be ready for another pastorate at the close of the year.

S. Elwood Fisher is holding a meeting at Pine Creek Church, near Dixon. The pastor is D. F. Seyster, who will fill Mr. Fisher's pulpit during the meeting.

The contract for the new building at Normal, was recently let for $26,200. This church is being ministered to by J. H. Gilliland during its building campaign.

West Side Church, Springfield, of which John R. Golden is minister, will be led in a meeting the first of next year by J. M. Rudy, of Indiana.

F. A. Sword assisted by J. P. Garmong of Iowa is holding a meeting for W. T. Moore and the church at Toluca, with promise of many additions.

H. H. Jenner, pastor of Stuart Street Church, Springfield, will be assisted in a meeting during the month of November by John R. Golden, pastor of West Side Church.

The remodeled and enlarged church building at Augusta will be dedicated the fifteenth of October. E. T. Cornelius ministers to the congregation.

LaHarpe Church has extended a call to E. A. Jordan, of Omaha, who will succeed L. G. Huff, who recently became pastor at Mt. Sterling.

During the absence of the pastor, C. S. Weaver, from his church at Latham, Mr. Alfred Greening, principal of the high school, filled the pulpit one Sunday.

C. O. Farland and wife are holding a meeting at Stronghurst. The church here has been pastorless for several years, but the evangelists are hoping to enlarge the membership and employ a pastor for the field.

C. G. Cantrell, pastor at Literberry, will be assisted in a meeting in October by Rochester Irwin and wife. Mr. Cantrell had the assistance of A. Sanders of Kentucky in a brief meeting at Berea, in which there were two additions by baptism to the church.

The young women in the State University at Champaign who are members of Disciple churches have formed an organization known as "Bethany Circle." Their purpose is to promote their own Christian culture and seek to influence other young women toward a spiritual life.

Pontiac Sunday-school recently sent a generous donation of canned fruits to the Orphans' Home in St. Louis. Many of our churches and Sunday-schools doing a similar thing, requiring no great effort, would bring much cheer to such a home during the winter months.

F. Lewis Starbuck of Eureka, concluded a revival meeting at Shirley Centennial Church, in which there were thirty-two additions, most of whom were by confession of faith. Mr. Starbuck is preaching for this church while carrying on his regular college duties in Eureka.

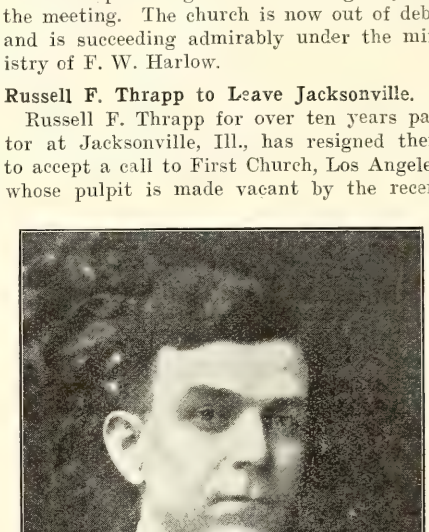
Chicago Heights Church, where E. D. Salkeld is pastor, was the only church in the city which accepted an invitation to participate in the Labor Day celebration. This church prepared a float for the parade, upon which rode a number of children and adults with banners, indicating their membership in the Christian Church Sunday-school. The local paper mentioned with favor the church's enterprise, and considerable recognition was received from the unions.

Moline Church is steadily making for itself a place of importance in that city. Recently, instead of paying only the interest on its debt, enough money was on hand to make a payment on the principal. During the last year more than $5,000 has been paid on debts and improvements. Clarence DePew and W. T. Fisher, Sunday-school superintendent of Iowa, held a rally there. The pastor, W. B. Slater, is in a meeting at Fields, Ohio, his boyhood home.

A revival at Blue Mound, conducted by Mrs. Sarah McCoy Crank, closed with thirty-one additions, twenty-six being on confession of faith. At the close of the meeting, a note for $1,436 was burned in the presence of a large congregation. This money was raised by Mrs. Crank in a personal canvass of the membership during the concluding days of the meeting. The church is now out of debt, and is succeeding admirably under the ministry of F. W. Harlow.

Russell F. Thrapp to Leave Jacksonville.

Russell F. Thrapp for over ten years pastor at Jacksonville, Ill., has resigned there to accept a call to First Church, Los Angeles, whose pulpit is made vacant by the recent



Rev. Russell F. Thrapp.

resignation of A. C. Smither. Mr. Thrapp has accomplished in Jacksonville one of the most substantial pieces of church work which Illinois has witnessed. He has received 1,252 members into the congregation during the ten years and led in the erection of the finest church house in the state. Not in extensive work alone but in intensive values has his pastorate been characterized. The Jacksonville church is a true church of Christ in the personal spiritual life of its members. A remarkable—perhaps an unmatched—record in thoroughness of membership enlistment is indicated by the fact that last year 1,004 members of the church made offerings to current expenses and missions. Mr. Thrapp will be a great addition to the Pacific coast ministry. He will be felt as a force in Los Angeles from the very start. He combines as well as any man in Illinois the elements of manly vigor and decision with spiritual grace and insight. He will be missed on every hand in the counsels of his brethren in this state, and sorely missed in Jacksonville where he had come to be regarded as a sort of fixed institution. His church has been able to hold him against the charms of many other calls in recent years, but he feels that the call of Los Angeles is so unanimous and manifestly carries with it so magnificent an opportunity that he must accept it.

Secretary's Letter.

John B. Dickson is doing a very satisfactory work at Herrin. He is a splendid addition to our ministerial force in Illinois.

S. Elwood Fisher, of Dixon, is in a revival with the Pine Creek Church where D. F. Seyster ministers. Brother Seyster supplies for Dixon during the meeting.

De Forrest Mullins, of Detroit, has just closed a good meeting, assisted by John M. Asbell, evangelist, and Geo. Butler, singer, both of Missouri. There were eleven additions. They are building a new parsonage and the church and Sunday-school are doing well.

Rochester Irwin and wife will hold a meeting at Ashland in November, assisting pastor F. M. Morgan. They are building high hopes.

F. L. Starbuck, a senior student at Eureka has just closed a very successful meeting with home forces at Shirley, thirty-two additions. This makes nearly 100 additions, including his meeting about a year ago with over forty, all adults but four. Considering the fact that the town only has about 1,000 inhabitants we regard this as an unusually good work. A new parsonage project is on foot and is practically a "sure go," to cost $2,500. Brother Starbuck is an enthusiast on rural community building and everything is looking toward the betterment of rural conditions. He has been elected manager of a "Corn Show" to be held at Shirley in the near future, that promises to be one of the biggest things held there in a long time.

The next important matter now before Illinois Disciples is to prepare for a truly great Illinois Day offering in November. Not so many churches sent offerings during the year just closed as the year before. We must make a different record this year if possible and to this end let us all rally for Illinois missions next November. Our aim should be, "Four Hundred Churches in Line."

Send all offerings to the treasurer, W. D. Deweese, Bloomington. It causes inconvenience when checks, drafts, etc., are not drawn to him. Please keep this in mind.

The new Year Book is in the hands of the printer and will be out about October 10 or 15. We want a full and correct list of our preachers and their addresses. If any have changed their addresses in the last few months please drop us a card at once.

The field secretary assisted in the ordination of elders and deacons at Clinton. Lewis Goos, H. M. Barnett and J. F. Rosborough the minister in charge, were present.

He also dedicated the building at De Land. The house is beautiful and is equipped with every convenience, and the church and minister, G. W. Wise, are pleased with their plant. Brother Wise followed with meeting.

The field secretary will also dedicate at Nebo and Bridgeport. He will also spend a few nights at Mt. Auburn, and help R. Burl Doan in a meeting at Armington. He cannot answer one call for his services in ten but he likes to have them come.

W. W. Denham and the Carthage Church are anticipating a great meeting in November with W. E. Harlow, evangelist.

F. A. Sword is waking things up at Toluca where J. T. Moore is the faithful minister. There were forty-one additions up to Sunday September 24.

H. F. Kern, who ministers to the Bethel Plaine Church in Marshall County, reports the work moving along in good shape.

Miss Myrtle B. Parke, minister at Cullock, has been engaged to conduct a revival meeting at Hudson before the holidays.

Everett Stephens of Paris is entering upon the work of the ministry and is highly spoken of by the pastor, W. W. Sniff. He can serve

churches near Paris. Write him or Brother Sniff.

E. P. Gish is in a meeting at Oakford and the prospects are that he will organize a new church.

The contract has been let for the new church at Normal to cost about $35,000, J. H. Gilliland, minister. Work begins at once. The congregation has purchased a splendid lot centrally located on the street car line. Normal church is coming into her own.

October is an important month for state missions, for, during this time, preparation is being made for taking the offering and making it really worthy and worth while. The minister who is deeply interested in this matter will hang up the big poster soon as it comes, announce "Illinois Day" frequently, read up on the subject and get himself full of it, talk it and pray for it till the whole church catches his enthusiasm, and when the day comes (first Sunday in November) and he presents the opportunity the brethren will be ready to respond liberally and cheerfully.

Tell your people about our Annuity Plan whereby they can make large gifts to our society and receive 6 per cent in semi-annual payments as long as the annuitant lives. He pays no taxes and has no worry about investments and the income is certain. The plan commends itself to every business man. Send to us for literature.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treasurer.
Bloomington, Ill.

Eureka College

Eureka College opened this fall with the largest atendance for several years. The increase in attendance is in the college proper. To those of us who read aright the signs of the times, this is encouraging. It may be that Eureka College and all other schools of a similar character will be compelled to eliminate the Preparatory Department within a few years. We are making our fight now for the high school graduates and the success that we have attained this year adds encouragement to the battle.

Brother A. McLean delivered a wonderful address at the opening of college. He is always a welcome visitor in Eureka and never more so than at present. His vision of greater things, his loyalty to our plea, and his interest in our people commend him to the people of Eureka and vicinity. The students, old and new, were especially charmed with his message. There were many other interesting things in the opening days of college, but to mention all would require too much space.

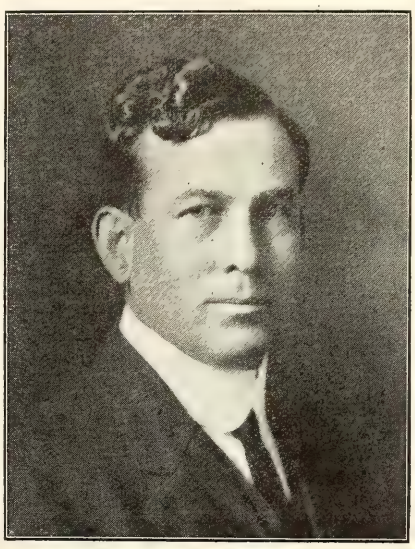
The friends of the college who have observed the closing of our Endowment Campaign which ended September 1, will be glad to know that our money is coming in quite rapidly. I have not asked the chairman of the committee for a few days, but feel safe in saying that setlement has been made on something like $75,000 or $80,000 already. We hope to have everything straightened up soon. Thus we have had no difficulty with anyone who made a pledge toward the Endowment Fund. Two or three men said to me that they did not expect to have to pay when the pledge was made, but they wanted to make me feel good. I am always willing to have my good feelings "cashed in."

It is too early to make definite announcement concerning the next special campaign. We ought to have $35,000 within a year for new buildings and we ought to have $100,000 additional endowment within the next two years. The trustees are working on these two propositions now, and one or the other, or both, will undoubtedly be launched within the next two weeks. In the mean time we want our friends everywhere to remember that the battle has only commenced.

H. H. Peters.

Eureka's New President.

Charles E. Underwood, the newly elected president of Eureka College is a graduate of Butler College and Yale. He expects to receive the degree of PhD. from the latter institution before taking up the active duties of his new position. For several years he has been professor in the Bible College of Missouri where he took high rank and where his going will be greatly missed. Eureka has been blessed in its acting president, Prof.



President-Elect Charles E. Underwood.

A. C. Gray, since the resignation of R. E. Hieronymus more than a year ago. Professor Gray will continue in the work of teaching in the college now that his administrative responsibilities are to be assumed by Mr. Underwood. The new president takes up his work February 1.

Chicago

The church at Irving Park has called an assistant pastor, who will take charge at the athletic work in their gymnasium annex. Physical culture classes are being arranged.

"Gypsy" Smith was a recent visitor here. He spoke at some of the churches. The large auditorium at the Fourth Presbyterian Church, John Timothy Stone pastor, was unable to care for the large number of people who desired to hear the "Gypsy." He is on his way west to begin a series of evangelistic meetings.

The program for the quarterly assembly October 8, at the First Methodist Church, corner Washington and Clark, has been completed. The main address will be delivered by Dr. Willett, who will speak on "Chicago Missionary Ideals." O. F. Jordan will tell of the "Achievements of a Year." Will F. Shaw, Vaughan Dabney and Basil Keusseff will bring reports of the work in their respective fields.

The officers of the C. W. B. M. union send out a last announcement of their rally to be held Thursday, October 5, at Sheffield Avenue Church, corner George street and Sheffield avenue.

At a recent meeting of the executive committee of the Business Men's Association, a committee was appointed to arrange for a social union banquet to be held October 19. The fellowship at such gatherings ever proves rich and churches are urged to cooperate in making this a well-attended and inspirational banquet.

Vaughan Dabney.

Church Life

Work is progressing rapidly on the new church at Knoxville, Iowa

L. C. Harris, for two years pastor of First Church, Onawa, Iowa, has resigned.

W. B. Wilson, of Delta, Iowa, has begun his new pastorate at Grinnell, Iowa.

David J. Elsea has resigned his work at Ottumwa, Iowa, and will probably locate in some Western field.

W. H. Knotts, formerly of Storm Lake, Iowa, has assumed his duties as pastor of Highland Park Church, Des Moines, Iowa.

D. Munro, for six years minister of the church at Algonac, Mich., has accepted a call to Wychwood Church, Toronto, Ont.

Garrett McQuiddy has concluded his pastorate at Alva, Okla., and will take up work in Oklahoma City, Okla.

Large audiences have attended W. J. Minges' meeting at Herington, Kan. There were 367 additions during the first eighteen days.

E. B. Quick, for three years pastor at First Church, Braddock, Pa., has resigned to enter Yale Divinity School where he will take a post-graduate course.

A. O. Riall, until recently connected with Texas Christian University at Fort Worth, has accepted a call to First Church, Commerce, Tex.

The new building being erected by the congregation at Mineola, Tex., is rapidly nearing completion. It is hoped that it will be ready for occupancy by October 10.

W. R. Burbridge and A. E. Buss are in a meeting at Dewey Church near Smith Center, Kans., with C. S. Earley. There have been a number of additions.

William Oeschger, of Cotner University, Bethany, Neb., is assisting Wm. J. Carey in a meeting at Havelock, Neb. There were six confessions at the first Sunday service.

Many delegations from nearby towns are attending Charles Reign Scoville's meetings at Terre Haute, Ind. During the first two weeks there were 443 accessions.

An interesting contest is in progress between the Sunday-schools of Chillicothe and Brookfield, Mo. At present Chillicothe is leading.

W. F. Rothenberger, of Franklin Circle Church, Cleveland, Ohio, has returned from a three months trip in Europe and begun his new season's work at the church with characteristic vigor.

Central Church, Fitzgerald, Ga., is without a pastor, due to the resignation of C. Thos. Combs. Correspondence regarding this field may be addressed to H. W. Brown, Fitzgerald, Ga.

H. K. Pendleton, of Santa Barbara, Cal., who was recently called to the pastorate of the church at Independence, Mo., has accepted and will begin his work there November 1.

The church at Ann Arbor gave a reception recently to welcome George W. Knepper to its pastorate. Mr. Knepper, who is well-known through his interest in social betterment, was formerly pastor at Wilkinsburg, a suburb of Pittsburgh, Pa. Previous to entering the ministry he devoted seven years to Y. M. C. A. work.

W. B. Harter has concluded his pastorate at Sterling, Colo., where he has ministered for the past two and one-half years. The Sunday-school at Sterling has recently been reorganized on the commission plan.

E. N. Duty, who has resigned his pastorate at Minerva, Ohio, will close his work there in December. This church will be the meeting place of the annual convention of Ninth District, October 12-13.

The meeting of the Kentucky Christian Mission Society was held at Frankfort, September 18-20. There was a large atendance more than a thousand visitors being present. Many well-known speakers from Kentucky and adjoining states were on the program.

The church at Platte City, Mo., has extended a unanimous call to their pastor, Harry E. Tucker, to remain with them another year. Mr. Tucker has been with this congregation for six years.

Plans are nearly completed for the new Norwood Church, Cincinnati, Ohio, and construction work will begin soon. An attractive edifice is planned and an institutional department will be maintained in addition to the usual activities of the congregation.

W. J. Lockhart, of Des Moines, Iowa, has concluded his meeting with Thomas W. Grafton at Jackson Avenue Church, Kansas City, Mo. The Men's Brotherhood took an active part in conducting the meeting and contributed much to its success.

The congregation at Newton, Iowa, recently celebrated the eighth anniversary of the pastorate of E. F. Leake. During this time the work has made good progress as a result of united and harmonious congregation.

J. F. Baxter of New Castle, Pa., who was called to the pastorate of Central Church, Flint, Mich., begins his work there October 15. He will succeed J. Frank Green who has accepted the work of corresponging secretary for the Michigan Missionary Society.

Rose T. Armbruster, who is stationed at Akita, Japan, writes the following: "Four baptisms in Akita Church today, three young men and a married woman. Attendance at morning service was forty, twenty-four of whom were women. Usually men predominate."

Work has begun on the new house of worship to be erected by the congregation of Centenary Church, Indianapolis, Ind. The building will be a handsome one of birch and stone, erected at a cost of $20,000. It is expected that it will be ready for occupancy by the first of the year. C. W. Parks is the minister.

W. J. Clarke and O. M. Walker held a meeting recently at Tenth Street Church, Paducah, Ky., where G. D. Wyatt ministers. The meeting lasted three weeks and during that time there were fifty-one additions. All the organizations of the church were greatly strengthened and the Sunday-school reached the front rank standard.

George A. Campbell, pastor of First Church, Hannibal, Mo., was one of the speakers at a recent meeting held by thirty pastors and laymen, representing the various churches of Hannibal. The meeting was held in the interests of the Men and Religion Forward Movement, and efforts are being made to interest the laymen of the church in this movement.

The first annual meeting of the churches of Shelby County, Ind., was held September 23-24, at Fairland with a good attendance. All of the churches in the county, with one exception, were represented. Among the speakers were the following: E. E. Moorman, Fred Jacobs, Garry L. Cook, L. E. Murray, O. E. Gulley, L. E. Brown and Mrs. Anna Atwater. Next year's meeting will be held at Morristown.

A temporary structure has been erected at Billings, Mont., under the leadership of J. S. Raum, state secretary. This will house a new congregation which was organized through the efforts of Frank Maples, pastor, of First Church, who saw the immediate need of providing for the rapidly growing membership in that locality. A good site has been secured and a permanent building will replace the temporary structure as soon as funds are forthcoming.

W. J. Wright, of Enid, Okla., intends to hold two or three meetings during the approaching autumn and winter. He will furnish one of the best singers in the work. Mr. Wright has had much experience in union meetings with the best known men in that line of evangelism, and likewise in the best churches of our brotherhood. His work is not sensational or spectacular. It is positive and constructive.

First Church, Davenport, Iowa, where S. M. Perkins ministers, celebrated the seventy-second anniversary on September 24. This was followed by a ten days' rally service, at which Finis S. Idleman, of Des Moines, Iowa, preached each evening on the following subjects: "Jesus and the Home;" "Monuments of the Gospel;" "What Christ is to Men;" "C. W. B. M. Address;" "The Meaning of Discipleship;" "A Man After God's Own Heart;" "The Church and the Moral Man;" Strength and Weakness of Protestantism;" "The Good Samaritan;" "Opportunity and the Kingdom." Home Coming Day was celebrated October 1.

H. L. Ice, pastor at Shadysde, Ohio, just closed a series of excellent meetings there. In spite of frequent interruptions by rains, the convening of the delegates of the Belmont County Sunday-school Association and the West Virginia State Fair at Wheeling, the metings were a decided success, much interest being manifested throughout, resulting in thirty-six additions, twenty-seven of which were by immersion. This meeting was a source of great strength to the congregation, leaving our plea more firmly and favorably established in this community and building the church up to where they can hope for still greater things in the future.

Dr. W. N. Lemmon sends the following letter from Looag, Philippine Islands: "Loaag Station Itocos Notre, P. I., has come through the storms of July which have been unusually severe—with the following report: 1,016 medical treatments; twelve surgical operations; forty-one surgical treattwelve visits in city. It has been almost impossible to reach other towns, owing to excessive rains,—our city being surrounded by rivers it is an exceedingly difficult and dangerous undertaking to attempt crossing, so we have had to confine our work to a limited area. In the evangelistic department 266 sermons were given; 1,000 tracts distributed; 111 houses visited; 509 in Sunday-schools and eight baptisms recorded. One evangelist could not reach the monthly meeting and three churches not yet heard from. Last month 'San Roquin' was called on by the people to send rain and I fear he has over done the thing; roofs destroyed and much other damage done. We will have to ask this saint to not lay it on so heavy next time."

William Bayard Craig has returned from his vacation trip to California and resumed services at Lenox Avenue Church, New York. The services on September 24 were in line with the work of the Men and Religion Forward Movement. In the evening the missionary objective of the campaign was observed by an address an Foreign Missions, by A. L. Shelton, M. D., of Batang, Thibet. Dr. Shelton is home on furlough and has a wonderful story to tell of his mission work. His station is 260 miles overland from post office and is 14,000 feet above sea. The nearest doctor is 700 miles away. After a course in the Post Graduate Hospital, Dr. Shelton will return to Thibet.

Sixty Years the Standard
DR. PRICE'S CREAM BAKING POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

A. D. Harmon, as announced in these columns last spring, closed his thirteen years' pastorate of First Church, St. Paul, September 24. The Tuesday evening following the congregation gave him and Mrs. Harmon a farewell reception. He will spend a few months on a farm near Cable, Wis., trying, as he says, "to rebuild my fallen arches." This figure of speech is quite as pertinent, no doubt, as it is striking. The St. Paul work through these years has been most difficult and no doubt the stress of the burden would make a man feel that the arches of his strength had been somewhat strained. After a rest, Mr. Harmon will travel in Europe and then be ready for another pastorate.

First Church, at Mishawaka, Ind., has extended a unanimous call to O. E. Tomes. The Mishawaka Church is to be congratulated on securing his services and it is felt that an impetus will be given to the work which will lead to the accomplishment of much good. Mr. Tomes graduated from Butler College, Ind., in 1904, and has since had charge of the churches at Englewood, Indianapolis; Ann Arbor, Mich.; and for the past three years of the church at Kalamazoo, Mich. For some time he was at the head of the state Christian Endeavor work in Indiana. While serving the Mishawaka Church he will take a course of training in Applied Christianity at the Chicago University, making his home in Mishawaka and spending a part of each week there. E. M. Barney, of Indianapolis, who has twice been pastor of the Mishawaka Church, and has endeared himself to the hearts of the people, has again been serving them and has assisted them in securing Mr. Tomes. At a recent congregational meeting, in recognition of the valuable services rendered by Mr. Barney, he was enthusiastically and unanimously elected pastor emeritus, an honor conferred on few preachers in the brotherhood.

The Movement is Moving

By the time these lines are being read the opening guns will be booming in the great Men and Religion Forward Movement campaign, in the city of Minneapolis. The following specialists have been employed by the

movement, and among them several of our own workers:

Chas. Stelzle, Fred S. Goodman, W. E. Beiderwolf, A. M. Bruner, R. A. Waite, David Russell, J. A. Whitmore, I. J. Lansing, W. C. Pearce, W. R. Lane, Charles R. Drum, Fred B. Smith, Clarence A. Barbour, C. R. Scoville, John M. Dean, W. A. Brown, John Alexander, W. L. Binger and Raymond Robins.

It will be a matter of great satisfaction to those who are anticipating a campaign in their local communities to know that the above men have been secured to act as special representatives upon the field and are ready for the year's work. The central cities, for the most part, are thoroughly organized, and are pressing the campaign vigorously. In most of the campaign cities our people are in the fore-front. We are now solicitous that each of the Christian churches and the campaign centers shall find themselves in intimate vital coöperation with the work. It seems to us of utmost importance that men of our churches, in addition to our ministers, should attend the convention which occurs nearest to them, and while you may not be on any committee, your presence, counsel and coöperation will be of great value.

As soon as the conventions are far enough along so that their method of operation may explain more fully the nature of the eight day campaigns, we expect to put before you graphically, just how the campaigns are conducted. After months of earnest endeavor in the work of preparation the time has come for the real bedrock work of the Men and Religious Forward Movement. The need of such effort and of special emphasis upon a more vigorous type of Christian program for men and boys has been strongly emphasized in hundreds of our churches. Our people have allied themselves with local committees which have at once encouraged enlarged work and are now actually in the midst of revival. The conference at Silver Bay was attended by 318 leaders of Christian forces from ninety-seven different cities, representing nearly every province and state of the continent, and was so intense that many delegates expressed the conviction that it alone was worth the whole movement. Other training centers have also been giving large place to the plans. Lake Geneva, Estes Park, Lake Couchiching and Mt. Gretna have reported unusually strong meetings, all of which have been adding momentum to the call which is being sounded out for a renaissance in the masculine emphasis of Christian enterprises, and have also been presenting a program for permanent effort that is in advance of any hitherto proposed.

Brethren, this is no idle word but a strong admonition for our people who have not yet identified themselves with this movement. Every one of our churches should observe the program for Rally Day, which was originally set for September 24. If you have not already done so you should take the matter up at once. The church that puts most into this movement is bound to get the most out of it. As the campaign progresses, until three or four teams are at work simultaneously in different parts of the country, it will be very essential that our men everywhere are lined up with the movement.

If you have not already seen the literature, send twenty-five cents to the Brotherhood of Disciples of Christ, 420 R. A. Long Bldg., Kansas City, Mo., and a packet will be sent to you.

E. E. ELLIOTT.

Kansas City, Mo.

Victory in Sight

The friends of Transylvania University are beginning to feel jubilant over the prospect of completing in the near future, the endowment campaign which has been in progress for nearly two years.

Of the $240,000 required, $225,000 has been subscribed thus far. However, three things must be considered: first, that practically all the subscriptions received with the express understanding that the entire $240,000 be raised; second, that the field has been canvassed closely, much of it again and again, until few prospects remain; third, that but *little time* remains in which to secure the remaining $15,000. "All or none" has been our slogan.

It would be humiliating in the last degree to those who are especially interested in Transylvania, and anything but creditable to the Disciples, for disaster to come at this juncture. Let all who are willing to make a subscription of $50 or more, payable, without interest, on or before June 1, 1916, write me to that effect *at once*.

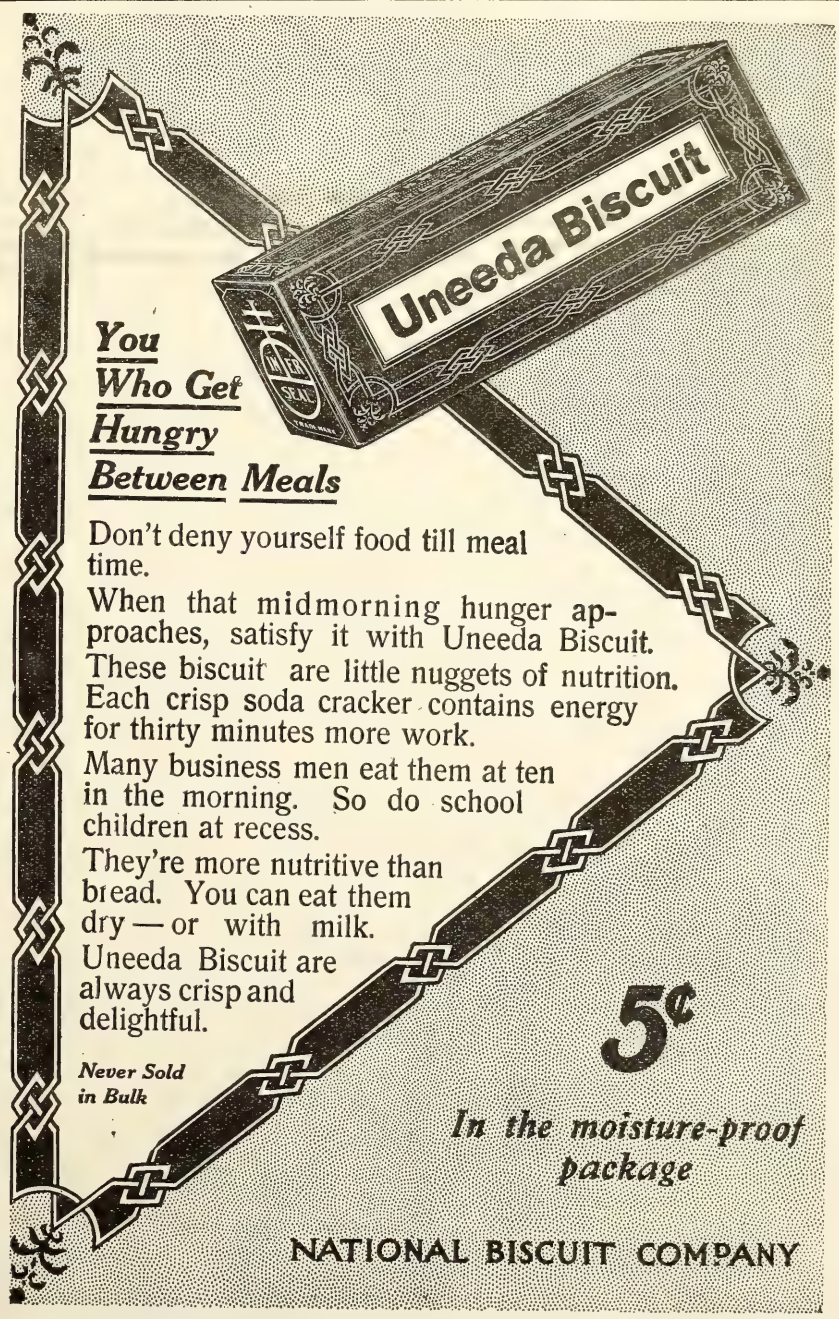
Lexington, Ky. R. H. CROSSFIELD,
President Transylvania University.

Hiram College

With an enrollment in excess of the expectations of those at the head of the college work, Hiram began a new year Tuesday, September 19, for the first time in her history strictly as a college institution, the move of the trustees abolishing the academic department taking effect with the opening of this school year. Universal satisfaction is heard over the results so far apparent from the inovation and a most promising year as well as future for our Western Reserve institution of learning is anticipated.

Sunday, September 24, President Miner L. Bates delivered the annual convocation sermon, which was an eloquent presentation of the value of thought to give men liberty. The discourse was scholarly and heard by a large and appreciative audience.

The new members of the faculty whose first impressions have been good are: W.


Uneeda Biscuit
You Who Get Hungry Between Meals
Don't deny yourself food till meal time.
When that midmorning hunger approaches, satisfy it with Uneeda Biscuit.
These biscuit are little nuggets of nutrition.
Each crisp soda cracker contains energy for thirty minutes more work.
Many business men eat them at ten in the morning. So do school children at recess.
They're more nutritive than bread. You can eat them dry — or with milk.
Uneeda Biscuit are always crisp and delightful.
Never Sold in Bulk
5¢
In the moisture-proof package
NATIONAL BISCUIT COMPANY

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WHEN YOU WANT BOOKS

Send your order to us. We handle the books of all publishers, at the lowest prices. Your order will be promptly attended to.

THE NEW CHRISTIAN CENTURY COMPANY
700 East Fortieth Street - - - Chicago, Ill.

Leigh Sowers, of Harvard and a graduate of Lake Forest College who is at the head of the English department; Miss Magdalena Stukey, of Ann Harbor, who becomes instructor in the German department of modern languages and assistant dean of women at Bowler Hall; Miss Edna Drummond, a graduate of Oberlin and former instructor in Muskingum College, who will instruct in the department of music; Miss Georgia Clark, of Ann Harbor, who will assist in the English department and Frank Altdoeffer, formerly of Brown University, who is the new physical instructor.

A number of improvements have been made to the college buildings during the summer including work on the girl's dormitories which will make them more attractive and comfortable. A new laboratory has been added to the college building which will be utilized especially for the advanced courses in science, including an additional year to the course in chemistry.

Wisconsin News.

The Wisconsin Christian Missionary Association held its forty-eighth anual convention at the First Church, Milwaukee, September 14-17. The attendance was the largest in the history of the association and in some other respects there was evidence of decided advancement. All were delighted to have with us Mrs. Atwater, C. C. Smith, Austin Hunter, Vaughan Dabney, J. H. Garrison, B. M. Hopkins, from without the state with us. The program in all respects was good and the deliberations most helpful. Reports from all departments show a most helpful condition. Every one unites in declaring the past year the best in the history of the work of the state. We give a few items from the report of the corresponding secretary: Places visited, some a number of times, thirty-six; revivals held, five; baptisms, eighty-eight; other accessions, fifty-four; sermons and special addresses, 175; ministers located, five; churche organized, three; buildings dedicated, two; revival meetings arranged for, other than held by himself, six; issues of Wisconsin Christian Monthly edited, published and mailed money raised in state for state work, $1,964.48; places assisted in regular work, nine, in evangelistic work, four; individuals supported, nine; baptisms by missionary pastors, 114; otherwise, ninety; number of days service, 779; sermons preached, 346.

Perhaps the most important feature of the past year's work was the actual net gain in the membership of the churches of 33.63 per cent. We wonder if this isn't a record. Wisconsin has caught a vision of larger things. Larger plans have been laid and loftier aims established for next year. Hereafter there will be two sets of officers made possible by amendment of the constitution. The convention of officers for next year are: President, Mark Wayne Williams, Milwaukee; vice-president, P. Sig. Stone, Rib Lake; secretary, I. H. Beckholt, Viroqua. The board of directors, who are to elect their own officers, are: President, J. C. Thurman, Green Bay; vice-president, J. H. Fisher, Evansville; recording secretary, J. H. Bullock, Richland Center; treasurer, Rupert A. Nourse, Milwaukee; corresponding secretary, Frank L. Van Voorhis, Green Bay; J. O. Klapp, I. W. Davis, additional members. The next convention will be held at Footville, September 12-15, 1912. The brethren of Milwaukee cared splendidly for the convention, both churches participating. FRANK L. VAN VOORHIS.

Cor. Sec'y & Supt. of Missions.

Green Bay, Wis.

Milwaukee First Church Celebrates.

First Church, Milwaukee, Wis., celebrated its twenty-fifth anniversary in quite an elaborate series of exercises. On one Sunday Dr. J. H. Garrison, of St. Louis, and C. C. Smith, who was the first pastor of the church. Meetings of various kinds were held during the week. On the following Sunday the pastor, C. C. Wilson, preached in the morning and C. C. Morrison, of The Christian Century, spoke in the evening on "The Ideals of the Disciples of Christ," to a union meeting of four congregations in the Hanover Street Congregational Church. There is a fine spirit of unity among the churches of the south side of Milwaukee, where First Church is situated. The very bigness and urgency of their common problem in that environment draws the people of God together. It is a rather unusual thing for the ideals of the Disciples to be made the theme of an address at a union meeting, but it was felt by Mr. Wilson that such an interpretation of our historic purposes could be made as would lead to a better understanding and yet more complete co-operation among the churches of that community. The pastor of First Church stands high in the city. He is thoughtful, deeply in earnest, conservative, and modern in his interests. His people are loyal and united, and the best days of church are before it.

National Benevolent Asssociation Activities.

After much delay the organization of our Northwestern forces has been satisfactorily completed. This means that the work at Walla Walla, Wash., will now be pushed vigorously. There is a great need for enlargement of the association's work in the northwest. Many aged brethren are waiting for the promised needed comfort of the home at Walla Walla. With an efficient organization and the hearty support of all the churches in the northwest, the long-felt need in that great empire can and will be supplied to the joy and satisfaction of all.

The annual meeting of the Christian Orphans' Home, St. Louis, will be held at the Home Tuesday, October 2 This is the time for the election of officers. All members, those who have contributed $1 a year or more, are invited to be present and participate in the proceedings. They will enjoy the annual report, for the year has been one of unequalled fruitfulness.

Mrs. Oreon E. Scott, the president of the Board of the Christian Orphans Home, has returned after an all summer's vacation. She went away with badly injured health. Her home-coming brings with it an added pleasure because she comes back with improved health. She has devoted herself unsparingly to the Orphans' Home.

The following named persons are the only authorized representatives of the association: J. D. Dillard, Missouri; J. W. Strawn, Oklahoma, Kansas and Nebraska; A. J. Bush, Texas; E. T. C. Bennett, Iowa; Fred Kline, Illinois; M. Gunn, Ohio; and J. P. Davis, Indiana. These, with the accredited vice-presidents of the local churches, where appointed, are prepared to show certificates of appointment bearing the seal of the corporation. The same is true of the field men. When in doubt ask for the certificate. Money not sent through the vice-presidents or field men should be sent directly to the general office, 2955 N. Euclid Ave., St. Louis.

JAS. H. MOHORTER.

Notes From the Foreign Society

Doctor Drummond writes that in the month of August he treated nine hundred and seventy-five out-patients. The total attendance at the dispensary was two thousand and seventy-nine. The lack of rain has made it possible for people to come in from the villages, and there are many villages among the patients. One day two women brought a child for treatment. They said, "Oh, please give medicine that this child may soon recover. We have been three days getting here with it." A man came the other day from a town one hundred and fifty miles distant. He said that I had saved the life of a friend of his and he wanted to bring another friend here for treatment."

In India the summer has been dry. The outlook for the crop is not encouraging. Recently the rains have been good, but the report is that these rains are local. In some districts there is an abundance while in others scarcely any. The lack of rain has caused sickness. Plague has broken out in a town sixty miles from Harda.

In India several men are asking for baptism. They say that in becoming Christians they will be ostracized from their people and unable to earn their own living. They say: "Give us something to do, anything by which we may earn our bread." A tract of land that would accommodate five thousand people can be purchased for $25,000. The mis-

The Rest of This Year FREE

All new yearly subscriptions for The Christian Century, at regular rates and ministers' rates, received before December 31 will be credited to December 31, 1912. This means all the rest of this year free! Now is the time for every reader to bring his friends into the Christian Century family. The sooner you act the more they get! Bring this offer to their attention this very week! The price is $1.50 in advance. To ministers $1 in advance.

sion believes if it had such a tract of land where the Christians could be offered self-support, it would be filled with Christian families within five years.

C. E. Robinson of Japan reports that a ministerial student of Sendai was recently drowned. He was the most faithful worker in the Sendai church. He leaves a widowed mother. A promising student preacher has been stricken down by tuberculosis. The greatest need of the mission is faithful Japanese workers.

There were three baptisms in the Sendai district during the month of August. One of the Japanese pastors has come to America. He expects to attend school for a few years and then work among his own people.

Mrs. Fred E. Hagin reports one baptism at Hongo, Japan.

Miss Kate Johnson announces one baptism Lord's Day, August 27, in Tokyo, the result of the work in Sendai. She says that it was the hottest summer they have had in Tokyo in many years.

O. J. Grainger and family have started back to India. Their furlough was of the greatest benefit to them. They feel because of their experiences while at home they are better fitted than ever for their work in India. They know the brotherhood better and are in closer touch with the executive committee.

Herbert Smith of Lotumbe, Africa writes, "We are not in our new house yet. We shall be glad to get there, of course, but the mud house has never worried us very much. It has many inconveniences, we know, but since it was the best we could have we have no need to complain. We get jiggers in our toes, but then it is some fun getting them out, especially when you think your toe is coming off. Brother Hedges is about ready to put the roof on the new house. If he keeps well it will not be long before we are living with boards beneath our feet again. I am very glad to report that the work of the whole African mission is doing very well at present. "It is wonderful what the gospel is doing here. Of course, we cannot talk of nationai movements as in China, Japan and India, because the African people is divided and subdivided. If the Congo people were united, the Belgian state would not be here for one month. They would drive the Belgians into the sea. At present the state is not trying to do anything for the people. It is content with collecting taxes and keeping the peace. The state is not a teacher in any way whatever."

A. F. Hensey writes: "Our evangelists are doing the finest work we have ever seen done by native preachers. At the last conference they brought in over three hundred people with them. The outposts need visiting very badly, but in the absence of Mr. Moon and the departure of Mr. Wilson, I cannot hope to go, so tomorrow two of the elders of the church leave for a three week's visit to all the outposts. A week ago two more left to visit those in the Monieka district. We are sending with them two good men to open the work in an important town up there, and one goes with the Bolenge elders to begin an outstation at Ilanga. Last night we had one of the best meetings of the native church we have had for months. The Christians report visits that they had made to nearby towns and a number of backsliders wish to return to their Lord."

H. C. Saum reports six baptisms at Bilaspur, India. The evangelists are taking a good degree of interest in their work.

The missionary year closes the last day of September. In a few days it will be known how much money has been received. The annual report will be published about the first of November. That will give full and detailed accounts of the work.

Cincinnati, O. F. M. RAINS, Secretary,

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R. A. Long to Make Brotherhood Tour.

During the month of October Mr. R. A. Long, President of the Brotherhood of Disciples of Christ, has determined to visit our centers of influence and address our people upon the subject of the Brotherhood. He will be accompanied on the tour by various directors of the Brotherhood Movement and one of its secretaries. In recent years since Mr. Long became prominent among our people he has been compelled to decline many invitations to make addresses before our churches, men's organizations, and various groups of people. These declinations were made necessary by the execution of his large business enterprises, but seeing the necessity at this time of a more determined advance in the affairs of men in the church, Mr. Long has arranged his business affairs so that he can devote the entire month of October to this tour.

Already announcements have been issued covering a number of the points and the matter of his visit has been undertaken with our people in all of the various cities looking toward a consummation of arrangements for both afternoon and evening meetings. It is understood that the afternoon meetings will be for both men and women, to be addressed by specialists upon men's work and women's work in the church, and will be largely of the educational sort. Suppers or banquets will be held for men at the evening dinner hour at some convenient point where the greatest possible company of men can be assembled and served. It is also probable that a representative of the Christian Women's Board of Missions will address each of the meetings upon the subject of the C. W. B. M. and its early days.

While on the Pacific Coast this summer Mr. Long had occasion to attend several conventions of our people besides the Portland Convention, among them the Northern and Southern California Conventions. He later visited some of the churches along the coast and spoke to gatherings of our church men at various points, notably at Long Beach, San Diego, and Francisco. In speaking of Mr. Long's appearance, one of our San Francisco ministers said: "We have been blessed with many great meetings on the coast this year and we have had many noted speakers among us, but no meeting and no speaker brought a greater up-lift to our work than the Brotherhood meeting in San Francisco on last Tuesday night and the National President of our Men's Brotherhood, Mr. R. A. Long. There were five men from my church present and if we could have had five times as many the church would have received five times the enthusiasm, for each one of these men brought back all he could hold. It would be impossible for any man to go through that meeting without being possessed with the determination to do 'a man's work in a man's way.' Mr. R. A. Long is today the most conspicuous man in the ranks of the Disciple Movement and yet absolutely modest and unassuming. He started his business career with two fixed principles; first, to make money and make it honestly; second, to give his money and give it wisely. He has been a great success in both particulars; he gives probably more time to the giving away of his vast wealth than he has to the accumulation of it. God has given to him wonderful opportunities for service and he has grasped them with a mighty grip. Power and wealth have only served to strengthen the desire for effective stewardship."

One man sometimes may uplift a nation and this man in whose possession mingles both wealth and consecration to mighty achievements will lead our men to a new sense of stewardship if only we may supply him with the kind of audiences he seeks.

The suggestive dates and cities to be visited by Mr. Long and party are as follows:

Wednesday, October 4, Parsons; Friday, October 6, Wichita; Saturday, October 7, Topeka; Monday October 9, Kansas City; Tuesday, October 10, Joplin; Thursday, October 12, St. Louis; Monday, October 16, Springfield, Ill.; Tuesday, October 17, Bloomington; Wednesday, October 18, Indianapolis; Friday, October 20, Louisville; Saturday, October 21, Lexington; Monday, October 23, Cincinnati; Tuesday, October 24, Cleveland; Wednesday, October 25, Pittsburg; Thursday, Oct. 26, Buffalo; Monday, October 30, Cedar Rapids; Tuesday, October 31, Des Moines; Wednesday, November 1, Omaha; Thursday, November 2, Lincoln.

The New England Convention.

On Sunday evening, September 17, at the Main Street Church in Worcester, Mass., the benediction fell upon a crowded assembly and what is unanimously proclaimed as "the best New England convention in many

Rev. Lowell C. McPherson.

years" came to an end. Meeting in this historic church, which from the beginning has been in the forefront of our work in the East, in which a spirit of highminded loyalty to the Disciples plea has been blended with a richness of culture rare among our people, East or West, the entire convention was pitched upon a dignified plane.

The programs were tastefully printed, and the sessions were not over-crowded with speeches. Suitable music was provided. The singing was spiritual. The hymns were not not of the "dickey bird" order, but were the great moving psalm-like songs of the soul. The Gloria in Excelsis was used throughout, and the effect of this best of all our hymnals was marked throughout the convention. To one whose ear has been jaded by the cheap swinging and galloping songs so frequently heard in our conventions, the contrast was heartening. The spirit of the convention was good.

The speeches were uniformly well prepared, and were delivered on time, to expectant audiences. It was remarked by the president, Rev. E. J. Teagarden, that of the speakers who accepted places not one failed to appear, to begin on time, and to close within the limits assigned to him. But two changes in the programme were made, to allow Dr. Albert L. Shelton, of the mission at Batang, W. China, to be heard. He was secured by the committee too late to have his name appear. W. A. Parker's Saturday night Biblical Study lecture was shifted to the Sunday-school hour of Sunday morning, and President Teagarden who was to have preached the convention sermon gave way, that the two addresses of Doctor Shelton might be heard.

Some of the addresses were notable. That of W. R. Mains, the minister at Haverhill, Mass., on "Prayer and Life," was a masterful exposition deserving an abiding place in our literature. The address of Mrs. Effie Cunningham, of Indianapolis, at the women's session was strong and inspiring. The three addresses by Lowell C. McPherson, the newly elected superintendent of missions and New England evangelist, confirmed in all minds the wisdom of the committee who chose him to direct the work of this section. Friday evening's two addresses by L. N. D. Wells, of East Orange, N. J., who spoke for the Foreign Society, and M. L. Pontius of the Graduate School of Yale University, reached high water mark. The former especially in view of his theme, found a notable response to his message. The address of Mr. Pontius was more deliberate, but was strongly spoken and impressive. J. W. Robbins, of Swampscott, dealt with the aspects of the Unity question with great clearness and forcefulness. Loren B. Sanford spoke humorously and seriously of the problems of the small city church, an utterance that will be remembered as a classic. H. S. Conant of the Massachusetts Sunday-school Association talked with a readiness that reminded his hearers of Herbert Moninger or W. C. Pearse of the work of the Bible-school in this day of graded lessons and modern organization. W. C. Crerie, of the Highland Church, in Worcester, delivered an uplifting message. G. A. Reinl spoke Saturday evening of "The Modern Minister's Message" with a modern minister's insight, and with a prophet's faith and power. He united a rare mysticism with straightforward practicalness. Sunday afternoon's session listened to a great address and appeal upon the general subject of "Christian Benevolence," by the eloquent secretary of the National Benevolent Association, James H. Mohorter. His advocacy of the restoration of the grace of giving to its rightful place among the graces professed by an Apostolic people moved the assembly mightily. His former residence in New England, his acquaintance with New England people and problems gave him the open sesame to all hearts from the beginning. His influence was a blessing to the convention throughout.

It is no injustice to all others to say, however, that the climax of interest in the convention centered in the story of Dr. Albert L. Shelton, the robust, boyish, mild-voiced missionary doctor who has brought back from Thibet the most wonderful story of missionary conquest ever told among our people. His address on Saturday evening, flashing with humor, ignoring the hardships

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that discerning hearers supplied between the lines, relating the conditions of life which must be shared with this primitive, inland, godless people if they are to be won to Christianity, was by turns the theme of laughter and of tears. His Sunday morning address as the main service, following the communion, which began with a description of the little group of missionaries that met for years, three, then four, then five to celebrate the Lord's Supper in that far away place in the top of the world released the flood gates of feeling in the hearts of all. His accounts of the cures performed, which he ascribed with childlike faith to the interposition of God; their effect upon the people; the friendships he has formed with heathen men of high and low degree; his account of the tragic death of Dr. Z. S. Loftis, and of the gloom it cast over the missionaries and their work; and the story of the heroism of the women and children of the missionary homes created an impression that can never be forgotten. The worthy president of the convention but uttered the sentiment of all hearts when he pledged the New England churches to greater zeal than ever before, in the support of the misisonary work of the Foreign Society in China, and India, and Africa, and wherever its workers may go.

The executive board was practically all re-elected for the coming year.

One feature adopted by the convention which promises much if continued, was the setting apart of several hours during the sessions for the devotional study of the Bible. The writer was honored by being heard in four lecture studies, which dealt with "The Missionary Psalms," "The Missionary Prophets," "The Book of Acts," and a general address entitled "Biblical Study and Religious Life." The reverent hearing accorded them augurs well for the profitable continuation of this feature of our conventions.

Rev. Harry Minnick is a splendid host. His great church is standing loyally behind a building enterprise that promises to more than double the size and efficiency of the present structure. A great future is at hand for the work in Worcester. A spirit of hopefulness prevails throughout the churches of this section.

Everett, Mass. WILLIS A. PARKER.

New York City Notes.

The Disciples of Christ in Greater New York took the new Borough Park Church by storm Tuesday evening, September 19. A mass meeting of the Disciples Missionary Union had been arranged with an interesting program, but we were not expecting as large a delegation from the other churches in the city, or as enthusiastic a gathering. It demonstrated the fact, the New York Disciples are as wide awake, as keenly interested in the progress of the work, and respond with as great interest and enthusiasm to the call for service as can be found anywhere. We are apreciating the stupendous task before us and by the grace of God will be found doing what we can to discharge it.

The program was arranged in view of the work just started at the Borough Park Church. The superintendent of city missions gave to this church a word of welcome to the fellowship of the churches of Christ, which was responded to by Fred S. Nichols, their minister. M. M. Ammunson gave a most instructive and appropriate address on "The Program of the Disciples of Christ." Dr. W. Bayard Craig gave an inspiring report of the Portland Convention. The church greatly appreciated the meeting and enters with greater interest upon their new program.

With the starting of this new work, we have in Greater New York, six missions and five self-supporting churches. This truly indicated life, and suggests what ought to be the program of the Disciples of Christ in this great city, with its nearly five million souls, if it is taken for Christ. We are no longer a "feeble folk" and cannot now excuse ourselves from entering the greater fields and assuming the more difficult task for the redemption of our country.

"Christian Unity Foundation, Study Number One, Disciples of Christ" is the title of a little booklet of twenty-four pages that should be read by every Disciple. Rev. Arthur Lowndes, D. D., secretary of the Christian Unity Foundation is the author. The most interesting and refreshing fact is the clear, concise statement of the origin, growth and message of the Disciples of Christ. We are impressed with the fact, if we all work as faithfully to discover the truth, emphasize the truths accepted in common, the dissension among Christians would largely pass away. The evangelization of the cities waits for a united church.

The Russian classes in English have opened with good interest. Twenty-six men are thus far enrolled. The most practical Christian service is helping to solve the "alien" problem. This work could be entered upon in any city where groups of foreigners are found. Such work attended to by the young people of your church would prove a blessing.

The ministers of all our churches have returned from their vacation and taken up their work for the fall and winter. They are the most optimistic that you could find anywhere. They have a message, they believe, and are determined to preach it. New York City will yet know the Disciples of Christ.

If any are coming to the city, and will write me, I wil send them a list of all our churches, so they can be found in their places at the church on the Lord's Day.

JOS. KEEVIL,
Supt. of City Missions.
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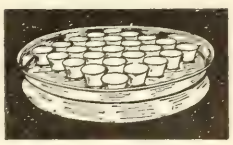

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Charles Clayton Morrison, Editor

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The Story of Stonebridge

By Edgar DeWitt Jones

A Matter of Emphasis

By William E. Barton

Editorials

The Significance of Jesus
The Death of Professor McGarvey
The Meaning of Baptism
Shall These Christians be Received?

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Significance of Jesus

It cannot be doubted that Jesus is the most conspicuous personality in history. From him in both directions all the records of occidental life take their way. No influences have been so potent for the shaping of convictions and the organization of institutions as those he released.

Into human society at the moment of its most climacteric social and political experience he entered as almost the least impressive of its factors, and there are daily proofs that he is rapidly on the way to its complete mastery. His word possesses a power it never had before. His teachings dominate increasingly wider circles. His disclosure of ethical and religious values is taken with growing seriousness. His revelation of God becomes convincing and authoritative to groups never before moved by religious ideals.

These facts are the more remarkable in view of the radical changes that have occurred in the church's thought of Jesus during recent years. No greater revolution has taken place in the history of Christian thought than that which relates to the person of Christ.

* * *

The Jewish Christian church, which inherited the older Hebraic hope of a coming deliverer, seized upon the phrases and interests of the Messianic expectation, and applied them to Jesus. And the church has gone on through the centuries under the spell of this partial and material ambition of the Jewish community.

The early Christian society laid eager stress upon the Master's works of power. And though it gave them only a subordinate and comparatively unimportant place in his program for the world, it furnished the suggestion which later centuries of teaching have developed into a dogma of the supernatural, unearthly Christ, whose life was manifested in continuous miracle, and whose efficiency was demonstrated by marvel.

Catching at the words of adoration in which the first disciples poured out their love and reverence for the Savior, the Church has elaborated definitions so metaphysical and titles so mysterious as at once to rob Jesus of all human values, and to plunge spiritual religion into that very abyss of polytheism from which it was the task of the great prophets and of Jesus to rescue it.

And belief in these definitions and categories men call *faith*, as if the rich life of God to the world by the Master could be cabined in terms of metaphysic and speculation!

The results of this tendency to imprison Jesus in the realm of intellectual interests are easily perceived. He is lifted quite out of the normal life of human experience, and is made a supernormal, unreal and ineffectual being. He is divested of the qualities which give him value for the winning of character, and is removed to a cloudland of theology where he touches but remotely the lives of the men and women who most need his aid.

Further than this, religion is warped from life to dogma, ritual and organization, and the Church is robbed of its vitality and power. In consequence, Christianity is not taken to be a necessary and worthful possession, and its great ideas are doubted accordingly. The God of whom its appears to speak is given the estate of one who is concerned with second-rate things. A religion that gives the impression that it is mainly related to trivial matters easily acquires the reputation of believing in a trivial God. And beyond this point it can hardly go on its downward way.

What then has the Church to say about Jesus? What are the vital elements of its faith in him? If it is not to exhaust itself in affirmations of a secondary character—such as his fulfilment of Old Testament prophecy, his realization of Jewish Messianic hopes, his supernatural birth and ministry, his procurement of human salvation by mysterious, not to say magical, means, and his transcendental and metaphysical nature, all of which might be true without having special significance for human life—then what is to be the great affirmation of the Church as to his character and service?

* * *

The positive significance of Jesus finds expression, in part at least, in something like the following terms:

He is the heart and the hope of humanity. All its best anticipations for personal life and social enthusiasm find realization in him. All that the prophets hoped for in a better and more ideal humanity, all that bards and seers of non-Hebrew peoples yearned to see of personal nobility and public service, all that philosophy strove to attain by earnest effort and religion sought to realize by the aid of the divine, Jesus brought to expression in personal holiness and in a program of universal good.

He is the revealer of God. In himself were disclosed the qualities of love and righteousness which—as he made men understand—are the essence of the life of God. And he made God real to men by awakening in them a love for the things the Father loves, and a passion to perform the work of adjustment and service in which the Father has evermore been active. By vitrue of this disclosure of the life of God he vindicated his right to be called the Son of God, for the true son is the manifestation of the father's character and purpose.

He is the interpreter of life. He spoke of his plan of living as the Way, the method by which completeness of life could be attained. He meant by this that whoever would take his point of view, adopt his attitude toward God, toward man and toward the universe could not fail of success. He did not ask men to accept some set of definitions which he formulated, nor to conform to a list of duties which he sanctioned. Rather he disclosed the realities of being, in harmony with which life comes to its noblest estate. The principles he announced and illustrated are basic and fundamental, as self-demonstrating as the laws of perspective or the rules of mathematics.

And the proof that they are fundamental and final is that they actually work when tried. This is the ground of the new appeal of Christianity. The old intellectual objections, the academic difficulties raised against the program of Jesus, have no longer the slightest validity. Our generation brings all things to the test of experience, and here the claims of our Lord are completely vindicated.

The first friends of the Master insisted that this would be true. They said that whoever tried his plan with serious purpose would know. The choice spirits of the ages have said the same. But the modern man, taking nothing for granted, makes trial for himself and finds it completely true. If any one today is still unconvinced, he simply has not tried the great experiment, or he has missed the point of emphasis.

* * *

And more than this, every claim for Jesus made by the historic Church is now seen to be true. Some of these claims were unimportant and secondary, but at base they are valid. He is the fulfilment of prophecy, when studied at its highest level. He is the Messiah, in virtue of the fact that no other term in the Jewish vocabulary was large enough to suggest even a fragment of his purpose. He is supernatural, not merely because of miracle in his life, but by reason of his complete harmony with the divine order in the universe, in which God is eternally realizing his gracious ideals. He is the atonement of humanity, because he proclaims and illustrates the complete harmonization of the human and the divine as possible for all men. He is the final authority in the realm of religion, not by reason of arbitrary command over the mind and conscience, but because of his revelation of the intimate truths of being. Like the pilot, the physician, the artist, he has authority because he knows.

His call is to himself, to his ideals, his way of living, his program and his service for the world. And this call has all the authority of a divine imperative, because it is fundamental to happiness, efficiency and the achievement of life.

He is the Son of God, in the fullest sense of which human thought or language is capable of conception or expression. But there is a title even higher than this—the Son of Man. That title expresses the completeness of his human experience, the closeness of his relation with us, the ideal, representative character of his humanity, and the reality of his ability to understand and assist the least of his brothers. It is the title he loved and used. Beyond all others it reveals his significance and his redemptive service. It is the badge of his final and atoning work.

Social Survey

The "Liberte" and the "Maine"

Because of the investigation of the causes of the destruction of the battleship "Maine," search for the causes which led to the recent "Liberté" disaster in French waters is of peculiar interest to Americans. The opinion has been put forward in France that there was an explosion of what is known as "B" powder in the magazines. There is also suspicion that the explosion was the result of a plot, since fire was discovered on the battleship "La Petrie" simultaneously with that on the "Liberté." There is no doubt, however, that the vessel was destroyed from internal causes. An examination of its hull seems to confirm the opinion that the "Maine" was destroyed by a mine from without. The effects of the destructive force upon the French and United States vessels are wholly different. The bottom and sides of the French vessel were blown outward and her destruction was practically complete. The bottom of the "Maine" is pushed inward, and, while the force of the explosion was sufficient to wreck the vessel it did not destroy every part of it as in the case of the recent accident. Expert opinion that the catastrophe to the "Liberté" is traceable to ignition of "B" powder is the cause of alarm in naval circles. It is recalled that a half dozen other vessels have been destroyed by the explosion of this powder without apparent cause. For several years it has been known that "B" powder deteriorates with age and becomes so explosive that it will ignite spontaneously. Its use, therefore, is highly dangerous upon war vessels in which it must be stored in large quantities. Either some new explosive of equal efficiency must be found, or the unused powder in the magazines must be entirely replaced at regular intervals. The expense incident to the latter course would increase the already enormous cost of the navy, but something should be done to prevent wholesale destruction of human life.

A New Identification Science

Until recently the use of finger prints as a means of identification was never heard of except in novels and in the laboratories of experimental biologists like Galton. Distrust of the accuracy of this means of identification was so great that little credence was given such evidence in criminal court procedure. Not long ago, however, a criminal was convicted in New York City, on the sole evidence of a finger print. Objection by counsel was made on the ground that such evidence was irrelevant, but when finally convicted the prisoner broke down and confessed the crime. In the Dietetic and Hygienic Gazette (New York) we read: "The expert witness who demonstrated the evidential value of finger-prints at this trial was Lieutenant Faurot, who heads the Identification Bureau of the New York City Police Department. In demonstration Lieutenant Faurot introduced in evidence the photographs of twins. The front and profiles of the two were remarkably alike, as were also their Bertillon measurements; these measurements and photographs being passed around to the jury, they all (so it is reported) admitted they could not tell which was which. Lieutenant Faurot then demonstrated by means of their finger-prints how simple a matter it was to tell these twins apart. Further testimony of great scientific and practical interest was given by this admirable expert. Since the finger-print system of identification was introduced in the United States he has taken 65,000 impressions. This method is relied on when photographs and the Bertillon measurements fail. Apart from criminal proceedings: At least one railroad now uses this system as a means of identifying employés. Banks now identify foreigners in this way. Some of the government employés in the Canal Zone are paid by means of this system, as are also the Indians, who can not write their names. One may conceive here a veritable revolution in civilized transactions; for example, the substitution on behalf of people who can not write their names, of the finger print for 'his mark' on documents. About a month before Galton died the finger-print method was temporarily (and for the first time) successfully controverted in an English police court: A man was charged on suspicion with having been found loitering, supposedly in order to commit a felony. A previous conviction was sought to be established against him by the production from the police records of finger-prints, these being pronounced identical with his. He, however, handed in papers showing that he was serving in the army at the time of the alleged conviction, whereupon he was promptly discharged. . . . . A week later it was ascertained and proved beyond peradventure that this prisoner had stolen the army papers from another man; what is more, it was shown clearly by other marks of identification (as well as by his handwriting) that here was indubitably the man to whom the police had referred. . . . .Galton published his 'Finger-prints' in 1892, and soon afterward his "Index of Finger-prints.' He claimed that the chance of the finger-prints of two individuals being identical is less than one in sixty-four billions—a margin safe enough for the most careful of judicial procedures. If, therefore, two such prints are compared and found to be identical, nothing human can be more reasonable than that they are the prints of the same person; if they are not identical they must surely belong to different people. The chance of error is here infinitesimal; and such chance is still further eliminated if prints of three or more fingers are taken. The only requisite seems to be that the prints be taken clearly enough to bring out all the lines. It is considered that these lines and prints are more enduring than any other mark of the body; they do not vary from youth to age; they persist even after death, at least until decomposition has set in. Injuries alone change them; but a cut would be an added identification."

Europe's Three-Cornered Puzzle

Over-zealous newspaper correspondents and the severity of the censors of both Italy and Turkey have combined to produce as confusing and conflicting a mass of reports of the conquest of Tripoli, as was thrust upon the public in the beginning of the Spanish-American War. Dispatches were received telling of the bombardment and capture of the port of Tripoli before a gun was fired. But from the best information obtainable it appears that the port has now been taken by the Italians after the destruction of several Turkish war vessels, and the capture of the ancient and practically defenseless fortifications, the latter probably taken by a hand-to-hand struggle. But what puzzles Americans most is, why did Europe allow Italy so free a hand in this domain while the occupation of Morocco, in northwestern Africa almost precipitated Germany and France into a war which undoubtedly would have involved other powers. Perhaps this answer may be summed up in the words of the Outlook: "Italy would hardly have taken the step without such consent [of the powers.] The consent of England and France, if it has been secured, was doubtless due to the conviction that the Italian would be a better neighbor for the Egyptian on the one side, or the Tunisian on the other, that is the present native with his power to stir nationalistic aspirations. The consent of Austria and Germany was doubtless secured by the conviction that, with Italy busy in Africa, Austria could more easily prepare Albania for the time when she can absorb it, and Germany could more easily influence the world to acquiesce in her dreams of larger colonial empire, the desire for which might even suggest to Italy that, as she would snatch Tripoli from Turkey, so one day Germany might snatch Tripoli from her!" The Outlook's editor feels that should Italy deprive Turkey of Tripoli, Turkey will in turn seize some part of Greece, for it will be necessary for the Young Turks to do something to redeem themselves if they hope to remain in power. But Italy has not been left to treat with Turkey entirely as she might desire. Austria is said to have warned Italy officially that if the conflict is carried into Albania she will regard it as an unfriendly measure, and will accordingly dispatch war vessels to that quarter. Russia is represented as even more aggressive, in announcing that she will take drastic action if the conflict is carried outside of Tripoli. Italy so far has been as tactful in diplomacy in keeping off the toes of the other powers as she was artful in strategy in declaring war at an opportune moment when she could take full advantage of Turkey's unpreparedness. This tact continued probably will prevent complications, while a misstep on her part may throw the delicate mechanism of European peace into the confusion of a widespread conflict.

One decided advantage of the modern immense floating palaces called ocean liners over the small steamships in which all passengers were carried a generation ago was shown recently when the Olympic of the White Star line received a terrific blow in a collision with a British man-of-war. While a great hole was torn in the Olympic's side, the ship is said to have scarcely felt the shock, and the number and size of the compartments insured her against the fate of a smaller vessel, which would have quickly gone to the bottom. The man-of-war was more seriously damaged than the vessel of commerce.

The Christian World

A Page for Interdenominational Acquaintance.

Catholic

Father Phelan's Opinion of the Liquor Business

Father Phelan, editor of The Western Watchman, uses plain words when he writes about the liquor traffic. Here is a paragraph from his paper:

"We must be candid with those gentlemen. And candor compels us to tell them that they are the most despised class of men in this state and in every state in the Union. Their business is disreputable and they are thoroughly disreputable themselves. For a half century the people have been devising means of getting rid of them. The saloon is a pitfall for the weak and a rendezvous for criminals. The saloon men have fostered crime and criminals from the day the first saloon was opened. It is regarded as disreputable to go into a saloon. It serves every base purpose and can not serve any good purpose."

The Motive of Catholic Schools.

"Now, if the curriculum and method of these (parochial) schools are practically the same as those of the public school, why do a people who are by no means wealthy choose voluntarily to assume the onerous burden of establishing and maintaining them?" A writer in the Catholic World, Michael Henry Lucey, answers this question with the words of Mr. Lavelle, Rector of St. Patrick's Cathedral:

The Catholic schools are supported by a large body of earnest, sincere, God-fearing men, who believe in their faith as they do in their life; who are anxious to see their faith stamped indelibly upon their children; who fear that this faith and all faiths are liable to be weakened, if not lost, by an education purely secular; and who are convinced that by making this sacrifice of double taxation they are doing the best possible service for the welfare of religion and morality, and, at the same time, for the honor, exaltation and solidifying of those institutions, whose symbol is the royal red, the lily white, and the azure blue of the Stars and Stripes. Why do they believe this? They dread, on principle, the education of the head without the heart. They see more vice than there should be about them, in high places and low—drunkenness, licentiousness, dishonesty, hate, with all its revolting sequels—divorce, disloyalty, anarchism, faithlessness to trusts.

A Catholic Social Worker.

Certain writers and speakers have appointed themselves a publicity committee to keep the world informed of the failure of the church to meet its social responsibilities. It is proper for religious periodicals to tell what men of faith are doing to adapt religious institutions to the needs of the age. Protestant and Catholic will take pleasure in reading the tribute of Edward T. Devine, editor of The Survey, to William J. White:

Social workers of every faith pay eager homage to the memory of their fellow-worker, the Very Rev. Dr. Mgr. William J. White, supervisor of Catholic Charities of Brooklyn, who died on August 29, as he was completing the forty-first year of his age. Dr. White, he has usually been to us, though we took our full share of satisfaction in the rank conferred upon him by Pope Leo for his success in the supervision of the charities of Brooklyn. More completely than almost any other man he embodied for us the rapprochement between the eternal religious tradition, and the new social spirit of our own age. Of his loyalty and devotion to the Catholic Church others may more appropriately testify, though it never occurred to any of us to question it. Of his loyalty and devotion to the ideals of modern philanthropy as they are held in common by Jew and Gentile, by Catholic and Protestant, by socialized wealth and by socialized labor movements, we were always equally assured. Dr. White's address at the Boston National Conference of Charities and Correction in June, the last of his public addresses before a general audience, was a stirring and vigorous defence of the church against the charge of being reactionary and indifferent to the material needs of men, and a luminous exposition of the attitude of the church towards social needs and social reform as Dr. White finds it expressed especially in the encyclicals of Pope Leo XIII. Most striking is the eloquent closing paragraph of this summary in which he brings together the threads of his argument, and pays just tribute at once to the church in whose name he speaks and to the social workers in the midst of whom he stood: "Finally, she boasts, not without reason, that in proclaiming the sanctity and indissolubility of marriage, the solidity of domestic society, the divine origin of authority, and the need of virtue and morality in the private citizen, she has given the social worker a background for his reforms, a solid foundation upon which to build that city of God which every earnest social worker sees in vision, labors to bring down from the clouds, and which in a thousand centers of teeming humanity is slowly becoming a reality."

Sane, sincere, open-minded, sympathetic, and plain spoken, Mgr. White was a most valuable worker whether on the foundations or the superstructure of that city of our visions. The national, state, and city conferences were filled with his friends, who mourn with those of his parish and of his communion, and who hope with them that his influence will not soon disappear from among men.

Methodist

Opening the Pulpit.

Dr. Tennant, superintendent of the Burlington District, Iowa Conference, has taken a strong position against the opening of the pulpits of his district to the various causes which demand the attention and support of Christian people. Dr. Tennant has shown his interest in these causes by ready co-operation, but he does not believe the gain to them is not sufficient to make up for the positive injury to the church which comes from frequent interferences with the regular preaching. The Central Advocate has this to say on the subject:

This deserves consideration. It is well established fact that the real strength of a pulpit depends upon, not its occasional flashes, but its substantial continuity, its cumulative lines of thought, its system, its long and comprehensive plan. This is the strength of a year and of a pastorate. It is this that makes a steady, church-going congregation. The work of the pulpit is a serial; it is "to be continued," it is to grow; to come to a finish. The pulpit is ever in motion, ever going forward. To permit this continuity to be broken in upon by outsiders, no matter how zealous or how commendable, is an experiment, and its end may be far from what is expected. It is likely to be upsetting all the way round.

The better way is to give the field agent fifteen minutes, perhaps twenty, to recite his story. If he has the grace of compactness he can tell more in fifteen minutes than he can in fifty, so far as results are concerned. There can then be a hymn, there can be a word of prayer; and the sermon can come on as usual; this plan helping all interests, including that the field agent has presented, because of the vision and tone the sermon has brought. Have both.

The Laymen's Missionary Movement

The purpose of the Laymen's Missionary movement, says Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions, can be stated in a single sentence. "It was organized to help the boards of foreign missions of the United States and Canada prosecute more vigorously their foreign-missionary work." In the *Christian Endeavor World*, Dr. Capen gives a summary of the results of the movement. It has created a new atmosphere everywhere, it is reaching mature men as no other movement has done, it is helping to put the whole church upon a better business basis, it has helped the missionary work at home, and it has made it easier for churches to meet their local expenses. There has been a wonderful gain in the offerings to all the mission boards. The sixth, seventh, eighth, and ninth items are given in Dr. Capen's own words:

Sixth. The Movement has helped as nothing else has ever done to give foreign missions their true place. The church as a whole has never taken the foreign-missionary enterprise seriously; to many minds it has been incidental. In the past if you asked a man for a gift, he would regard it as optional with him whether he should give or not; he looked at it very much as he would at an invitation to buy a ticket to a concert of a lecture. But men are beginning to see that an obligation rests upon them. The command, "Go ye into all the world," was not restricted to the apostles. The Movement lays its emphasis upon the stewardship of life. In the new thought the missionary offering is seen to be a part of divine worship.

Seventh.- The new emphasis upon missions has brought encouragement to missionaries. The hardest of all the burdens they have had to carry was the feeling that they had been sent to the front only apparently to be neglected or even forgotten. They knew of the costly buildings at home and the personal luxury. They saw their own work growing year by year and the needy hands outstretched for help; they heard the pitiful cry for something better from the thousands all about them. Then they turned to the home land and voiced this cry, and it seemed to them sometimes as though the chrches had mocked them. They asked of us bread; and, if we did not give them a stone, many of us sent them only crumbs. But this Laymen's Movement has given them new courage and new hope.

Eighth. The Movement has done much to promote unity in the church. In past years each denomination has been thinking only of its own interests; all this has been changed. In this Movement, which is both interdenominational and international, there are no more rivalries; we are not building up denominations and sects, but the kingdom of God. The Movement has helped to bring about a greater practical coöperation between mission boards. In the judgment of some this is the greatest work of the Laymen's Movement.

Ninth. I believe that it can be fairly stated that one of the great results of this Movement has been the new spirit of devotion and the new meaning to prayer which has come to tens of thousands of lives. Missions have a place in the "silent hour," at the family altar, and in the public place that they did not have a few years ago. A letter recently received from an observer well situated to know the facts states that he believes there is twice as much prayer heard in the church of God for missionary work as there was six months ago. Prayer is the real dynamo in the church life today, as it has been in all the movements of the church from the beginning.

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My Favorite Old Testament Character

The study of the heroes of faith, if it is real study, is a method of self-examination. We may thus discover where our faith is weak, where selfishness is enthroned, and how insignificant are many achievements of which we have boasted. On the other hand, we may learn what great things men of limited talents can do. We ought, therefore, to read the lives of the saints not only to rid ourselves of the conceit of an upstart age, but also to deepen our appreciation of what every faithful man is doing to add to the virtues and happiness of mankind.

Abraham is the pioneer. He goes into new territory. He leads the way to a higher faith. All true religion is progressive. The best is always yet to be. The golden age is not in the past; it is coming. We look to the past not wisely if we imagine that it would be better for us to return to its ways and conditions. The men of the past whom we justly praise were great because they were dissatisfied with things as they were and wrought for the building of a nobler society. In so far as their labors have not been in vain, we have privileges which they did not enjoy.

The courage of faith is illustrated by Abraham. He knew not what the future had in store for him. One thing, however, he must have known, that he could not keep on good terms with himself and not make the venture of faith. To live the life of those about him meant certain failure. Then, when he was called upon to do the thing that promised to defeat his highest hope, he obeyed the voice of the supreme authority. We need prudence, but prudence never does great deeds. It merely helps us to avoid mistakes. The daring of faith has been and is the explanation of great lives.

The generosity of faith appears in the life of Abraham. The strife between his herdsmen and those of Lot would have given a mean spirited man an opportunity to assert his rights in swelling words and by a show of force. The man of faith could leave to another the choice that divided the land. The lack of generosity has marred the work of many a religious leader. The ecclesiastic has been afraid to entrust power to the people. The theologian has been afraid to let the multitude think. He has written out his creed and tried to force others to subscribe to it.

The giant figure of Moses may not seem to have any lessons for the common man, yet its significance is essentially that of every successful life. Faith and courage and human sympathy are at the basis of the greatness of Moses. He is larger than most men, but he is still a man. The love and solicitude which watched over his infancy have nothing in them that is unusual. We know fathers and mothers who love their children and are ready to lay down their lives for them. And doubtless from his parents he learned the lesson of love and faith.

It is the ambition of many a youth to have a comfortable place in the government service, with an assured salary and no danger of a dismissal. Moses had no such ambition. He knew, what every intelligent young man knows after he has done a little thinking, that royal and government favor cannot make men. Men are made great by what they do. Among the most insignificant fellows in the world are men whose living depends upon official favor. He who seeks the praise of royalty seldom gets himself enrolled among the benefactors of the race.

Moses was a labor leader. Slavery was a corner stone of Egyptian civilization. The Pharoah and his nobles had no compunction about living by the toil of other men. Indeed, they measured their greatness by their ability to exact tribute from what other men had produced. The Israelites were very unwilling slaves. They were free sons of the desert. It was only for a time that they could forget their origin. The coming of a leader was sure to mean, at last, a fight for freedom. Moses saw the injustice his people suffered, and, seeing it, his life work was made clear to him.

The rights of the spirit as well as of the body were demanded by Moses when he stood before the king of Egypt. "Let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our God." Slavery was not only depriving the people of the work of their hands; it was robbing them of their spiritual heritage. In his demand for the liberation of Israel from the rule of the taskmaster in order that Israel might be spiritually free, Moses is a leader whom all who believe in freedom must follow, if they are to lead wisely. [Midweek Service, Oct. 25. Heb. 11:1-40.] S. J.

The Meaning of Baptism

IV.—THE MEANING OF THE WORD (Continued.)

Careful reading of Alexander Campbell's utterances on baptism will disclose three assumptions upon which he builds his entire defense of the Baptist dogma. They are:

1. That a word always retains its root meaning in all its forms and in every context.

2. That *baptizo* in the New Testament is a word of specific action.

3. That scholarship justifies him in translating *baptizo* by "immerse" in the New Testament.

Each of these assumptions is erroneous.

1. The first assumption is one that we have been considering in the two previous chapters. We have already before us data enough to justify our astonishment at such a statement as the following from Mr. Campbell: "According to the usages of all languages, ancient and modern, derivative words legally inherit the specific meaning of their natural progenitors, and *never can so far alienate from themselves* that peculiar significance as to indicate any action specifically different from that intimated in the parent stock." In the following statement the italics are Mr. Campbell's: "*Wherever the radical syllable* ["dip" or *bap*] *is found the radical idea is in it.*"

Mr. Campbell conceived some "law" to obtain which held words to a certain logical course of usage. But there is no such "law." The meanings of words are not governed by a determinate principle or law. They mean what they are meant to mean by those who use them. Their meanings are often accidental, even capricious. It was purely capricious that *bapto* should have come to mean "dye," that *candidatus* should have come to mean an aspirant for public office. This assumption that words retain their root meaning throughout their entire usage is purely fictitious.

Instances could be multiplied indefinitely to substantiate this point. But we shall limit ourselves to those illustrations that have already been given. In the case of *psallo*, as we have seen, there is a clear refutation of Mr. Campbell's first assumption. This word's primary meaning was the specific physical action, "pluck," or "pick." In its specialized use as "sing," or "making melody" in your hearts, there is no trace whatever of its root meaning. The word actually did what Mr. Campbell said a word could not do, namely, "alienated from itself" its primary meaning and took to itself a meaning "specifically different from that intimated in the parent stock." In the case of *bapto* it has been shown that the italicized statement (above) of Mr. Campbell is erroneous. This word we have found used as "dye" or "stain" in contexts where no hint of its primary meaning "dip" is present.

But the most convincing evidence against this assumption of Mr. Campbell is found in the actual use of the word *baptizo* itself two or three centuries after Christ. As is well known it was at about that time that sprinkling or pouring was introduced as a substitute for immersion in administering baptism. Greek was then the common language of the church, just as common as in the time of Christ. But this ceremony in which water was poured upon a person was called *baptisma*.

Here was a Greek speaking people to whom, according to Mr. Campbell's argument, *baptizo* meant "dip" or "immerse," and yet they apply the word to a ceremony in which there is no trace or hint of dipping. Such a procedure would have been impossible. We cannot conceive one who speaks English pouring a little water on another's head and saying, "I *immerse* you into the name of Father, Son and Holy Spirit!" Manifestly *baptizo* did not mean "immerse" to the Greek speaking church of the third and fourth centuries. It connoted the rite of induction into the church, a rite whose essential meaning was found elsewhere than in the particular physical act by which it was solemnized.

This use of *baptizo* at the time the form of administration began to be corrupted both refutes Mr. Campbell's assumption as to the immutability of a word's meaning and establishes our contention that *baptizo* in its Christian and New Testament context stood for the total social act by which a new religious status was conferred.

2. The second assumption of Mr. Campbell's, that *baptizo* is a word of specific action, demands but little attention in view of what has already been said. He illustrates his point by citing "go" as an example of "generic" action. "Creep," "run," "walk," "ride," etc.—these are all "specific" actions, particular forms of "going." *Baptizo*, Mr. Campbell said, signifies a specific action, "dip."

Of course this is true, in the primary meaning of the word. But when once it is admitted that words take on different meanings in new circumstances it is fallacious to reason from the meaning of the word in its primary signification. We have seen in the cases of *bapto, psallo* and *candidatus* how specific words become generic in their specialized usage. Whether *baptizo* in its New Testament usage entirely lost its primary specific meaning "dip" or not is a question whose answer waits upon an examination of the actual New Testament texts. But that there is nothing in the so-called "laws" of language to prevent its becoming wholly generic the illustrations we have adduced amply prove.

3. There remains now to be considered the assumption concerning the confirmatory support which Mr. Campbell conceives the scholarship of the world to give him in his translation of *baptizo*. There is something very naive and yet very shrewd in the way Mr. Campbell and all Baptist controversialists quote the "scholarship of the world" on their side. One cannot help wondering how these scholars, the great majority of whom are pedo-baptists, can go right on practicing affusion if they are on the Baptist side of the controversy!

The fact is that on the vital point of the argument the scholars quoted by Mr. Campbell are not on the Baptist side. Baptist controversialists have a way of overlooking the most important utterances of the authorities they quote. They also have a way of reading their own view into the silences of these scholars.

Scholars generally agree to two points made by Mr. Campbell—that the root meaning of *baptizo* was "immerse" and that baptism was solemnized in New Testament times by immersion. But on the point that *baptizo* in its characteristic New Testament meaning signifies "immerse" and should be so translated, these scholars are either silent or opposed. We must not review the scores and scores of quotations which Mr. Campbell gives. It will suffice our present purpose to examine his quotations from the three scholars whose translations together constitute "The Living Oracles"—Doctors George Campbell, Doddridge and Macknight. The following quotations are given by Mr. Campbell:

Dr. Doddridge says, "Baptism was generally *administered by* immersion, though I see no proof that it was essential to *the institution.*" On Romans 6:4 he says, "It seems the part of candor to confess, that here is an allustion to the manner of *baptizing by immersion* as most usual in these early times."

Dr. Macknight says, "In baptism, *the rite of initiation* into the Christian church, the baptized person is buried under the water."

Dr. George Campbell says, "The noun ought never to be rendered 'baptism,' nor the verb "to baptize,' *except when employed in a religious ceremony.*"

In addition to these we may also give a quotation from Professor Stuart of Andover, of whom Mr. Campbell speaks in the highest praise. He quotes him as follows: "For myself, then, I cheerfully admit that *baptizo* in the New Testament, when applied to *the rite of baptism* does in all probability *involve the idea* that this rite was usually performed by immersion, but not always."

We do not give these quotations here on account of the possible exceptions to immersion in early practice which they suggest. Those exceptions we regard as extremely unlikely. Our purpose now is to draw the reader's attention to the fact that these authorities on whom Mr. Campbell leaned evidently regarded New Testament baptism, not as a physical act of immersion, but as a rite, an institution, an ordinance, and that they would have regarded the translation of the word by "immerse" as emptying it of its essential meaning. We have put the italics into the quotations to aid in making this clear.

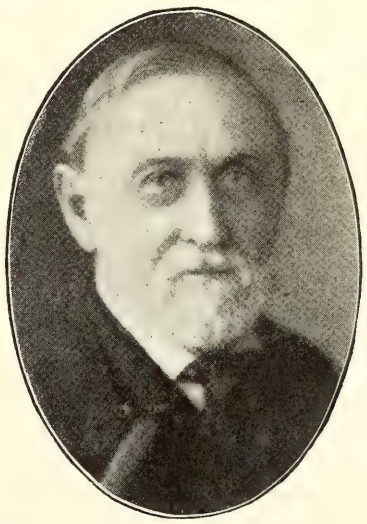
Mr. Campbell entirely overlooked this implication of almost all his authorities. He assumed that having obtained their admission that the root meaning of *baptizo* was "immerse" and that the early practice was by immersion, he could then substitute the word "immerse" for "baptize" in the Great Commission and throughout the New Testament. But he does not quote, to our knowledge, a single non-Baptist authority for this procedure. The scholarly authorities on whom he relies all imply by their statements that the word meant much more and something different in its characteristic New Testament use than simply "immerse."

How Mr. Campbell and other Baptist disputants could have overlooked this very vital point is hard to explain. But the time has fully come when Baptist writers should exercise greater modesty in their claim as to the attitude of "the scholarship of the world."

Next week we shall consider the primitive practice of baptism.

The Death of Professor McGarvey

The news that the aged and revered president of the Bible College at Lexington, Ky., had passed away brought sincere regret to the Disciples throughout the country. His ill health during the past two years, and his advanced age rendered it probable that he might be called at any time. Yet the event was not expected at once, and the death of such a man is always the occasion of surprise and grief to those who have known him.



He was born in Hopkinsville, Ky., in 1829. His father was from Ireland, and his mother from Virginia. In 1839 the family moved to Tremont, Ill. In 1847 J. W. McGarvey entered Bethany College, from which he graduated in 1850. For a time he taught in a school for boys, but in 1851 he was ordained to the ministry. He preached for several years, chiefly at Dover, Mo., where he spent nine years. During this time he became widely known in the state as a preacher and debater. Five public discussions were held by him in various places and with representatives of different denominations. In 1862 he went to Lexington, Ky., as minister of the church, and there he remained till the time of his death.

But his life work was not to be that of a preacher, though he was often heard in the pulpit. In 1865 he accepted the position of teacher in the College of the Bible, and for some years he has been president of that institution, connected with Transylvania University.

Professor McGarvey's department was that of biblical exegesis, and the students of the institution, whom he trained in a masterful way in the knowledge of the English Bible, looked upon him not only as an able and honored guide in the Scriptures, but also as a personal friend for whom deep affection was felt. Few teachers among the Disciples have drawn their students into a more intimate and trusting friendship than he.

As a writer, Professor McGarvey made for himself an assured place in the literature and journalism of the brotherhood. His "Commentary on Acts" passed through several editions, and was probably the most widely used text book ever written by a Disciple. In the first period of critical studies in America, he took cardinal interest in the new movement, as his work on the "Text and Canon" shows.

But as the critical activities of the world of scholarship moved on into the field of literary and historical investigation, he found himself unable to follow the main current of opinion. In his views on the leading questions of Old Testament study he accepted the conservative attitude of such scholars as William Henry Green, and Edward Cove Bissell. When Driver's "Introduction to the Literature of the Old Testament" was published in 1891 he wrote extensively in dissent from the views it maintained, views which would now be regarded as the moderate and generally accepted verdict of biblical scholarship. His most ambitious work of a critical character was a review of Driver's "Deuteronomy," with which he dealt in a series of articles, strongly affirming the traditional view of the

Mosaic authorship of the book.

In the same conservative spirit he has contributed for years to the department of "Biblical Criticism" in the Christian Standard. With many of the critical views expressed there and elsewhere in his writings numbers of his brethren in the ministry and in the work of education have found themselves unable to agree. Most of all have they deprecated the tone of mordant and caustic severity in which too often he permitted himself to pronounce with apparent finality on the views of others. This style of expression was chiefly regretted by those who knew and loved him best, and were able to discriminate between the hasty and biting paragraphs of a clever, witty and able writer, gifted with a fund of humor and sarcasm for the defense of his opinions and the chastisement of the dissenters, and the rich Christian character and warm heart of a teacher and father in the faith.

But though the critical views of Professor McGarvey belonged to a period and school of thought now largely passing, his sincerity and earnestness, his unalterable fidelity to the deeper values of the Christian faith which he shared with all his brethren of every critical attitude, and the sweetness and serenity of his personal experience of religion, were noble qualities which leave enduring influence on his students and friends.

In his class room he was at his best. Though afflicted with deafness for many years, he listened to the recitations of his students whom he called one by one to his desk. To the last he was not convinced that some of the practices of his brethren were right, and during the last years of his life changed his membership that he might worship with a church that did not use the organ. But his convictions on this and many other matters were respected by those who did not share them. And the life he lived gave convincing proof of the profound faith he possessed.

In the passing of Professor McGarvey the Disciples have lost a notable figure. He was fearless and positive in his views. He did not hesitate to condemn opinions and practices in which he disbelieved. If he was sensitive to the reactionary tendencies of some who claimed his authority for their illiberal interpretation of the gospel; or found it necessary to protest at times against the obscurantism, perversion and divisive character of the journal to which he was the chief contributor, he yet had confidence that the constructive elements of his message would win home to the hearts of his children in the faith. And in this confidence let us believe he was not mistaken.

For Professor McGarvey as a man and a Christian all Disciples have profound and sincere respect. Many will feel deep personal grief at his departure. His place is assured in the regard and memory of the brotherhood. And his name will be honored among the noble men whom this religious movement has given to the world.

H. L. W.

Shall These Christians Be Received?

The Christian Century's Opinion

Last week The Christian Century presented a report of a questionaire on Christian unity, tabulating the sentiments of 109 representative ministers on an actual opportunity for the practice of the Disciples' plea. After the paper went to press, but before it was received by any subscribers, seven additional replies to our inquiries were received. One of these was personally favorable to receiving the Methodists but unwilling to do so lest the work of the Foreign Society should lose support thereby. This reply should be added to Class VI, making a total of eight in this class. Six replied decisively, Yes, the Methodists should be received. These added to the sixty-four reported last week make seventy in Class VII.

Not the least remarkable feature in this questionaire is the fact that only ten out of 126 whose opinions were requested failed to reply.

We may repeat here the revised returns: 2 declined to give an opinion, 3 gave vague or inquiring replies, 22 were opposed to receiving the Methodists, 6 suggested some form of associate affiliation, 5 said whatever the missionaries do will be satisfactory, 8 were personally favorable to receiving them but feared its effect upon the home church, 70 answered, Yes, receive them.

The Christian Century promised to give its own opinion, with reasons therefor, in this issue. Without repeating in detail the missionary's description of the situation within which the problem arose, it is sufficient to say that by the principles of economy and comity under which mission work is carried forward, it is agreed by all concerned that the Methodists should retire from a certain city in which Disciples and other religious bodies are at work. It seems desirable, whether from reasons of convenience or previous fraternal relations, or whatever reason, that the Methodist members should identify themselves with the Disciples church rather than any other mission church in the city. This the Methodists are willing to do and their missionary authorities are willing that they should do, provided the Disciples will receive them without invalidating their church membership by insisting upon their rebaptism.

Should the Disciples receive them or not? The Christian Century answers unhesitatingly, Yes, and for the following reasons:

I.

Because it is the will of Christ. These Methodists are our Christian brethren, members with us of the one and only church of Christ, already in the fellowship of all who belong to the church of Christ. That they should be received into the full and complete fellowship of all disciples is the plain commandment of the church's Head.

Our Lord's prayer for the unity of his followers is the highest disclosure of his will. Too long Christ's followers have read their Master's intercessory prayer as merely *his prayer*. Now they are beginning to read it as *their duty*. His prayer is his supreme commandment. Not in edicts and formal commissions is the will of such a Lord revealed, but in his prayers. What Christ prayed for, that represents his supreme will. What Christ willed, that is the disciple's top-most duty.

Our Lord's prayer for the unity of his disciples was prompted by the possibility of just such a situation as is actually presented to these Disciples on the mission field. The Master yearned that nothing should prevail to break the unity of those whom the Father had given him. The fact that these his immediate followers, and all who in the future should believe on him through their word, were *his*—the fact that *he* had accepted them—this fact he besought the Father to make an effective and sufficient ground of their fellowship and unity one with another.

There is, therefore, a certain disloyalty in even debating the question of receiving these Methodist Christians into fellowship. If the church were a human institution, a club or society, there would then be room for parley here. But the church is not just a human institution; it is divine. Its terms of admittance are not made by man. Man's duty is to maintain unity among those whom God receives. A congregation of Disciples has no jurisdiction in the matter of receiving other Christians into their fellowship. They may not raise the question, Shall we give them our fellowship? They have no right to withhold it.

A body of Disciples, ever going back to Christ, speaking where he speaks and remaining silent where he is silent, must obey him in the practice of unity with all members of his church or stand convicted of fundamental disloyalty to his will.

II.

The historic ideal of the Disciples demands that these Methodists be recognized as members of the church of Christ and received as such. From the earliest days the Disciples have set themselves to advance the cause of Christian unity. The primal impulse of their movement was a protest against the divided condition of the church and an earnest and practical attempt to transcend sectarian distinctions.

From the beginning the Disciples sought to maintain fellowship with their brethren of the denominational order. It was not of their own choice that they became a separate movement, with all the outward marks of a denomination. They wished to remain in the churches, and never ceased to deplore the un-Christian spirit that forced them out by making their fellowship uncomfortable.

Is it not a strange irony that we should now turn the tables on those who put us out of their fellowship by refusing to take them into ours?

That this sectarian principle of church-membership should have established itself in our procedure only shows in what degree our denominational success has obscured the great vision of Thomas Campbell. Under cover of obedience to an assumed command of Christ in a single item of the ancient order of the church, we have allowed his great catholic commandment for unity to fall into eclipse. If Christ's assumed command to practice immersion only

stood in conflict with his command to practice unity there might be some justification for choosing to obey either of the commands to the exclusion of the other, although our own standard of moral values would be plainly disclosed thereby. But as a matter of fact there is no conflict between these commandments. "This ought ye to have done and not left the other undone."

We write in this strain not bitterly, not critically, but penitently. Our words reflect we are assured, the sentiments of a great multitude of our brethren who perceive the sectarian pocket into which our practice of close membership has thrust us. In the hour when God's people are drawing together, at home and on the mission field, instead of appearing as a prophetic and ardent champion of unity, the Disciples too often actually complicate the problem and hinder this mighty enterprise of their Lord. And all because, as in India this past summer, they were unable clearly and unequivocally to say that unimmersed Methodists and Presbyterians were members of the church of Christ and to receive them as such.

It is high time that we returned to the fountain of our history and drank again of the pure waters of catholicity and idealism from which our great movement sprang.

III.

A third reason is that we owe it to ourselves to receive these Methodists into the full fellowship of our mission church. This is closely related to the second reason given above. That applies to our historic purpose; this applies to our present character as a church.

A church of Disciples cannot afford to cultivate in its practice a sectarian character. We were born in the hatred of sectarianism. The refusal to receive into our membership one who is a member of the church of Christ commits us to the essential principle upon which the whole sectarian order of the church rests.

Any congregation that denies membership to those whom Christ has received becomes thereby a sectarian congregation, narrower in its basis of fellowship than the church of Christ.

The Disciples of Christ have ever been sensitive about becoming another sect among the sects. It was this fear that held our fathers in connection with Presbyterian and Baptist churches long after their fellowship began to be strained and uncomfortable. We have never given over the idea that we are not a denomination. Our favorite description of our position is that it is the common denominator upon which all denominations may find unity.

But no mere theory or claim of this sort will carry far in the face of a contrary practice. Whether we are a denomination or not depends not upon our plea, but upon our practice. If we select from among Christ's people those with whom we will have fellowship and reject the rest we thereby become sectarian. If we practice Christian unity with Baptists and refuse to practice it with Methodists and Presbyterians we are carnal, the spirit of schism is in our heart as it was in the church of Corinth.

Are Baptists members of the church of Christ and Presbyterians not? Has Christ received Baptists and rejected Methodists? If Christ has made no difference in the churchly status of Presbyterians and Baptists why should we? If Christ receives Methodists into his fellowship and into his church without re-baptism why should not we?

In order, therefore, to save ourselves from sectarianism these Methodists should be received.

IV.

Besides all this, the Disciples owe it to the Methodists to receive them. One of the most unexpected revelations of our questionaire published last week was the frequency and unconcern with which some of our respondents consigned the Methodists to the Presbyterian or Episcopalian church. This only shows how far these Disciples have lapsed from their pristine ideals into respectable denominationalism. Here is a group of Christians who are willing to forsake the denominational order and become Christians only. And here is a group of Christians only who insist that they shall not do so but shall remain in the denominational order, simply exchanging one sectarian name for another!

This would be a ludicrous paradox if it were not so sad. Let us review those elements of the denominational order which the Disciples have insisted must be abandoned for the sake of a united church. They are: Denominational creeds, denominational names, denominational orders, denominational communion, denominational baptism.

And now let us see what is involved in the proposal that these Methodist Christians be taken into the full fellowship of the Disciples:

They would abandon a denominational creed.

They would abandon a denominational name.

They would abandon the practice of a denominational baptism.

As Methodists they have no denominational orders to abandon.

They likewise have no denominational communion to abandon.

And yet in the face of their willingness to be called Christians only and thus to completely identify themselves with an undenominational order of things there are those who would insist upon their retaining their denominational name and status. Why should Disciples of Christ thus hinder those who wish to practice Christian union? The only answer given is that these Methodist Christians do not understand the New Testament teaching on baptism as we do and we cannot receive them until they do so understand it and submit to it.

V.

In the premises who is proposing to do more for the sake of Christian unity, the Methodists or the Disciples? The Methodists are proposing to curtail their liberty for the sake of unity. Besides giving up the denominational features above enumerated, they are willing to surrender what privately they regard as a right, namely, the practice of sprinkling for baptism.

They are moved by precisely the same spirit as that which would prompt Paul to refuse to eat meat while the world stands if it caused his brother to offend, if it caused division in the church. Paul's principle of action is the basic principle upon which the unity of the church must finally rest. There can be no unity until the people of God learn to act upon that principle of mutual deference and love.

But these Methodists propose to act upon that principle. To them the form of affusion in baptism stands precisely where idol-meat stood to Paul. They believe there is no disloyalty to Christ in the practice of it. It is a matter of indifference so far as their conscience is concerned, whether they sprinkle or immerse. But *for the sake of unity* they will forego their privilege and participate in the future in the practice of immersion only. Is not this the very essence of the spirit of Christ? Who contributes more to the unity of God's people in this specific instance, the Disciples or the Methodists? We answer the Methodists.

And for this reason: The Methodists actually give up something; the Disciples yield not a single point. If the proposed union should be accomplished not one conviction cherished by the most conservative Disciple would be either compromised or imperiled.

The act of receiving these Methodists into fellowship involves nothing save the formal acknowledgment of that which no representative Disciple will deny, namely, that they are Christians, members of the church of Christ.

The fact that they abandon their denominational creed and name places them on the same level with the Disciples who have historically, and for the same purpose, done the same thing.

And with respect to baptism, even the Disciple who believes that Christ specifically commanded immersion gains all that his conscience can demand. He is not responsible for the baptism of these unimmersed Christians. Howsoever they came into the church of Christ it is an acknowledged fact that they are now in. His duty in obedience to Christ is to give them complete fellowship. He no more compromises his conscience with respect to baptism by giving them fellowship in his own congregation than by extending it to them as a neighboring Methodist congregation.

The point at which his conviction with respect to baptism is involved is in the actual practice of initiating new converts into the church of Christ. Here, however humble a member he may be, he is responsible. Believing as he does that Christ commands the church to practice immersion only, he can participate conscientiously in no other practice. And these Methodist brethren, should they be received, will not ask him to. They believe in immersion as well as he, and do not ask that the church shall practice any other form.

Here then, manifestly, is an opportunity to aid a group of Christian people to quit the whole denominational order. As those commissioned of God to aid his divided people in doing just this thing, it is little less than disloyalty for the Disciples of Christ to refuse in this particular instance.

VI.

Finally, these Methodists should be received in fulfillment of our duty to the church universal. There are two functions the Disciples are commissioned to perform in Christendom. One is to plead for unity. This is the prophet's task. For a hundred years ours was the voice of one crying in the wilderness of sectarianism. With urgency and passion, in season and out of season, the Disciples have proclaimed a united church as the only adequate instrument for saving the world and the only sufficient recompense to the Re-

deemer who bought her with his own precious blood. That plea is being heard. Many other voices are being raised. From all sides, often, let us thank God, through the influence of our words, more often by the independent working of God's Spirit in the hearts of his people, leaders have sprung up who now proclaim the acceptable day of unity.

But the Disciples have been commissioned not alone to plead for unity but to practice it. They conceive it to be their duty to illustrate in their actual practice the principles upon which a united church may be realized. As a matter of fact the Disciples have not illustrated unity as well as they have pleaded for it. By an accident of their history they took over from association with the Baptists the practice of sectarian church-membership.

As a result they have taken a position which practically duplicates the Baptist position and renders impossible the consummation of their ideal except upon condition that the Christian world shall become Baptist. It is high time for the Disciples to bear their testimony by illustration as well as by argument. Their fundamental thesis is that the church of Christ is one—is one *now*, underneath her divisions and in spite of her divisions. Contrary to the prevailing idea, they have maintained that the mystical, essential unity, instead of satisfying the New Testament ideal is the strongest conceivable demand for complete organic union.

Logically, therefore, it is their business to *reveal* this essential unity in their practice. They must show Christendom the unity it now has, not the unity of episcopal bodies, nor of pedo-baptist bodies, nor of Baptist bodies, but the unity of the whole church of Christ. Up to date the Disciples have revealed only the unity of Baptist bodies. This has been due to the inter-tangling of the baptism controversy with the practice of unity.

There is no more reason for complicating the practice of Christian union with the baptism controversy than with any other controversy.

The Disciples should begin now, in the foreign field and here at home, to show to the church universal that our Lord disclosed his divine wisdom when he made unity a basic and unconditional duty and provided that all our disagreements should be held in abeyance to his will or solved in love within a united church.

Editorial Table Talk

Why Not Into Other Fields?

John Haynes Holmes, of the Church of the Messiah, New York City, was up in Maine this summer during the campaign for and against prohibition. His impressions are recorded in The Survey. The churches, he is confident, were the mightiest forces on the side of prohibition. The ministers and the church members, especially the women, were "on the job" all summer. It is due to the churches that prohibition was not defeated by an overwhelmingly majority. The success of the churches in fighting the liquor traffic raises the question, "Why are they not equally united and enthusiastic and untiring in battling for the prohibition of child labor, the prevention of tuberculosis, the prohibition of the twelve-hour day and the seven-day week, the prohibition of tenement-house and sweat-shop abuses, the prohibition of prison abominations, the prohibition of international war, and so on indefinitely?" The church is ever ready to fight the traditional evils, gambling, liquor selling, and prostitution. But these evils are supported by financial interest which the church need have no fear of offending. Mr. Holmes continues:

If the churches of Maine, or any other state, can enter as a single body into the field of politics to wipe out the liquor traffic, they can also enter in this same way and into this same field of politics to wipe out other abuses of exactly this kind. They can organize, for example, to write a clause into the state constitution for the prohibition of child labor. They can distribute literature, hold rallies, organize processions, conduct prayer-meetings for this cause as well as for the other. They can penetrate the remotest towns and villages to educate and inspire the people upon this question as well as upon that of temperance. In other words, what churches have done in Maine and elsewhere, to banish the saloon, they can also do in Maine, and elsewhere, to banish the child labor factory, the tuberculosis tenement, the underpaid and overworked labor, the sweat-shop and the slum! What is possible in one field of social endeavor is possible in all. What the churches find it necessary to do here for social amelioration they must find necessary to do everywhere. There are no longer two or three social menaces, such as gambling and liquor-selling, which are essentially irreligious; there is today one great, all-inclusive social question, which manifests itself in many forms, and challenges in them all the powers of organized morality. The churches, therefore, if they are to do their full duty, must do battle all along the line. They must move forward into all fields. They must seek everywhere the establishment of the Kingdom.

The Coming Triangular Congress

The joint congress of Baptists, Disciples, and Free Baptists will be held at Atlantic City, Tuesday to Thursday, November 14 to 16. It will be the second of these united gatherings of the three denominations. The first was held three years ago in Memorial Church of Christ, Chicago, and was an occasion of unusual interest to all who attended.

The coming Congress will be further from the center of the Disciples, and it will therefore require a greater effort to secure such attendance on the part of our people as will meet the demands of such a gathering and prove that the brotherhood is really interested in the work of closer coöperation with the two closely related bodies.

The program has been carefully planned, with a series of discussions sure to be of interest to all who attend. The Disciples have representation at each of the sessions and on every theme to be discussed.

Atlantic City is one of the most attractive places on the Atlantic coast and is worthy of a visit for its own sake. It was the scene of the last great Christian Endeavor Convention, which was held at the Million Dollar Pier, and was addressed by the President and other leading men in public life. The place is admirably adapted for gatherings of this character. The hotel accommodations are of the best.

It is hoped that just as many Disciples as can possibly arrange to attend will be present. Certainly all our ministers and educators living in the East will feel it an obligation to be present and to represent the large number of Disciples in the West who would be glad to attend but will find the distance too great.

The program is printed in another column.

Credit Where It Is Due

We are familiar with the religious zealot who believes that all faith and virtue reside in his denomination. Religion has no monopoly on this sort of narrowness. Labor leaders display it. It appears among educators, political leaders, and capitalists. We enjoy ourselves when we have a chance to chastise a religious zealot. We are entitled to the fun that comes from exposing egotism of every description. We ought to give to all the people some credit for the benefits that have come to all. So reasons the Christian Register, it would seem, when it insists that the general public has had something to do with improving the conditions of labor:

One of the worst elements that may be imported into any dispute over labor or the rewards of labor is bad temper. When the spirit of revenge begins to work on either side of any dispute, fair play is out of the question. The most diverse opinions may be held and the antagonisms that result from them may be active and strenuous without the loss of temper on either side. Out of such antagonisms between honest men the truth is sure to be evolved and displayed so that all fair-minded men can see it. After that public opinion, if nothing else, will compel a final settlement that will be just. The general public has never had the credit it deserves. To it is due most of the plans devised for the protection of women and children and the demand for fair play between the rich and the poor, the employer and the employed. Individuals and organizations often boast that they alone wrought the changes for good, but without public opinion back of them both the promoters of measures and the legislators who make laws would be helpless. When they who suffer wrong make their appeal to this august tribunal, with patience, in good temper, and a conclusive display of the facts, public opinion will not be long in suggesting the remedy.

A Big Church

The First Presbyterian Church of Seattle has the distinction of being the leading Presbyterian Church of the United States when leadership is reckoned by numbers. It has 4,576 members. There are other big things about it besides its membership. It has 2,755 Sunday-school scholars. Its congregational expenses last year were $51,640. The gifts to Home Missions were $11,552; Foreign Missions, $4,625; Education, $450; Sunday-school Work, $963; Church Erection, $4,300; Relief Fund, $225; Freedmen, $110; Colleges, $650; and Temperance, $212.

I have carefully and regularly read the Holy Scriptures, and I am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than could be collected from all other books, in whatever age or language they may have been composed.—*Sir William Jones.*

The Story of Stonebridge

BY EDGAR DEWITT JONES

The story of Stonebridge must, perforce, be short since there is both so little and so much to tell.

Stonebridge was a storekeeper for twenty-five years to a day, and a village storekeeper at that. The population of the village where Stonebridge kept a general store for a quarter of a century is six hundred and six, according to the last census. It is a quiet place, is the town where Stonebridge lived and died; just an ordinary village with the usual number of gossipy tongues and the dull daily round of small talk. But nobody ever gossiped about Stonebridge nor was any talk ever dull that had him for theme.

Stonebridge was very tall, very thin and slightly stooped. He had a long, slim face, clean shaven always, a face that bore a strong resemblance to the pictures of Henry Irving. His hair was gray, "iron gray" some called it. Around the temples it was almost white. His eyes were steel blue, with a handsome habit of twinkling when he talked. And he had a wonderfully sweet smile.

This is the way Stonebridge looked for twenty-five years, except perhaps towards the last when his face grew a trifle thinner and the hair around his temples perceptibly whiter.

Stonebridge was a bachelor and he lived in a big, rambling sort of house at the edge of town, with a widowed aunt for housekeeper.

Everybody knew where he lived, but especially the children.

Stonebridge was a lover of little children. Never was he happier than when they flocked about him like sheep about a Palestinian shepherd. His pockets were never empty of sweets for his little friends, and he encouraged their playing on his wooded pasture where were splendid swings, an even dozen. And many was the time as Stonebridge gleefully tossed a toddler into the air or held one close to his heart, that he said:

"What is so precious as a little child!"

Stonebridge was passionately fond of music. Almost any kind of music affected him. He would trail down the street after a brass band or stop to listen to a boy with a French harp; a violin well played cast a spell over him and a guitar half-way skillfully thrummed brought tears to his eyes. And he knew good music when he heard it. It was due to him that the villagers now and then heard singers and musicians who otherwise would not have come to so small a place. One very great violinist whose name is known on two continents, got to be a very close friend of Stonebridge and once a year came to see him and to play in concerts which were memorable in the village's history. Once after the great violinist had given his concert and he and Stonebridge were sitting in the parlor of the big old house at the edge of the town, Stonebridge opened his heart. He told the violinist of the music that was in his own soul that he could never express, of the thoughts, the dreams, the ambitions, the burning desires that welled up in his heart, throbbed in his temples, swept in and over his very being as he listened to such music as his friend made.

Said Stonebridge:

"If I could play the violin like you play it, if I could make others feel what you make me feel, I could ask no greater thing of God and I should die satisfied."

Whereupon the great violinist's rather haughty face grew very kind, his proud eyes became exceeding tender and he looked upon the face of Stonebridge with a wonderment that was akin to awe.

Stonebridge had an eye for form and color and he knew a good painting when he saw one. On the walls of the plain old house at the edge of town hung some fine landscapes; and while Stonebridge had never visited the great galleries of Europe, he was not unacquainted with their treasures. Sometimes he saw a sunset, or a waterfall, or a group of children romping on a grassy plot that so quickened his subtle sense of beauty as to make him involuntarily exclaim: "Oh, if I could but paint it what might I not bequeath to the world when I die!"

Stonebridge had an artist friend, a man whose studio in a great city of the East is much sought out by the rich and great. How this friendship came about was never known to the villagers, though some thought it was through the great violinist. No matter—the painter and Stonebridge came to be close friends. And there was a day when the painter finished putting the big old house at the edge of town on canvas; the wooded pastures, the lilacs and roses—very wonderfully the artist put them all in the picture. When Stonebridge gazed on the completed work he wept.

"My friend," said he, "if I could do this, I would feel that my life was a grand success, I would feel that God had spoken through me. I know I could die in peace if I could paint like you."

And the artist friend with shining eyes looked full into the face of the village store keeper and while he looked his own face lit up with a strange light as when one sees a seraphic vision, or dreams a great dream.

Stonebridge was fond of literature and the poets were his favorite writers. His library was not large but the great poets were represented there. It so happened that Stonebridge came to know quite intimately a poet whose writings are widely read in America's middle west, not a great poet as poets rank, but none the less truly a man of mark. After Stonebridge and this man of letters had known each other for several years and a friendship had ripened, the poet came to the village for an evening's reading from his published works. Late that night the storekeeper and the poet sat in the parlor of the big old house at the edge of town.

Said Stonebridge:

"My friend, I heard you with the greatest profit. If I were the author of but a single poem out of the many that you read tonight, my joy would know no bounds. I should be willing to die then, feeling that God through me had spoken to the world."

Then the poet, whose nature was tender and with whom sentiment was as meat and bread, reached out and clasping the hand of the storekeeper pressed it hard.

Stonebridge was moved by eloquence, especially pulpit eloquence. He had heard most of the sermons that were preached in the village for a quarter of a century. There was only one church there and each Lord's Day witnessed Stonebridge worshiping in the sanctuary. Not all of the ministers were eloquent perhaps, but whenever one rose to impassioned appeal the spirit of Stonebridge arose with him, his whole being responding like a fine old harp perfectly tuned, to the touch of a master hand. One hundred miles away in the great city there dwelt one of the famous preachers of the land, and thither Stonebridge journeyed occasionally to hear him preach. The great preacher and Stonebridge became fast friends and out of their friendship the village received a blessing as well. Once a year this man of God came to the village to preach, and his speech was golden and his message mighty. One night after the great preacher had spoken thus, he sat with Stonebridge in the parlor in the big old house at the edge of town.

Said Stonebridge:

"My friend, when I hear you preach, I am carried into the third heaven, and like St. Paul, I hear unspeakable words. If I could preach like you, I would be satisfied to lie down and die. I would feel God had spoken through me and that my life was a grand success."

The great preacher's eyes rested on Stonebridge's long, lean face, now wistful beyond speech, and he opened his lips as if to reply but no words came. Instead he smiled a little and like a bashful girl lowered his eyes to the floor.

The morning of Stonebridge's twenty-fifth anniversary as village storekeeper and of his fiftieth birthday brought awful shock and heartache to the community. For the aged aunt wondering why he was not up and about at his accustomed hour of five, found him lying quite naturally on his left side but chill and lifeless.

Stonebridge had died some time during the night, alone, apparently without pain and while he slept.

Very many people came from afar to Stonebridge's funeral.

The great violinist came and when he stood by the side of his old friend and looked down on the long, slim face with the lines of laughter still lurking about the closely compressed lips and the hair so white about the temples, his own face grew pain-wrought. He stood thus a long time and when he spoke it was in a low tone yet distinctly audible to all who were in the large room. Said he:

"NO MUSIC THAT I EVER MADE WAS HALF SO BEAUTIFUL AS THIS GOOD MAN'S LIFE."

The great artist came and when he could trust himself to speak it was to say to the group of silent ones in the large room:

"NO PICTURE THAT I EVER PAINTED WAS AS NOBLE OR WORTH WHILE AS THIS DEAR FRIEND'S LIFE."

The poet came and so long did he stand bowed in grief by his friend's side that one of the watchers was moved to touch him lightly upon the shoulder. Without a word, the poet abruptly left the room, but to a little group on the long, wide porch he said:

"IN YONDER ROOM LIES MY FRIEND WHO PRAISED EXTRAVAGANTLY MY POEMS BUT NOTHING THAT I EVER WROTE WAS AS FINE OR AS TRUE AS HIS LIFE."

The great preacher came and by him was the funeral oration spoken. The service was held upon the lawn in front of his big house at the edge of town, for no building in the village was large enough to hold the multitude that gathered. Besides, the day was of Spring and exceeding fair.

The great preacher's tongue was not so fluent as usual and at times it seemed difficult for him to recall a word or round out a sentence. But at the close of his short address and with a flash of his wonted brilliance he said so that everybody heard:

"MY GOOD PEOPLE, I NEVER PREACHED A SERMON HALF SO ELOQUENT OR SO EFFECTIVE FOR GOOD AS THIS MAN'S LIFE. NOTHING I CAN SAY TODAY COULD POSSIBLY BE AS HELPFUL OR AS INEFFABLY TENDER AS YOUR OWN MEMORIES OF HIS LIFE AMONG YOU."

And this is all that need be told unless it be one other incident of the funeral.

When the people were pasing slowly by to look once more and for the last time on the peaceful face of Stonebridge, a man lifted up a child, a curly haired boy of five, so that he could see the familiar features. In one chubby fist the boy held a single violet that a few minutes before he had plucked at the base of a great oak tree nearby. On the spur of the second, but fully conscious of what he was doing, the boy's chubby fist relaxed and opened and the modest flower fell on the glass just over the face of Stonebridge.

And after this not a single word was spoken by any one till the voice of the great preacher was lifted in prayer at the grave-side.

This is the story of Stonebridge. As was explained in the beginning, it had of necessity to be short since there was both so little and so much to tell.

A Matter of Emphasis

BY WILLIAM E. BARTON.

All summer I have been hearing the bands play a little melody whose characteristic is a very pronounced syncopation, accentuated by a rest where the accent ordinarily would come. It started somewhere on the Pacific coast, and by this time, I doubt not, has gone to the Atlantic. I heard it many times before I knew the title or the words, and when I saw it in print at length neither the words nor the title showed any particular merit. The popularity of the song was in the music, and the music owed its popularity to this shifting of the accent.

The theme was commonplace; and if I could print it here in musical type as it would be without the syncopation and as it is with the syncopation, you would look twice before you discovered the difference. What is the difference between tweedledum and tweedledee? In this case I should judge it would be at least ten thousand dollars. Without at all knowing the amount of the composer's royalties, I make the conservative guess that he has put away in the bank not less than that amount, based almost wholly on the clever little trick of shifting the accent.

Bad Syncopation.

There is more than we have supposed in emphasis. There is a venerable tradition concerning a minister who many generations ago preached a convincing sermon on "The Existence of God." He divided the sermon into two parts, and preached in the morning the half containing all the arguments he could find to prove that there is no God. In the afternoon he preached the other half of the sermon. It was a fine morning, and the church was full. The whole community learned such reasons as the preacher could discover for doubting the existence of God. In the afternoon it rained, and nobody knows what arguments the minister adduced on that side. It was a rather bad syncopation, was it not?

It Grows Upon Me.

It grows upon me that some preachers overdevelop the negative side of some of their sermons. Recently I heard of one. An able preacher, at a large representative gathering, undertook to set forth the losses and gains of modern thinking. He enlarged upon the losses and used up nearly all his time. Having finished the negative part of his discourse, he looked at his watch, saw to his surprise how nearly his time was gone, hastily jumbled the positive part of it into a few generalities and sat down. He left on people's minds a very clear and disheartening impression of the losses, but a most blurred and indistinct idea of the gains.

The effective preacher must consider not merely the material of his discourse, but also the questions of proportion, and position, and emphasis.

First Five Minutes Valuable.

Shakespeare taught us that "All's well that ends well." But it is almost hopeless to undertake to redeem a bad beginning by a good ending. Very generally preachers underestimate the value of the first five minutes of a sermon. Then is when people's minds are fresh. They are alert, curious, expectant. These minutes should not be wasted in mere passage-work. Whether the introduction be long or short, its emphasis should be unmistakable. The introduction should lead by a natural, easy and perfectly clear route to the sermon itself; and the key-note of the sermon should be made emphatic.

Emphasize Vital Point.

I believe that many a mediocre sermon could be made to throb with life and thrill with power if its emphasis were placed on the really vital point.

David Swing had a sermon from the text: "And the door was now shut." He read the text and put his whole introduction into these words:

"This text teaches that there are some things which must be done soon if they are done at all."

What he said after that was not unimportant—but relatively it counted for little. That solemn sentence was a sermon. The emphasis of the sermon was unmistakable. All he had to do was to show what were some of the things that needed to be done at once and to keep the emphasis on those that are supremely important.

Revise Next Sunday's Sermon!

Take the sermon you have prepared for next Sunday. It is a good sermon—and says what you want to say. But it can be a good sermon so far as its subject within goes, and say what you want to say, and yet be lifeless, monotonous and wearisome.

Is there not some way of making the main point a little more emphatic? Can you not go through the sermon and ask, What are the real things that I want the people who hear this sermon to take away with them? Not the negations, surely; they are but the background shadows of your high lights of affirmation. Sketch in the shadows rapidly, the depressing things, the doubtful conjectures, and keep them very thoroughly in the background. Unless you are sure you can do this, leave them out altogether. That is not the best art, for there must be shade as well as light, negation as well as affirmation, in any complete survey of the truth, but see that your emphasis comes strong upon the clear, positive statement of your faith.

Pause Before Key Word.

Even the verbal utterance of it gives opportunity for an emphasis not always used. Few men utter their longer sentences without some kind of pause; utter them so that the pause shall come before the key word. I have known a preacher whose sermons were always remembered, I think more for this one cause than any other, that when he had an impressive thing to say, he said it impressively, pausing an infinitesimal instant just before the word he wished to make emphatic. That little pause was eloquent. I remember a popular lecturer who said a most commonplace thing to a Boston audience, and it was received with delight, just because of a little pause: "The soil of Massachusetts is said not to be very fertile, but it can produce beans—and brains." There was not much wit in that sentence, but it went for the full value of a fine bit of humor; and three-fourths of it was in the pause that produced the emphasis.

Honest Dogmatism Good.

Yet it is not of elocution I write, but of the substance of a sermon. I do not say that a sermon is no place for negations, for that is not true. Negation is one aspect of the truth, of every truth, and something of negation a sermon must contain. But do not be afraid of a little honest dogmatism. Be perfectly sure about a few essential facts—God, and the soul's need of the Gospel of Christ, and the value of godliness, and the hope of eternal life—just a few of those fundamental truths, considered always in the light of the need of men's souls. Put one of these in the place of emphasis, and let the ring upon it be unmistakable. And you will be surprised to see how a sermon that contains essentially the same subject matter can grow a new soul through a mere matter of emphasis.

Let the Leaders of Unity Practice It!

Editors The Christian Century: One Sunday recently I invited a friend of mine, an Episcopal clergyman, to fill my pulpit. He gladly consented and preached a sermon which pleased and edified the people. This friend and I have had many conversations about Christian union. We agree that the Episcopal and Christian churches take the lead in the movement for Christian union. Both have established councils on Christian union, pray for Christian union and give largely for this cause.

Yet my friend and I agree, that these two great churches are inconsistent toward each other and toward other churches in their plea for union.

The Episcopal church will not recognize ministers of other churches as ministers because they are not in the "true apostolic succession;" and the Christian church will not receive most members of the Episcopal church because they have not been immersed.

My friend and I believe in the essential Christianity of each other's communion but he can not receive me into his pulpit and I can not receive him into my church without our violating the rules and traditions of our respective churches.

What a blessed thing it would be if these two great churches could come to an understanding in their leadership for Christian union! They can not be expected to be taken very seriously when one of them refuses to recognize the majority of the Christian ministry and the other refuses to recognize the majority of the Christian membership of fellow protestant churches.

Oceanside, Calif. OSCAR SWEENEY.

A solemn and awe-inspiring bishop was examining a class of girls, and asked: "What is the best preparation for the sacrament of matrimony?" "A little coortin,' me lord!" was the unexpected reply of one of the number.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XLIII. Jonah and the Wider Hope

October 29. Text for Special Study, Jonah 4.

1. THE BROADER VISION.

It was noted in the last section, in connection with the study of Joel, that there were two distinct tendencies in the thought of the post-exilic community, in reference to the value and mission of the restored Israel. The first took its rise from the intense loyalty to the national idea which voiced itself in Ezekiel, and was to a large degree the chief factor in arousing the scattered fragments of Israel to the efforts which resulted in the rebuilding of Jerusalem and the restoration of some of its former importance. This feeling of the worth of Zion was intensified by the more zealous nationalists in the post-exilic period. It expressed itself in new forms of hope and self-satisfaction in the book of Joel, and went forward with increasing power in the direction of Phariseeism, such as Jesus found predominant in the Jewish life of his day.

On the other hand the prophets of the exile perceived that Israel had a value quite apart from its own national importance. Its mission was world-wide. To permit it to live merely for its own sake was of little moment. The restoration of Jerusalem was necessary in order that her people might become a prophet nation to speak the word of God to all mankind. This widening vision of Israel's prophetic responsibilities is most notably expressed in various utterances of the Evangelical Prophet. In various sections of in chapters 40-55 or the Book of Isaiah, it is distinctly affirmed that the business of the Servant of Jehovah, the ideal nation, is not merely to restore the people to their homeland and to rebuild Jerusalem, but is to become a messenger to the nation of the world in behalf of the true God.

This deeper responsibility was felt by but few of the people, if we are to judge from the developments of Judaism. But there were choice spirits who reacted against the narrow and insular tendencies of the time. Their protests were all but unheeded in the strong movement toward the strengthening of Judaism. But the protest was apparently made with vigor, and one of its literary memorials is found in the Book of Jonah.

2. THE BOOK OF JONAH.

This little volume is one of the most precious and inspiring of the shorter prophetic works. It differs from most of the books which bear the names of prophets in the fact that it is not the report of the sermons of the preacher, but rather a story based upon a prophetic life. Of the prophet Jonah very little is known. To him reference is made as a preacher in the reign of Jereboam II, shortly before the fall of the northern kingdom (2) Kings 14:25).

The literary form and content of the Book of Jonah make it clear that the work belongs to a period far later than the events of which it speaks, and it seems probable that it is to be placed in the age immediately succeeding the reforms of Ezra, and finds its motive in the protest which it so admirably registers against that false nationalism which esteemed the Jew and his institutions at a value far beyond that of any other people, and generated a vicious pride in all that was distinctively Jewish.

Whether or not the incidents recorded in the Book of Jonah are historical or merely symbolic is the problem which the reader must face as soon as the book is opened. Many modern students of the Bible regard the book as a parable, attempting to illustrate, in the person of Jonah a prophet of the distant past, the narrow prejudices of the Jewish people of the age in which the Book was written, as contrasted with the universal and tender love of God. There is no reason why a prophet living in the later times from which this Book seems to emerge, might not have employed a tradition of some prophetic journey to a heathen city, to enforce his message of the fatherhood of God and the wider hope for the heathen world.

3. THE REPENTANCE OF NINEVEH.

The story told in the Book of Jonah relates to the divine command to the prophet to take his journey to the distant and hated city of Nineveh on the Tigris, the capital of the Assyrian empire, and the cruel ruler of the world of that day. He was there to preach a message of repentance and divine forgiveness. The prophet, who shares the national feelings of vindictive hatred against everything Assyrian, determines to evade the summons, and takes his departure in precisely the opposite direction.

He goes down to the port at Joppa and embarks in a westward-sailing merchant ship, destined to the port of Tarshish in the regions of Gaul or Britain. But a terrible storm overtakes the ship in which the recreant prophet is journeying. When all other means of averting shipwreck have failed, Jonah bids the sailors cast him overboard, assuring them that he is the cause of the trouble. He is miraculously saved, however, by a great fish, and is presently set down again upon the coast of Palestine.

The call of God comes to him a second time to go Nineveh and preach the message and now the chastened prophet no longer hesitates. He perceives that it is impossible to evade his duty. He journeys to Nineveh, hoping, however that his message of warning and his summons to the city to repent may be unheeded. Hating Nineveh as he does, the last of his desires is that it should turn from its evil ways and be spared the impending destruction.

But to his utter astonishment and dismay he awakens instant response on the part of its inhabitants. From king to beggar they give attention and turn from their evil ways. The repentance of the city is universal. Everyone wears the tokens of humiliation and penitence. Even the beasts of the field are clothed in sackcloth. No such moral revolution was ever known. But the prophet, though completely successful in his mission, is unhappy because he had hoped that the city might perish.

The student must recognize in this narrative a dramatic effort to picture the state of mind in which the post-exilic community found itself in regard to all the heathen peoples about. The intensity of self-righteous hatred which Judaism bred against foreigners could only be represented in some such graphic picture as this.

The difficulties of the narrative need not prove perplexing. The story of the great fish, over which such controversies have raged, is merely a minor episode in the story. It is not impossible that the author used this feature of the story to represent in symbolic manner the swallowing up of Israel in the Babylonian exile, and its providential restoration to the soil of the holy Land.

The prayer of Jonah in the belly of the great fish is apparently taken from the literature of the Psalms, and scarcely describes the supposed condition of the prophet at the time it was uttered. Yet the author apparently found it to his liking, and employed it in this impressive way. The chief difficulty of all, the repentance of Nineveh at the preaching of a Hebrew prophet is the chief miracle of a book that is full of wonders. But all these features are subsidiary to the author's purpose, which is to enforce the principle that an alien people is often more likely to give heed to a message from God than those who have received the full disclosure of his grace, and that in the divine character there can be no narrow partiality which would lavish its affection upon one people and leave the rest of the world unloved and unforgiven.

4. THE PETULANT PROPHET.

But Jonah, who should have rejoiced beyond all expression at the triumphant success of his preaching, is only petulant and depressed. He had hoped to see Nineveh remain obdurate, assured as he was that then it would perish. Even yet he was not without hope that some turn of events might bring on the longed-for destruction.

In this mood he placed himself near the gate of the city to watch the course of events. It was very hot in the plain of the Tigris, and the sun beat down with merciless heat upon the prophet's head. Then suddenly a gourd vine grew up and sheltered him from the heat, and in this he rejoiced, blessing the leaves that gave him protection. But God cut down the gourd vine through the lowly instrument of a worm, at its roots, and the prophet again was stifled by the blazing sun. In anger and despair he cursed his evil fortune and mourned the loss of the gourd.

It is at this point that the lesson of the book is clearly revealed. God speaks to the prophet and asks him whether he has cause to complain. Jonah asserts petulantly that his anger is well justified, because the gourd was innocent of all offense and was his protection and delight. Then comes the final word of rebuke and instruction, "Thou hast had regard for the gourd, for which thou has not labored, neither madest it to grow; which came up in a night and perished in a night; and should I not have regard for Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left, and also much cattle?"

5. THE MESSAGE OF LOVE.

Thus abruptly ends the little book of the prophet Jonah. Who its author was we do not know, but its message is perfectly clear and is one of the most beautiful in the Old Testament. Its emphasis is upon the divine love which sees in Israel not the only people whom God can love, but the ones whom he has chosen to become the ministers of redemption to the rest of the world.

It is apparent that our Saviour delighted in the message of this book. More than once he referred to it, because it was familiar to the people and he could use its scenes to illustrate his own ministry. "The sign of the prophet Jonah" was used by him with telling effect in reproof of the Jewish spirit in his own day. The people would not listen to his preaching and demanded a sign. But he referred them to this Old Testament story of a wicked heathen city turning to repentance at the preaching of a prophet; and he a greater than Jonah, stood unregarded among those to whom he had been sent (Matt. 12:38-41; 16:4; Luke 11:29-32.)

In this prophet book the yearning love of God for all humanity is set forth in its most beautiful form. The minor and unimportant features of the book, such as have usually occupied the atention of interpreters, sink out of sight in comparison with this central and commanding lesson.

That there were such open-minded spirits in Judea, even in days when the narrow nationalistic impulse was hardening into Pharisaic orthodoxy, was one of the facts which provided Jesus with a little circle of willing listeners. Perhaps of that inner and precious group in Judaism, Simeon, the aged worshipper in the temple, is the best illustration. When the infant was brought for presentation by his parents, the old man received him in his arms exclaiming, "Now Lord lettest thou thy servant depart in peace according to thy word for mine eyes have seen thy salvation" (Luke 29:30). If Judaism could have received Jesus in that spirit, the whole story of the chosen race, and the history of religion in the world, might have been different.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic October 29; A Missionary Journey Around the World. X—Missions in Europe. Acts 16:6-15.

Missions in Europe, in one respect at least, are the same as in the United States. Europe is a Christian country at least nominally. One at first flash is ready to say there is no need for missionary work there. If we think of missions in the sense in which we use it with respect to heathen missions of course that would be true. But that is a very narrow sense in which to use the term. But if we use missions in the sense of bringing individuals into vital relations to Christ, and this is the one comprehensive and true sense in which it should be used, it can very properly be used both in Christian and non-Christian countries.

Europe has all the problems incident to a highly wrought civilization. She has the large city with its attendant evils—congestion, poverty, great wealth, disease, dissipation, and over work. At bottom all these arise out of greed, appetite, ambitions—in a word selfishness. The civilization there being older, and less democratic and the territory more densely populated, many of the conditions are much more acute than in this country. All the reason that we might urge upon ourselves for missionary work in the great cities of America can, yes, must be urged in the interest of the European people. We need no better proof of the truth of this statement than to behold the standard of living of the southern European immigrant. Poor, illiterate, ignorant not only of the laws of the land but of health and sanitation. Many of them even if they are not outright criminals and vicious, either become dependent or carriers of contagious diseases. They are enemies not only to their neighbors but to themselves as well. If Christianity be an interpretation of life, as we believe it to be, there can be no more Christian work than this, besides we have the direct example of our Lord as he lived his life in Palestine ministering to the needy and the unfortunate with whom he came in contact in his earthly ministry.

But there is one other need in European missions that does not prevail so extensively in America. I refer to the fact of infidelity. The people of the Old World have rebelled in large numbers against the church. The tyranny of the Catholic Church, both Greek and Roman, has driven many of the people who have carried the budren which the church and the state have seen fit to place upon them, into rebellion. They believe that the church is the enemy of their welfare and for the privileged few. They have consequently rebelled against both the state and the church. Many others have rebelled against the church and not the state. Russia is the most striking example of the former and France of the latter. Moreover these people who have forsaken the church have made the other step and attempted to throw Christianity overboard as well. These people are infidels many of them. This is especially true of the Catholic countries. This is not true of England. The leaders in the Catholic Church in this country bear this out when they say that they lose 71 per cent of their immigrant members. The mission work to be done then is to win these people back to Christianity. A task that is doubly hard. It would be far easier to win them had they never been misinstructed in regard to the will of God as revealed in Jesus Christ.

The Closet.

The globe-trotter sometimes tells us of his admiration for the Mohammedan's public prostrations, his prayers upon the deck of a ship, at the corner of the street or amid the bustling of a sudden encampment of the caravan; but the student of spiritual phenomena realizes that worship which is needlessly open, not to say intentionally ostentatious, lacks the spirit of devotion.

Some undiscerning commentators tell us that "Private prayer is a duty because Christ commanded it." Christ commanded it because that privacy was and is in accord with its nature. Every profound emotion shrinks from public gaze, and when religion becomes personal and not merely traditional, it draws the curtain and excludes the world.

One of the hardships of poverty is that its love-making must be done in public. Who can see without a touch of pity Hans and Gretchen strolling down the street hand in hand, or Haakon and Hilda with their arms around each other in the public park? They try to forget the grinning fools who pass behind them, but they nevertheless feel the hard conditions of a lot which forces them to make public what instinct teaches them to sacredly reserve.

It is the same with sorrow. When the arrow strikes deep the wounded deer seeks the depths of the forest. When we are with our dead, we "shut to the door." The heart knoweth its own bitterness and a stranger doth not intermeddle with its joy." Grief as well as love asks to be let alone. It is a trifling hurt which can be bound up amid the garrulous comments of the passing public.

When a soul is truly religious there is therefore a certain reserve to be noted even about its quasi-public manifestations. An acceptable prayer in the temple is modeled on the closet-form. When the leader of public prayer makes it evident by his words that he is thinking of the congregation, his prayer becomes an offense. Even when surrounded by thousands, the man who prays acceptably must make manifest a certain forgetfulness of his companions in the act of supplication.

This closet-prayer is possible everywhere. "I hold many a prayer-meeting under my hat," said a parishioner to us years ago. Such walking with God is invisible to the world, but its results are evident. When Moses held converse with Jehovah the people in the camp did not see God, but they saw the face of Moses changed.

The Bible College of Missouri and Social Work

The Bible College of Missouri is carrying out the worthy ambition of becoming a living place, as well as a school, for its students. Definite plans for making it a social, as well as an educational institution, have been adopted. The purpose is that the students shall not only study Christianity, but practice its principles as well in a common life. One of the commodious rooms on the first floor has been turned into a social meeting place, and following the proverb of the old preacher who said, "A yard of boy is worth a hundred yards of carpet," the handsome carpet has remained on the floor.

Here students of both the Bible College and the University may meet. Here in social gatherings we shall study religion from the social point of view. Ministers of the other churches will be invited to come in and speak and fraternize, for we have many of their young people within our doors. The mayor of the town, who in Columbia, by the way, is a minister, will talk about the proper management of a municipality. Anti-saloon workers and reformers will enlighten us on their field of work. Thus our students will not only read books, but also study life.

Even if the Bible College of Missouri were not so ready to adopt this social activity, it would be forced upon it by the very nature of its location. The town of Columbia, with all of its schools, is a great social meeting and mixing place, and of that I shall have more to say in future lines. R. W. GENTRY,
Field Secretary.

A Christmas Gift to Christ!

To the Churches of Our Brotherhood:—I wish to make an appeal and a suggestion. Our mission work on *all* the fields is suffering for lack of funds. Teachers cannot be employed, new schools cannot be built, new evangelists cannot be sent forth. The forces of unbelief are becoming more and more aggressive. The hour of the final struggle between Christianity and Heathenism has struck. Shall we stand or fall?

Friends in Christ, we are justly proud of the past achievements of our Brotherhood. Are we going to permit the disgrace of *retracting* on the mission fields to blot out that past glory? Would you not send men and money to save New York from an attack? What is New York compared to the world! Christ came to save the world. The *greatest* work of "The Church of Christ" is to carry out *the great work* which Christ came to do.

My suggestion is this: May every Church send a Christmas gift of five dollars ($5.00) to the F. M. C. S. It will mean the most blessed Christmas you ever spent. Who will start the Christmas gifts rolling—the Christmas gifts to Christ? G. E. MILLER.

A man is rich in proportion to the number of things which he can afford to let alone. —Thoreau.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Rochester Irwin, who preaches at Long Point, is holding a meeting at Barryton, Mich.

Robert E. Henry, pastor of Niantic Church, is holding a promising revival meeting for his home church.

Major Griffith's meeting at Rindlay har resulted in six additions during the first week.

A short meeting has recently been concluded at Calhoun by D. Logan. There were three additions, two being conversions.

During the first week in October, W. H. Waggoner, of Eureka, held a Missionary Institute at Carmi.

Edmund C. Sarchett is in a revival meeting at Bath. There were two additions by profession of faith during the first week.

H. W. Williams addressed the Hamilton County annual meeting at McLeansboro, the first Sunday in October. It was decided to hold the meeting next year at Mt. Pleasant.

John A. Sweet and the congregation at Humboldt have the help of Lew D. Hill and his singer, Clinton B. Knowles, in a revival meeting.

The pastor at Carbondale, Adam K. Adcock, is to have G. E. Crist, a singer of Ohio, to assist him in a revival meeting beginning the first Sunday in November.

A revival meeting is being held at Eaton which, notwithstanding the very unfavorable weather, at last reports, had resulted in fourteen additions.

At Arrowsmith, Joseph Gaylor, of Missouri, conducted a revival meeting, in which there were thirty additions, twenty-two of them being on confession of faith.

Allen T. Shaw is beginning his work at Macomb with an auspicious outlook. The congregation are increasing and unusual interest is being manifested.

The church at Sidell, where P. F. York preaches, very generously sent 170 quarts of canned fruit to the Orphans' Home in St. Louis.

C. R. Wolford, recently pastor at Blandinsville, and who succeeded in accomplishing a work of unusual merit in that field, has accepted the pastorate at Bement.

The church at Browns is pastorless since the resignation of D. M. Rurham, who accepted a pastorate in Minnesota after laboring with the church there for three years.

At the home-coming celebration at White Hall, Evangelist E. E. Violet delivered the chief address. The first year of Mr. Violet's ministry was spent with the church in this town.

O. C. Bolman, pastor of the church at Pekin, Ill., reports that the prospects for their revival meeting, just begun, are promising. He is holding his own meeting, being assisted by Leroy Sargent, song leader.

During the first week of a revival meeting at Vienna, in which the pastor, J. T. Alsup, is assisted by Evangelist Pickens, there were eleven additions four of whom were on confession of faith.

During the first week of the meeting at Waynesville, being held by the pastor, F. L. Davis, there were ten additions, seven being on confession of faith. The meeting is continuing.

C. B. Black, living at Centralia, has closed his ministry at Milton, where he has been accomplishing a successful work during the last two years. Mr. Black can be induced to accept another pastorate.

H. A. Davis concluded a revival meeting at Antioch, located near Rossville, which added to the church thirty-five, all but five being conversions. The pastor here is P. J. Lough.

Ancona congregation enjoyed a rally service, lasting for a week, under the leadership of E. K. Higdon. During the week there were two additions. Buy L. Zerby preaches for this church.

The church at Augusta, ministered to by Edwin T. Cornelius, held its re-dedication services last Sunday. The congregation is now being led in a meeting by Evangelists F. A. Sword and J. A. Kay.

W. W. Weedon began his new pastorate at Mt. Carmel the last Sunday in September. He finds the congregation active, and has been received most cordialy by the membership of the church and the citizens of the town.

The pastor at Mt. Vernon, J. H. Stambaugh, held two short metings in Kentucky, resulting in three additions. Mr. Stambaugh has just concluded the first year of his pastorate at Mt. Vernon and looks forward to increased results during the next year.

C. E. French began his fourth years as minister of the church of Tallula. There is co-operative spirit between pastor and church at this place, which prophesies results of even larger proportions than during the first three years of the pastorate.

Andrew Scott, district secretary of the Sixth District, held a meeting for more than two weeks at Monticello, in Piatt County. The meeting was held in the Baptist church, and an organization was effected with twenty charter members.

G. W. Ford, the minister at West Salem, is having the assistance of J. E. Moyer, of Francesville, in a revival meeting. Mr. Ford recently assisted D. M. Durham in a short meeting at West Village, which resulted in eight additions by baptism.

revival meeting was held at Darrow by A. W. Crabb and wife of Brazil, Ind. There were forty-three additions, all but eleven being on confessions of faith. The church here has been organized only a few months. A new house is being erected. Leslie Crown, of Eureka, is preaching for the congregation.

Bethany Church, in Fayette County, had the services of Wright Spurlin in a short meeting, during which there were twenty conversions and five additions otherwise to the congregation. Mr. Spurlin is the pastor of this church, having been located here only a few months, but has succeeded in infusing a new spirit in the membership.

G. W. Morton has been with the new church at Beardstown for a year, during which there were thirty-eight additions to the church, a net gain of thirty-three. All current expense bills have been met, and a small balance remains in the treasury. The congregation starts its second year in a hopeful mood.

In accordance with the wish of the state convention two Bible-school classes of the church at Jacksonville, Ill., have pledged $25 each toward the support of Miss Mildred Syester in ther work among the students of the state university at Champaign. These gifts will support Miss Syester for two months. Other Bible-school classes could do wall to imitate the worthy action of the classes of the agressive church at Jacksonville.

Charles E. Smith, new pastor at Du Quoin, writes concerning his new work as follows: "After closing my work for Bethany College I have begun service with the Main St., Christian Church of this place where a very warm welcome has been extended. Karl D. Pope, the superintendent of Sunday-school, and his helpers arranged that a Rally Day gathering extend the welcome. The attendance usually runs at 250 to 300 and their plans were to have 400 present a half hour before the regular time and $25 collection. There were 427 present and a collection of $33.75. A very fine special program was rendered and when the new minister was introduced the whole school church had supplied the parsonage with a new bath-room besides papering and painting the parsonage within and without so that Mrs. Smith and the kindergarten found very comfortable quarters arranged. Many little courtesies have shown us how much we are wanted to feel at home and it is a pleasure to record that the former minister, G. W. Wise, of DeLand, is held in warm affection here. Our first month closed with a sermon at a union of all the churches in the Presbyterian church where many were turned away for lack of room. Reception tomorrow night. One addition last Sunday."

Secretary's Letter.

W. H. Kern of Grayville is a good man and is available for another location. Write him.

The big posters and literature for "Illinois Day" were mailed to the preachers and church clerks this week with the request that the posters be hung up in the churches at once and that the literature be read carefully. The one great need of our missionary interests is the dissemination of information concerning the needs of the field and the work already accomplished. When the people know the facts they will gladly support the work our society is doing. Of this we are sure. Tell the people. Explain the work. Point out the needs. Quote the figures. Urge the claims. The good brethren and sisters will do the rest—give.

Orin L. Carle, Centralia, is available for work.

Charles D. Hougham of Arrowsmith, who has been farming a year for a rest, is now available for a good field. He was formerly the popular and successful pastor at Streator.

The church at Mt. Carmel gave their minister, W. W. Weedon, and his wife a great reception on Sept. 28. His work there begins most auspiciously.

We hear very unwelcome news from Decatur and Jacksonville this week. O. W. Lawrence, pastor of the Central Church, Decatur, has resigned and goes to North Yakima, Wash., and R. F. Thrapp, pastor of the First Church, Jacksonville, resigned last Sunday and has accepted a call to the First Church, Los Angeles, Cal. These are among the very best men in the state, both members of the Board of Directors of the I. C. M. S., Brother Thrapp being the president.

The field secretary is on the wing, visiting many places this month, in the interest of the November offering. District secretaries and evangelists are also busy in rallies and with literature pushing for a great offering. All at it and always at it. This is the only way to bring results. Teach the people and lay the obligation kindly upon their hearts and we believe they will respond generously.

This office would like to get the present address of Bro. A. H. Gamble, formerly at Dixon and Chicago. A line to us will be greatly appreciated.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec.-Treas.
Bloomington, Ill.

Chicago

The Chicago ministerial association met in regular session Monday, October 9, at the Boston Oyster House at the noon hour, with a large group present. C. A. Pearce, of West Pullman, read a paper on "John Wesley and his Social Message." The contents of the paper were grealy appreciated, and an interesting discussion followed.

A rifle club has been organized among the men of the Jackson Boulevard Church. A target has been set up in the basement of the "annex." Much interest is manifest.

Thursday, October 12, was observed in Chicago, as a legal holiday, commemorating the 419th anniversary of the discovery of America. Mayor Harrison issued a proclamation closing all departments of the city except police, fire, electrical and health. An immense pageant stretching along the lake front, and the landing of "Columbus at Grant Park, were features in the days program.

Wm. H. Shuey's delightful story of his "Cruise around the World" was heard by a large and appreciative audience at the Memorial Church Friday evening, Oct. 13.

A regular business and social meeting of the Chicago Business Men's Association will be held Thursday evening at 6:30 p. m., in the "White Room" of the Boston Oyster House. The price of the tickets is $1. No social union banquet has been held for some time, and this occasion with its fellowship and excellent program, should be taken advantage of by many Chicago Disciples. Austin Hunter, C. G. Kindred and H. L. Willett will speak.

The quarterly assembly at Chicago Disciples was held Sunday afternoon, October 8, at the First Methodist Church. In point at attendance it was one of the best assemblies the Disciples have had for many years. Nearly every church was represented by a large delegation. About 450 were in attendance. The work among the mission churches was explained, and new ideals given for the future city work.

Vaughan Dabney.

Church Life

C. S. Weaver has resigned at Lincoln, Ill.

Evangelists Snively and Marks begin a revival at Marion, Ind., Oct. 29.

Roy A. Miller is holding a meeting for his home church at Sterling, Ill.

L. D. Anderson has entered his ninth year of service for the church at Palestine, Tex.

A .O. Colley of Martin, Tenn., has accepted a call to the church at Weatherford, Tex.

R. A. Long speaks at the church at Lincoln, Nebraska, Monday, Oct. 30.

F. G. Coffin has lately taken up the work at Albany, N. Y.

The annual convention of the Disciples of Michigan was held at Buckley, Oct. 12-15.

Secretary I. N. McCash dedicated the new church at Tyron, Nebraska, Oct. 15.

In the contest with the Sunday-school at Brookfield, Mo., the Chillicothe Bible-school is now leading.

President Zollars reports that the outlook for the fall session of Oklahoma Christian University is very encouraging.

Chancellor Oeschger is conducting a revival meeting at Havelock where W. J. Carey ministers.

Bruce Brown is in a great meeting at Los Angeles, California, in Vermont Square. So far there have been sixty-one additions.

The church at Pine Village, Ind., led by Evangelist J. M. Rudy, has been greatly benefited every way, by a recent revival.

W. C. Lessley has taken up the work at Broken Bow, Neb., having resigned his pastorate at Tecumseh.

E. M. Flinn, formerly of Lewiston, Idaho, has taken up the work at Klamath Falls, Idaho.

E. G. Hamilton, pastor of the church at Van Wert, Ohio, will leave his pastorate to enter the evangelistic field.

A revival has begun at Ennis, Tex. The pastor, V. Harrington, is being assisted by evangelist C. F. Trimble.

Royal J. Dye spoke recently at the annual state convention at Parsons, Kan. A large attendance at this convention is reported.

On the morning of Oct. 8, Central Church, Des Moines, Iowa, celebrated its fifty-first anniversary in a Harvest Home festival.

The building of the First Church of Louisville, Ky., will be vacated Oct. 15, in order that a sixteen story office building may be erected on the site.

J. L. Keevil has resigned his work at Sherman, Texas, and will accept the leadership of the church at Knoxville, Tenn., the beginning of the year.

Cablegrams have been received from Australia that C. L. Thurgood, for years pastor of the Central Church, Pittsburg, died in Melbourne, Wednesday, Sept. 20.

N. L. Collins, pastor of the Christian Church at Walters, Okla., closed a meeting at Radlett, Okla., Oct. 4, with ninety-five additions.

W. F. Rothenberger of Franklin Circle Church, Cleveland, will be the chief speaker at the annual church banquet of the Chagrin Falls, Ohio, Oct. 27.

Sixty Years the Standard
DR PRICE'S
CREAM
BAKING
POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

The Central Church of Wilmington, Ohio, Gas City, Ind., to accept a call to the mis- The $600 has been raised and sent to the national headquarters.

C. J. Sebastian has resigned the work at Gas City, Ind., to accept a call to the Mission church, Sidney, Ohio. He will be the first pastor the Sidney church has had.

Clifford Weaver, formerly of Latham, Ill., has taken charge of the work at Central Church, Texarkana, Tex. He succeeds L. D. Crandall, who resigned two months ago.

The church at Joplin, Mo., entertained a thousand men at a big banquet held Oct. 10 at which time R. A. Long of Kansas City spoke.

J. A. Clements of Casey, Ill., was assisted in a recent revival by C. W. Freeman of West Frankfort. Five were added to the church.

The official board of the church at Carlisle, Ky., has extended a call to their present pastor, William G. Eldred to remain another year.

The new church building at Hobbs, Ind., was dedicated Oct. 1. The edifice is of brick and cost $15,000. George L. Snively and Guy Hoover took part in the dedicatory services.

Evangelist Findley has closed a successful meeting for the church at Lamar, Colo. The total number of additions was 104. The membership was more than doubled. G. C. Stearns is the pastor.

With joyful and appropriate services the church at Kokomo, Ind., celebrated its freedom from debt, when the last mortgage on their $40,00 church edifice was burned by the board of trustees.

J . A. Canby, of Traverse City, Mich., has received a unanimous call to the church at Uhrichsville, O. The Sunday-school has had an average atendance there of 464 since the beginning of the year.

R. H. Crossfield, president of Transylvania University, will fill the pulpit at Frankfort until Dec. 1. By that time the board hopes to have located the right man for the Frankfort church.

The ninth district convention of the Ohio C. M. S. and C. W. B. M. was held at Minerva, Oct. 12 and 13. The O. C. M. S. is planning to establish churches at Canal Dover and Cadiz.

George B. Evans, pastor for over three years at Chagrin Falls, Ohio, has resigned

his work there to accept a unanimous call to the church at North Tonawanda, N. Y. Mr. Evans begins his new work Nov. 1.

R. N. Simpson, pastor of the Central Church, New Albany, Ind., and some of his men recently assisted in the organization of a men's brotherhood at the church at Corydon. The new organization boasts of thirty-two members.

More than 200 delegates were in attendance at the annual convention of the Disciples of Virginia, assembled at the Thirteenth Church of Christ, Newport News. Miss Florence Miller addressed the C. W. B. M. session.

The annual report of the church at West Park Church, Indianapolis, Ind., shows a net gain of forty-five members during the past year. W. D. Bartle is the pastor. The West Park Church begins a meeting with Fred R. Davies of Charlestown, Ind., about Oct. 23.

L. G. Batman of Youngstown, Ohio, has begun four series of sermons on "The Man of Galilee." The church at this place is planning to coöperate in the great union revival to be conducted by Evangelist Henry Ostrom.

An "announcement extraordinary" has been received from the South Broadway Church, Denver, Colo., stating that B. B. Tyler will deliver a series of sermons on the "Book of Acts" as his part of the Men and Religion Forward Movement.

William John Minges recently closed a meeting at Herington, Kansas, with five hundred and sixteen added. He reports that the pastor, Mr. Schmidt, and his people are planning the erection of a $20,000 church building, with all the money pledged.

Frank Thompson has been called for another year to the church at Bristol, Tenn., at an increase in salary. Mr. Thompson has been doing a good piece of work there, the membership having increased 149 in the last six months.

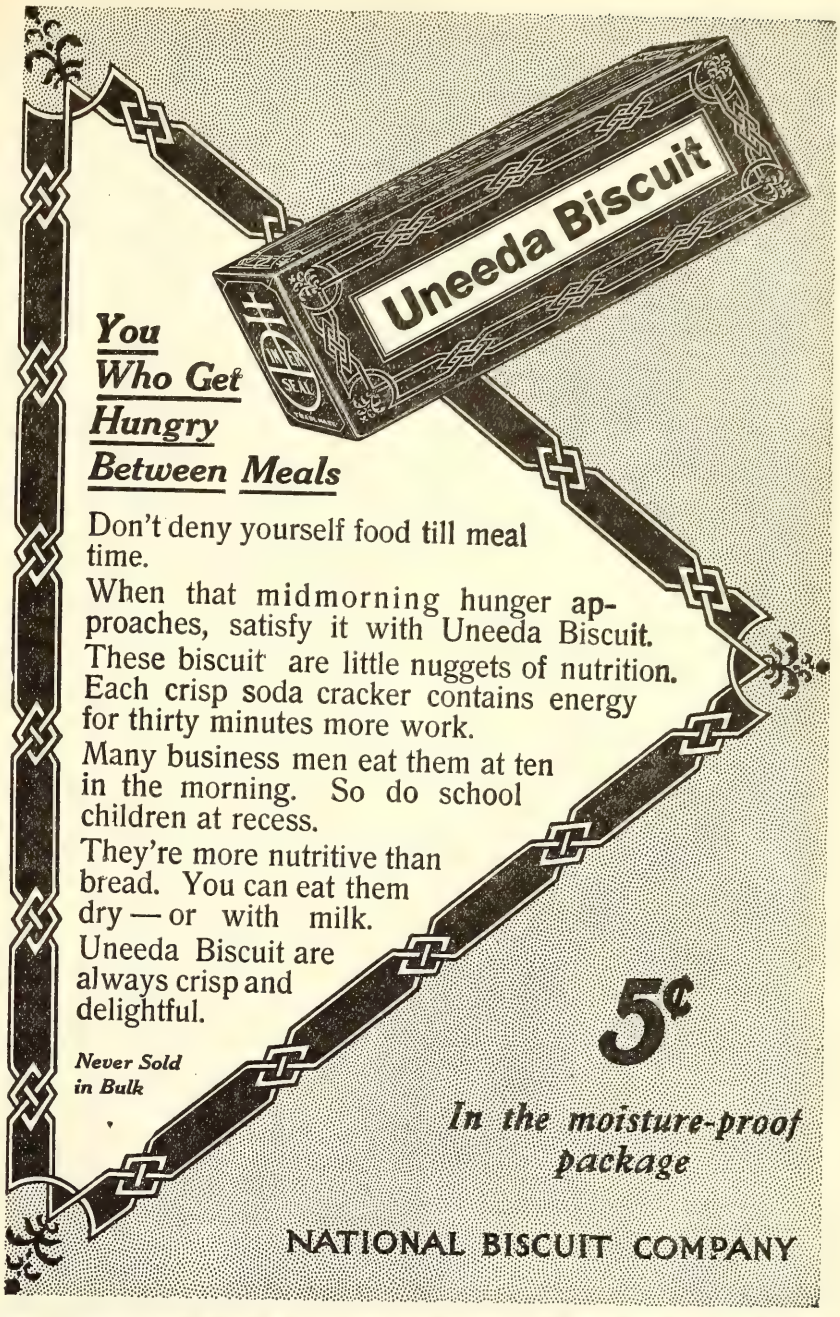
D. A. Wickizer has resigned his charge at Tulsa, Okla., to accept the office of secretary of the Oklahoma Christian Missionary Society. During his pastorate of about three years over 700 were added to the church. He was ever interested in civic affairs.

The sixth district convention of the Michigan Christian Missionary convened Oct. 4, at Owosso with thirty-five out-of-town delegates present. Dr. Jennie Crozier of India, spoke to the junior workers on the work in the Orient. M. H. Garrard, president of the society, and H. J. Derthick were on the program.

October 1 marked the closing of twenty-one years of service among the Dallas, Tex., churches by M. M. Davis. For eighteen years he was pastor of the Central Church, during which time 3,300 persons were received into the church and a handsome new brick edifice erected. For the last three years Mr. Davis has been pastor of the Ross Avenue Church.

Word is received from the missionaries at Bolenge, Africa, that 122 persons were baptized there July 2. The large brick tabernacle is nearing completion. Seventeen chiefs representing large towns in the interior came a few days after the baptisms to ask for teachers. One of them has already become a Disciple.

The state board of Iowa Disciples are planning for a state wide revival to be held in the several hundred churches in that state. The following secretaries have been appointed; F. E. Smith, Cedar Rapids, northeast district; S. M. Perkins, Davenport, southeast district; H. E. VanHorn, Des Moines, central district; Loren Howe, Cherokee, northwest district and B. S. Denny, Des Moines, general district.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THE CHRISTIAN CENTURY

700 East 40th St., Chicago.

Now is the time to subscribe for The Christian Century. Read our special offer in this issue

A meeting is now in progress at Hood River, Ore., where T. S. Handsaker ministers. He is being assisted by C. L. Organ.

R. A. Long, C. M. Chilton and party, on the brotherhood tour, held sessions at Bloomington, Ind., Thursday, October 19.

A. W. Kokendoffer, pastor of First Church, Sedalia, Mo., began a series of evangelistic services on Oct. 2, at First Church, Paris, Mo., where Frank W. Allen ministers.

G. W. McQuiddy preached his last sermon for the church at Alva, Oklahoma, Sunday, Oct. 1. Mr. McQuiddy has accepted a call to Oklahoma City.

The Bible-school at Chillicothe and Brookfield, Mo., are in a contest. Thus far the Chillicothe school leads by two hundred points.

Evangelist R. W. Abberly and song leader, LeRoy St. John, are closing their meeting for the Springfield, Mo. Church. Over 120 persons joined the church.

Herbert L. Willett has been appointed by Governor Deneen as one of the Illinois delegates to the convention of the National Prison Reform Association which meets in Omaha, Neb., this month.

William Bayard Craig, who has ministered at Lenox Avenue Church, New York, for the past two years, has resigned and will remove to California where he will take up the work at Redlands.

Geo. H. Nicol, pastor at Red Oak, Iowa, held a meeting recently with twenty-one additions. Charles E. McVay assisted in the singing. Mr. McVay is now in a meeting at State Line, Ind.

The report from Hiram College is very encouraging. There is ten per cent increase in enrolment over previous years. President Bates appears on the program of the convention of the associated colleges, now convening at Des Moines.

W. A. Harp has taken up the work at Collinwood Church, Cleveland, Ohio. He reports that the church is growing and expectant. There were 483 in attendance at the Bible-school rally of the church, on a recent Sunday.

The state convention of Kansas churches, held recently at Parsons, was a notable meeting in many ways. The attendance was large and an excellent program and encouraging report will give the state work a fresh impetus.

F. F. Walters has closed his meeting at Weston, Mo., with a number of additions, and is now conducting evangelistic services at Savonburg, Kan. Mr. Walters dedicated the Grand View Church, Oct. 1. It was necessary to raise $400 to cover the indebtedness and $500 was subscribed.

The receipts of the C. W. B. M. for the year were $333,534.85 against $337,948.63 for last year. The $400,000 mark at which this organization of Christian women aimed the past year will be "aimed at" another year, and it is safe to predict that it will be hit.

M. M. Nelson, of Monte Vista, Colorado, has accepted a call to the Highlands Christian Church of Denver and will move there January 1. The church at Monte Vista is in splendid condition and can pay a salary of $1,200. Ministers desiring to make application should write J. C. Haggard, clerk. Applications should be accompanied by letters of commendation.

The members of the Brotherhood, at the First Church of Vincennes, Ind., have planned to do more substantial work. They have tabooed the banquet idea, and are planning to study the "Gospel of the Kingdom" by Josiah Strong. Dr. Stanley Coulter, of Purdue University, has been engaged by the men to deliver a series of addresses during the month of October.

Rebert M. Hopkins, American Bible-school superintendent, has prepared a missionary exercise on entirely new lines for the use of the Bible-schools on "Bible-school Day for American Missions" this fall. This program is to be used during the usual Sunday-school hour and is intended to develop the spirit of self-sacrifice among the scholars. It is hoped that their money may be more intelligently given.

A noteworthy pastorate both in length of service and accomplishment is that of George R. Rutledge who has served Third Church, Philadelphia, Pa., for the past fourteen years. The membership has grown steadily until it now numbers 600; the Sunday-school has nearly as large an enrollment with an average attendance of 400. The pastor has a class of 150 men who attend regularly. Every department of the church is manifesting harmony and activity.

The death of B. F. Coulter, the merchant preacher of Los Angeles, Calif., removes an outstanding figure. Mr. Coulter's store stands to Los Angeles as Marshall Field's to Chicago. With his own friends he built a church in his city and filled its pulpit himself for many years. His views were nonprogressive and his church has had practically no fellowship with other Disciples' churches in missionary activity. Mr. Coulter and Professor McGarvey, life long friends, passed away in the same day.

At the close of evangelistic meetings Nov. 1, J. B. Hunley will conclude his ministry of three years and two months with the Neosho, Mo. church. During his stay the church debt has been reduced by $8,000, 175 have been added to the membership and four young men have decided to enter the ministry. A strong C. W. B. M. auxiliary and a fine choir of competent musicians have been developed by Mrs. Hunley. During November he will conduct a meeting at Vinita, Okla., at the close of which he will join Chas. Reign Scoville.

The following note relating to the work of A. C. Smither at Los Angeles, Cal., is copied from the St. Louis Republic. "During my ministry an average of 125 members a year have been added to the church. The people are harmonious and the work posperous. The church gives from $2,500 to $4,000 a year for missionary work. During my stay, I have preached 1,632 sermons. The church has been a leader in co-operative work among the churches of the city."

The annual convention of the Disciples of the Wheeling district convened at the Wheeling Island Church, Oct. 4. This district comprises the churches in Hancock, Brooke, and Ohio counties of West Virginia. W. E. Pierce, of Pittsburg, delivered an address on "The One Body in Coöperation." Other addresses were delivered by W. B. Taylor, Bethany College and D. L. M. Robinson, of Cameron. The report of the district secretary, F. M. Biddle, of Wellsburg, was highly encouraging.

After five years of successful work as state superintendent of Sunday-school work in Kansas, Myron C. Settle has been called to take charge of the work in Ohio, as soon as a successor can be appointed. Mr. Settle has accomplished a great work among the Sunday-schools of Kansas. In the year just closed, this state was second in the list in the number of Front Rank schools, having 107 which had reached this standard. Under Mr. Settle's efficient organization, Ohio will doubtless make rapid advance in this line of endeavor.

P. J. Rice of El Paso, Tex., recently delivered an address in that city, in Cleveland Square, before a mass meeting of church people and the labor unions. Several thousand persons heard him. The address appealed especially to the labor men. They asked Mr. Rice to speak before them especially in a labor mass meeting at Washington Park. He was prevented doing so by other duties. This is said to be the first recognition ever given to ministers by the unions of El Paso. Beginning October 1, Mr. Rice is preaching a series of sermons on "Some Conditions Challenging the Church." The following topics are being discussed: "The Church and Public Welfare," "The Church and the Labor Movement," "The Church and the Municipality," "The Method and Message for Today" and "Co-operate or Capitulate."

Front Rank Statement for 1910-1911

Forty-two states are included in the front rank report this year. In these states, 624 schools received gold seals, and 1,334 were certificate schools. Kentucky wins the National Banner. We know this brings joy to Walter E. Frazee, and many a worker in the blue grass state, while it is not quite so welcome an announcement to Myron C. Settle and the Sunflower state. Kansas has striven valiantly however and the effort has meant more to her than a thousand banners in themselves could ever mean. The same statement applies to Illinois and Nebraska, Indiana, Iowa, Oregon, Missouri, Texas, Ohio and many others. In all 624 Bible-schools have won the gold seal for the year while 736 others have held the certificates with one or more stars upon them. In all 1,360 Bible-schools have been enrolled in the campaign for the year. Last year there were only 277.

Claude C. Jones, of Florida, writes, "exactly half of the Florida schools are in line!" Mrs. Esson calls attention to the fact that "we have twenty-nine schools out of a 109 or a little better than one in four that hold the gold seal in Oregon." Nebraska's record is also one of the best, but then we could go on and on and mention each one individually. All have worked hard, but to Kentucky we must bow the knee this year, she leads us all.

It has meant much to have schools graded, trained teachers, organized classes, owning and using Bibles, holding workers' conferences and assisting intelligently, prayerfully and liberally in the spread of the gospel everywhere. It is too early to state what the new Front Rank Standard will be, but it is safe to say that all points made this year will count uponi t. We must move our standards a little farther on, and then move the Bible-school army on to them.

We turn our first attention now to the Bible-school offering for American missions. In this we have made a special gain during the year, moving from 1,387 schools to 2,112, and from $15,687 to $22,243. Let us prepare for the greatest day in our history on Bible-school Day for American Missions, November 26. Supplies may be ordered free from the American superintendent. It is this offering that promotes all our Bible-school work in both state and national departments.

ROBT. M. HOPKINS.
American Bible-school Superintendent.

Christian Woman's Board of Missions Report

Actual receipts for September ..	$ 88,082.44
Actual receipts for the year	331,134.85
Actual receipts including real estate	333,634.85
Actual receipts in advance of last year	19,498.82

Receipts from mission stations and mission fields 36,969.82
Receipts for general fund in advance of that of last year .. 32,491.34

The deficit in the General Fund is reduced to ($15,683.47. There was $10,000 in annuity gifts for the general fund but this cannot now count to this deficit, but has been placed at interest. During the month of September, when we were making a special effort to meet the deficit of over $27,000 in the general fund, it was necessary to draw $6,000 from this fund for the purchase of property for the Japanese Christian Home in Los Angeles, California. Thus the needs of the work constantly draw on this fund. We believe the receipts for the next quarter will meet all expenses and completely annihilate the deficit.

Three hundred and twenty-three new societies were organized. Fifty-four of these are Mission Circles. The Sketch Book of Mission Stations, the Hand Book, and any thirty of the new leaflets and reprints listed in the annual report will be sent for $1.

Let the people who are at home not care to hear of successes only. We must train them that they take an interest in the struggle.

MRS. M. E. HARLAN.

Congress of Baptists and Disciples

The Joint Congress of Baptists, Free Baptists and Disciples is to be held at Atlantic City, Nov. 14-16, 1911. Subjects and speakers, as announced herewith, make an attractive program:

THE PROGRAM.

"In What Sense Is Christ Divine?"
Writers—Prof. Frank Aubrey Starratt, Hamilton, N. Y.; Rev. Wm. Bayard Craig, D. D. LL. D. (Disciple), New York.
Appointed Speakers—Rev. Homer J. Vosburg, Camden, N. J.; Jacob G. Walker, D. D., Mantua, Pa.

"What Are the Assured Results of Biblical Criticism?"
Writers—Rev. Chas. W. Gilkey, Hyde Park, Chicago, Ill.; B. D. Rahn, D. D., Springfield, Ill.
Appointed Speakers—Rev. John R. Brown, Providence, R. I.; Prof. Herbert L. Willett, Ph. D. (Disciple), Chicago, Ill.

"What Hinders the Union of the Baptists and the Disciples of Christ?"
Writers—Rev. Peter Ainslie, D. D. (Disciple), Baltimore, Md.; A. S. Hobart, D. D., Chester, Pa.
Appointed Speakers—Pres. W. H. P. Faunce, LL. D., Providence, R. I.; Rev. I. J. Spencer (Disciple), Lexington, Ky.

"Immersionists and Church Union."
Writers—A. T. Salley, D. D. (Free Baptist), Lewiston, Me.; Pres. F. D. Kershner, M. A. (Disciple), Milligan, Tenn.
Appointed Speakers—Pres. Harry Pratt Judson, LL. D., Chicago, Ill.; R. S. MacArthur, D. D., New York.

"Pauperism—Its Causes and Cure."
Writers—Geo. F. Mosher, LL. D. (Free Baptist), Boston, Mass.; Prof. J. P. Lichtenberger, Ph. D. (Disciples), Philadelphia.
Appointed Speakers—Mornay Williams, Esq., New York; Prof. Walter Rauschenbusch, D. D., Rochester, N. Y.

"The Mystical Element in Christianity, What Is It and What Is Its Value?"
Writers—Rev. D. H. Clare, D. D., East Orange, N. J.; Pres. Alfred W. Anthony (Free Baptist), Lewiston, Maine.

Foundations of Empires

By J. W. McGarvey.

The following words of interpretation of the work of the Foreign Missionary Society were written by President McGarvey shortly before his death. They show a statesman's insight into this supreme task of the church. —THE EDITORS.

The work of the Foreign Christian Missionary Society has a worth beyond what any human being can now adequately estimate. It is planting churches of the primitive order here and there in heathen lands, as such churches were planted by the apostles and the early evangelists. And as the latter churches, with few exceptions, lived on and grew, until they finally attained such power as to control the religious sentiments of the ancient world, so the former will live and grow until the modern world will come under their spiritual dominion. But this modern world is so much greater than the so-called world of the ancients, both in its known territory, and its actual population, that there is scarcely any comparison between them. It is an incomparably greater world also in its power to glorify God by exalting all the faculties of humanity; and from this point of view more than from any other will its subjugation to the reign of Christ rise in importance about the achievements of the ancient church. The men and women who are planting these feeble churches now are really laying the foundations of spiritual empires, in which their names will be loved and remembered as now we remember the names of those who first visited with the gospel the various provinces that have since grown into the Christian nations of the modern world. The man who today endeavors to take into his comprehension the greatness and glory awaiting our great republic, is bewildered by the prospect; how much more the man who attempts to comprehend the varied glories of that coming age when all the kingdoms of the world will be the kingdoms of our Lord and his Christ. With this as the outcome, an outcome that passes knowledge, what other men on earth have so much reason for courage amid their toil as those who are spending and being

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The Divinity of Christ

By Edward Scribner Ames

In Six Chapters

1. THE DIVINITY OF CHRIST
2. AN EMPIRICAL VIEW OF JESUS
3. WHY I AM NOT A UNITARIAN
4. THE FRIENDSHIP OF JESUS
5. THE RE-INCARNATION OF CHRIST
6. TWO OR THREE AND CHRIST

This book is now in press. It will be ready next week. It contains a statement of Dr. Ames' views on the problems centering around the person of Christ. But it is more than a treatise. It is a living word spoken to the hearts and souls of living people. Orders may be sent in at once. Price 65 cents postpaid.

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Missions in Missouri

The readers of the Christian Century, in Missouri, are counted among our substantial and dependable supporters of our Home Missionary work. We believe that you are ready to advance every worthy cause and to improve on any plan that looks toward this end. We have adopted, in Missouri, the Uniform Missionary Plan as folows:

1. Adopt a missionary budget for the year, the aggregate sum of which should not be less than the sum of all the present annual missionary offerings, and should equal a minimum of one dollar per capita for the membership of the church.

2. Appoint a missionary committee in each church, who shall make an every-member canvass and endeavor to secure a weekly pledge for missions and payment through the duplex or misisonary envelopes.

3. Present the various missionary interests in all the churches on their respective days for purposes of education and to afford opportunity for offerings from those not contributing through the regular channels.

4. All missionary money should be sent promptly to the several societies and full settlement made quarterly.

The distribution of missionary offerings should be equitably apportioned among the following interests: Home Missions—state and national, Foreign Missions, Church Extension, Benevolences, Ministerial Relief, Education.

5. This plan should be inaugurated at once and the state and district boards are urged to a prompt and diligent prosecution of this plan, until it shall be made effective throughout our state.

We believe every word in this plan is of incalculable value and recommend that it be most seriously considered and adopted in every church. It combines the special feat-

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature.

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to put into their church work new zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

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ures of successful operation in the budget plan, the special day plan, and the every member canvass plan, and combines them all so that each will help to accomplish what the other may fail to do.

We are ready to mail to every church a hanger illustrating the working of this plan and a leaflet giving details and sugestions that will help in the inauguration and operation of the plan. We request correspondence from all interested in this matter to the end that we may be of largest possible service. D. Y. DONALDSON, Cor. Sec'y.

Notes From the Foreign Society

J. B. Dougherty, of Manila, P. I., is now on his way to Lexington, Ky., to prepare himself for the work in that land. He is a consecrated man and will make a strong missionary.

E. A. Long gave $7,000 September 26, for the new hospital at Laoag, P. I. This pleases Dr. C. L. Pickett.

Logansport, Ind., and the churches in that county, Cass, become a Living-link in the foreign Society. This is chiefly due to the effort of J. H. Craig, who has served the Logansport church for eight years.

The church at Niagara Falls, N. Y., becomes a Living-Link in the Foreign Society, supporting Mrs. H. A. Baker. Secretary S. J. Corey spent Sunday, October 8, with them. He was accompanied by A. E. Corey of China.

The church at Dayton, Ohio, John P. Sala, pastor, becomes a Living-link and will probably support Mrs. D. E. Dannenberg in China. This is an advance step for Dayton, and the church is to be congratulated.

The church at Richmond, Ky., enters the Living-link rank. E. B. Barnes is the minister. This good church is to be congratulated upon this advance step. This makes four new Living-link churches with which we start the new year.

Nicholas County, Ky., is an interesting county. The churches are supporting a missionary at Batang, Tibet. Every church in the county gives to Foreign Missions. It is said that the Bald Church gives more for Foreign Missions according to its wealth than any other church in America. The Negro church, of Carlisle, gave more for foreign missions than any other church of that race in our brotherhood. G. M. Brooks, a live business man, has led in bringing about this fine result.

Miss Rose Armbruster reports one more baptism at Akita, Japan.

Professor Frank Marshall of Christian University, Enid, Okla., has a mission study class of 100 members. They are using The Uplift of China. Professor Marshall has a large class in mission study each year.

A new mission study book is just being issued by the Foreign Society. It is entitled "Ten Lessons in World Conquest" and is written by Stephen J. Corey. Hundreds of classes will no doubt desire to use this handy little book. It is especially good for use in Christian Endeavor meeting and midweek prayer-meetings. It is twenty-five cents a copy, five or more copies, twenty cents each.

This has been the banner year on the mission fields. The favor of God has been upon the work and the workers. There were 2,011 baptisms on the different fields, 200 more than last year. There are now over 5,000 pupils under instruction in the ninety-five different schools and coleges of the society. There are 295 young men studying for the ministry, a gain of sixty-six over last year. There were 16,200 in the Sunday-schools in mission fields, a gain over last year of nearly 4,000. The number of patients treated in our hospitals during the

The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in The Life of Christ? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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CHICAGO

year was 157,988. This is a great work and this alone would justify all the money and time expended. The missionaries from each field report a very hopeful outlook for the future.

No less than $500,000 must be raised this year for foreign missions. The growing work urgently demands this amount and our people are more than able to give it.

F. M. RAINS, Secretary.

Cincinnati, Ohio.

The Funeral Services of President McGarvey

In a service marked by simplicity and deep feeling, all that was mortal of President John William McGarvey was laid to rest Monday afternoon, in the Lexington cemetery, not far from the graves of three men with whom the middle period of his life was spent, President Robert Milligan and Robert Graham, and "Raccoon" John Smith; and all of them within a stone's throw of the towering shaft crowned with the heroic figure of the immortal Henry Clay. From ten o'clock in the morning until three in the afternoon, the body lay in state in the Central Church, and a continuous procession passed by to look for the last time upon the face of one who had labored longer than any of his colleagues to make the College of the Bible true to the purpose of its founders, who had gained fame as a Bible teacher in every land where the Disciples of Christ are known, and who had influenced the thinking of that people more than any man of his generation, with the possible exception of Isaac Errett, who spoke more often than he and to a larger constituency. The public schools were closed at noon, the State University dismissed the afternoon classes, together, of course, with Transylvania University and its related schools, as a mark of esteem to this distinguished citizen of Lexington. The immense congregation that filled the church to its utmost, and the hundreds who stood near the doors within and without, bore silent testimony to the passing of a great soul, while not a suggestion within gave token of the leaden skies and the drizzling rain that was falling without. Grouped near the pulpit were the faculties of Transylvania and the College of the Bible, while directly in front of the pulpit sat the family and the immediate relatives. One son in Texas was unable to be present, and the devoted wife was detained at home through illness. The flowers were there in generous profusion to say by their beauty and opulence what no lips could say, and to remind us at once of the frailty and the glory of human life. Covering the pulpit Bible was a large pillow bearing the words, "The Open Bible His Fortress."

Promptly at three o'clock, from the organ came the strains of "Nearer My God to Thee," which was sung by the choir. Rev. Mark Collins of the Broadway Church read appropriate selections from the Scriptures, after which "My Jesus as Thou Wilt," was sung. Rev. I. J. Spencer of the Central Church offered an impressive prayer. Following the hymn, "Abide with Me," Professor B. C. Deweese of the College of the Bible, spoke of the cordial relations which had always existed between the Faculty and the honored President. Rev. John S. Shouse, an intimate friend of President McGarvey's for many years, preached the funeral discourse, basing his remarks upon the paragraph in Ephesians 6:10-20. With great feeling Brother Shouse spoke of his friend as the Christian soldier, wearing the armor as few men of this age have done, standing against the enemies of scripture, piercing through and through with the sword of the Spirit, the fallacies which, under one name or another, were undermining the authority of God's Word. In his chosen field of work, the defense of the Bible, President McGarvey will be longest remembered, though that work was taken up when he was sixty years of age, and laid down when he was seventy-five. Continuing, the speaker bore eloquent testimony to President McGarvey's magnanimous spirit, to his devotion to his daily tasks, to his tenderness in his home, and his deep consecration to God. The closing words of Brother McGarvey formed a fitting climax to a sermon, chaste, sober, and beautiful in the

The Rest of This Year FREE

All new yearly subscriptions for The Christian Century, at regular rates and ministers' rates, received before December 31 will be credited to December 31, 1912. This means all the rest of this year free! Now is the time for every reader to bring his friends into the Christian Century family. The sooner you act the more they get! Bring this offer to their attention this very week! The price is $1.50 in advance. To ministers $1 in advance.

THE Moral Leaders OF Israel

By Professor Herbert L. Willett

PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.
THE BEGINNINGS OF PROPHETIC WORK.
MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
THE RISE OF SAMUEL
SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH.
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL
THE REFORMS OF ELISHA.
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

It contains ninety-two pages, is bound in paper, and is sold at thirty-five cents the copy.

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devotion of the preacher to his friend of other days, "Lord, I come, I come."

While the congregation stood, the choir sang, "Father Whate'er of Earthly Bliss," and the casket was borne from the church to its final resting place.

Among those from a distance who attended the funeral were J. H. Garrison of St. Louis, R. H. Ellett, Iola, Kan., A. McLean, I. N. McCash, and John Errett of Cincinnati, Evangelist W. T. Brooks, Bellevue, Ky., and a score or more preachers from different parts of the state. ELLIS B. BARNES.

Richmond, Ky.

Church Extension News

As stated in our telegram to the newspapers on September 30, the books closed for the current Missionary Year with a falling off of $700 from the churches and $17,000 in Annuities. Many of the strongest and most liberal churches did not get their money to the board before the books closed, otherwise there would have been a gain. Last year we received one gift of $12,000, another of $10,000 on the annuity plan. We also received two $5,000 bequests. This is a total of $32,000 in four gifts. This was hard to overcome in a year of financial stress. Our board feels very grateful for the help the churches and people gave us this year. Will the preachers please note that October receipts will be published with our annual report and we trust the delinquent churches will keep their collections coming in during October. The chief thing is the offering and not the date of its coming. For the whole year only $21,061.10 was received from the churches. The board feels that the annual offering should bring a larger return than that.

Since our last report an annuity of $1,000 was received from a friend in New York and $500 from a sister in Ohio. Annuity money can be used at once to great advantage in church building. Most of our large loans are made from the annuity fund. The weaker churches are helped with 4 per cent money. In the Church Extension work annuity money will build churches while it earns the annuitant an income. This is surely a blessing to the giver of annuity money.

At our board meeting on Oct. 3, the following loans were granted from our annuity fund at 6 per cent: Bonham, Tex., $5,000; Pasco, Wash., $500; Hennessey, Okla., $1,500; Auburn, Neb., $5,000; Rochester, Ind., $1,000. The following loans were granted from our 4 per cent fund: Norfolk, Neb. Park Ave. Church, $800; Vancouver, B. C. Central Church, $800; Vancouver, B. C. Central Church, $5,000; Blacksburg, Va., $1,000; Hamilton, O., Lindenwald Church, $4,000; Jennings, La., Colored, $300; Edgemont, S. D., $690; Aurora, Mo., $3,500; Salem, Ark., $700; Winslow, Ark., $500; Humboldt, Kan., $2,500; Chenoweth, N. D., $750; Arnett, Okla., $400.

During the month of September the following loans were paid to help complete buildings: Bennett, Neb., $1,250; Needles, Cal., $800; Charleston, S. C., $4,500; Truscott, Tex., $200; Durango, Colo., $2,500; Palisade, Colo., $450; Flemington, Mo., $500.

The board earnestly appeals to the churches to keep the Church Extension collection going during the month of October.

All remittances should be made to G. W. Muckley, Cor. Sec., 603 New England Building, Kansas City, Mo.

G. W. MUCKLEY, Cor. Sec.

Ohio Secretary's Letter

Ohio Disciples are rejoicing in the coming to us of Myron C. Settle of Kansas, to lead our Bible School forces. In nearly five years of service he has brought the Kansas schools to a high degree of efficiency and enthusiasm. Under his leadership more than 11,000 new people have been added to the schools in the last month. 104 have qualified as front rank schools and 114 are on the honor roll. The schools of Kansas raised the past year, nearly $3,500 for state work. He has been honored with the presidency of the Interdenominational Sunday-school Association of Kansas. He is a native of Kentucky and comes to our work with years of successful experience and with great technical preparation for his work. He has been a diligent student of Bible Schools and Methods and has had splendid preparation in the Hartford School of Religious Pedagogy. Personally he is affable and attractive. He will be warmly welcomed by the Ohio Bible School workers. The better we know him the more we will love him. We will pray for him and help him and in every way work to set far forward the Bible Schools in Ohio. It is expected Brother Settle will begin his work in Ohio, Jan. 1.

There is serious insurgency in the ranks of Ohio Disciples. Sometime ago the ministers and churches received a request to reach a certain aim in their contributions for Ohio missions, Nov. 5. The Licking County people got together and overthrew these suggestions, adopting certain others of their own, whereby they set for themselves a larger aim than the one suggested. One church that has been asked for $10, is aiming to raise $40; another that was asked for $50 thought that $100 would be right. The officers of District 19 met in solemn conclave and raised their aim 30 per cent. This type of insurgency is far better than standpatism. Let the good work go on.

A good sister whose life has been devoted to the building up of the kingdom has recently given to the society $500 on the annuity plan. From this she will receive an income of $30 per year as long as she lives and when she no longer needs it, the money will be used for Christian work in Ohio. Others have expressed an interest in this form of giving and we are hoping that good results for our state work are to come from this way.

The conventions are still going. At this writing five more are to be held extending almost to the eve of Ohio Day. The secretary is making addresses on Ohio missions in two or three churches every Sunday at this season and is filling every vacant week night with dates on behalf of our work.

864 Rose Building. I. J. CAHILL.

Cleveland, Ohio.

National Benevolent Association Activities

A. J. Bush, the veteran representative of the association in Texas, has recovered his health and is ready for work again. He has been so long identified with the benevolent work in Texas that it seems unnatural without him.

General Secretary Mohorter is meeting with much encouragement for the future of the work as a result of his visit to the conventions on the Atlantic coast.

Mr. J. L. Green and wife have succeeded J. F. Green and wife, recently resigned as superintendent and matron of the Home at Baldwin, Ga. They are starting in well. They are promising good things for the future of our Southeastern Home.

The association has recently received several small annuities. The year that has just closed was the greatest in the amount given to the annuity fund in the history of the association. The amount was $25,151. The association receives amounts from $100 up. Write for information.

All of the homes of the association used for the care of children received from infancy to twelve years. They receive mothers with their children.

The only institution in St. Louis belonging to the association, and hence responsible to the churches, is the Christian Orphans' Home. JAS. H. MOHORTER.

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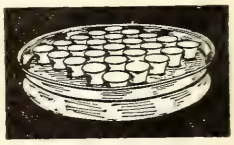
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Indiana Preachers in Conference

Seventy-five preachers from all sections of the state except the extreme north responded to the call for a conference and met in Indianapolis on Monday, October 9, for an all day session. The fellowship was delightful, the work constructive and will, it is hoped, prove to be the beginning of a definite policy of coöperation and systematic work among our churches for greater efficiency in their own respective fields, and also in the larger field of coöperative missionary work.

Two papers were read that formed the basis for the general discussion and also for the final action taken in the form of commendatory resolutions. One by the secretary on "The Place of Missions in the Life of the Church" and the other by E. F. Daugherty on "County Organization." The former emphasized the fact that the missionary enterprise is the business of the church as distinctly as the preaching of the gospel locally and the means for carrying on missionary work should be provided by the church in the same way that she provides for the local work of the church. A missionary budget, an every member canvass and weekly contributions form the outline of the plan suggested. Brother Daugherty suggested a plan of county organization for coöperative work which, if adopted and worked, will bring our work in a few years to a state of efficiency that will count much for the influence of the church and the cause of the Master in the enlargement of his kingdom.

Resolutions embodying the suggestions of the two papers were submitted by a committee consisting of C. H. Winders, M. W. Harkins and L. C. Howe. After considerable discussion they were adopted in the form given below. On motion of J. Boyd Jones, of Anderson, the secretary was instructed to prepare and send a report of the conference to all the preachers and churches of the state. Following are the resolutions:

1. We recommend that a properly authorized missionary committee be constituted in each church to devise, with the official board, a missionary budget separate from the current expense budget. Said committee should distribute missionary literature and be responsible in connection with the official board for the distribution of the missionary funds upon the following basis: Foreign missions 40 per cent, Home missions, including state missions and church extension, 40 per cent, and 20 per cent ministerial relief and benevolences.

2. We further recommend the use of the duplex envelope and weekly offerings as the method of raising missionary money. And we request the missionary boards to recommend to all of our churches the adoption of this plan.

3. We recommend the forming of county organizations as far and as speedily as possible. The purpose of the organizations shall be, first, to increase the efficiency of every church in the county and second, to secure the coöperation of the churches with the missionary interests of the Disciples of Christ.

It is the purpose of the secretary to prepare for general distribution a leaflet setting forth in detail a uniform plan for county organization and for raising and distributing missionary money. It is hoped the action of the preachers at the conference will result in a careful study of the problems considered by other preachers and churches with a view to arriving at some uniform practice. It will help us if preachers and others will give us their judgment as to the plan of county organization and the basis of distribution of the missionary budget. We trust that the action taken will result in some formal action at our next state convention that will express the united judgment of the churches. L. E. MURRAY, Sec.

INTERESTING--DIFFERENT--SURPRISING

Here's the best thing that's happened. So good you hardly believe it at first--but you will. Read on.

HOW SIMPLE, QUICK, NATURAL, EASY.

On stove—dirt dissolved in all garments at the same time, without chemicals.

FAMILY WASH COMPLETED IN 50 TO 60 MINUTES

THOUSANDS OF USERS PRAISE IT. NOT AN EXPERIMENT. NOT A WASHING MACHINE.

$6 to $10 a Day for Agents

FREE SAMPLE TO AGENTS

Splendid Opportunity for Readers to Make Money—Easy, Quick, Sure.

UNDER THE SHIELD at the bottom of the Easy Way is a small compartment where steam is made continuously; dirt is dissolved and loosened in all garments at the same time; dirt drops to the bottom or comes off in the rinse. Your two hands only rub one garment or part of a garment at a time.

HOW DIFFERENT--EASY Put on the stove over hot fire; add water, then soap, then clothes; move knob only occasionally; in a few minutes first batch is done; the next batch same way, same water, so on till all is done. Clothes are sterilized. No chemicals—use good soap.

NOT A CLUMSY WASHING MACHINE

It has no wheels, cogs, rubbing boards; no machinery—nothing to get out of order. Easily kept clean and handled. Made of metal, strong, durable, light in weight—12 pounds. Takes but little room. Simple; made for the home

THE SHIELD The steam and hot suds do the work in the Easy Way. "Clothes were on the stove washing themselves while I was washing dishes." Mrs. M A. Brooke, S. D. "Did a big washing with it in 45 minutes." Miss Laurctta Mitchell, O. "Did a week's dirty washing in 30 minutes without feeling tired or worried." Mrs Cora J. Brown, Ky "Done a two weeks' washing in 45 minutes; clothes washed clean without any rubbing and squeezing on the old washboard; JUST A PLAY SPELL TO USE IT." Frank E. Post, Pa

INTERESTING TO WOMEN

DAINTY THINGS—Embroideries, laces, delicate dresses, shirtwaists, skirts, childrens' clothes, fine under-garments, lace curtains, are all washed in the Easy Way without injury; the dirt is dissolved in the delicate fabric; they have washed themselves. "Our washing looks the whitest in the neighborhood." Mrs. A. Hofer, Minn. "I gave it a trial on all kinds of clothes and got the desired result—good, clean, fresh clothes." Mrs. G. I. Snyder, Pa. "I can truthfully say the easiest washing I ever did; far beyond my expectations." Mrs. Amelia Cuyle, N.Y

HEAVY THINGS like woolen blankets, bed spreads, quilts, look like other things to the Easy Way. "I have washed a pair of woolen blankets, cotton ones, heavy bed spreads, woolen trousers, woolen dress skirt; things that are heavy and stubborn to handle; I have finished with practically no work; it certainly is a hard work saver," Mrs. M. D. Bates, Ills.

GREASY CLOTHES Farmers' garments and mechanics' overalls, colored clothes and flannels all go in the Easy Way; are washed the same as handkerchiefs. A lady in Kentucky says: "My husband had a pair of real dirty overalls; I was surprised how white and clean they were when they came out of the Easy Way." "Easy Way washes white clothes and colored clothes equally well, taking out all the dirt; I consider it a great Labor Saver, Time Saver and preventative of Back Ache." E. N. Curtis, Okla.

I WANT ONE

"People are tired of the old way of washing and the weekly dread: they have examined my clothes on the line and are satisfied and when I tell them I never even brought up the washboard from the cellar, they say: 'Is that so, well, I want one.'" Mrs. L.S. Siesser, Neb.

SAVES COST

In wear and tear of clothes. Saves wife. Saves time, labor, money Saves aching back and limbs. Work done in the morning—wife has day to herself. Why spend all day over the washing machine or tub? Do the washing the new way—the quick way—the best way. Done in 50 minutes. Other women are doing this. Don't try to do without it.

DELIGHTED J. F. Guyn, N.J., "My wife thinks it fine. Finest invention that was ever put out, It certainly washes clothes fine; she did not use the board at all. She is so delighted with it—tells all the ladies that come in about it; shows them the clothes she washed, and says she would not take $50 for it if she could not get another"

HOW TO GET ONE

Send no money; simply your name and address. Will send you circulars giving full description and hundreds of testimonials from users The price of the Easy Way complete ready to use with full directions so that any one can use it is only $6.00. If you prefer to order at once, do so. You won't be disappointed. The Company are reliable, backed by a capital of $100,000; have been in business for years and do just as they agree Don't fail to send for description anyway.

AGENTS MAKE MONEY FREE SAMPLE

The firm wants agents, salesmen. Men and Women. All or part time; home or traveling. Nothing like it. World unsupplied. Millions to be sold. Where operated people stop—get excited—watch it. Twelve see—ten buy. C. O. Garrett, O., "showed Easy Way to seven families, sold six." J. T. Peay, N.C., "Been out 2 days, sold 12;" profit $36. Amos Clark, Tenn. first ordered 2, then 12. then 12; profits $78. E.M. Phillips, Tenn., ordered 1, then 12, 100 since; figure his profits. J.H. Barrett, Okla., ordered 1, then 12, then $25; profit $114. Norbert Boucher, Mass., ordered 1 then 25. then 75, then 50; profits $455. Will R. Stephenson, Tex., ordered in 2 months 242 Easy Ways, profits $782. THIS IS MAKING MONEY. YOU HAVE THE SAME CHANCE. Use and sell the always ready Easy Way. Not sold in stores. Why should any of our readers be hard-up or poor with such chances at hand Show the world what you can do. Get one for your own use. You need it—it's a bargain. Send for FREE SAMPLE offer. COSTS NOTHING TO INVESTIGATE. Write today.

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The CHRISTIAN CENTURY

Volume XXVIII. October 26, 1911 Number 43

The Literaure of Religion

Editorial

Europe's Unrest

An Interview With Graham Taylor

A Fifth Gospel

The Story of the Unrecorded Christ

BY R. E. ELMORE

CHICAGO

Your Own Paper FREE!

A present subscriber sending us one new name for The Christian Century and $2.50 will have his own credit advanced one year and the new subscriber will receive the paper to January, 1913. If he sends two names and $3.50, or three new names and $4.50, both himself and each of the new names will be treated the same as above. One name thus makes your own paper cost you $1, two names reduces it to only 50c, and three names gives you your paper free. Please bear in mind that new names and renewal must be sent in ONE ORDER and that this offer does not include any premium. We will pay a liberal cash commission to the person sending five or more new cash subscriptions.

A great year is opening up for the BETHANY GRADED LESSONS. The publishers were delighted with the fine list of our best schools introducing them this quarter. Many more are considering them and the signs promise an unprecedented volume of orders for the New Year, January 1.

Our "acquaintance subscribers"—the ten weeks' folks—are already showing hearty interest in their paper. Some of them write us of their joyous surprise that a paper representing those ideals with which our regular readers are familiar is actually published among the Disciples.

It Takes With Everybody!

One attractive feature about THE GOSPEL OF THE KINGDOM series is that the magazine comes in monthly form. If you did not start October 1, you can begin November 1. A fresh magazine every month—not a quarterly. Read the announcement of this course on page 22. The deep interest of our schools in the social problem is indicated in the great number of orders for this course that have been received.

Frank W. Allen, pastor at Paris, Mo., one of the most successful social service leaders of men and young men among the Disciples, thus writes concerning this series:

"I have used THE GOSPEL OF THE KINGDOM with the Greyfriars Class since October, 1908—the first issue—and it is the only Sunday School help that is really worth while for adult classes. It has actually built visible, tangible things for this municipality."

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Literature of Religion

When Paul wrote his final message to Timothy, begging him to hurry to Rome before the winter set in, he asked him to bring from the house of Carpus at Troas the books he had left there, especially the parchments. These writings were probably portions of the Hebrew Scriptures which the Apostle had been unable to take with him on his hasty and perhaps enforced departure from that city.

The early Christians, most of whom were Jews, regarded the Hebrew writings with the greatest reverence. They were the documents which constituted the standard of authority in the Jewish church, and were accepted in the Christian community at the same value. Paul refers to the books of the Old Testament, and probably also to portions of the apocryphal literature, when he says, "All scripture inspired of God is profitable."

All the important religions have been more or less closely related to certain bodies of literature which became sacred thereby to the people confessing that particular belief. Hinduism, or Brahmanism, has its "Laws of Man," and its "Hymns of the Faith," usually called the Vedas.

Confucianism, less a religion than a system of ethics, has a body of classics widely studied and deeply revered throughout China. The five "Webs" or "Threads," and the four "Books" of Confucius and Mencius, are the standard Scriptures of four hundred millions of people.

Buddhism, the Protestantism of India, was almost driven from its native soil, but growing apace in lands further east, possesses its sacred books, the Pitikas, in the Pahti tongue.

Parseeism, the religion of Zoroaster, holds at high value the Avesta, in the Zend language, and counts the Bundehesch almost as sacred.

Judaism, gathering up its memories of the ancient Hebrew scriptures, enshrined them in the Talmud, which was partly commentary and partly tradition, and has become the holy book of the rabbinical schools.

Mohammed wrote down his meditations and instructions to his followers, and the Suras of the Koran are the authoritative word of God to the host of the Moslem world.

The messages of prophets, the institutes of priestly instruction, the philosophic reflections of wise men, the hymns of saints and the dreams of apocalyptists in Israel were committed to writing, and embodied, age by age, in the sacred collection, which Jews call the "Scriptures," and Christians, the "Old Testament."

And Christianity gave birth to a group of writings, epistles, memoirs, defenses and confident hopes, some of which were set in a body of documents which we call the New Testament, and some of which found their place in secondary and apocryphal lists.

* * *

Most, if not all of these writings, claim some sort of inspiration and authority. In the classic poems of Greece, in which the national faith is at least recognized, the singer conceives himself as inspired by a god or goddess, to speak his message. Confucius and Zoroaster speak with intimate and complete confidence, as if their words were final. "Thus said Zarathustra," is the last word with the Parsee. The Koran goes even further. The writings of the Koriesh merchant on the leaves of the sacred tree were put into a book. At first it was enough to assert that Mohammed had thus spoken. Later the tradition grew that the angel Gabriel inspired the words. And at last it was the belief of the orthodox Moslems that the whole was written in heaven, and handed down to the prophet by the messenger of Allah.

In the case of the Old Testament there was a similar growth of sentiment regarding the origin and divine character of the books. The prophetic writers conceived it to be their right and duty to gather, criticise and supersede the utterances of their predecessors in the teaching function of Israel. The literature, prophetic, priestly and philosophical, grew up with entire freedom among the Hebrews of the classic age. But when these writings were gathered into a collection by the editors of the Persian and Greek periods, they were gradually set in three categories, differing radically in importance and authority. The first of these included the five books ascribed to Moses, and called the Law. Jewish tradition gradually lifted these documents into the realm not only of inspired, but of divine writings, prepared in heaven and mediated to Moses through ranks of angels. Such New Testament expressions as "received the law by the disposition of angels." and "the word spoken by angels," reflect this view.

The second and third lists, the "prophets" and "writings," never attained the same sanctity, but were still held as the inspired oracles of God, and as such are referred to by the New Testament writers.

* * *

In contrast with this reverence for the older Hebrew scriptures, the early Christians regarded the writings produced by their leaders less as inspired scripture than as the prized utterances of the friends of the Lord. It was only by gradations that the quality of divine inspiration was affirmed of them, and their organization into a formal canon was attempted. Certainly no one in the early church held any such doctrine of verbal inspiration and inerrency as later centuries of theology developed. It was enough for these first followers of Jesus to find in the apostolic writings the expression of the spirit of the Master, and a trustworthy narrative of his life and teachings.

What, then, is the value of the claim which most of the world's sacred books make, that they are the record of the divine will? Has it any validity, and if so, how may one discriminate between the values of the different books of religion?

The answer is not difficult. All books that have helped in the achievement of higher levels of living for any part of the race, prove themselves by that fact and to that extent, to be the message of God to the world. The reality of the divine factor in the various religions and their sacred books is proved by their character and results. That is the only test which is conclusive.

Among these literatures some are of greater value than others, judged by their influence on the people who have been the subjects of their instruction. These values are not to be measured by the claims of the books to inspiration and authority—for they all make similar claims, and some of the least significant are most urgent in their affirmations as to their divine origin. The truth is only to be discovered by an examination of the effects of these literatures on life.

* * *

Judged by this standard, the Bible, particularly the New Testament, rises unique and supreme above every other writing of the centuries. Divested of every dogmatic presupposition, and stripped of every adventitious help such as the church has too often devised for its defense and support, the Book simply proves itself to be the supreme religious literature of the race and the disclosure in written form of the great ideals and imperatives of the spiritual life.

The Bible demonstrates its superiority to all other books by its record of the growth of religion from primitive and meagre beginnings to its greatest embodiment in the life of Christ.

It is the world's supreme record of personal religion, sometimes in very limited and imperfect forms, sometimes in its fuller embodiment in the lives of prophets and apostles, and once in its complete realization in the life of the Lord.

It is a collection of human books, of very various values, but collectively possessed of a supreme power to inspire human life with holy purposes and to holy conduct.

It is a book of unique authority, incomparably more urgent than any other book in the world. Its authority is not that of rules of behavior nor of commands to obedience. Rather it is the authority of divine and self-evidencing principles, taught and enforced by holy men and by the Christ.

It is the world's permanent moral and spiritual monitor. With astonishing frankness it reveals the sins to which humanity may sink. With convincing passion it urges the attainment of such holiness and purity as the world has seen realized but once. With supreme confidence it anticipates the embodiment of its ideals in a new spiritual order, progressively attaining the stature of the fulness of Christ.

This is the ground of its claim to finality. Alike to hostile charges that it is a mere collection of worthless traditions, and to extravagant claims of inerrency made on its behalf it remains silent and indifferent. Its vindication is found in its simple fidelity to its great purpose to aid in the creation of a new and divine humanity. And in the increasing success with which it realizes this purpose, it finds the growing vindication of its right to be called the Book of Books, the supreme and inspired literature of the ages, the Word of God.

Social Survey

English in the German Schools

Those who are firm in advocacy of the study of classical languages in American schools will be surprised that in Germany, the stronghold of study of classic literatures, a change is being made in the school system by which English is to be substituted for Greek. As a whole, the Germans have delighted in the study of Greek, and have prided themselves in their knowledge of it. The move to teach English in the schools is bitterly opposed, and it is affirmed that the change from the Greek to the English literature will cause a material falling off intellectually in coming generations. The progressive spirit is bound to triumph, however. Greek is not to be taken off the curriculum. All who wish may still take up that older literature. But the general study of English will certainly bring about a truer understanding of the aims and ideals of the English-speaking peoples, and in the long run will ameliorate the feeling of distrust existing between German and English-speaking peoples. Progressive changes are also being made in other directions in these German institutions. Recently girls were admitted to the public schools and it is noticeable that a change has been made in the curriculum to include the teaching of swimming as a compulsory part of the training of children.

Kokovtsof, Russia's New Premier

The new Russian premier, who is known by the formidable name, Vladimir Nikolaievitch Kokovtsof, has long been prominent in Russian administration, yet the nature of his work has been such that no final estimate can be made of his probable attitude in his new position. He is descended from an old Russian family, and was born in 1847. His higher education was completed in the Imperial Alexandrofski Lyceum, of St. Petersburg, and he began his public career as an attaché of the council of the empire after a short term as assistant to the chief of the prison administration. Economic and financial problems absorbed the interest of young Kokovtsof, and after a rapid advancement to the general secretaryship of the council he was appointed associate minister of finance under Count Witte. Here he showed great ability and in 1904 succeeded Count Witte, as minister of finance, when the latter became president of the council of ministers. One of the greatest successes of his career was scored during the Russo-Japanese War when, in a period of less than fifteen months, by foreign and domestic loans, he raised a sum equal to $665,000,000 at a low rate of interest. Duties as minister of finance have kept him out of the problem of bettering the economic conditions of the agricultural peasantry. He is said to be more liberal than P. A. Stolypin was, however. In support of this opinion the Outlook says, in part: "In his political views Kokovtsof is believed to be more liberal and tolerant than Stolypin was. . . . . He is susceptible, moreover, to influences and considerations that hardly affected his predecessor at all. Stolypin did not care much for the approval or disapproval of the outside world, and pursued his 'blood-and-iron' policy of repression regardless of foreign opinion. Kokovtsof, on the contrary, as minister of finance, has been forced to take that opinion into account, because he had to borrow large sums of money abroad in order to meet Russia's urgent financial needs. Public opinion in western Europe [liberal], therefore, is likely to affect his administration more than it affected the administration of Stolypin. . . . Kokovtsof never wholly approved the nationalizing policy which Stolypin favored. . . . and he is likely to assume a much more tolerant and conciliatory attitude toward the Finns and the Poles—and possibly the Jews—than that taken by his predecessor after the suppression of the revolutionary movement. His accession to power is generally regarded in Russia as a change for the better. The new premier, however, is a conservative and a monarchist, rather than a liberal. . . . . The greatest boon that the new premier could confer upon the people would be the complete and final abolition of government by martial law; but it is doubtful whether he would have power to bring it about even if he favored it. The higher bureaucratic officials of Russia have ruled for more than thirty years by means of martial law, and have become so accustomed to the free exercise of discretionary power that they would find it difficult so to change their methods as to make them conform to the provisions of the civil code. They would strenuously oppose substitution of civil for martial law, and with the aid of the reactionary party and the high nobles they might be strong enough to overthrow any prime minister who should advocate it. The attitude of the Constitutional Democrats toward the new premier is one of expectant attention."

Woman Suffrage for California

Today rejoicing fills the hearts of woman suffragists the world over, and well it may, for they have carried an equal suffrage constitutional amendment in California. Women suffragists had looked forward to 1911 as a year filled with promise and, after many disappointments, had all but given up the year's struggle as a failure. The British parliament toyed with a woman-suffrage bill until, discovering that it was playing with fire and receiving several painful burns, it pigeonholed the measure. The cause also has received rebuffs in this country, but the victory in California has turned many women to rejoicing. Like almost every other progressive movement, suffrage received its strongest support in the country precincts. San Francisco and most of the other large cities returned a heavy majority against the proposed amendment, but the country vote carried the day. It is not because the urban districts are more conservative than the rural, but because the liquor men and the city politicians were arrayed against the amendment that the city vote stood as it did. The vote was the deliberate action of a people whose average of intelligence is high. The Golden State is a commonwealth of prosperous, small landowners, men with families and good education. Here, as perhaps in no other state which now has equal suffrage, the efficiency and desirability of woman suffrage will be put to the test. In five other states—Colorado, Idaho, Utah, Washington, and Wyoming—unrestricted suffrage has been granted. In twenty-three other states women are permitted to vote for school directors, and in Kansas they may vote at all school and municipal elections. Possibly because their privileges were so limited, women have failed generally to avail themselves of the privilege of voting in school elections. It is also claimed that no great difference in the character of the vote is noticed in those states where suffrage covers all elections. Conditions in those states have frequently worked against the successful operation of suffrage and it will receive its best test in California.

An Experimental Parcels Post

Economy of operation is the slogan which is being taken up and sounded in every corner of our busy land from Key West to Puget Sound. Manufactures, business houses, railroads, all echo the same motto, even the church uniting in the chorus. Government officials are often backward in joining popular moves for better or more efficient service, but at least one departmental head at Washington cast his lot with the economists and, to the surprise and delight of the country, is putting his views into practical and valuable operation. In less than one year, Postmaster-general Hitchcock has installed a postal savings department in almost every first, second, and third class post-office in the country, and has satisfactorily proved it an unqualified success. Now he has another plan which is bound, some day, to be of even greater benefit to the country than the postal savings bank. In his official estimate for the coming year, Mr. Hitchcock has included three items of $50,000 each, intended to be used in different ways, but all to work toward the same end—the establishment of a parcels post. This method of trying out an innovation Mr. Hitchcock has found meets the approval of the people, and accordingly he proposes to expend $50,000 each in trying out a parcels post on rural routes, in the cities, and on the railways and steamboats. This will be a "feeler," and if it meets the popular approval he expects, service will be rapidly extended. It will not be necessary to draw heavily upon the treasury for the extension of parcels post, however. In the opinion of the postmaster-general, when it is started it will provide a surplus for itself which will aid in extending it. Again, Mr. Hitchcock asserts that our tremendous post-office organization is capable of performing a much larger service than it is now called upon to render, and a parcels post would, in large measure, take up this surplus, and give the people more efficient service with the equipment which they already have provided. There is little doubt that the postmaster-general will encounter much opposition from the express monopoly in this undertaking, but there is an insistent demand for it, and he should receive hearty support for his progressive aggression.

—The resumption of the Lorimer inquiry is bringing out testimony concerning still more widespread corruption.

—The German-American Alliance objects to the present conduct of the immigration department, as working hardship on immigrants.

The Christian World

A Page for Interdenominational Acquaintance.

Universalist

Why Do You Go to Church?

The benefit to be derived from church attendance depends in no small measure upon the motives that account for attendance. On the many motives of church going people the *Universalist Leader* remarks:

Some people, perhaps many people, go because they want personal gratification, and for them the pews must be comfortable, the church furnishings artistic, the music satisfactory and especially the minister must be personally all that could be desired. Verily, all such have their reward! The church is for them just like any place to which they have gone to get something; if they get it, they are happy; if they do not, they are miserable. There are other people who go to church to worship God; they go desiring to give expression to the devotion of their lives, and with them it is not a matter of church furnishings or music or even the minister altogether; they go to give, and, verily, they have their reward. There are many people who having a difference of opinion with the pastor will immediately withdraw from their usual place of worship, withdraw their support, because they have no sense of the real purpose of the church, that it is outside of the minister; he is a part of the service, but he can not destroy obligation and opportunity any more than a hard cushion or a discordant note in the music. There is a lesson for a good many of us in the story of the good old Scotchwoman who had a serious quarrel with her pastor, but to the surprise of the pastor she continued her attendance at worship. When he expressed his gratification as well as surprise at her conduct, she replied: "Oh sir, my quarrel was with you and not with the Lord."

Foreign Missions and Church Life at Home.

The only kind of religion an intelligent race can accept is one that appeals to all races. Local deities may command the loyalty of undeveloped peoples. The race that believes in a universal order must also believe in a God who is over all and in all and through all or in no God. Hence the religion of civilized man will be missionary. The case for missions is thus stated by the *Universalist Leader*:

A distinguished statesman recently remarked, "If the Christian ideal is worthy to be followed in America, it is worthy to be presented in every land," and therefore he argued with much power for Foreign Missions. That is a good foundation for our intellectual feet! If Christianity is good for our own people, then it is good for other peoples similarly situated. And we can go a little further and say that it can never be and do the best for our own people until it is doing its best for others. The self-respecting man who is making a noble effort to improve his own home can never reach the full measure of success, until his neighbor, imbued with a like spirit, improves the house next door. Here is the Christian obligation; any one who has received benefit from his religious faith is obligated to give that faith to another and as surely as he does not, it will be taken from him. The only way to keep the things that are worth while, is to give them away. The love which has no expression is sure to die; the friendship which has no words to speak soon becomes permanently dumb. People sometimes ask, why does not our church grow? And the reason is, simply because you do not give it away, you do not try to serve others with it; you think you cannot afford to do missionary work, the calls are so many at home; and behold! you are dying. And you will die, all people and institutions will die, if, having something worth while, they try to keep it to themselves.

A Big Church.

A big church is not a thing to frighten the disciple of the Lord. We never have too many good people associated for the work of the kingdom. Of course it is better to have a small church made up of faithful people than a large one whose members are without faith of a vital sort. But we need big churches for the big tasks before us. Of this need the *Universalist Leader* says:

A big church is not a sufficient object in and of itself, but if it is desirable to do a really big work, then it is proper to secure a big church as the means of doing it. We often hear men saying they do not care to build up their church, what they want to do is to increase Christianity and the number of Christians! All of which sounds very "broad and progressive," but has just about as much sense in it as is in the statement of the farmer who said he did not care to keep hens as all he wanted was a good supply of eggs! Then there are others who, being thrilled with the thought of federation of churches, lose all denominational consciousness, and wave the banner of union, when carrying their notion out would simply mean that when the time of federation came, we should come in not with a strong and mighty force of trained workers, to contribute something worth while, but with a ridiculous little band of guerillas hardly worth a welcome. We believe in the church doing a great work in individual and social life, and so we want a big church to do it with; we believe in the federation of churches, and therefore we want a big Church as our offering to the federation. Don't you?

Presbyterian

Breadth in Religion.

It is easy to be narrow and it is easy to be indifferent. To be catholic in sympathy and to be broad-minded cannot be set down as easy for many of us. The *Presbyterian Banner* thus defines breadth and incidentally shows why it is so hard for the average person to be broad-minded:

Breadth thus resolves itself into the truth-seeking and the truth-loving spirit. It differs from toleration, which merely permits others to hold their views—it will not fall upon them with a club—but breadth enters into their views with sympathy so as to extract the germ or essence of truth in them. Breadth is not indifference or treason to truth: it holds truth as the most fundamental and sacred possession and duty; but breadth believes that truth is broader than its own vision and fulfills itself in many minds and forms. It believes there is some truth in all creeds and some good in all men, as there are some colors of the sun in all flowers and even in weeds, and it tries to gather up and combine these various elements or colors of truth into the white light of reality. Narrowness is born of an ignorant and prejudiced mind and an ungenerous heart, it is disloyalty to the truth; but breadth is born of large faith and is loyalty and love, poise and power. A narrow mind is impatient with and suspicious of differences in others; a broad mind is hospitable and genial in its attitude and temper towards them. Narrowness broods over its own prejudices and begets an uncharitable and bitter spirit in its unhappy victim, but breadth is catholicity and generosity and ever rejoices in larger visions and broader brotherhood.

We need to be careful, however, that we do not identify other people's views and ways with narrowness and our own with breadth, and that we acquire and exercise the genuine truth-seeking and truth-loving spirit.

Church Unity.

The fact that a man preaches on church unity is no sign that he is promoting it. You must know the man before you can judge his sermon. He may have no vision and no breadth of sympathy. Denominational pronouncements on unity mean much or little, according to the ideas of unity entertained by the denomination that issues an invitation to the Christian world to unite its forces against common evils and in behalf of every righteous cause. A friendly note in the *Presbyterian Banner* on the movements and manners of the Protestant Episcopalians on the subject of church unity may be read with profit by some who are not Episcopalians:

It is interesting to watch the movements and manners of the Protestant Episcopalians on the subject of Church Unity. No other communion is talking so much about it and projecting so many measures to advance it, as witness their recent call for a world conference on faith and order. Many of their leading spirits are deeply in earnest in the matter and are moved by true principles of catholicity, recognizing to the full the Christian standing and rights of other communions. But others of their leaders are narrow and exclusive to the extreme in their views and mean by church unity only the surrender of all other "religious bodies," as they usually denominate other Protestant Churches, and their absorption in "The Church," by which name they always designate their own communion. The matter of church unity was a burning topic at the recent Duluth Missionary Council, which was attended by many bishops and other dignitaries of the Protestant Episcopal Church. Bishop Olmsted, of Colorado, disclosed his ideas of church unity in the declaration that "the only thing for the Church to do is to lock out all schismatics and to bid the world in all fairness and love to submit themselves to the apostolic Church." Whereupon Bishop Graves rose to his feet in protest and said: "We have tried that plan for the last thirty years. What has been the result? Three-fourths of the English-speaking people have gotten out of this Church." A correspondent of The Churchman, commenting on Bishop Olmsted's declaration, says: "Such men as the Bishop of Colorado have simply got to be converted, and such conversion can come through prayer only, and not through argument in public places. Speaking with greatest reverence and with profound respect, devils of this nature can be cast out only through prayer and fasting, and it seems to me that we, as a Church people, should be bidden to prayer and not to forensic or other discussions." The great need of the Protestant Episcopal church is to be unified in itself and then it may move for unity with other Churches. Yet we believe this influential and honored Church is being increasingly dominated by men of the broader type and better spirit.

—The Conference of World-Wide Methodists, of all kinds, now in session at Toronto, has enthusiastically endorsed the proposed general arbitration treaties now before the Senate.

—The Federation of Catholic Societies Societies has issued a protest against the new edition of the Encyclopedia Brittanica on the gronud that some of its historical references to the Roman Church are inaccurate and prejudicial.

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New Testament Provisions for the Culture of the Life of the Congregation

"Think on these things." A woman who had been a vexation to herself and to the congregation of which she was a member went to her pastor one day and told him that a great book which she had just read had "taken all the kick" out of her. The book had given her a glimpse of the processes of nature and had helped her to see how senseless and insignificant her life had been. The advice of the apostle is intended to lead us away from petty mental occupations that dwarf the soul and to point the way to largeness of thought and generosity of spirit.

The things that are true, nobly serious, just, and pure are not abstractions; they have their being in the thought and conduct of men and women. The philosopher and moralist who use these terms have not imported the realities from the land of speculation; they use the terms in an effort to describe life as they find it. What they have to say will only confuse us unless we see clearly that they are interpreters of life and that we must have an abundant life before we can share the joy of the great thinkers.

The public meeting was used in New Testament times to increase the knowledge and faith of the church. Of the public meeting, Brierly says: "When we come to estimate the meeting as a factor in public life, we find an accurate and discriminating judgment to be a difficult business. Good and evil are so mingled in the part it has played. . . . The idea of discovering and authoritatively declaring truths by means of a public meeting would be scouted as in the highest degree absurd by the modern scientist; yet it is precisely in this way that the church creeds, which undertake to settle for us the profoundest questions of human life, reached their affirmations." But the influence of the public meeting has not been all of this kind, the same writer informs us. "There was a humble Baptist meeting in London in the early seventeenth century, of which Masson, in his 'Life of Milton,' thus writes: 'The obscure Baptist congregation seems to have been the repository for all England of the absolute principle of liberty of conscience. . . . It is, in short, from this little, dingy meeting-house somewhere in old London that there flashed out first in England the absolute doctrine of religious liberty.'"

The teaching ministry of the church received due attention in the Apostolic age. There was no expectation that men would do the will of God though they were never taught what that will was. If we of the present are really democratic in religion, we are bound to give prominence to the office of the teacher. Ignorant men must submit to the dictation of those who know. The success of religious mountebanks within recent years is evidence that instruction is needed. The intelligent man refuses to be bullied by charlatans who put themselves forward as authoritative representatives of the Almighty. He is a free man and no imposter can order him to give up his property and to commit himself wholly to the keeping of a human master. A successful Sunday-school undermines the power of every kind of religious dictator, local, national, or universal in his claims.

The communion service affords opportunity for meditation and self-examination. Ordinarily the words of the leader of this service should be few. The number of those who can say the right word at the table of the Lord seems to be small. The speaker who says, "You ought to confess your sins," has no business at that table. There is needed one who feels that he is like other men and that all need forgiveness. Censoriousness, which is never in place, is the worst sort of irreverence when it connects itself with the memorial of the cross of Christ. From this memorial we ought to turn away assured of the love of God.

Paul gave the Corinthians and other Gentile Christians an invitation to use their material goods for the advantage of the Jewish Christians at Jerusalem. It is sometimes said that churches are preached to death. If there is any truth in the statement, we are to understand that there has been a failure to connect the teaching of the pulpit with daily experience. The fault may be with the preacher and it may be with the people. Doubtless both are to blame. It is not worth while to preach to people who have no intention of conforming their lives to the message of the preacher. If the preacher has not in mind the deeds which ought to be done by those whom he is instructing and exhorting, he might as well stay at home on Sunday. Giving money is one form of service. Those who have a large amount of money can hardly save their souls if they do not use their money for the common good. This we understand fairly well. We need to understand also that it is death not to use any gift generously. [Midweek Service, Nov. 1. Phil. 4:8, 9; Heb. 10:25; Acts 2:46, 47; 20:7; I Cor. 16:1, 2; Eph. 4:7-16.]

S. J.

The Meaning of Baptism

V—THE ORIGIN AND PRIMITIVE PRACTICE OF BAPTISM.

Thus far in our study of the meaning of baptism we have confined ourselves to the linguistic question of the meaning of the Greek word *baptizo*. We have found that this word in its New Testament use refers to an institution, a rite, an ordinance, and not to the physical act denoted by the primary meaning of the word *baptizo*. The essential meaning of the rite, as nearly as we can define it in English terms, is religious initiation or induction, carrying with it also the ideas of consecration and cleansing.

But like every institution or rite with which man has to do, baptism utilizes something physical and objective as a symbol, a sign, an expression, of the inner personal and social reality. The confounding of this inner spiritual reality with the physical symbol of it lies at the basis of the immersion dogma and explains the long and bitter controversy between Baptists and pedo-baptists. That baptism and the physical act by which it is signalized should not be confused, it is the purpose of these articles to insist upon. But it must not be inferred that there is no importance whatever attaching to the outward symbol, because forsooth it cannot be said to possess the importance inhering in the spiritual act itself. It has an importance of its own and that importance we must be willing to give it. As a further step in our study of the meaning of baptism let us, therefore, examine into the origin and early practice of the rite.

Quite outside of Christian or Hebrew influence we find that water is used for ritualistic purposes by many peoples, both savage and civilized. The ceremonial use of water is common in the case of tribal initiations of various sorts, and especially at the birth of children. Why the identical element, water, should be chosen by many unconnected races is not strange. "The animistic theory of the world which underlies all primitive religions suggested that water was a living being, which, in so far as it assisted the processes of growth and aided men in other ways, might be presumed to be beneficent."

The same magical view of water was probably arrived at also by practical experience. The cleansing and refreshing effect of water in its ordinary use made it natural for the primitive mind to impute to it also an efficacy in removing ceremonial tabu, or curing physical disease, or, in higher orders of society, freeing the soul from moral guilt. Thus certain streams and pools came to be regarded as possessing peculiar magical powers. The laver of the Hebrews is a common symbol in most religions. The various washings appointed in the Old Testament and greatly elaborated in later Judaism find their analogy in the religions of most peoples—Asiatic, early European, and most primitive races. Among the Greeks ceremonial bathing had its place in the initiatory rites of the Eleusinian Mysteries.

The detailed directions found in the Old Testament for the use of water in purifying one who had been polluted by touching a dead body or a Gentile or a leprous person or what not, may be assumed to be familiar to our readers. In the period immediately prior to the Christian era these ceremonies become yet more strict and elaborate. The Pharisees exalted these washings as possessing some inherent virtue for bringing man into favor with God. They had received them from their elders and guarded them with superstitious zeal. For example, after a visit to the market place they would not eat until they had first purified themselves by ceremonial washings lest perchance they had touched a Gentile. Their whole life was hedged about with rules for ceremonial purifications.

The attempt is often made to identify Christian baptism with these ceremonial cleansings. This is to miss the distinctive if not the essential meaning of baptism. They are alike in that both use water, and that both denote purification or cleansing. They are unlike in that baptism confers a new status upon the one baptized. Besides, purification was accomplished by various uses of water—bathing, pouring, sprinkling, etc., while baptism was administered mainly, if not always, by immersion.

The direct prototype of New Testament baptism is found not in the numerous lustrations and cleansings of Jewish daily ceremony, but in the almost unique rite by which converts to Judaism were initiated into the new politico-religious state. The Old Testament does not prescribe a form for the initiation of proselytes, for the simple reason that it was not until later Judaism that proselytizing became common. With the downfall of the secular splendor and independence of the nation its corporate enthusiasm and faith found expression in making converts to the Jewish cult. The zeal with which this propaganda was prosecuted is indicated by Jesus' saying, "Ye compass sea and land to make one proselyte."

As a result of this intense evangelistic activity and its abundant fruitage a well defined ritual for the induction of converts grew up. This ritual was three-fold, consisting of circumcision, baptism and the offering of a sacrifice. Of these three, baptism came to be the distinctive item in the initiation. Sacrifice was the common duty of all Jews and was abolished in connection with proselyte induction after the temple was destroyed. Circumcision would apply to male converts only, and most of the proselytes were women. Therefore baptism came to stand out as the distinguishing act of initiation, and the term, meaning at first only the physical act of immersion in water, gathered into itself gradually the entire social and religious significance of the rite.

According to the Talmud, the procedure in proselyte baptism was as follows: Three of those who had instructed the "stranger" in the law became his "fathers" or sponsors and took him to a pool in which he stood up to his neck in water, while the great commandments of the law were recited to him. These he promised to keep, then a benediction was pronounced, and he plunged beneath the water, taking care to be entirely submerged.

This was the naturalization ceremony of Judaism, by which a Gentile became a Jew. In comparison with the divers washings to which all Jews were accustomed, it shows at once a likeness and a striking difference. All the significance of cleansing or purification which belonged to these washings was possessed also by baptism. If one who belonged to the house of Israel needed purification from specific contact with pollution, or from even the mere possibility of such contact, much more does one who has spent his whole life in the midst of Gentile uncleanness need a thorough and complete cleansing before he can enjoy the privileges of his new status. These ceremonial washings, however, were merely casual, not so grave and formal, as baptism. They rarely, if ever, involved complete submersion, though certain of them called for bathing the entire body. They were often repeated. Baptism was once for all. Purification was a specific act of a member of a particular social and religious order—Judaism. Baptism was the unique act of initiation into that order.

It is most natural, therefore, that the word *baptizo*, rather than *bapto* or any word meaning simply to wash or cleanse, should have been chosen to denote this unique, thoroughgoing, intensive act. The word as we have already seen is in the intensive form. Its psychological appropriateness to the institution for which it stands is obvious. It is rarely applied to the every day washings of the Jews, and when it is so used it is manifestly intended in its primary sense or figuratively.

This prevalence of the custom of initiating converts by immersing them in water, is the explanation of the silence in the New Testament as to the specific manner in which baptism was administered. The early readers of the New Testament did not need instruction as to the practice of baptism. The procedure was quite as well established as is the ceremony of "being sworn" among us. All men know that in this ceremony they are expected to remove their hat and raise their right hand. So John preaches baptism without once indicating to the people in what manner he intends to solemnize it, and Peter commands that the people repent and be baptized, but no word is left us to indicate by what outward form baptism was administered to the three thousand who obeyed him that day. Neither preacher nor people were thinking of the physical act by which their baptism was to be administered; they were thinking of the baptism itself, the induction into the new order.

But that immersion was the mode of baptism employed by John and by the early church, would seem to be a natural conclusion from the facts above recited concerning proselyte baptism, and also from the implications of many more or less circumstantial allusions in the New Testament. The people were accustomed to initiation by immersion. Nothing would be more natural than for a new religious movement or order to adopt, involuntarily, the established and common formality of initiating its converts. Hence we find John "baptizing in Aenon near to Salem because there was much water there." It is much more probable that the "much water" was needed for the baptismal ceremony than for drinking purposes for man and beast, as partizan defenders of affusion strive to make out.

Wherever circumstantial allusions to the administration of baptism are found in the New Testament they will be seen to fit naturally into the assumption that the form by which proselytes were baptized was carried over into the Christian church. The formality by which Jesus' baptism was solemnized was manifestly an immersion. He went down into the water, was baptized, and came up out of the water. Philip's procedure with the eunuch was the same. By association of ideas Paul sees in the outward act of immersion the symbol of the death, burial and resurrection of Christ, facts which must be matched by the Christian's inward moral experience.

It would be too much to say absolutely that baptism was not administered in New Testament times in any way save by immersion. There are two instances upon which affusionists lean heavily—one the baptism of the three thousand, the other the baptism of the Philippian jailer. These are open to conjecture, it must be admitted. Yet as to the former it is scarcely less difficult to account for the pouring or sprinkling than for the immersion of so many. And the case of the jailer presents no insuperable difficulty or improbability for the immersionist view.

There is but a single text in the New Testament whose implication seems to hint at anything save immersion. This is Peter's inquiry at the house of Cornelius, "Can any man forbid water that these should be baptized?" The natural inference from such a sentence, taken abstractly, would be that water was the movable quantity in the situation, to be brought in or forbidden, i. e., withheld, as those present might indicate. This inference, of course, would support the affusionist theory that the water was to be applied to the person, rather than the immersionist theory that the person was to be applied to the water. With respect to this text, it is not seemly to be dogmatic. Assuming, however, that immersion was the universal practice, it is still not impossible that one should speak as did Peter, intending to sharpen the antithesis between the holy spirit which they had so manifestly received and the much less important water baptism which Jewish prejudice might forbid. At any rate, with the background of pre-Christian practice in initiating proselytes and the clear implications of the remainder of the New Testament allusions, it is much more reasonable to interpret this indecisive passage on the side of immersion than to build upon so slender a foundation as it affords a theory with which the great body of our data is not in accord.

We shall continue this inquiry next week.

And, as the path of duty is made plain,
May grace be given that I may walk therein,
Not like the hireling, for his selfish gain,
With backward glances and reluctant tread,
Making a merit of his coward dread—
But, cheerful, in the light around me thrown,
Walking as one to pleasant service led;
Doing God's will as if it were my own,
Yet trusting not in min, but in his strength alone;

—Whittier.

Work is the very salt of life; not only preserving it from decay, but also giving it tone and flavor.—Hugh Black.

Editorial Table Talk

Unitarian Retrenchment in Cities

The inefficiency of Unitarianism to misister to the deep needs of humanity in general has long been felt not by evangelical churches alone but by many leaders of that "liberal" denomination. That their churches in general have ceased to be stirred with the zeal of propaganda is evidenced in the deliberate policy of retrenchment upon which they are entering in certain cities. The policy of having one strong center in a city seems to be preferred to several small and weak ones. Their leaders are now talking about sales of properties and consolidations in Boston, New York, Washington and Chicago. The Meadville Theological School is to be moved from the small town in northwestern Pennsylvania to Chicago, there to be the nucleus of a Unitarian headquarters for the whole west. The rebuilding of the Unitarian Church at Washington, with money contributed by some Unitarian outside of that city as well as members of the congregation, is to furnish the strong centre desired there.

The Boston consolidations have not taken shape, beyond an offer on the part of certain leaders among Unitarians to assist in negotiations if asked to do so, but in New York the proceeds to create a national Unitarian centre, larger perhaps than the Boston one in the extent to which it may reach out to other cities. The two churches mentioned are All Souls, in lower Forth Avenue, and the Messiah in lower Park Avenue. Together these properties are worth $1,500,000 to $1,700,000, All Souls having advanced much within the year, owing to the tremendous development of Fourth Avenue properties.

New Laws for the Catholic Church

Pius X has issued instructions for the speedy completion of the new code of laws by which the Catholic Church thoroughout the world is to be governed for the future. Forty of the church's most learned canonists, besides a Commission of Cardinals, have been working on this colossal task for the last eight years. They have already occupied three years beyond the time originally allotted to them, but owing to the stimulus now given by Pius X who looks upon this as the great work of his pontificate, the code will be at last ready for production during the course of the coming year. It is the first time in the history of the Papacy that a universal codification has been attempted. The result will be to eliminate an immense number of local or obsolvent laws and to establish new legislation applicable everywhere and suited to modern times. One of the important features of the new codification, which concerns the United States as well as other countries, is the abolition of some of the impediments which at present make marriage invalid between Catholics. Thus, according to the new law, marriage between third cousins will be allowed, and no obstacle to marriage will be created by sponsorship at baptism. The American Bishops will also be granted extended powers of jurisdiction in matters which they are at present obliged to refer to Rome.

The Vatican, Tripoli and Turkey

The Vatican, which is quoted by press agencies as in sympathy with Italian enterprise in Tripoli, has determined to maintain an attitude of the utmost reserve. Negotiations have been in progress for some time past for the establishment of official diplomatic relations between his Holy See and Turkey, and the Vatican has delayed completing them hitherto out of consideration to France which still claims the right to protect Christians in the Turkish dominions. But both the Pope and the secretary of the state are most anxious not to do or say anything in the present crisis which would offend Turkey. Hence there is no foundations for the stories that the Vatican has pronounced in favor of Italy.

It is now announced that the letter on peace addressed to Mgr. Falconio, the apostolic delegate to Washington, last June, is only a preliminary to an encyclical addressed to the whole world and dealing with the question of international peace. In it the pontiff, after describing what the popes down to the time of Leo XIII have done on behalf of peace between nations, will emphasize his own deep protest, not only against actual war, but against the system of armed peace which is being maintained at such on enormous cost to civilization. The publication of the document will be deferred until the burning questions of the moment have been settled, as it is felt that the present state of tension in Europe would militate against the efficacy of the pronouncement.

Methodists Putting Up New Men

Up to the middle of October 414 delegates to the next Methodist General Conference, meeting at Minneapolis in May, 1912, had been elected, and the full number, 780 to 790, will be chosen before the end of this month, when all fall conferences will have been held. The unusual showing thus far made is that out of 414 delegates only sixty-eight are ministers and twenty-four laymen. The meaning of this clean sweep, or nearly that, is said to be not that Methodist insurgents are abroad, but that Methodism is compelling old men to stand aside, and putting in young or at most middle aged men. These changes are due, it is said, to personal grounds and not to polities or principles.

With only two notable exceptions, the Rev. E. M. Randall, corresponding secretary of the Epworth League and the Rev. Dr. C. B. Spencer of the "Christian Advocate" at Kansas City, General Conference appointees of four years ago have not been returned this year, indicating it is said that Methodist officials of the last quadrennium are not likely to be retained during the next one. Methodist bishops are to meet in Oklahoma City on October 31, to appoint the presidents of the spring conferences and in November the Freedmen's Aid is to meet in Pueblo and the Home and Foreign Mission Boards in Denver.

The talk just now is that the General Conference of next spring will elect five new bishops. Discussion of names is already heard, but it is as yet too early to get anybody to make predictions. The propositions put forth by the New York Methodist laymen, in favor of districted bishops, lay representation in the annual conferences and in the bishops' cabinets, have been favorably acted upon by laymen in some conferences, and promptly turned down in others. At present it is admitted by laymen who are behind the proposition that they have enlisted no champion of first rank, and that failing such leader they are likely to accomplish little at this General Conference. Dissatisfaction with present machinery obtains in many quarters, it is said, but Methodist opinion is not sufficiently aroused to warrant expectation of changes.

New School, New Type, for the South

The Inter-Church College is the name of a quite new educational venture in the South. It is located at Nashville and will aim to train leaders in religious and social work. Theological seminaries train, it says, leaders in strictly evangelistic and pastoral work, but in the South, at any rate, seminaries are not equipped to train directors for social settlements, heads of charity bureaus, Church musicians, medical nurses, kindergartens and prison, hospital and school visitors.

The new College insists, in its announcements, upon the strategic value of the leaders in every work and in every community, and states that in the South such leadership is even more rare than in the North. Putting into effect new ideas of Christian unity, the College purposes to train for all religious bodies, and while now located in modest quarters, its ambition is to create at Nashville a great foundation. It will use educational facilities already at that centre, but will itself aim to provide teachers for sociology, missions, and other subjects that may be given in common for all religious bodies. It is the first federated school of its kind in America.

Represented on its directory are foremost Presbyterian, Disciples, Baptist and Methodist ministers and laymen, not a few of them leading educators of the South, such as President Gates of Vanderbilt University; President Washington of Tuskegee; President Landrith of Belmont College at Nashville, and President Thirkfield of Howard University at Washington. A special department is provided for the training of leaders among negroes. The general secretary is the Rev. James E. McCulloch of Nashville.

—Since publishing last week the program of the joint Congress of Baptists and Disciples, we have received the revision of the announcement which presents some changes. This latest and final program of the congress we publish on another page. It will be seen that the topics are of vital interest. Especially important is that which deals with the possible union of Baptists and Disciples. All who can attend this gathering should make sure of being there.

—Doctor Wiley is now in command of the pure food board and can fill his own prescription for "someone with sand to enforce the laws."

The Social Unrest in Europe

An Interview With Dr. Graham Taylor, of Chicago Commons

During the past summer Dr. Graham Taylor, of the Chicago Theological Seminary and head of the Chicago Commons, spent two months in Europe studying social, industrial, and religious conditions. He went by the Mediterranean route, landing at Sicily, from there going to Rome, visiting several Italian cities, thence through Austria into Germany and through Belgium to England, where he was at the time of the great railway strike, which brought the whole of England to a standstill. Dr. Taylor kindly granted an interview to a representative of The Christian Century, which we give below:

Conditions in Italy.

"I found conditions in Italy improving as far as wages were concerned," said Dr. Taylor. "Although emigration to America has drawn off the surplus labor and the best labor at that, yet because there is less work than formerly the demand for labor is no greater. I got close to the smaller community life. The average wage in Italy is from forty cents to sixty cents a day for a man, and twenty to thirty cents a day for a woman. These wages are extremely low, while the cost of living is gradually rising, although not so rapidly as in this country."

Women Beasts of Burden.

"Dr. Taylor, do the women toil, as well as the men?"

"Yes," said he, "the overburdening of women and children is simply appalling. I saw women carrying on their backs loads of saplings, which were used for stakes in the vineyards, three times higher than themselves; and others with loads of iron crowbars and pickaxes. They sweep the streets and unload gravel and coal from freight cars. They cut the grain with little hand sickles; doing the hardest work in the world for the least pay. Women's work all over Europe seems to be increasing in its variety without lessening its burdensomeness."

The Labor Movement.

"What about the labor movement in Italy?"

"It is not so strong as in Germany, but both the government and the Roman Catholic Church are attempting to win the support of the labor party. The radical wing of the trade unions is found in the socialistic party. The socialistic propaganda is very active in the cities."

"What is the Roman Catholic church doing to retain its hold over the laborers?"

"In order to overcome the influence of the socialists, the Church is attempting to do what the socialists are doing, namely, establishing banks, co-operative stores and even Catholic trade unions."

"Are the church services well attended in Italy?"

"In the country and in the villages, churches are well attended by men and women; but in the cities the church is not so well attended, especially by the men. I attended Catholic churches right along in order to find out the religious conditions."

No Windows.

"What about housing conditions in Italy?"

"They are very bad. The laborer in the city lives in a room which has no windows and only one door. And when that is shut, as it usually is, you can imagine the sanitary condition. In Italy, the land of the sun, there is less sunshine in the house than in any other place on the globe. Even in the country the Italian lives essentially under city conditions."

"What influence has the returned American Italian upon social life in his native land?"

"The returned Italian, or 'Americano' as he is called there, reverts to American standards. He puts windows in his house and dresses in American style, and in general sets a higher standard of living in the community."

"What is the government doing to improve social conditions?"

"The government is making a great effort to establish better primary and secondary schools. In many instances it has sequestered converts of the church and uses them for first-class schools, installing secular teachers in place of the monks and nuns."

Germany.

"What are the religious conditions in Germany?"

"In South Germany I found a more popular response to the worship of the Catholic Church, especially in the smaller towns, although the men were in the minority. Good Sabbath keeping was the rule. But among the Protestants, conditions are much worse as regards church attendance. In Berlin only 8 per cent of the population are connected with the church."

"I found some interesting things in Berlin. There is much poverty there, but the military and police grip is strong and things are kept well in hand. Of the two million people in Berlin 800,000 live in single rooms; and of this number, 500,000 have from three to fourteen in a room. They have a juvenile court system, but it is not as good as Chicago's."

"Did you go to Paris?"

"I did not go to France, but you know that the bread riots there are very serious. People cannot get enough to eat."

England.

"What did you find in England?"

"In England the cost of living within the last three years has increased 17 per cent, while the wages have increased but 6 per cent. In the traffic department of the railways 134,000 men receive $5 a week or less; 107,000 get $5 to $7.50 a week; and 78,000 are paid $7.50 or more."

"You were in England during the great railway strike. Will you tell us something of it?"

"I was close to the leaders during that time when England was nearer to civil war than at any time since the corn riots. I wish to say a word concerning Ramsey MacDonald, the leader of the labor party in Parliament. He was the spokesman of the labor party during the entire crisis. During the cabinet meetings of the ministers of the Crown he was the only outsider present. He attended at great personal sacrifice, for at that very time his wife lay dying. She was a great social worker. MacDonald came up from the ranks. He has a fine library. On its shelves are to be found the best works on the history of Religion, Egyptology and the Bible. He said to me, 'I have always been fond of theology.' Dr. John Clifford and Rev. F. B. Meyer are his friends and advisers."

What Will Be the Outcome?

"What do you think will be the outcome in England?"

"Conditions in England will largely depend on whether conservative men will continue to lead. Men like MacDonald must be reckoned with. The issue is safe in their hands. The rank and file, however, are restless; and if they succeed in having their way, the trade union policy of England will change. There will be a syndicate of the unions, and hence more strikes and more like Germany. Business men there and here must always take into consideration trade unionism. And it will be either conservative or radical. It will be better for them if conservative men lead the forces of labor."

"Do you think the radicals will gain the ascendency in English trade unionism?"

"Not if the Royal Commission which has been appointed to investigate industrial conditions promptly continues the inquiry now in progress. There has been too much delay. At a trade union congress after the strike the conservatives were in power and did not allow any radical action to be taken."

Brotherhood Labor Leaders.

"What part does the Brotherhood in the Free Churches play in this industrial crisis?"

"Many of the labor leaders are members of the Brotherhood. Under the leadership of Rev. F. Herbert Stead several hundred members of the Brotherhood went to France, going from town to town, advocating Christian brotherhood, and were received with open arms."

"How does the Brotherhood Movement here compare with that of England?"

"It seems very strange to me on returning to this country, after seeing the increasing growth there, to find interest in the Congregational brotherhood waning, and the general brotherhood in America not progressing. It is a strange contrast. Perhaps the homogeneous character of the people there makes progress easier than here, but there ought to be more rapid and complete assimilation of the immigrants here. They wish it even more than we do."

Spirit of Unrest.

"What struck you the hardest in Europe?"

"By all means the general, seething spirit of unrest; and the unpreparedness of the religious forces, both Catholic and Protestant, to really grapple with the situation. I say this with the utmost concern. We must get great numbers of men to see the problem and to solve it in the spirit of Jesus. The twentieth century came in with more widely prevalent and deeply seated and organized unrest than the eighteenth century went out with. Religion has given men higher aspirations; education has increased them. There is a revolt against poverty. This industrial discontent is world-wide. The extension of suffrage is its greatest safeguard; its restriction the greatest peril to peace and progress."

Attitude of Clergy.

"What is the attitude of the British clergy toward the industrial situation?"

"A quotation from Rev. F. B. Meyer will indicate their attitude. He said that the church could no longer maintain a neutral attitude. 'The essential principles of Christianity are deeply involved in the demands for higher standards of living and higher wages. We have again come to Calvary and must decide between our ideals and existing conditions.'"

"Will England be true to her ideals?"

"If such leaders as Ramsey MacDonald continue to lead and really advance, England will be true to herself and her constitutional methods in progressing by peaceful evolution and not by violent revolution. And if she does, it will be because her religion and common sense have triumphed in the grave and acute crisis which she faces in common with all industrial peoples."

(Continued on page 12.)

The Unrecorded Christ

A Study of the "Forty Days"

BY R. E. ELMORE.

Let us investigate the unrecorded Christ of the forty days, in which "he showed himself alive after his passion, speaking the things concerning the kingdom of God." These are wonderful days. This is the golden period of his earth-life. There is mystery, and there are "many proofs." As orderly as the Lord left the linens of the sepulcher did he form and fulfill the program of the forty days. Five pens labored, and left partial record of seven days, while thirty-three days were unapproached—these hidden days perhaps more vital and full of vision than the seven outside the veil.

A Handful of Brilliants.

The eleven appearances are a handful of brilliants, a stairway of gold, living parables, the miracles of teaching. Deftly the story is told again, with new fulfillment and plainer prophecy. When the seal was broken and the stone rolled away, the Master of all comfort reveals himself to Mary of Magdala. A few affrighted women meet in the way Him who casteth out all fear. The Lord turns again and looks upon Peter, and forgives seventy times seven. He sups with the disciples in Emmaus, the Interpreter. With peaceful salutation, he breathes upon the apostles, and they receive the Holy Spirit. To Thomas he reveals his hands and his side, he who was dead and is alive forevermore, having the keys of death and of hades, the author and perfecter of faith. In the old trysting place by Tiberias he ministers again, and reads into the heart of Simon Peter the ultimate exegesis of love. He turns to the mountains again in Galilee. The noonday Christ, crystal in claim and character, moves among five hundred brethren, and invites the stare of the world. He appeared to James, and bore to him the bliss and beauty of personal friendship. At last near Bethany, close to a blood-stained cross and a broken sepulcher, he brought together his apostles again, pointed to the uttermost part of the earth, blessed them and was carried up into heaven. These days are a kaleidoscope of Christ and his kingdom. They reveal at once his own comprehensiveness and the possibility of his brethren. They seal the pledge of life and immortality.

The Standard of Risen Life.

In the full forty days the Son sets up the perfect standard of the Risen life. In the appearances to Mary, to the women, to the seven, is made manifest the ministry of amelioration. With Peter, the two, the ten Thomas, five hundred, James, he practices and gives precedent for the ministry of confirmation. To Mary, to the women, in Galilee, on the Mount of Olives, the Anointed one proclaims the ministry of evangelization. In the thirty-three hidden days the man of the midnight mountains calls from out the boundless deep to the ministry of the unseen and eternal.

The Ascendancy of the Spiritual.

In the remarkable ratio, 33 to 7, does not Christ make emphatic ruling on the relative importance of spiritual and material things? From the beginning Jehovah has trained his men in the school of reverence. The altars of Abraham are the oracles of a century's faith and friendship. The burning bush, unconsumed, lighted the way from Horeb to Pisgah, and there was holy ground. The cloud covered "the tent of meeting," and the glory of Jehovah filled the tabernacle. Israel felt the lure of the pillar of cloud by day and of fire by night. Only Luke looked into the sacred solitude of Nazareth and wrote a fugitive word of the little heaven of the boy's home, the mother, the shop, the Book, the synagogue. No one has recorded the paths and prayers of Jesus alone all night in the mountains. There is no diary of the desert life. At the first and at the last, Christ scourged materialism from the courts of the temple. The spiritual is the splendor of the teacher's prayer: "*Thy* name be hallowed, *Thy* kingdom come, *Thy* will be done; give us, forgive us, lead us, deliver us." God first—this is vital in Christ's program. Truth is practical, not academic and impersonal. Is this proportion being guarded in the church today? Are we conserving reverence for sacred things, and thus keeping open the conduits to the unseen fountains?

Is Bible Honored?

With no superstitious fetichism for a mere book or bible, still, are the living oracles honored in the actual life of men today? Again, are the portals of the church guarded? Is the temple kept inviolable, filled with the glory of Jehovah? Do fakirs crowd the gates of Jerusalem? Has the world made the temple courts a market-place, and is the din destroying the creative silences of the house of God? Is the church being accomodated to popular whims? Have the leaders, with false hopes of prestige, succumbed to the sirens, and for popularity led the church into the lap of the world? Have we sacrificed the reverence and repentance of men for their companionship and emoluments? Is the temple becoming a club-house, empty of the morning and the evening sacrifices? Is the pulpit sharply guarding the great ratio? Do we make relevant to men the cross and the unseen Christ? Do we tug at the hearts of men till the gates open? Do we lift up the sky-line? Do we pull men near the altar, do we lead them inside the veil, and watch and pray while Jehovah speaks and their spirits are caught and bound by his grace? Oh, for the unseen paths, the choir invisible, the heavenly confines!

"There's a pathway to the sunset shines
across the sea I love,
There's the milky-way of heaven that the
angels ford above,
There's a pageant on the wheatfield when,
the shadows flung aside,
Morning lights a lane of poppies in a
narrow scarlet tide."

The Apartness of the Preacher.

The law of ministerial efficiency was stated by Jesus when he called his first followers, "Come ye after me and I will make you fishers of men." Discipleship is prerequisite to apostleship. They two are then, through all life, mutually supplemental and essential. God trains his leaders apart. Peter and James and John, pillars in later life, were in the high mountain in the transfiguration. They heard the voice of God. The nine preachers in the valley were powerless before the demon-possessed. Can Christ's men ever forget the ford of Jabbok; and Jacob's wrestling, and the face of God? Lest he forget, the Risen Christ at the same seaside of his calling, renewed the covenant with Simon Peter, "Follow thou me," effective through the full mystery of forty days, and for all the future: for, "I have given you an example that you should follow in my steps." Who fails in the thirty-three days following pays the price of a powerless ministry. Forty days in the wilderness, "the angels ministered unto him." Parted from them in Gethsemane, "there appeared unto him an angel from heaven strengthening him." The gift-bearing angels of the Unseen await him whose life is stamped with a holy apartness. They send him back as the new-named man from Arabia, to light strange altar fires in Greek and Roman temples. When Christ would "turn again" Simon Peter, he drew him apart in the exquisite scenes of a single and separate appearance. Here was the print of the nails again, forgiveness seventy times seven, and the chemistry of sequestered souls. Cephas gave himself utterly to Christ.

Real Though Unrecorded.

That is real which is un-recorded in this appearance. What touch of his hand, what whispered word, what look of his, played on the soul of this plastic man. What unrecorded struggles and longings. What new births and baptisms. What new resurrection. What endowment of faith. What opening of beautiful gates of heaven everywhere.

I would not be counted with those who criticise the pulpit today as professional and not sacramental, as politic and powerless. Preaching is today the greatest thing in the world. There is no power comparable to the gospel. There is no man more princely than the preacher—the preacher who has "striven with God and with men, and has prevailed." Only as the pulpit fails in approach to the original sources, does it suffer loss, and weaken its grip on the soul of the world. The preacher is as strong as he will allow himself to be. He must not allow the world to dictate the terms of his gospel, nor the length of his sermon, nor hold the key to his oratory, nor degrade to meaner levels his holy calling. He is not a pack-horse on which the church may heap its load of paltry, trivial things. He is not a business manager, a social superintendent, a money-raiser. The preacher is not the conservator of credal theology. He is the spokesman of a living Christ. The Bible is the preacher's textbook, the unrecorded Christ his teacher.

A majestic river flows deep and clear giving grace to strong trees, creating fertile meadows, breathing into life beautiful flowers. We love its music, we listen to its prayers, we follow its onward call. Then for its mystery we trace it from the prairies to the mountain, through dark canyon, and over rugged crag, until we kneel at its source in the chaste snows at the crest of the continent.

The Real Presence of the Unseen Christ.

Geikie has written this strang word: "He vouchsafed them only intermitted appearances; that, on the one hand, they might be in no doubt of his really having risen from the dead; and, on the other, that they might become familiar with the idea of his leaving them. He showed himself as one about to quit the world." The teaching is wholly different. The forty days significantly emphasize the Lord's perpetual presence. The seven days are in confirmation of the thirty-three. Midway between the days of resurrection and ascension, Jesus reassured his disciples in Galilee with the un-annulled word: "I am with you all the days," seven and thirty-three, and even unto the end of the age. He vanished from before their faces and returned again, vanished again, and came again, that the disciples might learn to practice his presence. In later years he stood unveiled in the presence of Paul and talked with him in the way to Damascus. Contrary to the popular view, this conversation was not conducted by long distance, wireless

system, Paul shouting from earth to heaven. They conversed in the big sunlit highway. The vital element in the vision was Christ's charge and promise, the inseparable call and equipment: "I appeared unto thee to appoint thee a minister and a witness, both of the things which thou hast seen and the things wherein I will appear unto thee." Later, in Corinth, the Lord stood by him, saying, "Be not afraid, for I am with thee." Again, in a Roman castle in Jerusalem, the Lord stood by him and said, "Be of good cheer." And again, in the Mediterranean, the angel of God stood by him in the storm and said, "Fear not, for thou must stand before Cæsar." Then, how grandly Paul, the aged, in prison steadies the timid heart of the young preacher, Timothy: "At my first defense all forsook me, but the Lord stood by me and strengthened me." Following his argument of the resurrection, Paul announced to Corinth that he had known the Risen Lord in the physical body, "in the flesh;" and then, with suppressed exultation, made the veiled affirmation that he would no more thus know him, but would walk henceforth with him in the spirit, which was far better.

Most Potent Fact of Gospel.

The heart of the church is slow in receiving this most potent fact of the kingdom, the real presence of the Risen Christ. The unseen Captain is often unrealized in the intervention of mere mortal leadership. If we would but feel forth to him who walks upon the sea, and touch his right hand in the darkness, the storm tossed waves would lie down in calm. If we would lift our eyes and see his morning face in the midst of our failures, and at his word launch out again with him into the deep, the church's net would break for the abundance of its success. Would faith fail, or hope lose heart, or love forget, if we knew these things? When we come to practice the immanence of Christ, the church will be saved. A touch of his hand on ours will shake down Chinese walls. If we would listen, he would laugh away our tears and fears. If the church would turn that he might look on her, her heart would break in penitence, and her rekindled incense fires would sweeten the life of all peoples. If we today would hear him say, face to face with us, "Follow me," every hilltop would be ablaze, the world would roll into light, and there would be daybreak everywhere.

At the stupid command of a prince Michael Angelo wrought an image from the snow. Then the prince laughed as the sculptor's work vanished in a day. A still small voice from the Unseen spoke, and the artist strove with the rejected marble. From the dreams of the night, and the toil of the long, full days, in tears and sweat and blood, was brought forth "David."

A Roman galley was being pulled against the storm. The men quaked. The ship tossed, uncontrolled. Suddenly a man stepped from from behind a curtain, looked with scorn upon the trembling sailors, and thundered, "Coward! do you not carry Cæsar?"

The Anonymous Writer of the Fifth Gospel.

Finally, and of first importance, the hidden days endow the writer of the Fifth Gospel. Revelation is progressive and perpetual. The Bible was an evolution, its ultimate perfection being manifested in the Pauline writings, "the work of faith," and in the Johannine, "the labor of love." But this side St. Paul's last benediction and the seal of the apocalypse, is he who walks among the golden candlesticks, the increasing fragrance of ever-opening flowers, the rich fruit of the maturing gardens. The canon of Scripture is not complete, nor is Palestine the fifth Gospel. The Church is the fifth Gospel, and the Christian is the final biographer of Christ. Our master speaks to us in the records of Moses and Paul and John. But more than this, sensitized souls withdrawn with Jesus, wait like unrecorded cylinders to become new records of the Unseen. They come back to men speaking the things which they have seen and heard, bearing branded in their bodies the marks of the Lord Jesus. The record of the post-apostolic Christ is the big task of the church, making way for him, in-breathed from him, the interpretation of him. Paul's statement is unequivocal: "Ye are an epistle of Christ," a new record, an enacted gospel. The new cannot abridge the old, nor infringe upon it. The field and force is from springtime's blossom to the ripe rich grain of the harvest.

"By old sluices, weirs and channels, and deserted torrent ways,
By processions and their incense, like a scented summer haze,
By the lovely lakes of lilies, where the fairy woodlands are,
By the light that rends the heaven at the falling of a star,
By the Bosporus and Jordan, by all Pagan streams and Frank,
By the Dogrose and the myrtle, and the wild flowers on their brink,
By the spring song of the rivers when their life is treasured snow,
By the waterfalls of all the world—my stream's the best I know.
You shall one day see my river where the pines and willows meet,
Find a shallow filled with sunlight, let it sparkle round your feet.
When I watch your face reflected in the stillness of the pool,
I shall call my river still more dear, O Thou most beautiful!"

The Fifth Gospel is the incarnation of the Four, the re-incarnation of the Christ of the Four, loosed from his grave-clothes, the hidden days unveiled. Creeds are not gospels. They are hindrances. Christ left our skyline rising, and our feet free. The credal horizon is static, and the creed-maker schedules our march to the drum-beat of our fathers. God sent no creed-making astrologers when Christ was born. The birth was under all the stars. The horoscope is the perfect cycle of the world's life. Who can define Him? Who can name his new book about him "Finis?"

This Christ will pass thrugh the wheatfields again. He will hurl down to naught the new Pharisaism. He will yet again gather the children in his arms, all children. He will still be breaking false standards. He will yet commend the world's widow and curse the unmerciful tither of mint and cummin. He has still a word for Nicodemus, and an un-recorded prayer for Simon Peter. He is with us these days, Alpha and Omega, the Logos, and he still speaks to him who hath ears to hear, and whose sacramental life will interpret his message to men.

Roanoke, Va.

R. A. LONG AT EUREKA

BY H. H. PETERS.

The tour of Mr. R. A. Long and Rev. C. M. Chilton, president of the American Missionary Society, is an event of much significance. That Mr. Long should take from his business the time and energy necessary to prosecute this campaign in the interest of men's work reveals the depth and intensity of his feeling for the Brotherhood of which he is president. Everywhere he and his party, including Mr. Shellenberger, the secretary, are being received with enthusiasm. The following story of the Eureka meetings is typical of all the rest.— EDITORS.

Monday, October 16, was one of the great days in the life of Eureka College. Sometime ago it was announced through the church papers that R. A. Long, of Kansas City, President of the Brotherhood of Disciples of Christ, accompanied by a group of helpers, would visit two points in Illinois, in a tour of the Brotherhood in the interest of that very important work. We were disappointed at first because Eureka was not included in that list; but it was very fortunate for us that Springfield was not prepared to receive the committee. About a week before the time for the meeting, the office secretary of the Brotherhood of Disciples notified us that we could have Mr. Long and party for Monday, Oct. 16. Arrangements were quickly made for an afternoon meeting in the college chapel and for an evening banquet and meeting of the men in the Christian Church.

Personnel of Party.

The party consists of R. A. Long, president of the Brotherhood of Disciples; C. M. Chilton, pastor of the Christian Church of St. Joseph, Mo., president of the American Christian Missionary Society, and one of the directors of the Brotherhood; J. K. Shellenberger, secretary of the Brotherhood; W. E. M. Hackleman, of the Hackleman Music Co., Indianapolis, Ind., and Mr. Long's physician.

The party arrived on the early morning train from Peoria and spent the forenoon in conference with some of the Eureka workers in the interest of the Brotherhood work. The resident members of the board of trustees of Eureka College and their wives, the faculty and their wives, and the visiting party took dinner together at Lida's Wood. Following the dinner, a tour of inspection was made of the building and grounds of Eureka College. At 2:30 a large crowd gathered at the college chapel, to listen to the inspiring music and addresses of the afternoon. Mr. Hackleman led the music and was at his best. Secretary Shellenberger spoke first and outlined the work of the Brotherhood of Disciples. It was a telling address and to the point. It started the campaign in good style. Following this R. A. Long made one of his uplifting addresses. I have been acquainted with Eureka College for a dozen years, and I never attended a more inspiring address than came from Mr. Long on this occasion. The students are enthusiastic over the matter and many of the young people will date the embracing of new ideals, in business affairs especially, from this hour. Following the address of Mr. Long, C. M. Chilton, one of the most eloquent men of our Brotherhood, made an earnest appeal in behalf of the masculine forces of our churches. After listening to Mr. Chilton, everybody felt that a new era had dawned on us in the matter of Brotherhood work, and from this time on we would deal with the problem in a more vital and serious way. He stirred us deeply, and especially the men of his congregation. All the party commented on the afternoon meeting, stating among other things, that it was the most inspiring and largest afternoon meeting they had held during the entire trip.

The Evening Session.

But the big meeting of the day, from the standpoint of business for the Brotherhood, was held in the evening. Eureka has had a Men's Club for several years. But it has not been affiliated with the national organization. Many of our men have felt for a long time that this ought to be done; but it seemed a little difficult to get the matter started in the right way. Promptly at 6:30, 250 men met in the auditorium of

the Christian Church. The president of the Men's Club, D. Puterbaugh, announced that there had been some talk of turning the Men's Club into a Brotherhood subordinate to the Brotherhood of Diciples of Christ. He announced that the president was ready to entertain a motion to that effect. Professor R. E. Hieronymus introduced such a motion. A committee was appointed to report at the close of the meeting. Then came the banquet. It was served by thirteen young ladies from Eureka College. It was done quickly and tastily, and elicited special comment on the part of the Brotherhood workers.

Mr. Chilton's Address.

Several preachers were present: J. G. Waggoner, of Canton; H. C. Hands, of Fairbury; J. A. Barnett, of Galesburg; Oceola McNemar, of El Paso; W. F. Turner, of Peoria. These men made three minute speeches and brought greetings from their respective places. Mr. Chilton delivered the first address of the evening. Those who had heard him in the afternoon were prepared for a great message, but he went so far beyond the message of the afternoon, and even of the expectations of the people, that he completely captured the men. Mr. Chilton laid emphasis upon a Brotherhood that would not sweep our communion like a cyclone; but would grow up in the hearts of our people as a mighty inpelling force, moving men into larger and greater things for the Kingdom of God. He maintained that a Brotherhood of this character was possible in every church; and he convinced us to the extent that, in my judgment, there will be organized within a radius of fifty miles of Eureka College a large number of strong, vigorous and spiritual Brotherhoods.

Believes Disciples Are Only Beginning.

Mr. Long spoke next. It was an address of intense devotion as well as eloquence. He added many things to the address he had made in the afternoon and launched out upon the financial phases of the Kingdom of God. Mr. Long has given more than a million dollars to our cause. He spoke of a few of his large gifts very modestly, but just enough to give us his view of the matter of giving. He believes our brethren have not even commenced to begin to give. He proposes to make every gift he makes conditioned upon larger and greater things on the part of our men. This is sound business judgment and the best kind of religion. The Brotherhood is emphasizing two things on this campaign. First: The organization of new Brotherhoods. Second; the raising of money to support the work. It is a shame, and the Disciples ought to admit it with shamefacedness, that of the $54,000 expended in promoting the Brotherhood of Disciples of Christ, Mr. Long has given something like $48,000 of the money. Personally I believe it is one of the best investments he has made; but for a man of his business ability and training, it cannot help being a disappointment that he has put so much money into a movement with so little response from the brethren. Mr. Shellenberger's speech following the address of Mr. Long was for the purpose of raising money.

Mr. Long's Proposition.

During the afternoon Mr. Long had worked out a plan but had not mentioned it to anybody in Eureka. During his address he announced that if Illinois raised $2,000, the amount of money the committee had decided Illinois ought to give for the Brotherhood work, he would give one-fourth as much to the Illinois Christian Missionary Society and three-fourths as much to Eureka College. In other words, he was perfectly willing to make a personal gift to our cause in Illinois equal to the amount of money that the brethren in Illinois put into the Brotherhood work. He further promised to continue this ratio for any amount that we might raise up to $10,000; and from remarks he made, I feel sure he would be glad to go even beyond that. When this proposition was submitted by Mr. Long, some of us felt a great weakness come over us. We had just closed an endowment campaign of $135,00 for Eureka College and more than $20,000 of this had come from Eureka people. Besides, Eureka and vicinity had given in times past at least $100,000 to Eureka College. We were a little afraid of the proposition, but Mr. Long's heroic giving and faith in the Brotherhood movement inspired some of us to do our best. Within less than twenty-five minutes $2,200 had been subscribed, and there are enough people interested to increase the amount to $25,000. Everybody was blessed by the meeting, and no one rejoiced more over the victory than Mr. Long and his party of workers. At the conclusion of the meeting, the Men's Club, by a series of resolutions, was converted into a Brotherhood and the matter of securing members for the new Brotherhood is being prosecuted with vigor.

A Great Day.

We unhesitatingly say that, from the standpoint of the Brotherhood movement and of Eureka College, this was one of the greatest days for our cause in this state. It would be impossible in our brotherhood to select a group of men better equipped to inspire and lead an audience into great things. Hackleman, with his music; Chilton, with his eloquence; Shellenberger, with his secretarial ability; and Long, with his deep interest in our entire movement and Christian philanthropy; certainly constitute a team capable of great things in any community. This is the first time Mr. Long had been in Eureka, and our people were so enthusiastic over his visit, and he was so deeply interested in our work, that we are confident, sometime in the future, Mr. Long will be glad to visit us again, when the pressure is not so heavy and when he can have a little more time to come into complete harmony with this great small college.

Eureka, Ill.

A Tragedy of the Alps

One of the most noted Alpine climbers, Edward Whymper, recently died, at Chamonix, Switzerland. Mr. Whymper was the first man to reach the summit of Matterhorn, after many failures. But the descent was attended by a most serious tragedy, which is now recalled by the explorer's death. It was in 1865 that the successful ascent was made, the party consisted of four travelers—Whymper himself, the Rev. Charles Hudson, vicar of Skillington, in Lincolnshire, who was reckoned to be one of the best mountaineers of his time, and two younger men, Mr. Hadow and Lord Francis Douglas —and of three guides, Michel Croz, of Chamonix, together with Peter Taugwalder, a well-known Zermatt guide, and his son, also named Peter. The ascent was accomplished on July 14, 1865, by the eastern face, and only one portion of it was found to present any very exceptional difficulty or danger, and this took the party an hour and a half to traverse. On the descent Michel Croz took the lead, and was followed by Hadow, who was the least experienced mountaineer of the party, Lord Francis Douglas, though of the same age, having already won his spurs. Next followed Hudson, almost the equal of a guide for mountain skill and sureness of foot, then came Lord Francis Douglas followed by the elder Taugwalder, Whymper and the younger Taugwalder bringing up the rear in the order named. All were roped together, but it was afterwards ascertained that the rope joining Taugwalder to Lord Francis Douglas was of inferior quality, being older than the rest, and, as the event showed dangerously weakened by wear. All went well until the dangerous portion of the climb was reached. While traversing this portion the party was halted for a moment in order that Croz, who had laid aside his axe, might afford assistance to Hadow. At this critical moment Hadow slipped, fell against Croz, and knocked him over. Their weight dragged over Hudson and Lord Francis Douglas, and, though the Taugwalders and Whymper held their ground, the rope broke between the elder Taugwalder and Lord Francis Douglas, and the four who had fallen were precipitated to their doom. The bodies of Croz, Hudson, and Hadow were subsequently found at the foot of the precipice over which they had fallen, but that of Lord Francis Douglas was never found.

The Social Unrest in Europe

(Continued from page 9.)

The Situation Here.

"What do you think of the situation in this country, as regards the church and labor?"

"Very hopeful, I think, as seen in the organization of the Congregational and Presbyterian departments of labor. Also in the Federated Church Council, which through its social department has issued the greatest expression as to the creed of the churches, in their belief in the industrial crisis, which is the best utterance that has ever been made. It is a problem of industry rather than a problem of the employe. I say industry, for the employer is just as needy as the employe."

Men and Religion And Industry.

"What effect do you think the Men and Religion Movement will have upon this problem?"

"It is a most hopeful effort to recruit men into the services of the community and if it is followed up as well as it has been prepared for, it will bring a great number of men to see the problem and to mediate it in the spirit of Jesus. Christian men have a great responsibility in the industrial crisis. If the present movement is to be led by men devoid of Christian spirit and method, I think it will result in spasms of blood and tears; but if conservative men imbued with the spirit of Jesus and his peaceful methods lead, there will be a radical evolution realizing real progress, rather than a destructive revolution which may retard it for a generation. My only concern is, whether the church will rally soon enough to assume real leadership."

"After your observation abroad, what have you to say to the ministers of America?"

"They should study the industrial problem. They should fearlessly preach the ethics of Jesus, and apply them practically to the issues now on hand."

When you love one another as brothers and treat each other reciprocally as such, and each one, seeking his own good in the good of all, shall identify his own life with the life of all, and shall always be ready to sacrifice himself for all the members of the common family, and they equally ready to sacrifice themselves for him, most of the ills which weigh to-day upon the human race will vanish like the thick mists gathered upon the horizon vanish at the rising of the sun: since it is His will that Love shall unite little by little, and ever more closely, the scattered elements of Humanity and order them in a single body, and Humanity be one, as He is one.—*Joseph Mazzini.*

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XLIV. Later Voices in Judah

November 5. Text for Special Study, Zechariah 9.

1. ALEXANDER AND AFTERWARD.

The Persian empire fell into decay before the advancing power of Macedonia, represented by Alexander the Great, and the Persian period of Jewish history was succeeded by the Greek and Syrian. Alexander's conquest of the oriental world was rapid and spectacular. After his victory over Darius at Issus in 333 B. C. he entered Syria and came down the Mediterranean coast, gathering the riches of Damascus and Tyre, though in the latter case only after a prolonged siege. The Jewish people, not forgetful of the punishments they had received for their failure to remain loyal at all times to the Persian rule, were slow to offer their allegiance to the new conqueror, but seem to have been treated with clemency by him.

Alexander passed on southward, meeting active resistance at Gaza, and then entered Egypt, where he spent a brief time in founding the city that was to bear his name. In 333 B. C. he again went eastward to complete his conquest of Persia, which was accomplished at the battle of Arbela in the same year. He then extended his rule as far as the Indus. In 323 he died, leaving no heir to succeed him, and bringing to an end the most remarkable military career in history. Tradition says that when Alexander lay dying his courtiers asked him, "To whom do you leave your empire?" and he replied, "To the strongest."

It was not strange that this great fabric should swiftly be rent into fragments. Of these, two were of great importance to the little state of Judah. They were the kingdom of Syria with its capital at Antioch on the Orontes, and Egypt with Alexandria as its metropolis. In these two kingdoms ruled the Seleucids and the Ptolemies. Seleuchus I. founded Antioch about 300 B. C., and Ptolemy I. (Soter), son of Lagus, was the first of the Egyptian line. Between these rival dynasties there was almo t constant war during the generations that followed. And since Palestine lay between the two capitals, it was frequently the scene of conflict and always the object of jealous regard.

At first the Ptolemies were the stronger, but with the accession of Ptolemy IV. (Philopator), the decline of the Egyptian power began. The victories of Antiochus III. who came to the throne of Syria in 224 B. C., brought Palestine into submission to the northern state. And this condition continued during the reigns of his son, Seleuchus IV. and his grandson, Antiochus Epiphanes, who became king in 176 B. C. It is with this last named monarch that the romantic narratives of the Maccabean age have most to do.

2. PROPHETIC FRAGMENTS.

Certain portions of the Old Testament literature appear to have their origin in this period. Among them are the books of Chronicles with their supplements in the fragments of Ezra and Nehemiah, which must date from a period as late as the times of Alexander, for they name Jaddua, the high priest, who was a contemporary of the Macedonian conqueror; the book of Esther; the little philosophical work, Ecclesiastes; the apocryphal book of the Wisdom of Jesus, the son of Sirach, popularly known as Ecclesiasticus; and the apocalyptic books of Daniel and Enoch find their setting in this age.

But there were some works of a prophetic nature which also took form at this time. And among them the most important are the two later sections of the Book of Zechariah (9-11 and 12-14). Earlier Bible students drew from references to Ephraim, Damascus, Assyria and Egypt in the first of these two works, the conclusion that it must have been pre-exilic in its date. But closer investigation has revealed abundant reasons for the assignment of both these later parts of the book to the Greek period. How they came to be attached to the eight authentic chapters of Zechariah is not known. The indifference to authorship in most ancient writings must be the explanation for the large amount of anonymous material found in the Old Testament. Considerable sections of the Book of Isaiah, such as 13, 14, 24-27, 34, 35, 40-55 and 56-66, have already been pointed out as of this class. Such floating materials as are found in the second and third sections of Zechariah and in Malachi could not have been unusual.

3. PROPHETIC EXPECTATIONS. (Zech. 9.)

The first of these two sections of Zechariah (9-11) seems to fall in the period soon after Alexander's wars and death. Apparently Egypt and Syria are struggling for Palestine. Perhaps the references to cities of the north and the sea coast that have recently passed through distress or are still to suffer, refer to the campaign of Alexander which stripped those districts from the Lebanons to the desert of Egypt. (9:1-8.)

Then comes a highly significant passage, probably the most familiar in the whole of this part of the book. It is the well-known reference to the coming of Judah's expected king. In an age when the province was only moderately prosperous, after the long depression of its slow revival, when Judah alone survived of the ancient united kingdom of Israel and Judah, when there was no king upon the throne but a Greek deputy in charge, when still there came from time to time groups of returning pilgrims from the distant lands of Egypt and Assyria whither their fathers had been carried, and when religious and political leadership was likely to be prostituted to selfish ends, such hopes as those which these later and unknown prophets cherished were of value to the community.

Verses 9 and 10 describe the coming of Judah's ideal king, who will approach, not in the garb of a warrior nor riding a war horse, but as a minister of peace. Jerusalem should rejoice at the coming of her king, for with his advent the weapons of war were to perish from the land, and his broad authority should be promotive only of quiet and safety.

It was not strange that the writer of the First Gospel felt that in this word there was a picture too impressive not to be applied to Jesus at the moment of his triumphal entry into the city (Matt. 21:5). And perhaps Jesus himself was mindful of the words of the prophet when he chose the lowly animal of peace on which to make his final journey to the city.

Out of the experience of prisoner-hood the people of Judah were soon to emerge. They were to find in Zion a stronghold. Judah and Ephraim, conceived now as ideally one again, even as they had been in earlier times, are ready for warfare against whatever foes may approach, particularly against Greece, the new mistress of the world, whose sons the Syrians have plundered the fair land. God will be a leader and defender of his people, for his goodness is great and he is a Savior of those who trust in him.

Thus in broken utterance the prophet gives expression to his word of hope for the future of the city.

4. JUDAH'S WORTHLESS LEADERS.

Chapters 10 and 11 are less hopeful in their tone. Drought has made the blessing of rain the most desirable of gifts, but superstitious practices such as the worship of teraphim and the consultation of diviners are common. All such practices are valueless. Then the prophet proceeds to reprove the shepherds or teachers who have betrayed their trust and left the people without their direction. In such an emergency God himself must intervene to strengthen his people, Judah and Israel. He will gather the scattered ones from Egypt and Assyria, and these nations that have devastated Israel shall be punished.

Danger is at hand from the north. The weak shepherds raise the cry of alarm, but in them there is no help. An enemy approaches. The flock of Israel is doomed to slaughter. The prophet himself must try the task of a true shepherd. He takes to himself two staves, "graciousness" and "unity," but these seem of no value. There is no favor for Israel from her enemies, nor is there any unity among the people. He gives up his task in despair and turns over the people to their fate. And when he asks if his services have been worth anything he is insulted by being offered thirty pieces of silver, the price of the cheapest slave. It is evident that he is accounted only as the rest of the leaders, worthless and selfish.

In this enigmatical passage one seems to hear the echo of earnest efforts made by some true-hearted leader in Judah to stem the tide of apostasy and to correct the evil manners of the time. The reference to the price of our Lord's betrayal (Matt. 27:9), is of course merely a coincidence of words, but again the writer of the Gospel narrative felt that the passage was significant, if only by reason of the similar low esteem in which a true leader was held.

5. APOCALYPTIC DREAMS.

The second section (12-14) is an admirable illustration of that apocalyptic literature which by this time had become familiar through such writings as Zephaniah, Ezekial, Joel, and the first section of Zechariah. The troublous nature of the times made proper the description of religious conditions in terms of a conflict to be decided between Judah and her enemies in the vicinity of Jerusalem. Throughout this section there prevails the spirit of hope. Jerusalem is to be too strong for her enemies. There is even a disposition to draw a distinction between the country districts of Judah and the metropolis as rivals for leadership in the new time of crisis.

Upon the people the divine spirit is to be poured out, and in humility and penitence they are to mourn over their past sins of forgetfulness of God. A fountain is to be opened for the cleansing of sin, and the false prophets, the idols and the implements of sorcery are to be destroyed. The men who practice upon the credulity of the people through the arts of the prophet are quite discredited.

Discipline and chastisement must fall upon Zion. Her people are to be cut down in numbers, but she cannot perish. Refined as silver she will endure.

In chapter 14 the final crisis and deliverance are reached. The Day of the Lord comes. The nations fight against Jerusalem in the valley outside the city. Jerusalem is taken and her people are in anguish of spirit. But Jehovah appearing at the moment of greatest danger intervenes in behalf of his chosen ones. He stands on Mount Olivet in this great apocalyptic scene, and the mountain splits in two at his touch. Such an earthquake as had not been known since the days of Uzziah cleaves the hills. Out of the clefts of Zion come living waters as in the dream of Ezekiel, only they flow both east and west. From twilight darkness there comes a new day. The land is enriched, Jerusalem is restored, her foes are chastised, the nations are brought to conviction of Jehovah's power, and the city purified becomes a place of holiness where even the bells of the horses and the pots and bowls of sanctuary and palace are inscribed with holy mottoes. No longer is Judah the faring-place of strangers and traffickers. Her peace has come; her future is sure.

In such words the confident expectation of dreamers of the dawn attempted to uphold the hearts of the weary in days of gloom. But Judah was to see even more desperate distresses than those through which she had gone, for the Maccabean age of persecution and heroism was just ahead.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic Nov. 5. Lessons from Great Lives. XI. John. Jno. 21:20-25. (Consecration Meeting.)

Tradition gives us some very interesting accounts of incidents in the life of John. These for the most part are borne out in the scriptures we have concerning him. In it all we have a fine example of the growth and development of one who has come under the refining and hallowing influences of the Nazarene.

In the earlier days he was vehement, tenacious, and ambitious. He would have called down fire out of heaven upon the Samaritan village which denied him and James shelter (Lk. 9:51.) He through his mother sought a special place of dignity in the kingdom (Mk. 10:35.) Ireneaus tells us that he fiercely combated the heresy of Cerinthus, even refusing to be under the same roof with the heretic, and that he wrote his gospel to refute such heretical teachings. This all seems very appropriate to the title given him and his brother, James, "sons of thunder."

Notwithstanding all this he was not only called to be an Apostle of Jesus Christ (Lk. 5:8-11,) but he had a prominent place in that college. He was one of the three who was permitted to see the raising of Jairus' daughter, (Mk. 5:37.) He again was present on the Mount of Transfiguration (Mt. 17:1.) He was nearest his Lord at the time of His agony in Gethsemane, (Lk. 14:33.) He was intimate with the Lord and felt free to inquire as to the time of the fulfillment of his prophecies. He was one of the two commissioned to prepare the place to eat the last supper, (Lk. 22:8.) These qualities to which reference was made above were not objectionable to the Saviour when he was looking for men to whom he desired to his great work. Is this not a hint to us that today there is quite as much need and possibilities in such men in religious work as in the days of Jesus?

But John is the best known as the "beloved apostle." And that too is true. His gospel is the gospel of love. He tells us, "God so loved the world," etc., (Jno. 3:16.) He it was whom Jesus loved, who leaned back upon his Lord's breast and inquired who it was that should betray him. His interpretation of the gospel was that it was a salvation by love and that love alone would save us. "He that loves is begotten of God." Moved by this spirit of love Clement tells us that he journeyed far into a forest to reclaim a convert who had fallen into bad ways and joined a band of robbers. And tradition tells us that when he was old and could not speak long at a time he was carried into the church and in addressing the congregation he would simply repeat the old commandment, "Little children, love one another."

Here is a splendid example of the power of the gospel to take the proud spirit of man and soften, and mellow and direct it in channels of usefulness for mankind and the glory of the Father. Can we do better than to let the same hallowing influence enter our lives and make them like unto him in all good things?

Front Rank Standard for 1912

Adopted at Des Moines.

(The fiscal year extends from October 1, 1911 to September 30, 1912.)

I.—WORKERS' CONFERENCE

A Workers' Conference at least once a month following a prepared Program (1) and having access to a workers' library (2).

II.—TEACHER TRAINING

A class studying a first (3) or advanced (4) course.

III.—GRADED.

Conformity to the international standard of grading (5) with the largest possible use of graded lessons as far as issued.

IV.—BIBLES

The school adopting the permanent policy of

(a) Bible (6) ownership by pupils.

(b) Bible (7) as text-book in school sessions.

V.—ORGANIZED CLASSES

All senior and adult classes holding international certificates of recognition (8) and striving to attain the international standard of service (9).

VII.—SERVICE

(e) EVANGELISTIC.

Instructing (10) and inviting (11) the pupils to become Christians, and participating in one of the following:

1—Increase average attendance.

2—Maintain a mission school.

3—Enlist one volunteer for the ministry or mission-field.

(b) MISSIONARY.

A missionary committee or superintendent promoting missionary instruction (12) and prayer (13).

Offerings to

1—State Bible-School Work (14).

2—American Christian Missionary Society (15).

3—Foreign Missions (16).

4—Benevolence explanatory.

(The figures above refer to the following notes.)

EXPLANATORY NOTES.

1.—A suggested uniform program may be had from the State or American Bible-School Superintendent.

2.—Any number of books constitute a library. The following set of books may be had from our publishing-houses at $5.00 (carriage extra.)

"The Modern Sunday-school in Principle and Practice" (general)—Cope.

"Sunday-school Movements in America" (history)—Brown.

"Organizing and Building up the Sunday-school" (methods)—Hurlbut.

"A Study of Child Nature" (child study)—Harrison.

"The Graded Sunday-school in Principle and Practice" (grading)—Meyer.

"Common Sense Method in Mind and Matter" (pedagogy)—Thornton.

"Religious Pedagogy in the Modern Sunday-school" (pedagogy)—Shepherd.

"Missionary Methods for Sunday-school Workers" (missions)—Trull.

3.—The First Standard Course requires fifty lessons in not less than one year, covering the Bible, the pupil, methods of teaching, and organization and management of the Bible-school.

4.—The Advanced Course requires one hundred lessons in not less than two years, covering the subjects of the First Course and additional studies on "Missions" and in "Church History."

5.—The International Standard of Grading is as follows:

1.—Family Division.
  1.—Home Department (Non-Attendants.)
  2.—Cradle Roll (Birth to 3 years.)
2.—Elementary Division.
  1.—Beginners' Department (4 and 5 years.)
  2.—Primary Department (6, 7 and 8 years.)
  3.—Junior Department (9, 10, 11 and 12 years.)
3.—Secondary Division.
  1.—Intermediate Department (13, 14, 15 and 16 years.)
  2.—Senior Department (17, 18 and 19 years.)
4.—Adult Division.
  Adult Department (20 years and over.)

6.—The Bible or New Testament.

7.—The Bible instead of lesson-literature, should be used in the sessions of the school.

8.—The International Standard of Organization is as follows:

1.—Class composed of pupils twenty years of age or over.

2.—Class definitely connected with some Bible-school.

3.—Class having teacher, president, vice president.

For Adult Classes: Secretary, and treasurer and, at least the following committees: Membership, Social, and Devotional-and Missionary.

For Senior Classes: 1.—The class shall have a teacher and at least two officers, President and Secretary-Treasurer.

2.—At least two committees, which may be known as the Membership and Missionary Committees.

The certificate of recognition costs twenty five cents and should be obtained from the Interdenominational State Secretary or your own State Superintendent.

9.—The International Standard of Service is as follows:

1.—An annual increase in class member-

ship or an equivalent through the organization of other classes.

2.—Bibles used in the class.

3.—A definite contribution to missions.

4.—Personal Evangelism.

5.—Some other definite Christian work in the community.

6.—Representation in teacher-training, study class, or reading course, with a view to larger service.

In order to make the above Standard effective, it is recommended that the men in all classes affiliate with the General Brotherhood:

(a)—Observing at least one Brotherhood program each month.

(b)—Making an annual contribution to the support of the General Brotherhood of the Disciples of Christ.

(c)—Recognition of "Christian Men" as the official organ of Men's work.

10.—In most cases, this should be subject to the direction of the Minister. For further information, consult your State or American Superintendent.

11.—Frequent Decision Days are recommended.

12.—Monthly missionary programs are issued jointly by the Foreign Christian Missionary Society and the American Christian Missionary Society, for the first six months, covering foreign mission subjects, and the last six covering American subjects. They may be obtained from either society or from your State Superintendent.

13.—The Mission prayer cycle for the year, gives a definite topic for every Sunday and may be had from the State or American Superindent.

14.—Consult your State Bible-school Superintendent as to when and how this offering should be made.

15.—This offering is usually taken the Sunday before Thanksgiving and should be sent to the American Christian Missionary Society, Carew Bldg., Cincinnati, Ohio.

16.—This offering is usually taken the first Sunday in June, and should be sent to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

17.—Consult the National Benevolent Association, 2955 Euclid Ave., St. Louis, Mo., regarding this offering.

Cotner University

The faculty has had somechanges in it. Two new professors are in the science department. Prof. R. L. Hoff, of the chair of biology, and Prof. Hubert D. Shellenberger, of Wooster, Ohio, of the chair of chemistry.

The summer saw many improvements made. Some new rooms were opened on the fifth floor of the main building. New floors were put in in some of the halls. Many of the walls were treated with paint and varnish. New furniture was also placed in a goodly number of the rooms. The business department greatly added to its equipment. This department is one of the best equipped in the west. It is in charge of Prof. John Walker, and three able assistants. Two lovely studios for the music department were furnished during the summer.

The Medical School has been reorganized, or rather, a new medical school was organized. The Old Lincoln Medical School was allowed to die. In its place the Cotner University Medical College was organizel. It is under the complete control of the university. No can can teach on the faculty without the approval of the Board of Trustees of the University. The school has opened with much promise. High standards will be maintained. Our fall opening was most auspicious. We have a fine student body.

WILLIAM OESCHGER.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The congregation of Saybrook is in a meeting led by Herbert Yeuell.

E. M. Smith is holding a revival meeting for the congregation of Tabernacle Church, Decatur, of which he is pastor.

J, H. Wright, pastor at Harristown, is holding a meeting for his home congregation, being assisted by Frank McDonald.

F. L. Davis' meeting with his home church, at Wawnesville, had resulted in seventeen additions, fourteen by baptism, at last report.

Lincoln Church has planned a revival meeting to be held beginning the latter part of October, with the pastor, E. A. Gilliland, doing the preaching.

The congregation at Newman, where H. J. Hostetler preaches, will have S. S. Jones of Danville in a revival meeting during the winter season.

E. W. Murch, of Rantoul, has been called to succeed H. M. Hall at Athens, Ohio. It has not been learned whether Mr. Murch has accepted the call.

The revival meeting at Humboldt, conducted by Hill and Knowles, is receiving assistance from the other churches of the community. At last report, there had been three additions.

In a revival meeting at Hutsonville with W. I. Griffin as evangelist, there were four additions the first week, with indications pointing to a meeting of much larger proportions.

Theo. F. Hall entered the third year of his pastorate at Benton, in September. The work so far this year promises to more than duplicate the excellent results of the first two years.

Princeton Church is being led in a revival meeting by Vawter and Marty. There were nineteen additions on the day the first invitation was extended. The pastor is Cecil C. Carpenter.

Evangelist A. W. Crabb is holding a stirring revival meeting at Harvel with unusually large congregations, and seven additions by baptism at last report. The pastor is S. R. Lewis.

The meeting at Pekin, conducted by the pastor, O. C. Bolman, assisted by Leroy F. Sargent, started with nine additions the first day and unusually bright prospects for other accessions immediately.

A union revival meeting will be held at Palestine, conducted by John S. Hamilton. All the churches of the city will co-operate in the campaign. D. W. Conner is minister of the church of the Disciples.

J. A. Clemens, of Casey, is holding a meeting in Frankfort for C. W. Freeman. This is an exchange meeting for one held by Mr. Freeman at Casey in which there were five additions on profession of faith.

A tent meeting is being held in the country near Caldwell, in which three churches are co-operating. The evangelist is Harold E. Monser who is assisted by Ralph C. Varner and wife as singers.

C. R. Piety, who is conducting a revival meeting at Secor, suffered an attack of appendicitis, which necessitated discontinuance of the meeting. Mr. Piety is improving and is anticipating removal to Indiana after recovery.

David D. Dick was assisted in a meeting at Rossville by Charles H. Bloom of New York. The meeting lasted three weeks, during which there were seven additions, and by far more good accomplished for the church and community than can be tabulated.

The meeting at Mt. Erie, in Wayne County, conducted by O. M. Eaton, closed the first week in October, having resulted in fifty-one additions, all of whom were adults. A preacher has been called and money is being solicited for a new edifice.

Danville First Church and its pastor, William E. Adams, will have the assistance of T. L. Lowe, of Columbus, Ohio, in a series of meetings to be held in February. In exchange Mr. Adams will conduct a meeting for Mr. Lowe in his Ohio church.

Guy B. Williamson, who preaches at Waverly, is having the assistance of Charles H. Bloom, of New York, in a revival meeting. The other churches of the community are assisting in a cordial way. The Baptist pastor brought his entire congregation to attend the Sunday night service.

The pastor of Lincoln Church, E. A. Gilliland, assisted H. A. Davis in a meeting at Waynestown, Ind., in which there were about thirty additions, twenty-four being on profession of faith. A tent was used for the meeting and large congregations were in attendance. The method of the revival and its results have been highly commended.

Batavia Church, for which Edward A. Henry preaches, reported all debts paid at the end of its fiscal year, and an offering to missions and benevolence more than double that of any former year. The excellent financial condition of the church is accounted for by the use of the Duplex System, which has been employed for a year.

The Galesburg pastor, J. A. Barnett, has concluded four years of ministry with this church. His ministry here has been unusually fruitful. There have been 650 additions, of which number 343 were added without the aid of an evangelist. The Sunday-school has increased to the point where its average attendance is about 100 more than the average at the time the pastorate was begun. It is hoped that a new building will be erected soon, for which purpose a choice building lot has been purchased. This is one of the several congregations in Illinois that is a living-link in the Foreign Missionary Society.

H. H. Peters, who preaches at Arthur, writes: "I have been preaching half time at Arthur, Illinois, in connection with my work as Endowment Secretary of Eureka College, since the first of last July. I find this one of the most delightful churches for which I have ever preached. There is a membership of about 140, with a Bible-school ranging from 125 to 150, and with at least a dozen men who are working at the job. There have been twelve additions to the church and an indebtedness of $1,000 has been paid off. This was the balance on the new church and a small paving bill. This is the first time, since I was a boy preacher, that I have done work of this character. While I am not a believer in what we commonly call "railroad preaching," I sincerely believe many of our churches would be better off with half time preaching, provided they paid for it what they should, and let the responsibility for directing the church rest upon the shoulders of the men in the church. I shall continue with the church for a year any way."

Eureka College

At the meeting of the Board of Trustees of Eureka College, held Wednesday, October 11, the matter of a new campaign came up among the first things on the program.

The present endowment of the college is, in round figures, $150,000. The success of the recent campaign encourages us in the belief that the putting of Eureka College upon a firm financial basis is within the scope of reasonable probability.

The Endowment Committee, therefore, recommended the inauguration of a new increased endowment campaign, beginning January 1, 1912, the pledges on the same to be taken conditioned upon the increase of the endowment fund to the total of $250,000, and to become payable whenever said endowment fund shall attain the said sum, increase from every source to be included; the time limit of said campaign to be January 1, 1915.

The Committee on Buildings and Grounds refused to be outdone in the matter of recommendations, and reported in favor of a campaign for at least $45,000 for the purpose of remodeling the middle building into a science hall, costing about $15,000 for work and equipment and about $30,000 for a gymnasium.

The Board immediately appointed a committee to consider both propositions. That committee in consultation with the endowment secretary prepared a definite program and reported favorably on both.

The campaign is on and the endowment secretary is at work. We are making no promises except to do our best. But we expect to win. In fact, we have no doubt about it. The emphasis will be placed on the building enterprise for the present. We will begin on the gymnasium just as soon as the pledges to the building fund amount to $25,000. By the time the gymnasium is completed we will have the last $20,000 for the equipment of our middle building for a science hall and for other improvements.

The endowment feature of the campaign will be inaugurated Jan. 1, 1912. It will take a short time to get this started in good shape. But by the time the building enterprise is completed the enthusiasm over the prospect of increasing our endowment to $250,000 will be such that we shall have no difficulty in winding up the campaign with the same success of our recent one. Every friend of Eureka College ought to begin at once and in dead earnest.

H. H. Peters,
Endowment Secretary.

Chicago

After a long period of inaction the Disciples' Social Union came into life again last week in the form of a banquet promoted by the Christian Business Men's Association. This latter is a voluntary organization of the leading men of our churches with the simple and elastic program of doing what needs to be done to advance the interests of the Disciples in this big town. They are not content with the fine social fellowship that has grown up among themselves; they wish to get behind important projects in an informal way and boost them. Many are the achievements recent history puts to their credit. And last Thursday adds yet one more. The Douglas Park Church has been holding on to life by the tip of its fingers for the last ten years. Recently under the leadership of Vaughan Dabney, a Bethany College graduate, it has taken on new and susprising life, entirely nonplussing those who a year or two ago would have voted to abandon the work at that point. They are now worshiping in a Congregational church with their Congregational brethren and have been for some months considering a proposition to purchase the property and unite the two churches. With characteristic grace the business men put their association behind the enterprise and insisted upon raising enough money from their members at the banquet to clinch the purchase. The church has $4,200 on hand. They will carry a mortgage of $2,800. The cost of the property is $8,000. One thousand dollars was needed. It was raised that night. H. L. Willett, Austin Hunter and C. G. Kindred made speeches. Mr. Thomas, the president of the association, asked for pledges following an explanation by Mr. Dabney. The prospect before the Douglas Park Church is very hopeful. Under Mr. Dabney's leadership it bids fair to become soon an entirely self-supporting and efficient congregation.

An Important Announcement to Chicago Ministers.

The following notice from Professor Allen Hoben of the University of Chicago ought to be of interest to all our ministers in this city. The Juvenile Protective Association has been one of the most effective agencies for child redemption and welfare in the history of Chicago philanthropic efforts. Some of the facts connected with the work of this organization are of the most startling and disquieting character, but they are the kind that every minister ought to understand in order rightly to direct the forces of his church as aids in social betterment. Professor Hoben's note speaks for itself.

"I am very anxious that Chicago ministers of all denominations attend the annual meeting of the Juvenile Protective Association, and that they bring delegates from their churches. At considerable expense we have gathered facts as to the conditions that menace and destroy child life in our city, and all who attend our annual meeting will receive enough reliable information to compensate them for the effort. There will be no attempt to raise funds—but we do need intelligent coöperation on the part of all religious bodies.

"There is a suspicion that the churches are not interested in these vital problems. I want the ministers and other representatives to come and show that they are.

"The meeting will be held in Northwestern University Assembly Hall, 31 West Lake St., Friday, Oct. 27, 2:30 p. m. Mrs. Bowen will preside. Allan Hoben.

John L. Brandt has taken the pastorate of First Church, St. Louis, Mo.

Church Life

S. A. Donaldson of Toronto, Canada, has taken the work at Ridgewood Heights, Brooklyn, N. Y.

The church at Goodland, Kan., where B. A. Channer ministers, gave a special service for old people on a recent Sunday.

R. H. Webb of Fort Worth, Tex., has taken up the duties of cocunty missionary with headquarters at Lockport, Tex.

The church at Trenton, Mo., where S. G. Fisher ministers, held a Sunday-school institute October 19-22.

E. K. VanWinkle has resigned at Milton, Ind., to accept a call to Findlay. He will conclude his pastorate November 1.

H. O. Breeden is assisting Frank E. Boren and other pastors in a union meeting at Vacaville, Calif.

Vernon Stauffer will have charge of the work at Edgewater, N. J., while attending Columbia University and Union Seminary.

J. V. Coombs continues his meeting at East Broadway Church, Sedalia, Mo., with good interest.

The new church at Iowa Falls, Iowa, was dedicated recently, James T. Nichols of Des-Moines delivering the sermon.

Geo. L. Snively had charge of the dedicatory services of the new church at Elkins, W. Va., on Sunday, October 15.

T. J. Hansen, for three years pastor at Ames, Iowa, has taken up the duties of his new charge at Bloomfield, Iowa.

W. A. McKown of Marion, Ind., and J. Engle of Elwood, Ind., are in a meeting at Silver Creek Church, near Maple Grove, Ind.

S. E. Brewster, of Beaver, Pa., has been called to the pastorate of First Church, Colorado Springs, Colo., and will take charge there November 1.

Ray Lessig of Augusta, Kan., has been called to the pastorate at Nickerson, Kan., to succeed D. J. Howe, who recently resigned.

Charles E. McVay is assisting George W. Watkins, pastor at State Line, Ind., in a meeting there. Mr. McVay will begin a meeting at Higbee, Mo., November 5.

A teacher training class has been organized at First Church, Davenport, Iowa. I. M. Perkins, the pastor, will be the instructor.

The congregation of First Church, Bowling Green, Ky., have completed the plans for their beautiful new building and the foundation work will begin at once.

A series of evangelistic meetings are being held at Marysville, Kan. The pastor, J. H. Crutcher, is being assisted by J. W. Babcock.

W. M. White has begun a meeting with his congregation at Cedar Rapids, Iowa. He is assisted in the singing by Miss Lucile Park.

C. M. Wolford, who recently resigned at Blandinsville, Ill., has accepted a call to Owosso, Mich. He will succeed C. M. Keene, pastor of the church five years, who resigned from the ministry because of failing health.

F. M. Tinder is in a meeting with I. J. Spencer at Central Church, Lexington, Ky.

Jesse Bader, pastor at Atchison, Kans., has concluded a meeting at Cummings, Kans.

E. H. Peters, of Mammoth Springs, Ark., has been called to the pastorate of Echols Memorial Church, Forth Smith, Ark.

G. W. Moore, for six years pastor at Ionia, Mich., has removed to Parkersburg, W. Va., and will engage in evangelistic work.

William G. Eldred has accepted a call to continue as pastor of the church at Carlisle, Ky. This will be Mr. Eldred's fourth year with this church.

A union meeting is in progress at the church at Sullivan, Ind. The congregations of the Presbyterian, Methodist and Baptist churches are uniting in these services.

S. M. Hawthorne, pastor at Gwynneville, Ind., has tendered his resignation there. A new church building has been completed during Mr. Hawthorne's pastorate.

The new church at Lynchburg, Va., was dedicated on Sunday, October 22. Earle Wilfley of Washington, D. C., delivered the sermon.

The church at Lawrence, Kans., has received an additional gift of $500 from R. A. Long. Mr. Long had previously given $1000 to this church.

E. D. Murch has resigned at Rantoul, Ill., after a pastorate of fifteen months, and will take up the work at Athens, Ohio. He will succeed H. Maxwell Hall.

Leland W. Porter, who was recently ordained to the ministry by A. D. Harmon at First Church, St. Paul, Minn., has taken the pastorate of First Church, Helena, Mont.

Benjamin L. Smith, who has served the church at Salina, Kan., has accepted a unanimous call to the pastorate of Central Church, Moberly, Mo. Mr. Smith will probably begin his work about the middle of November.

W. S. Irvin has received a unanimous call from his congregation at Nicholasville, Ky., to ermain with them another year. Mr. Irvin has occupied this pastorate for the past five years.

Roger T. Nooe, for several years pastor of Crescent Hill Church, Louisville, Ky., has accepted a call to Frankfort, Ky., where he will succeed C. R. Hudson. He will take up the work there early in November.

Otis Hawkins of Dallas, Tex., has accepted the pastorate of First Church, Cleburne, Tex. This church has been without a pastor some weeks, since the resignation of H. E. Luck.

A successful Sunday-school rally was held October 21-22 at Central Church, Waterloo, Iowa, by Clarence L. Depew and W. T. Fisher, who are conducting a number of rallies in Illinois and Iowa.

Work has been resumed on the East Dallas, Tex., Church. This building, which will cost $40,000, will be one of the most complete structures in Dallas. Of this amount $15,000 has already been paid.

C. O. McMullen, who resigned as pastor of Woodsun Church, St. Joseph, Mo., to accept a call to Montgomery City, Ill., has returned to his former charge in response to a strong appeal from the congregation.

J. L. Keevil, pastor of Central Church, Sherman, Tex., has accepted a call to Central Church, Knoxville, Tenn. He will continue to serve the Sherman church until his successor is secured.

Robert Sellers, of Elwood, Ind., is conducting a meeting at Bengal, Ind. Lowell C. McPherson is conducting a meeting at First Church, Quincy, Ill. The services are being attended by large audiences.

C. H. DeVoe has returned to his pastorate at Mason City, Iowa, after an absence of two months. A series of evangelistic meetings will begin November 5 under the leadership of James Small of Kansas City, Mo.

The members of the Brotherhood party visited Hiram, Ohio, on October 22, enroute from Cleveland to Pittsburg. H. R. Baker, State Brotherhood president, joined the party at Cincinnati for the tour through the state.

E. J. Emmons has concluded a successful meeting at Jefferson, Iowa, with about fifty accessions. On Sunday, October 15, Mr. Emmons rededicated the building, which has been undergoing extensive improvements.

The annual report of First Church, Lincoln, Neb., H. H. Harmon, pastor, shows a good growth in all its activities. The amount of $1658.86 which was raised for missions and benevolences indicates the steady, progressive work being done here.

Robert Graham Frank, pastor at Liberty, Mo., has concluded his meeting with G. L. Bush at Carrollton, Mo., and is now in a meeting with his own congregation. He is assisted by W. N. Briney of Louisville, Ky., and Miss Una Dell Berry.

L. B. Haskins has resigned the pastorate of Twenty-fifth Street Church, Baltimore, and will close his work at the end of the year. Mr. Haskins will be available for an other pulpit at that time and should be called to some promising field.

The church at Rochester, Ind., where E. S. Farmer ministers, will celebrate its twenty-fifth anniversary and rededicate its house of worship November 12. Evangelist Roy L. Brown will have charge of the services.

R. W. Abberley and Leroy St. John, who recently closed a successful meeting at Central Church, Springfield, Mo., with 134 additions, are now in St. Louis, Mo., assisting in the simultaneous religious campaign being held by the fourteen churches of that city.

F. D. Macy has resigned his pastorate at Bartlesville, Okla., and will probably locate at Ardmore, Okla. Mr. Macy has been with the Bartlesville church for two and one-half years and in this time a $40,000 church has been erected and the membership increased more than 100.

J. Stuart Mills and T. E. Winter of Fulton, Mo., have concluded a two weeks' campaign of church extension work, visiting a number of churches in the county and giving illustrated lectures on mission work. They will conduct another week's campaign in November.

W. H. Hampton, pastor at Liberty, Ind., has closed a successful meeting at Andersonville, Ind. The church there had been abandoned, but Mr. Hampton finished the meetings with large audiences attending, a number of accessions and many reconsecrated to the work. It was the best meeting ever held in this vicinity.

About 1000 persons attended the meeting held at Joplin, Mo., by the Brotherhood party now touring the country. The speeches of R. A. Long, C. M. Chilton and G. A. Chapman were enthusiastically received and $700 was subscribed toward the development of Brotherhood work in Missouri. A large number were present from out of the city, delegates being sent from nearly all towns within a radius of fifty miles.

Two of our Kansas City churches have received large bequests recently, by the will of Mrs. Mary Atkins, who left the sum of $100,000 to Linwood Boulevard Church and $25,000 to First Church, of which she had been a member many years. This gift will aid materially in solving the problem which First Church, like all down town churches, has had to meet. Plans are now under consideration for the erection of a $40,000 addition to the church, which will give an opportunity for the development of institutional work.

A new church has been organized at Vermont Square, Los Angeles, Calif., as a result of the meeting held there recently by Bruce Brown of Fullerton, Calif. An excellent corner has been purchased and a tabernacle will be erected within a few weeks. I. E. West will supply the pulpit for the present and it is hoped that by January 1 a permanent pastor may be located. The church begins with sixty-two members and encouraging prospects, being in the most rapidly growing section of Los Angeles.

The cornerstone of the new building being erected by the congregation of Hillside church, Indianapolis, Ind., was laid on Sunday, October 15, with appropriate ceremonies. The pastor, Charles Fillmore, was assisted in the services by Cecil Sharp, of Hammond, Harry G. Hill, C. H. Winders, Clay Trusty, J. M. Canfield, who organized the church nineteen years ago, and Raymond A. Smith, a former pastor. The new church will be of brick veneer and will cost $20,000. There will be reading rooms and a gymnasium in the basement for the use of the young men of the neighborhood. The congregation has been doubled in the last year and continues to increase.

The Call of the Empire State

The state of New York is an empire of itself. It is the greatest mission field in the world. Every missionary appeal is applicable in New York with a peculiar emphasis.

The appeal of a great non-Christian population fits here. There are 1,900,624 foreigners in New York, and a very large majority of them are practically heathen. We must Christianize them or they will heathenize us.

Patriotism demands an earnest effort to save our state, and turn its mighty moral and political influence to the side of right. A very large percentage of each year's million immigrants find their way into the United States through this "gateway of the nation," and all too many of them stay here. These must be Americanized.

The love of home and family applies here. No greater legacy can be left to the oncoming generations than a devoutly Christian civilization. Intemperance and foreign ideals destroy our homes.

The heroic spirit finds here a strong appeal. It is a monstrous task to plant churches in our great cities, where building sites and buildings are so costly, and where business and pleasure appeal on every hand. Some one says the song should read:

"I'll go where you want me to go, dear Lord,
"I'll stay where you want me to stay."

The field is big. One-tenth of the population of the United States are within our borders. One of our cities has as many people as all Canada, and our state has as many people as fourteen of our Western states all counted together.

Rapid growth presents inviting opportunities. The increase of New York in the past ten years was as much as that of eleven of our Western states and the total present population of Nevada thrown in.

New York should be considered the strategic state in religious work as she is in politics, commerce and in the publishing business.

The Macedonian cry of need applies here. There is one Disciple in the state for every 959 of the population, and one Disciple preacher for each 182,000. Each of our preachers may have a parish as large as Syracuse, Elmira and Tonawanda put together.

Our plea wins in New York wherever the Disciples are loyal and where enough force can be put back of it to make it heard.

Every church planted in this soil is a base of supplies for all our missionary and benevolent enterprises. We have no anti-missionary churches in the state.

Give us men and give us means for this greatest of all mission fields.

R. STEWART, Acting Cor. Sec.
Rochester, N. Y.

African Mission Station Granted by the Belgian Government

Monieka is granted—the station that we have prayed and waited for so long. But do you know, that Monieka like Longa and Lotumbe, has been granted because of medical service rendered and upon the promise to keep a doctor there? Do you know that we have no legal right to these stations unless we fulfill our promise? Shall we give back Lotumbe station to the state and admit that we cannot open Monieka because we have no physician in our great brotherhood who will consecrate his life to this work? Shall we now give up this promising field where our native evangelists have built up a church of nearly four hundred members? This field where the evangelists have labored so hard, suffered persecution and been misrepresented by the Catholics, and cast into prison where they have spent months in chains? Sixty-five evangelists are now out from Monieka in the surrounding villages. We have promised this church from the beginning that as soon as the state would permit we would come to them. This promise has helped to hold them together and helped them to endure persecution, for the heathen and Catholics have tried repeatedly to drive the Christians out. Shall we be compelled to break faith with this church and turn this field over to Rome who is fighting so hard for it?

Brethren, shall we who boast of being second to none in loyalty to Christ and evangelism say to the world by not answering this call that we have not one physician who will consecrate himself to this work, and not one man of means or a single church that will stand behind him. This is not a call to a life of wealth and ease but a call to work and hardships, to service in God's most needy field.

E. R. MOON.

Crucial Time in Our Sunday-school Work

Never before in the history of the American Christian Missionary Society has so much depended upon the offering of the Sunday-schools in November. It will be remembered that a little over a year ago the National Sunday-school interests of the Disciples of Christ were merged with the American Christian Missionary Society. Since that time it is to this American Mission offering that we must look not only for the general home missionary work, but for the promotion of our organized Sunday-school work in both state and national departments. It will be of interest to know something of the special fields, the solution of whose Sunday-school problems lies in this November offering.

Ohio has recently called Myron C. Settle of Kansas to the office of state Sunday-school superintendent. Ohio has had Sunday-school superintendents in the past, but the work was discontinued because of financial reasons. Last year Ohio schools gave $1,999.40 for American Missions, half of which was used to support the Sunday-school department. It will take an offering of not less than $3,000 this year to meet the demands here, and Ohio schools are able to give it and are expected to do so.

West Virginia has called John R. Clark to a like position in this little mountain state. Mr. Clark will give only Sundays to the work in connection with his school duties at Bethany during the winter. If the offering justifies the state board however in doing so, he will spend all his time in the field beginning with the spring. The West Virginia schools gave only about two hundred dollars last year, they must give at least a thousand this year. Wheeling always gives one hundred of this, and the others can easily make up the remainder.

Michigan has had a man for full time service since June 1, Walter G. Hopkins, of Ann Arbor. It was hoped the schools would raise last year $400 and so support the work in a special contract with the American Society. They gave only $173.80, and this was six times what they gave the year befort. The state board awaits the returns from Michigan schools before deciding whether the service may be continued.

The Maryland-District of Columbia Convention recently voted unanimously that their entire offering from the Sunday-schools should be used to employ a Sunday-school specialist for the Atlantic Coast.

Last year they gave $671.77 and if to this is added Eastern Pennsylvania and New Jersey offerings, we have a little over one thousand dollars. They must reach two thousand this year if the specialist is to be located in this extremely important district.

New York state has recently called C. A. Brady to become both state evangelist and state Sunday-school superintendent after January 1. The schools are expected to support Mr. Brady for the portion of his time that he will devote to the Bible-school interests. Last year their offerings afforded less than $300 for this purpose, they must at least double their offerings this year if the schools are to receive anything like an adequate attention.

L. C. Oberlies, the genial state superintendent of Nebraska, has been asked to represent the American Society among the Sunday-schools of the Dakotas and Wyoming. If their offerings permit the expenses of the trips, he will attend the state conventions and visit some individual schools, making one trip to each state during the year. Of course he cannot go if the offerings do not enable the society to send him to these needy fields.

Wisconsin has been doing splendid work during the year with J. Harry Bullock as state superintendent. Their support of him has been too meager to permit even his attendance upon district conventions. By combining the state and national work, it is hoped the Wisconsin schools will double their offerings of $150 last year, in which case the work planned for will be executed and every Wisconsin school will be helped.

Virginia is seeking to put a man for full time among the Sunday-schools of the old dominion. Some suggestions have been made about Virginia Christian College coöperating in this. In any event the larger part of the support for such a man must come in this November offering. Last year Virginia schools actually gave less than they did the year before. They must set their stakes for a round thousand dollars this year and they can raise it.

New Mexico has a fine state superintendent, J. Wilburn Rose. Under his leadership this new state made the largest proportionate gain of any state in the union in the offering of last year.

Alabama, Georgia and Florida have been endeavoring to unite and with the aid of the American Society, put a man at work among the Sunday-schools.

The call of the northwest is heard in many departments, but in none more imperatively than the Sunday-school. With hundreds of towns that have no Sunday-school at all, it is imperative that a missionary work be done in this growing part of the land, as well as to care for and develop the schools already in existence. The answer to the appeal from Washington, Idaho and Montana is dependent solely upon the response that the schools of those states, and the states of the stronghold, make on Sunday-school day for American Missions.

These are the chief new needs appearing in the Sunday-school work of our people. There remains the carrying on and enlargement of the work already in operation in both the states' and national department. In addition are the general appeals from the workers among the immigrants and all other mission work in America. This is indeed a crucial hour. Will our Sunday-schools respond to the demands upon them? We have faith to believe that they will.

True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

Dr. Price's is the standard cream of tartar baking powder. It makes the food delicious and healthful.

NOTE.—You cannot, if you value good health, afford to use cheap, low-grade, alum baking powders. They are apt to spoil the food; they do endanger the health. All physicians will tell you that alum in food is deleterious.

Send for your supplies, divide your apportionment among the various classes, strive to go beyond the goal if possible, add the birthday gifts, solicit the cradle roll and home department for aid, get some friends to help you. Let us raise not less than $40,000 to use in the service of the Lord in the home land. Write us for help in any way.

ROBT. M. HOPKINS,
American Bible-school superintendent.

Floods Are Rising in China

Doctor Paul Wakefield writing from Wuhu, China, to the North China Daily News reports the flood conditions of that section as growing rapidly worse. As has been stated in these columns, the missionaries of the Disciples and our Chinese churches are situated in the very heart of the stricken region. Doctor Wakefield's communication follows:

Wuhu, Aug. 29: The conditions at Wuhu have been growing rapidly worse in the last few days. The water mark as recorded at the Customs is thirty feet two inches, which is ten inches higher than any previously recorded. There have been heavy rains for the last three days. The whole foreign road from the Wuhu Hospital to the city is now under water and the water is still rising. The wall around the Customs has been washed away. The new Bund has disappeared, and the water is filling in the land around the Butterfield godown though it has not reached its foundations as yet. Two big rice godowns at the Customs, belonging to Yung Yueung, of Canton, have collapsed. The only way to travel at all is in tubs and sampans. The main streets of the city are all flooded and all business is at a standstill. The Taotai has been flooded out of his yamen. Practically all the city is under water. In some of the main streets it is quite six feet deep. Many of the houses are falling in, and a high wind has been blowing the last twelve hours that has aided in the destruction.

Sickness Beginning.

A large part of the city has been flooded for the past six weeks, and the sewage of the whole place has floated from one house to another. On warm days the odor is very bad. Fish are beginning to come to the surface. Considering these conditions there is little sickness so far. The flies, however, are becoming very numerous, and typhoid is common. The people are in a condition to pick up any passing infection, and if cholera should start in the city it would be frightful.

The conditions to the north of the river are even worse than here. All rice from here to Wuweichow and Chaohsien and beyond is reported lost. Every day brings report of dykes, farther inland, that have given way. The Yangtze is dotted over with wreckage of houses and farm utensils and floating grain, which crowds of natives are raking in when it comes along the shore. When the storm goes down we hope to get inland and shall be able to report with accuracy conditions there.

A Word To Our Indiana Churches

The first Sunday of November is by general agreement devoted to State Missions. It should be observed in all of our churches. It should be a time for special prayer for our state work. Pray for the nine struggling mission churches we have been helping with our means. They need our prayers as well as our financial support. Whiting, Indiana Harbor, Gary, Tolleston, Glen Park, Mongo, Orland, Greentown and Graysville have all received financial assistance and will need continued support with one or two exceptions. Pray for the weak and discouraged churches that are anxiously waiting for our assistance, Trinity Springs, Monroe City, Wallace, Arrow Avenue, and others that have asked in vain for help. Pray for our faithful evangelist, T. J. Legg, whose work is with these weak churches. Pray the Lord of the harvest to send forth laborers into his harvest. We need more preachers who are willing to go into these needy fields at some sacrifice and who are competent for the work.

Let special prayer be made for the church in Indiana. Then, brethren, give as you pray. Take a special offering for State Missions. If you have not yet sent in your offering for Home and State missions, take the offering on the first Sunday of November and send it in promptly. If you have made a combined offering for Home and State work, cannot you take a special offering for our Indiana missions? We need $1,200 to continue the support of Gary, Tolleston, Whiting, Mongo and Orland. We must also provide for regular and continuous support of Indiana Harbor. $300 will be needed for this field. We need $1,000 for other fields that are equally worthy and that are asking for help in evangelistic meetings, some of which are named above.

We should have offerings from 150 more churches this fall. Most of our strong churches have already contributed. But there are more than 300 of the smaller churches that have not given anything. No church is too weak to give something. Remember that the way to grow strong is to exercise. The preacher that seeks to save his church from opportunities to give to the larger work of the kingdom is depriving them of the opportunity for growth and will contribute to their decline and loss of power. Remember the Lord hath said "Give and it shall be given unto you." Send for supplies, envelopes and literature, and take the offering.

Indianapolis, Ind. L. E. MURRAY, Cor. Sec.
416 Majestic Building.

College Leaders Confer

The third meeting of the Association of Colleges of the Disciples of Christ was held in Des Moines, Thursday and Friday, October 12 and 13, with President Bell presiding. Co-operation, Standardization, and Publicity were the themes. Thursday morning was given to the first. The program consisted of: Report of standing committee on co-operation, Wm. Oeschger, Cotner; The Advisability of a Great Concert Campaign for Education, Minor Lee Bates, Hiram; When to Commence the Campaign and How Long to Continue It, H. H. Peters, Eureka; The Objective of Such a Campaign, General and Particular, Lewis S. Cupp, Christian University; Co-operation and Comity in Such a Campaign, O. N. Roth, Oklahoma Christian University.

On Thursday afternoon a joint session was held with the National Bible School Field Workers' Association, when the following program was carried out: The Message from the Bible School Department of the American Christian Missionary Society, Robert M. Hopkins, Supt.; The College and Religious Education, Walter S. Athearn, Drake. Opportunities of the Bible Schools Among the Colleges, R. H. Crossfield, Transylvania; Opportunities of the Colleges Among the Bible Schools, R. P. Shepherd, Christian Board of Publications; Our Plans in Indiana, Garry L. Cook, Indiana State Bible School Supt.; A Suggestion from Virginia, S. T. Willis, Virginia Christian College; The Proposed Front Rank Standard for 1912, Myron C. Settle, National Secretary.

Thursday evening was given to standardization. Report of committee was read by A. C. Gray, chairman, and discussed by Silas Jones, Eureka; College Entrance Requirements, Prescribed and Elective, Martin L. Pierce, Kimberlin Heights; Report of the Educational Session at Portland Convention, A. M. Haggard, Drake. The informal discussion of standardization, participated in by many and continued until nearly midnight, resulted in a very profitable meeting.

Friday morning was devoted to Publicity. In the absence of Fred'k D. Kershner, chairman, his report was read by Prof. Allman. The topics considered were: Publicity from the Point of View of the Press, Charles E. Underwood, Columbia; Publicity from the Point of View of Correspondence, S. T. Willis; Publicity from the Point of View of Public Address, Herbert Martin, Drake.

The afternoon session was given over to reports of committees and to a somewhat informal conference in matters vital to the educational interests of the Disciples. Among other things the matter of annuities was considered. The fact that some of our organizations outbid one another for annuities was greatly deplored. The payment of a six per cent rate, especially to annuitants under forty years of age, as is done in some cases, and in the face of a gradually decreasing money rate, cannot but spell disaster to

Live Books With A Live Paper

A Very Few Copies of Professor Willett's Two Books,

BASIC TRUTHS OF THE CHRISTIAN FAITH

AND

OUR PLEA FOR UNION AND THE PRESENT CRISIS

Remain on our shelves. Both books are as timely as if they were written yesterday. In order to stimulate new subsriptions we propose to give one of these books as a premium for a new subscription to The Christian Century when accompanied by $1.50 (or $1.10 if a minister, the 10 cents to cover postage). Or, if it is preferred, you may have your choice, on the same terms of a copy of that stirring novel, **Altar Stairs** by Judge C. J. Schofield, or **Historic Documents Advocating Christian Union,** by Charles A. Young An alternative offer is found on page 2.

THE CHRISTIAN CENTURY
700 East 40th St., Chicago.

such an enterprise. President Bates was named to confer with the other organizations in the hope of taking a uniform and business-like policy in the matter.

The spirit of this annual meeting was reassuring. "Red-fire" methods in education were condemned. Earnestness and sanity marked the deliberations. Gallery play was at a minimum. Centralization schemes were accorded no favor. Co-operation was the word. A concerted campaign for endowment beginning next June and continuing for three years was decided upon, the amount to be determined upon and announced by the next meeting at Butler College, May 8 and 9. Greater uniformity in entrance requirements and in standards of scholarship was felt desirable though recognized as difficult of attainment. The need of and tendency toward the expert in education as in other fields, found frequent expression. The importance of religious education and its right to larger recognition in our curricula were emphasized. This was indeed a helpful meeting. Realizing the need of co-operative effort the men got together and became sympathetically acquainted. As a result each college knows better the others. The new officers are: President, T. C. Howe, Butler; vice-president, S. T. Willis, Virginia Christian College; recording secretary, Minor Lee Bates, Hiram; secretary and treasurer, J. W. Putnam, Butler.

HERBERT MARTIN.

Drake University.

Facts That Tell

The following interesting items have been gleaned from the last Annual Report of the Foreign Christian Missionary Society, that is, for the missionary year ending September 30, 1911:

BASE OF SUPPLIES—HOME FIELD.

Large Gains.—The receipts of the past year amounted to $379,082, a gain of $18,369. The gain in 1909 was $76,360; in 1910, $10,026; and in 1911, $18,369; or a total gain in three years of $104,755. This gain in three years is about equal to the total receipts in 1897, or fourteen years ago. The total gain in the past ten years is $207,184, or an average of $20,718 per year.

Churches.—Contributing 3,023, or a loss of 204. The churches, as churches gave $139.501, a gain of $1,402. Averaged $46.14 each, a gain of $11.85 in five years. The churches are the chief source of income. They are growing in liberality.

Sunday-school.—Contributing Sunday-schools 3,787, a loss of 77. The receipts were $83,041, a loss of $7,210. The Sunday-schools averaged $21.92.

Endeavor Societies.—Contributing Societies 939, a gain of 74. The amount contributed is $11,287, an average of $12. The societies in Ohio led with gifts amounting to $1,492; Illinois is next with $1,468. Watch all the societies do better this year.

Individual Gifts.—Number 1,381, a gain of 223. Amount $55,178, a gain of $25,730, or more than 100 per cent. The gifts averaged $39.95. This is the largest amount ever received from personal gifts. We are hoping for still more this year from this source.

Bequests.—The amount received from this source is $8,319, a gain of $7,263. This is a gratifying gain, but the total received is not as much as it should be. Will you not remember the Foreign Christian Missionary Society in your last will and testament?

Annuities.—There were 48 annuity gifts during the year, which amounted to $46,790, a loss of $7,944. Amount received on this plan in the past fourteen years is $428,215. The society pays 6 per cent interest to those fifty years of age. Number of annuitants from the first is 242, who have made 489 gifts. There has never been a word of dissatisfaction from an annuitant. One has given sixteen times; four have given twelve times; three have made nine gifts, and eighty-nine have given more than once.

Total Receipts.—Since the organization of the society in Louisville, Ky., in 1875, it has received $4,439,136. World-wide results at a small outlay. The receipts ought to be a million annually. **They will be some day.**

Leading States.—The six leading states in gifts are the following: Ohio, $46,462; Missouri, $39,219; Kentucky, $31,954; Illinois, $27,225; Indiana, $24,619; Nebraska, $21,765. Missouri gained $14,083; Nebraska $14,558. Missouri led in the number of contributing churches, 306; Ohio next, 293; Illinois next, 286; Indiana, 282; Kentucky, 262; Iowa, 175.

Living-links.—Eighteen new Living-links were enrolled. These churches give $600 a year, or more, and support their own missionary. Some churches support three or more missionaries each. A number of individuals support a missionary. Sunday-schools also are Living-links.

Leading Churches.—The ten leading churches, including Sunday-school and Christian Endeavor gifts, for the year in their offerings for Foreign Missions are: Akron (1st or High St.) Ohio, $1,966.09; Richmond, Va., (Seventh St.), $1,835; Des Moines, Ia., (University Place), $1,615.68; Cleveland, Ohio, (Euclid Ave., $1,435.24; Los Angeles, Cal., (First), $1,212; Beatrice, Neb., $1,200; Chicago, Ill., (Hyde Park), $1,190; Chicago, Ill., (Englewood), $1,104; Hopkinsville, Ky., $1,086.31; Cincinnati, Ohio, (Central), $1,021.15.

Literature.—About 12,000 volumes of missionary books were sold. Cash for same $4,434, profits about $500. The Missionary Intelligencer has grown in favor. More than 400 mission study classes were organized. Tracts, leaflets, circulars, etc., were distributed.

Deficit.—The deficit of the Central Fund is $58,443, an increase over last year of $19,230. The regular work on the fields by natural growth has gone beyond our income. Special funds and the annuity fund have been overdrawn for current expenses. The regular income must be increased.

OUT ON THE FOREIGN FIELD.

Fields.—The society does work in Japan, China, Philippine Islands, India, Africa, Cuba, Norway, Sweden, Denmark and England.

Many-sided.—The work of the foreign society is of wide scope—evangelistic, educational, medical, literary, benevolent. This society seeks to do for 800,000,000 what all of our other societies and churches and colleges aim to do for 90,000,000 at home. Its work embraces church extension, orphanages, hospitals, printing presses, pastoral care and evangelistic campaigns.

Missionary Staff.—Consists of 169 missionaries, 759 native evangelists, teachers, helpers, or a total force of 928, a gain of 13. This is our standing army on the frontier of the world.

Fees.—Medical fees raised on the field amounted to $10,003, a gain of $4,108. School fee amounted to $9,121, a gain of $3,507. Government grants in aid in India amounted to $1,372.

Missionary Contributions.—These amounted to $5,650 on the fields, a gain of $917. This is a most hopeful sign.

Self-Support.—The mission stations on the fields raised $27,804 for self-support, a gain of $7,499. Total raised on the fields last year $52,579, a gain of $15,978. This is one of the most encouraging gains of the year.

Educational.—The society supports 9.

Now in Press Ready This Week

The Divinity of Christ

By Edward Scribner Ames

In Six Chapters

1. THE DIVINITY OF CHRIST
2. AN EMPIRICAL VIEW OF JESUS
3. WHY I AM NOT A UNITARIAN
4. THE FRIENDSHIP OF JESUS
5. THE RE-INCARNATION OF CHRIST
6. TWO OR THREE AND CHRIST

This book is now in press. It will be ready this week. It contains a statement of Dr. Ames' views on the problems centering around the person of Christ. But it is more than a treatise. It is a living word spoken to the hearts and souls of living people. Orders may be sent in at once. Price 65 cents postpaid.

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schools, a gain of 32, with 5,096 students, a gain of 212. This is more than one-half as many pupils as we have in all our schools in America. They are helping to revolutionize the countries where they exist.

Medical.—Hospitals and dispensaries 24, a gain of 3. Patients treated, 157,988. This work alone more than justifies all of our expenditures of time and money.

Sunday-schools.—248, again of 43; number in Sunday-schools, 16,200; a gain over last year of 3,269. A child leads to the Kingdom of God in the Orient as it does in America.

Churches.—Organized 141, a gain of 15; additions during the year 2,011.

Ministrial.—There are 295 students preparing for the ministry on foreign fields, a gain of 65. This is a most encouraging feature.

Congress of Baptists and Disciples

Revised Program.

The Joint Congress of Baptists, Free Baptists and Disciples is to be held at Atlantic City, Nov. 14-16, 1911. Subjects and speakers, as announced herewith, make an attractive program.

THE PROGRAM.

"In What Sense Is Christ Divine?"
Writers—Prof. Frank Aubrey Starratt, Hamilton, N. Y.; Rev. Wm. Bayard Craig, D. D. LL. D., New York.
Appointed Speakers—Rev. Homer J. Vosburg, Camden, N. J.; Jacob G. Walker, D. D., Mantua, Pa.

"What Are the Assured Results of Biblical Criticism?"
Writers—Rev. Philip L. Jones, D. D. Philadelphia, Pa.; B. D. Hahn, D. D., Springfield, Mass.
Appointed Speakers—Rev. John R. Brown, Bridgeport, Ct.; Prof. Herbert L. Willett, Ph. D., Chicago, Ill.
Ph. D., Philadelphia, Pa.

"What Hinders the Union of the Baptists and the Disciples of Christ?"
Writers—Rev. Peter Ainslie, D. D., Baltimore, Md.; Prof. Douglass C. MacIntosh, Ph. D., New Haven, Ct.
Appointed Speakers—Prof. W. J. McGlothlin, Louisville, Ky.; Rev. I. J. Spencer, Lexington, Ky.

"Immersionists and Church Union."
Writers—A. T. Salley, D. D. (Free Baptist), Lewiston, Me.; Pres. F. D. Kershner, M. A., Milligan, Tenn.
Appointed Speakers—Pres. Milton G. Evans, D. D., Chester, Pa.; Rev. Robert T. Jones, D. D., Ithaca, N. Y.

"Pauperism—Its Causes and Cure."
Writers—Rev. Addison Moore, D. D., New York; Prof. J. P. Lichtenberger, Ph. D., Philadelphia, Pa.
Appointed Speakers—Mornay Williams, Esq., New York; Rev. W. Quay, Rosselle, Ph. D., Philadelphia, Pa.

"The Mystical Element in Christianity, What Is It and What Is Its Value?"
Writers—Rev. D. H. Clare, D. D., East Orange, N. J.; Pres. Alfred W. Anthony (Free Baptist), Lewiston, Maine.

National Benevolent Association Activities

The Christian Orphans' Home, St. Louis, has just come into possession of a legacy of $1,300. It comes just in time to meet an urgent need. It is a good thing for people to share with the Lord by leaving a part of their substance to His poor.

A good Missouri brother has just taken out his third $1,000 annuity bond with the association. He has taken them out at the rate of about one in two years, a good habit to form.

The Association has just leased a large building in Atlanta (West End), Ga., to which it will remove the children of the Southeastern Home at an early date. The home has been located in Baldwin for the last seven years. On account of the inaccessibility of Baldwin, the home has been placed at a great disadvantage.

The National Benevolent Association is the only organization through which the Christian churches are carrying on their benevolent activities. It is set for the triumph of our plea in the return to primitive Christianity by diligently seeking the restoration of the spirit and practice of apostolic benev-

The Rest of This Year FREE

All new yearly subscriptions for The Christian Century, at regular rates and ministers' rates, received before December 31 will be credited to December 31, 1912. This means all the rest of this year free! Now is the time for every reader to bring his friends into the Christian Century family. The sooner you act the more they get! Bring this offer to their attention this very week! The price is $1.50 in advance. To ministers $1 in advance.

THE Moral Leaders OF Israel

By Professor Herbert L. Willett

PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.
THE BEGINNINGS OF PROPHETIC WORK.
MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
THE RISE OF SAMUEL
SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL
THE REFORMS OF ELISHA.
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

It contains ninety-two pages, is bound in paper, and is sold at thirty-five cents the copy.

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The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in The Life of Christ? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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CHICAGO

olence.

The Christian Orphans' Home Association at its annual meeting recently elected the following officers: President, Mrs. Oreon E. Scott, with a year's vacation on account of health; acting president, Mrs. S. H. Thomson; first vice-president, Mrs. W. D. Harrison; second vice-president, Mrs. W. D. Cree; treasurer, Mrs. L. R. Armstrong; recording secetary, Mrs. I. J. Beatty; corresponding secretary, Miss Elizabeth Harrison.

The following are the new officers for the Cleveland, Ohio, Christian Orphanage for the next year: President, Miss Christine McIntyre; first vice-president, Mrs. L. R. Greenlese; second vice-president, Mrs. C. B. Lamb; treasurer, Mrs. J. C. B. Stivers; recording secretary, Mrs. A. N. Starkes; corresponding secretary, Miss Zona Scott.

JAS. H. MOHORTER.

Christian College

Christian College has enrolled up to date 230 students, 142 being in the boarding department. This number, with the large faculty and staff of officials, fills the dormitory to overflowing.

The Conservatory of Music is continuing to show steady and normal growth, both in number of matriculates and in standards of work. With five teachers of piano, two in voice, one in violin, and two teachers of theory excellent results are being accomplished by the more than two hundred students. A large orchestra and a full chorus class are planning for some strong public programs. The excellence of the musical standards in the Conservatory is shown in the fact that all the church choirs, but one, in Columbia are in charge of Christian College talent.

The strong appeal to thoughtful parents in the opportunities offered by the Junior-college course is evidenced in the enrollment of forty-seven students in the first year of this affiliation. The sentiment for the segregation of girl students through the freshman and sophomore years is rapidly gaining ground among parents who have given the important question of a college education for a daughter serious attention. With its ideal situation in the state university town Christian College has every opportunity to develop along the best lines of college work.

All alumnæ, former students and friends of Christian College are interested in the announcement of the approaching marriage of President Luella W. St. Clair to Dr. Woodson Moss, University physician and professor of medicine in the Medical Sschool of Missouri. University. The marriage will occur Wednesday, Nov. 22. The "Columbia Daily Tribune" in a recent announcement of Mrs. St. Clair's marriage comments, in part, as follows: "The wedding ceremony will be solemnized at high noon in the chapel of Dorsey Memorial Hall. A large number of invitations are being issued and the nuptial affair is being looked forward to with interest by the many friends of the principals in Columbia and all over the state. Mrs. St. Clair is one of the brilliant women of the Central West. Her intellectual attainments and her executive ability are vouchsafed to but few, and to them is due the present high standing of Christian College as an educational institution for women. In addition to her arduous labors in the educational field she has found time for other activities in the Federation of Women's clubs and in work otherwise uplifting. Mrs. St. Clair is one of the most gracious and charming of women, consideration for others and an unselfish devotion to duty being distinquishing characteristics of her strong, but gentle character. Dr. Woodson Moss, the prospective groom, is a member of the faculty of the medical department of the university, a position he has held for a number of years. He is one of

The Gospel of the Kingdom

These lessons in Social Christianity, edited by Josiah Strong, who has done as much as any one to enlist the modern church in the social enterprise, have awakened a response among wide-awake progressive pastors and church workers in all parts of our country. Back of Dr. Strong is an Advisory Committee of thirty leading representatives of the various denominations. Hundreds of groups—Men's and Women's Clubs, Young People's Classes, Adult Bible Classes, Y. M. and Y. W. C. A. classes as well as prayer-meetings—have been using these lessons during the two years of their existence.

So wide-spread has been the interest in this line of study that the Publishers of the Bethany Graded Lessons have made arrangements to co-operate with the American Institute of Social Service in supplying the maturer classes of our Sunday Schools with this literature.

No one will take exception to the statement that these Lessons on Social Service are the most vital, timely, thought-provoking, reverent and satisfying treatment of the big problems of the social order that have ever been offered to Sunday Schools.

And not the least of their value is that they elicit an interest at once in every one to whom their subject-matter is mentioned. New classes can be easily organized for this study. Old classes can be doubled and trebled! The Lessons fit up close to the every day life of the people.

Published in magazine form and issued monthly. The subscription price—50c a year—makes them less expensive than the usual adult lesson literature.

Pastors and church leaders who wish to put into their church work new zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

Send 5c in stamps for a single copy of the magazine. Do it now and begin at once to talk up the new program. Address,

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the ablest and best known physicians in Missouri and no member of the profession he has honored for so long stands higher than he. His work in the medical department has been one of its mainstays for years, and all through Missouri and the West are prominent and well-known members of the medical profession who received the ground work of their calling from him."

It will be good news to all who are interested in the college to know that Mrs. St. Clair will continue in the presidency and that she is actively engaged in the furthering of plans for its immediate advancement, chief among these being the endowment fund of $25,000 to be raised by the alumnæ.

MARY P. HICKMAN, Sec'y.

Columbia, Mo.

Church Extension News

The Church Extension offerings are coming in nicely during the month of October, 181 churches having sent offerings up to the 16th. Thus far 1,258 churches have contributed a little over $23,000 in the annual offering. In order to do justice to the church extension offering, congregations should keep the collections coming during the entire month of October in order to get proper results.

Applications for aid still continue to come. Since September 1, thirty-one churches have been pleading for help to build. The following is the list of applicants: Barryton, Mich; Vancouver, B. C.; Humboldt, Kan.; Compton Heights, St. Louis, Mo.; Pasco, Wash.; Hennessey, Okla.; Louisville, Ky., West End Church; Brooklyn, N. Y., Second Church; Estacodo, Ore; Blackburg, Va.; Romney, W. Va.; Winslow, Ark.; Roanoke City, Va.; Vermont Square, Los Angeles, Calif.; Coldwater, Mich.; Castle Rock, Wash.; Jennings, La.; Hamilton, O., Lindenwald Church; Oney, Okla.; London, Ky.; Edgemont, S. D.; Aurora, Mo.; San Dimas, Calif.; Vernon, Tex.; College Hill, O.; Syracuse, N. Y., South Park Church; Brownsville, Tex.; Rockport, Ill.; Hazelwood, Ind.; Ruleville, Miss.; and Hanford, Wash.

Since our last report we have received an annuity of $300 from a friend in Illinois and another of $2,000 from a friend in North Carolina. Other annuities have been promised to the board and yet we lack $52,000 of being able to pay the loans we have promised. A great many of these loans we have promised are from the annuity fund. If those who have annuity money to give could understand the good uses to which the church extension board can put their money, annuities would pour in by the hundreds.

It ought to be a very interesting thing to the brotherhood in general to read some of the letters when churches apply for help. The church at Hanford, Wash., for example, had been promised a loan of $500 on the basis of a $1,800 building, but when they came to get an estimate on the cost of the building, with present prices of material, they found they could not build their house for less than $3,000. Brother Norman Anglin writes as follows: "Our reasons for putting up such a building was because we wanted to be in on the ground floor. And we are, as there is only one other church in this place. Also there are great possibilities for a future. Hanford is only a young town, but there are twenty thousand acres of irrigable land tributary to this place, which I believe I am safe in saying will all be under irrigation in the next five years. The power plant here at present is one hundred thousand horse power, but is estimated when completed, (must be completed in five years under government franchise) at one million horse power. We that are building the church at present, have to carry the larger part of the load, financially, but we believe it to be the Lord's work and are doing it in his name, with an eye for the future church. And we are sure we will be more than repaid in a spiritual way."

Howard T. Cree of Augusta, Ga., writes concerning an opportunity for our people at Madison, Ga., as follows: "The particular point to which I wish to call your attention now is that of Madison, Ga., the best town on the Georgia R. R. and about seventy miles from Atlanta. We have a few people there whom I understand are anxious to get a building and some three or four of them are people of means. They can put about one thousand dollars into a proposition but as they have no organization and no preacher that is about the best they could do at the present. The Methodists have a splendid building well located, built of brick, electric lighted, seated with pews, from which they wish to move that they may have larger quarters. The lot is about 120 x 150 and in an excellent residence section of this very cultured and growing town. Their present location will be for sale. They will take something like $3,000 for it and we could almost immediately form an organization, hold a meeting, get the Woman's Society for Georgia Missions to get behind the proposition for a preacher and start right off with good assurance of a successful work in a little while."

In the old state of New York, the city of Syracuse, we have an opportunity to help establish a splendid work if our board can make a loan to South Park Church, which was organized last May with twenty-six charter members. C. R. Stauffer writes as follows. "I am writing you today to see what the prospects are for the securing of a loan to build a mission chapel for the South Park Church of Syracuse which was organized last May with twenty-six charter members. This church is the only church in a new settlement opened up three years ago about five miles out from the center of Syracuse on a five cent car line. There is at the present time about 100 families within a half mile of where we expect to locate this church and it looks now as though there would be 500 families there within a couple of years. It is in the direct line with the city's most rapid growth. We organized a Bible-school there two years ago this fall and are the only ones doing work there. For once we are in on the ground floor in this Eastern Territory. Some of our religious neighbors are looking on jealously only waiting for our work to fail or for us to give them some pretext to begin a work there, but we intend that this work shall be equipped and taken care of in such a manner that there shall be no excuse for any other church being organized there for some time to come."

And so the appeals are coming continually to your board of church extension, which a great brotherhood has entrusted for the housing of our homeless churches. Other equally interesting letters might be published from other churches that have made application.

John H. Booth, our associate secretary, will visit all the southern conventions this year excepting Florida and will address the students of the College of the Bible and Transylvania University on the 27th and address the students of Johnson College on the 29th. He will also visit the churches that are delinquent on church extension loans in all the southern states.

All church extension offerings should be sent to G. W. Muckley, 603 New England Bldg., Kansas City, Mo.

G. W. MUCKLEY, Cor. Sec.

—At least 43 per cent of the inhabitants of France are employed in agricultural pursuits.

—The coin called yen in Japan is 50 cents in our money, 100 yen being equivalent to $50.

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Bethany Graded Lessons

Charles Clayton Morrison, Editor

Now Cover the Entire Sunday-School

As the Bethany Graded Lessons unfold from quarter to quarter it becomes increasingly plain to informed and discerning Sunday-school teachers, superintendents and workers that no private or sectarian publishing house can compete successfully with the great union enterprise supplying these graded lessons to twelve leading denominations.

[The Graded Lessons are approaching completion. The Beginners' and Primary Departments are fully completed. Three of the four Junior grades are complete. Fourth year Junior pupils may use either third year Junior lessons or first year Intermediate. Two of the four Intermediate grades are complete, and these materials may be used for the entire Intermediate Department. For Senior and Adult Departments, Dr. Scott's "Life of Jesus" is provided. Other Adult classes may use Dr. Strong's "The Gospel of the Kingdom."]

The Bethany Lessons surpass all others—absolutely—in every particular in which it is important for lesson helps to excel: In mechanical get-up, in chaste and fascinating art work, in practical adaptableness to the needs of both teacher and pupil, in sound evangelical and scriptural teaching, in rich spiritual insight. Nothing has been left undone that money, intelligence and Christian character could do to make these lessons the acme of excellence for the Sunday School.

EVERY LESSON WRITER IS A RECOGNIZED AUTHORITY IN THE INTERDENOMINATIONAL SUNDAY SCHOOL WORLD!

Demonstration of Christian Unity

Perhaps nothing has been done in modern times to demonstrate so clearly the essential unity of the churches and the possibility of organic union than the successful carrying through of this great enterprise of an interdenominational series of Sunday-school lessons. There has been no serious conflict among the editors representing a dozen denominations, among them Methodists, Presbyterians, Congregationalists and Disciples. If the churches can unite in what they teach their children, who can doubt that co-operation and union is possible at every other point?

The Bethany Lessons thus afford a signal opportunity for the Sunday Schools of the Disciples to promote Christian Union.

Study the following diagram:

The Life of Jesus

In Fifty-two Lessons

BY DR. LOA ERMINA SCOTT.

A manual for young peoples and adult classes. It is conceded to be the most practicable text for its purpose on the market.

The book grew in the actual experience of teaching. From the moment it came from the press it has been in great demand. Another edition is now being prepared for.

It is just the thing for classes of young people of Senior department. But it is equally well adapted to adults.

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The Gospel of the Kingdom

BY DR. JOSIAH STRONG

A monthly magazine for adult classes and mature young people who wish to study the great vital problems of Social Christianity.

Pastors and church leaders who wish to see the work start off in the autumn with zest and inspiration will recognize at once the value of starting these classes in the study of Social Reform.

New classes can be easily organized for this study. Old classes can be doubled and trebled! Men's classes will take to these studies with amazing interest.

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The CHRISTIAN CENTURY

Volume XXVIII. November 9, 1911 Number 45

The Religion of Professor McGarvey

By Edward Scribner Ames

R. J. Campbell Reconciled with Orthodoxy

By Our London Correspondent, Leslie W. Morgan

Canada and United States

By John L. Gordon, D. D.

Concerning Baptism

An Editorial

CHICAGO

Briefs

—The Social Service Commission of the Federal Council of the Churches of Christ in America has begun a nation-wide campaign in every state for one-day-in-seven for industrial workers. The first effective measure of this kind to be passed by a state legislature was passed at the last session of the Connecticut legislature, the bill having been introduced by the secretary of the Federal Council Commission.

—The appointment by the Federal Council of a Commission on Peace and Arbitration will probably be the third link in an international chain of church brotherhood in the interest of international peace and arbitration. There is already a joint committee representing the churches of England and the churches of Germany, and between the two sections of the committee international visits have been exchanged between German and English pastors and laymen. During the past summer, the Social Service Secretary of the Federal Council, Rev. Charles S. Macfarland, Ph. D., conferred with members of the English committee in London and of the German committee in Berlin, receiving general expressions of a desire that the alliance should also embrace the United States. This will probably be brought about through the Federal Council Commission, and will mean, perhaps, the beginning of a world-wide alliance among the Christian churches.

—Preaching at the installation of Dr. Merrill in Brick church, New York, Dr. Van Dyke summarily defined the great present demand on the church in one well-laden sentence: "The church must renew her power to convict men of sin and revive her power to convince men of salvation." He hoped that every Christian temple in the land would become a place "where no self-righteous, proud man can feel at ease and from which no humble, penitent man shall go away uncomforted."

—Silvester Horne, when he got back to England, told the newspaper reporters that in America he found no city church work to compare in effectiveness with the great mission churches of London, Liverpool and Manchester—of which naturally he must regard his own church as an outstanding example. He added: "The only place I saw that was really getting the man in the street is the Labor temple in New York." It appears that the thing which Mr. Horne admired most in America is the public school system.

—A young man entering a theological seminary was asked by the committee why he chose the ministry as a calling. He replied that he had heard a voice saying, "The Lord hath need of him." The committee asked again if he knew under what circumstances those words were used by Jesus. "Yes," he answered, "it was when he sent Peter and John after the ass."

—"Rev." George F. Hall of Chicago, whose financial capital appears to be chiefly deposited in that "Rev.," is now said to have abandoned Texas as the place providentially designed for money-making by the godly and at present recommends Florida as the more favorable and more blessed spot for the multiplication of the dollars of the poor and pious. By this time, however, anybody who puts money into Hall's "Rev." has only himself to blame for what happens. The prudent will prefer investments recommended by something better than the authorship of a volume of flamboyant sermons.—*The Continent.*

THE WORLD OF THE WORLD

Be of good cheer, brave spirit; steadfastly
Serve that low whisper that thou hast served; for know,
God hath a select family of sons
Now scattered wide through earth and each alone,
Who are thy spiritual kindred, and each one,
By constant service to that inward law,
Is wearing the sublime proportions
Of a true monarch's soul. Beauty and strength,
The riches of a spotless memory,
The eloquence of truth, the wisdom got
By searching of a clear and loving eye
That seeth as God seeth. These are their gifts,
And Time, who keeps God's word, brings on the day
To seal the marriage of these minds with thine,
Thine everlasting lovers. Ye shall be
The salt of all the elements, world of the world.

—*Emerson.*

A New Book of Vital Religious Importance

The Divinity of Christ

By EDWARD SCRIBNER AMES

Cloth, 75 cents, postpaid.

A book which lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day. Dr. Ames treats the Unitarian-Trinitarian controversy with a freshness and illumination that in itself makes his work a distinct contribution to religious thought. The book is more than a treatise. It is a living word spoken to the hearts and souls of living people.

Dr. Ames' Book will be Widely Read

Previous announcements of the price of this book are hereby withdrawn, and the price fixed at 75 cents. This is due to the fact that the publishers have made a more attractive and expensive volume than was at first contemplated.

Published by The New Christian Century Company 700 E. 40th St., Chicago

The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT, - - - - EDITORS

The Winning of Character

One of the favorite inquiries of the Greek schools was, What is the highest good? There was high debate among the philosophers over the question. Nor is it easy of answer. Different sorts of people would give it various replies.

Primitive man would have said the most desirable thing was good hunting and fishing. At the dawn of civilization men would have affirmed that it was the favor of the gods. The typical Greek of the golden age would have said it was the laurel crown of victory in the Olympian games. The Roman of the upper class would have insisted that power was the best of possessions; while the common man of the street would have satisfied himself with bread and the games. The Hebrew of the classic period believed the highest good to be found in long life and many sons. The scholastic believed knowledge to be the priceless possession. The modern world is convinced that wealth is the climax of desirable things.

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But the Christian, who has caught something of the splendor of Jesus' vision of life knows that there is but one thing that is supremely worthful, and that is character. And the Christian world at its best, in the sanity and devotion of its inward experience, has always known that this is true. Nothing in life is for a moment comparable to the possession of a noble character, in which appear the virtues which the centuries have come to hold in reverence, and which found their complete embodiment and illustration in the life of Jesus.

The Bible is the most important of books for life because it contains the world's greatest record not merely of characters but of character. In it are set forth the insight and vision of Abraham, the discipline and achievement of Jacob, the purity of Joseph, the persistence of Moses, the courage of Joshua, the generosity of David, the manliness of Jonathan, the audacity of Job, the tenderness of Hosea, the devotion of Peter, the sincerity of Timothy, the gentleness of Barnabas, the enthusiasm of Paul, and the completeness and supremacy of Jesus. Nor are the women of the Bible lacking in the qualities which inspire to the attainment of noble character.

There are two standards in accordance with which character has been valued. One of them makes it consist in standing, position, conformity. This was the determining factor in the Judaism of Jesus' day. To be of the right genealogical line was highly important. "We have Abraham for our father," said the Pharisees, as if descent from a particular line was of the slightest value in the securing of character. Correctness of knowledge was deemed a prerequisite to the divine favor. "This people that knoweth not the law is accursed," said the same zealous advocates of conventional goodness.

The due performance of ritual acts, such as washings, fasting, prayer and sacrifice was an additional means of procuring a proper standing. And the profession of the orthodox beliefs, such as those in angels, spirits, a physical resurrection and a day of judgment, were essential to the state of virtue.

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In contrast with this fictitious type of righteousness Jesus brought into the world a wholly different standard. He insisted that character could never depend on such things as family descent, knowledge, outward forms or credal holdings. He showed that people who gave their attention to such things had no time or interest left for the really important things of character, such as justice, mercy and love.

To the inquiring lawyer he pointed out the fact that the only things which were essential to a good character were love to God and love to man. To the young man who asked what he should do to obtain life, Jesus proposed a testing act of supreme commitment to the program of divine and human friendship. To him the real proof of the right kind of character was the centering of mind, heart and will upon the divine purpose as he revealed it.

He called men to himself; not to a body of belief, nor a form of obedience, nor an organization. He wanted them to share his vision of life, his faith in God and in man, and his joy in a redemptive life. "Have this mind in you which was also in Christ Jesus," wrote Paul, thereby confessing that the possession of the attitude and spirit of Jesus is the very essence of salvation.

The early Christians accepted this view of their relation to Jesus. In their interpretation of the new life they rightly placed the emphasis not on standing or conformity but on character. To accept the leadership of the Lord, to take him seriously as the ideal and pattern of their lives, to feel the supreme joy that loving him brought to them, and to undertake with passion and consecration the realization of his program for the world, was to them the holy content of Christian faith. Anything less than this would have been too small to satisfy them. They laid hold of the virtues which they saw in the Master and made them their own. The enthusiasm of a great desire and purpose filled them. They counted nothing else of moment but to be "in Christ," in his confidence, his circle of friends, his plan of human completion.

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From this inward motive of securing a character like that of Jesus came all outward behavior. They banded themselves together as friends of the Lord, disciples, Christians. They claimed the rite of baptism as the formal sign of their purpose to win the holy life. They observed the Lord's day as a time congenial to the development of the virtues which were in Christ. They kept the holy meal, because it was a symbol of the nourishment of their souls from the perfect life of the Savior. In all things they labored to attain the end of likeness to him in spirit and conduct, that they might be worthy of his friendship.

Nor did they claim these virtues as the result of their mere efforts at imitation. To them the divine spirit, the spirit of Jesus, was the dispenser of the graces of character. Whatever gifts and interests they possessed were of divine bestowment. Submitting themselves in humility to the guidance of their Lord, they gave to him and his regenerating power the full credit of their holier life. The sacred mystery of a new love was overshadowing them, and they were no longer their own, but the choice possession of the Christ.

But when church dialectic began to devise definitions and explanations of the glowing life of love, the simplicity that was in Christ gave way to metaphysical speculations. Theories of the atonement were proposed. Explanations of the transforming power of divine love in the heart were attempted. It was stated in terms of legal procedure. The divine mercy overlooked the sin of man, they said, or made for it a compensation in the costly payment of Christ's death. Or faith, a divinely given and almost magical thing, was implanted in the sinful soul, they affirmed, and thus salvation came. Or the favor of God was to be won by conforming to some authoritative rite or ordinance, a theory which carried as far as to the belief in baptismal regeneration.

* * *

Such were the ways in which salvation was defined. Not one of them laid hold upon the central fact that character alone is salvation. To possess the spirit and ideals of Jesus is to be saved, and nothing else can for a moment be substituted. Yet the church was for centuries, in many of its sections, obsessed with the idea that salvation was some supernatural thing, procured by the death of Christ, and involving only in slight degree the possession of the Christly virtues. People were supposed to be "saved" because they believed certain things, or belonged to a certain organization, or had conformed to certain ordinances. And all the time the quality of life they were living was supposed to be of lesser value than these things.

In harmony with these superficial definitions of salvation there are still teachers in the church who would make the test of the Christian life the acceptance of a particular opinion, such as a special view of the divinity of Christ, or the fact of the virgin birth, or a precise statement regarding the nature of Christ's resurrection, or a belief in the miracles of the Lord, or in the evidential value of his references to the Old Testament.

(Continued on page 9)

Social Survey

The Brewers' Convention

The united protest of the Christian peoples of the entire nation struck a deaf ear at Washington, and Secretary Wilson, of the Department of Agriculture, acted the part arranged for him in the recent brewers' congress held in Chicago. As far as actual participation in the congress is concerned, his part was brief, consisting of a short address of welcome to the foreign delegates. The brewers made Mr. Wilson honorary president of the congress for the express purpose of securing the official recognition of the United States Government, and they got it. Secretary Wilson is reported to have said previous to his official act, "I am simply acting as the representative of the United States Government in welcoming delegates from the Old World to this country." Mr. Wilson thinks the Prohibitionists are theorists and apparently excuses himself on the ground that he is practical. Speaking of those who opposed his acceptance of the honorary presidency, he says, "They are honest, conscientious, well-meaning people probably with the best of motives, but the great American government cannot be run upon the theories they hold." In striking contrast are the words of Percy Andreæ, president of the Brewers' Association: "In this country the so-called temperance movement has fallen into the hands of the most intemperate people of the nation, men suffering from what I describe only as chronic moral inebriation, men utterly devoid of reasoning powers, largely lacking in the most elementary knowledge and education, and, worse than all, in only too many cases prompted solely by the commercial benefits they derive from the cause they make a profession of championing." Possibly those words will produce a smile, but they are serious, for they are characteristic of the falsehoods which the brewers are using to fight prohibition. The comment of the Pittsburgh Christian Advocate is refreshingly pointed: "What a shame that temperance people are so ignorant and are not actuated by the disinterested, humane, patriotic, and philanthropic motives which burn in the breasts and illuminate the faces of 'our brewers!' The greed of the men and women in the temperance ranks will be the ruin of the nation, doubtless!"

The War in Tripoli

As was confidently predicted from the start by the military critics, Italy has experienced little difficulty in disposing of the weak and demoralized Turkish forces in Tripoli, destroying or capturing the Turkish vessels, and driving the army inland. Then her difficulties began. Italy had, according to the last authentic reports, landed about 40,000 men in Tripoli, and has a reserve force of some 10,000 men at home—ready to send at a moment's notice if they are needed. Press dispatches indicate that this force will be needed. They report that the Turkish soldiers have been reinforced by a strong detachment of Arab cavalry and have pressed the Italian invading army so hard that it has been forced to assume a defensive program only. The Turkish navy is so weak that Turkey has not dared risk a dash for Tripoli with a relief force, and Italy is restrained by the attitude of the other European powers from carrying the war into the Turkish territory on the continent of Europe. Italy is reported to have officially declared Tripoli annexed and it is reasonable to suppose this true. Just or unjust as it may be, the natives are more or less passive in the matter, and there is said to be little hostility against the Italians. Some good is bound to come of the war anyway. Slavery received its death blow in its last stronghold when Italy officially declared all slaves in Tripoli free. This the Turks ostensibly did in 1900, but her officials winked at the continuance of the custom and slavery thrived practically as before. Italy may partially redeem herself for her injustice in seizing Tripoli if she enforces the emancipation proclamation.

Orville Wright's Newest Achievements

Those who have witnessed the flight of aviators in the aëroplane may remember a vague sense of uneasiness stealing over them as they watched the bird-men soaring, now steadily, now teetering and dipping dangerously in the uncertain air currents. Those flights seemed almost supernatural, yet the ever-present element of great danger to life robbed the sight of some of its impressiveness and left one with the conclusion that until the art of flying should have been greatly perfected in the way of better control, the flying machine would be of little practical value either to the pleasure seeker or the business man. Toward stability the inventive genius of leading aëroplane pioneers in both Europe and America constantly have been wrestling. Various balancing devices, including the gyroscope, have been tried but the very rigidity which these devices produced defeated the object for which their use was suggested, and they were abandoned. Now Orville Wright comes forward with a device which he claims will produce fore and aft stability automatically, thus solving one-half of the problem. Mr. Wright has so adjusted his machine that, should any part of it suddenly drop the added pressure on that part would automatically bring into operation the stabilizing device. In order to give it a thorough test Mr. Wright is conducting a series of experiments at Manteo, N. C., and is reported to be highly satisfied with the results. A most interesting feature of these experiments is the fact that they are being tried on a glider, that is, an aëroplane specially constructed without an engine or other motive power. Mr. Wright has not only secured results that are highly satisfactory to him in demonstrating the practicability of the automatic balance, but, with a strong wind, he has risen with the glider and remained practically stationary high in the air over the same spot for a minute, something never before accomplished. Again and again this wizard of the air rose from the ground with his powerless glider and hovered in the rush of the gale within a few rods of his starting point, retaining perfect control of his machine practically all of the time. This is indeed wonderful, and if the problem of lateral stability can also be solved, the day of the aëroplane will be at hand.

One View of the Steel Trust Case

Considerable uncertainty in financial centers was occasioned by rumors that the United States Steel Corporation was preparing voluntarily to dissolve into its constituent companies in order to escape prosecution by the United States Government. Though flatly denied, the rumors persisted because the officials of the corporation believed the corporation was not in reality a monopoly, since it manufactures far less than the total of all the steel produced in the United States. They were of the opinion that by readjusting the affairs of the corporation it could continue to operate without dissolving and still be within the provisions of the Sherman law as interpreted by the United States Supreme Court in the oil and tobacco cases. Such a reorganization the corporation probably would have undertaken to avoid prosecution by the government had not such action been anticipated by the government in starting proceedings to compel dissolution. The case is a peculiar one. The commissioner of corporations in his report does not find the steel corporation either manufactures nearly all of the total steel output or that it is endeavoring to crowd its competitors out of business. He does find that, "In so far as the steel corporation's position in the entire iron and steel industry is of monopolistic character, it is chiefly through its control of ore holding and the transportation of ore." It is specified that the steel corporation has lease holdings of iron ore estimated to exceed 300,000,000 tons lying along the Great Northern and Northern Pacific railways. These holdings are practically untouched, while the company controls immense deposits in northern Minnesota. It is here that the greater part of the ore now used is mined, and the steel corporation controls the railroads which are the only means of transporting ore to the docks on the great lakes. Competitors have been able to get all the metal they desire but they are compelled to pay one cent a ton, per mile, to have it transported to the great lakes. This rate is so high that it is said to yield the steel company an income double that secured by other railways in operating similar equipment. This revenue, it is charged, amounts to a rebate in the carrying of the steel corporation's own ore. On the steel corporation's monopoly of ore holdings and its transportation control, then, the government largely bases its case. The officials of the corporation professed a willingness to release a large part of their lease holdings on ore land in the far Northwest, and to reduce the rates of transportation in northern Minnesota 30 per cent, but the federal officials are not satisfied and will prosecute for dissolution. This is the first case to come up under the new supreme court interpretation of the Sherman anti-trust law. It will be several months before the steel corporation is compelled to dissolve, if at all, so stockholders have little occasion for undue alarm.

—A call has been issued for an Illinois Christian Citizenship convention to be held in Chicago November 20, 21. One special object of the convention is to inaugurate a state-wide movement to secure the legality of Bible reading in the schools of the state. The convention will consider the necessary steps to take in order to move according to law, and the best legal advice will be sought that the movement may stand the test of the courts. The movement is one in which every patriot will have an interest.

The Christian World

A Page for Interdenominational Acquaintance.

Presbyterian

A Worthy Brotherhood Aim

The *Continent* feels that the brotherhood movement in this country lacks the vigor of the British brotherhood movement. Over there they have the tremendous social motto "One as good as another; to every man a brother." In this country the brotherhood movement has often been introduced into a congregation with but ill-defined notions as to what it should really do. Indeed national officers in some cases have scarcely known. The *Continent* thinks it knows as the following indicates:

Far too much divided and subdivided is the church in this land, as everybody knows; it endures untold frustrations from being snipped up into denominational bits and sectional bits and theological bits and social bits.

And it is far too much inclined to worship the dignities of the present world. None of us can deny that the church is ten times more vain over the rich man and the prominent man and the brilliant man, when they join its ranks, than over the ninety and nine common people whom it receives.

If only in both these things an utter change could come over the church, what a revival it would be—if first in the church's consciousness stood its own unity in the Lord and after that the unity of humanity in one like need for his saving power—if a sublime contempt of worldly estimations left it aware only of the even and equitable estimations of God.

Should the brotherhoods set themselves to preach these things, to illustrate them, to put them in practice, to enforce them until no Christian dared defy the law of such mighty ideas, would men longer be asked whether brotherhoods are worth while?

The Cost of a Convert.

Shall the different states enter into competition to lower the cost of converts? Is it Christian for one denomination to boast that it can make a convert for fewer dollars than any other denomination? The following reflections from the *Presbyterian Banner* are suggestive:

Rev. William Sunday has given out some calculations as to the cost of conversions in different cities, and according to his scale it costs $620 to save a soul in Indianapolis, $545 in New York, $450 in Boston, $395 in Chicago, and then a big drop to $78 in New Orleans and $73 in Atlanta. Whether this means that souls are worth more in Indianapolis and New York than in New Orleans and Atlanta or whether preachers are cheaper and evangelistic machinery less expensive in the latter than in the former cities, is not indicated, and these cities are left to figure out the cause of this difference in the scale of cost for themselves. The figures not only do not indicate this cause, but they do not indicate anything of significance with any degree of approximation. Such rough averages cannot take into account the varying conditions and results in these cities, and are really worth nothing. The value of even a single soul cannot be computed in dollars and cents, and the church has no interest in such misleading and sordid calculations. Jesus Christ did not calculate the value of his sacrifice when he laid down his life for men, and his followers in so far as they are his followers have the same spirit. We once heard a Baptist minister contend that statistics showed that a Baptist dollar will convert more heathen than any other dollar and that therefore the Lord favored the Baptists, but we think that few of his brother ministers and people would believe in or sympathize with such a vain and vulgar argument. We fear "Billy" Sunday runs too much to dollars and cents in his views of Christian work, and we wish he would cease from his calculations.

Baptist

A Baptist's Attitude to Christian Union.

The apologists for the present denominational order are not all to be found in any one communion. The Baptist we quote voices a point of view that still lingers in many of the older bodies. It will be of interest in the turn it makes upon some sayings familiar among Disciples. In all this we fail to see how ultimate Christian unity shall suffer because of union. We quote from the *Watchman*:

Denominations will exist to the end of time, but Christ's Spirit working among his people will make them one in heart and spirit, though they may be housed in many folds. The flock belongs to the shepherd; the fold is subordinate. He loves his sheep; he doesn't say anything about the fold. Doctor Hovey said, "The idea of the fold is subordinate to that of the flock. It is the flock which belongs to the shepherd, and sheep from many folds are to become one flock, instead of flocks that belong to many shepherds being sheltered in one fold, as is often the case in Palestine."

Let our motto be, "In essentials unity; in non-essentials liberty; in all things charity."

There is such a thing as unity in diversity. God never made two things alike. In his plan for the redemption of the world he may have intended that men shall work for their fellows under the banner of many denominations.

In the same issue of the *Watchman* we find a story which better reflects the spirit of our age:

It is told of John Wesley, that once, in the vision of the night, he found himself as he thought, at the gates of hell. He knocked and asked, "Are there any Roman Catholics here?" Yes, was the answer. Any Church of England men? Yes. Any Presbyterians? Yes. Any Independents? Yes. Any Wesleyans? Yes. Disappointed and dismayed, especially at the last reply, he turned his steps upward and found himself at the gates of paradise; and he repeated the same questions. "Any Wesleyans here? No. Any Presbyterians? No. Any Church of England men? No. Any Baptists? No. Whom have you here then? he asked in astonishment. "We know nothing here," was the reply, "of any of those names you have mentioned. The only name of which we know anything here is Christian. We are all Christians here."

United Brethren

An Ancient Notion Revived.

It was once common among Protestants to make the book of Revelation furnish abundant testimony against Roman Catholics. Religious newspapers have not given much space to such a notion in recent years. If Rome is anti-Christ, then we Protestants have all sprung out of an anti-Christ movement for we are historically related to it. The following appeared in the *Religious Telescope*:

First, the anti-Christ "denieth that Jesus is the Christ." (I John 2:22.) We know that many Protestants say it is a libel to apply this to Rome papal. Does not the Douay Bible say that Jesus is the Christ? Does not the Council of Trent declare it? Do not her priests affirm it? Yes, all that is true. But anti-Christ does that, too, A thief's denial when caught with the goods is not evidence. A murderer's denial is not accepted, when proof positive establishes his guilt.

Congregational

Elementary Instruction on the Minister's Salary.

"It is a scandal on the Church of Christ, if in an age of boundless wealth, any of its ministers are compelled to work financially handicapped and tortured. A denomination that does not care for its own is something worse than an infidel." These are the closing words of a well-paid New York pastor, Rev. Charles E. Jefferson, in an article which handles the preacher's salary question without gloves. Dr. Jefferson believes that a great deal of elementary instruction is yet needed in many quarters. "There are laymen who evidently have never grasped the New Testament doctrine that all Christians are kings and priests unto God, that all men alike, whether clergymen or laymen, are servants of God, and brothers of one family. Christian farmers, bankers, lawyers, physicians, editors and business men have no more right to large incomes and luxuries than the man who ministers to them in spiritual things. What they pay the minister is not an alms, but a debt." The minister is slow to demand Christian justice with respect to his compensation. The chauffer speaks out, so does the gardener, the bookkeeper, the foreman, the cook. But the minister's position is more delicate, made so mainly by the prevailing conception of his salary as a piece of charity rather than a straight out debt. Dr. Jefferson's article appears in The Congregationalist. A paragraph or two of his "elementary instruction" follows:

No doubt one root of the trouble is the inconsiderateness of Christian people. Many of them do not think. What is everybody's business is nobody's business, and the result is that many a church is treating its minister shabbily when not a man in the church has the least intention of doing anything mean. No one of them would be inhuman, and yet all of them together are guilty of a refined species of cruelty. It is a blackening revelation of a church's character when it keeps a minister year after year on a starvation salary, and then suddenly discovers, when he receives a call to a more generous church, that it is able to pay far more than it ever before offered. What must be thought of the Christian culture of a church which wears a minister out on an inadequate salary, and then offers a new minister, not a whit superior, in order to get him, a sum that was never given to the old? Many a church needs arousing on this subject.

The nerves of a man's mind are more or less paralyzed when he feels that he is suspended above the jaws of destitution, knowing neither the day nor the hour when he may drop into them. No conscientious man can do good intellectual work if his heart is torn by anxieties concerning the payment of his bills, or if there is no margin between income and outlay, allowing him to put aside each year at least a little against that rainy day which is sure to come. It is galling for a man ordained to stand before the community as a moral teacher, to have creditors in the town unpaid. It is humiliating for any man to be obliged to skimp and scrape in order to eke out just a bare existence. A church owes it to its pastor to see that he is safeguarded against those pecuniary embarrassments which wear out a man's life.

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The Faith of Our Childhood and Our Faith of Today

The faith of the child which we have been taught to admire is that of the unspoiled child of loving and wise parents. Such a child can look with confidence to its parents for protection and guidance. It has never appealed in vain for needed help. But it has had to learn that many of its desires cannot be satisfied immediately and in the way that seems best to it. Its faith is incomplete until it has learned to trust the wisdom and goodness of its parents.

The faith of mature years is not altogether different from that of childhood. We are in a world whose ongoing is not much affected by what we do and think. The world is too big for us to control. The man of faith finds his place in the world order and does his work with energy and enthusiasm. He does not withdraw from active life in bad humor when he cannot have his own way. He believes that honest effort has value even if its results are not what he had hoped they would be. He is willing to submit to the discipline of life that will give him a new sense of values.

The faith of manhood is that of knowledge. The man knows that the world has in it evil as well as good. Its brutality, its vileness, and its faithfulness have been forced upon his attention. He has been the victim of fraud. He has felt the sting of ingratitude. Yet he believes in the goodness of God and in the goodness of man, for he has knowledge. There is, it is true, a kind of knowledge that undermines faith, the kind men obtain when they seek to gratify appetite and passion. The right sort of knowledge is the reward of those who have as their first aim the promotion of friendship, love and truth. It is impossible for men to get faith by self-seeking.

The enrichment of faith appears in increased self-control. The man has more interests than the child and consequently he feels restraint from more sources. He not only puts the curb upon appetite and passion but also upon ambition and pride. To the man of faith the faults of other men are not opportunities for pride and for harsh judgments. They are rather reminders of the weakness common to all men and they call for sympathetic and honest treatment. As faith grows in strength and richness, its expression becomes less boisterous. It reckons its worth in terms of positive achievement and sets little store by loud complaint against things as they are. These complaints are too often merely evidence of lack of self-restraint. Faith works in season, out of season, and waits.

Steadfastness, or constantcy, was much admired by the ancient Romans. Fickle, wavering, shifting men and nations they despised. They demanded that ideals be put into laws and institutions. By the laws and institutions of his country the true Roman was ready to live and for them he did not hesitate to die. This heroic spirit Christianity approves. It is an aggressive, warlike faith. Its aim is the conquest of the whole human race. There are no national boundaries which it feels bound not to pass. Hence its steadfastness is that of progress. Neither the child nor the man is content to hold what has been gained, both reach out for new possessions. What is impulse in the child is organized knowledge and love in the man.

Oneness of faith and community of labor create and increase love. We can understand the man who is doing the kind of work we are doing. We know how he is tested. If there is opposition to an organization to which we belong, we have for this reason a stronger attachment to its members. The early church was bitterly persecuted. The love of its members one for another was thereby increased. Perhaps the need of the church of today is opposition. There is no doubt that it needs the hostility of all the forces of evil. The aggressive church has this hostility. It is something to sing together on the Lord's day the songs of our faith. But if each of us knows that the man by his side is his trusted helper in some enterprise that requires intelligence and courage of a high order, he will think of that man's live as a part of his own.

Love for all men is the fundamental virtue. Without it we cannot think clearly nor act with justice. This love is an achievement, it is not given outright. Men must have knowledge that love may be complete. They must know that sorrow and pain and sin are the portion of all. They must know that no man can be indifferent to the woe of another without injury to himself. This love, once acquired, is the greatest thing in the world, and the faith that accompanies it is more beautiful than the faith of the child. [Midweek Service, Nov. 15. 2 Pet. 1:1-21.] S. J.

The Meaning of Baptism

VII—CONCERNING INFANT BAPTISM.

The questions raised by Rev. Z. T. Sweeney on the subject of infant baptism, and to which we have replied on Our Readers' Opinions page prompt us to use the occasion for a further statement of a constructive rather than a polemical nature. In doing this we disarrange the program of the series of articles on The Meaning of Baptism, in which a place had been made several weeks later for a chapter on infant baptism. Next week the series will be resumed at the point where our last article left off.

The Christian Century is opposed to the practice of infant baptism and favors the practice of a ceremony of infant dedication or recognition in which the parents shall solemnly give their child to God, and the church shall recognize and assume its share of responsibility with the parents for the child's spiritual welfare.

We are opposed to infant baptism because, historically, baptism was at the first administered only to adults of accountable years. There is not the slightest New Testament precedent for the baptism of infants. Within a half century after the death of the last apostle, there was a controversy in the church between those who would make thirty years (the age at which the Lord was baptized) and those who would make fourteen years (the age of puberty) the minimum age of candidates for baptism. Historically, then, baptism was a rite applying only to adults.

Again, the New Testament prerequisites of baptism place the ordinance beyond the reach of infants. The New Testament does not call for the baptism of any save penitent believers.

Again, the nature of the church, in its original conception and in its actual character, bars the initiation of infants. The church is a voluntary organization in the midst of society, set for the accomplishment of certain moral ends in the lives of its members and in the social order. Its strength as a moral organization depends upon the voluntary moral purpose of its membership. The standard of its moral purpose is largely determined by the initiation requirements. If these requirements of membership are conceived as something other than the voluntary self-commitment of a penitent believer, the spiritual tone and power of the church is bound to be lowered. Membership becomes more or less hereditary, and consequently prefunctory. Personal moral decision tends to be displaced by a magical notion of baptism in which efficacy is imputed to the water or priestly authority or some other agent entirely external to the individual "baptized." The church is a moral order; no one can be initiated into it except by a moral act of his own.

Moreover, the nature of the child in the light of Christ's plain teaching makes it already a partaker of the grace which is mediated to others by baptism. "Of such are the Kingdom of Heaven," said Jesus. The child is the model of every follower of Christ, and needs no further induction. The practice of infant baptism arose in connection with the totally un-Christian notions of original sin which began to be formulated in the early centuries of the church. Among evangelical protestant churches where this corrupt doctrine has become incredible, the ceremony of magically cleansing the child from sin in baptism has no further reason for being practiced. No conceivable benefit can accrue to the child from it.

And finally, the most casual observation will discover the fact that, except in those churches strongly dominated by the doctrine of original sin, the really essential part of infant baptism takes place not when the child is said to be baptized, but at confirmation. Initiation into the church is not complete until the child is confirmed. The statistcal reports of membership in the evangelical churches —Presbyterian, Congregational, Methodist and the rest,—do not as a rule include "baptized" infants. They are not so enrolled until they of their own accord assume as their own act that which parents and sponsors performed for them in their infancy.

This, however, is a needless and unwarranted confusion of terms. Baptism has a perfectly plain meaning in the New Testament, in history and in the creeds of the churches. It means induction, initiation into the body of Christ. But if the actualization of this induction in the case of infants who are said to be baptized is reserved until the infant becomes personally responsible, why call by the name of baptism an act in which the child has no moral part at all? It would be less incongruous to call the later ceremony baptism, for although the historic and proper symbol of immersion in water is lacking in confirmation, there is in it the essential spiritual substance of baptism, namely, the self-commitment of the candidate and his actual induction into the church.

The fact that the candidate must adopt as his own not alone the moral pledges which his parents and sponsors made on his behalf, but the outward physical symbol by which these pledges were signalized, should suggest that the symbolic value of the physical act would be heightened were it deferred until the candidate could intelligently participate in it. If the ceremony of initiation is to become unequivocal the physical symbolic act should be brought into connection with the spiritual experience as immediately and vitally as possible.

These are our reasons for standing opposed to infant baptism.

* * *

The reasons why we favor a ceremony of dedication and recognition participated in by the church, either in the public service or through the minister in the homes of his parish, are somewhat as follows:

The birth of a child is a great spiritual event in the experience of its parents. It is no less natural to turn to the church in the awe of that hour than to turn to the church in the hour of bereavement, or the hour of marriage. The emotions that are released by the entrance into the home of a newborn babe are essentially religious.

The feelings of gratitude, of hope, of awe, of responsibility, of tender love all lift the soul toward God. And these emotions rush toward symbolic, ceremonial expression as if by instinct. The universal prevalence of some form of ritual at the birth of a child among civilized people and primitive tribes, in modern and ancient times, inside the pale of Christianity and among pagans and heathen, testifies to the reality and strength of this instinct.

Only among the relatively small section of Christendom of Baptist belief, to whom infant baptism is repugnant, do we find parenthood robbed of this most natural sacrament. With the Baptist view of baptsm as applicable only to those who can make an intelligent confession of sin and a profession of faith in Christ, we perfectly agree. But in abrogating the practice of infant baptism it was a mistake to leave home and church disconnected at this point where there are so many reasons for the most vital relationship.

The caution in the German proverb against pouring out the baby with the bath is pertinent in a very literal sense, and should have been heeded by Baptist reformers. There was no need for the church to let go the baby because it must let go the baptism. The parental instinct which finds misdirected expression in the rite of infant baptism is a true and valid instinct. It should be nurtured and satisfied by the church instead of being ignored and repressed by it.

A simple ceremony in which, the joy and obligation of parenthood having been impressively dwelt upon by the minister, the parents should solemnly dedicate their child to God and pledge themselves in the fear of God to train him to the best of their ability for true citizenship in the kingdom of righteousness, would mark and objectify their inner experience and hallow it with a sense of the divine blessing.

From another point of view, such a ceremony would have meaning as an expression of a true social instinct. We have been discussing the ceremony from the parent's side. The congregation, however, is not a mere disinterested bystander, an "audience," but an active participant, no less in the ideal meaning of the ceremony than in the formality of it.

Society is interested in each newcomer. It is not only interested but morally involved in the new life. A child is not merely the offspring of its physical parents, it is the offspring of the social order. It is to take on the features of the social order in its own personal moral life. The all but universal custom of recognizing new-born children by a social ceremony of some sort testifies no less to the social instinct than to the parental. This social implication in each child's personality is conceived by primitive and non-Christian people, no doubt, in very crude terms. But among Christians, and in a time when the idealistic interpretation of society is the chief feature of our moral system, it is a pity that this unique occasion for the community to express its soul should be either allowed to pass wholly by or be so confused with the utterly different rite of baptism as to obscure its essential and beautiful meaning.

Society should be made to feel its responsibility for each new child that enters its communal life. The Motherhood of the Church as the spiritual organ of the social order, needs constant re-emphasis and illumination. It is a reality in religion second only to the fact of the Fatherhood of God.

Upon the church, therefore. should be impressed its glory and its burden in the young life brought to it by the child's parents. In a heartful ceremony it should extend its welcome to the stranger, acknowledge its obligation, jointly with the parents, for his moral and spiritual welfare, and give solemn pledges to provide him every opportunity possible to attain unto the highest Christian character.

Here is an opportunity for the church to render an inestimable service to the home, the nation and the Kingdom of God. Such a ceremony is thoroughly in accord with the spirit of our times which is impressing upon us the strategic importance of childhood in the development of personal character and social righteousness.

* * *

In modern Protestantism the rite of infant baptism has come to mean practically the parental dedication of the child to God and his welcome and recognition by the community through the church. It is more a dedication of the parents than an initiation of the child, more a commitment of the church to its spiritual responsibility than a conferment of status upon the child. The idea of baptismal regeneration is hardly traceable in the Protestant practice of infant baptism. And as was pointed out above, the mere baptismal rite is not deemed sufficient by itself to make infants full members of the church.

That this non-baptismal interpretation of infant baptism is the prevailing sentiment among the main pedo-baptist bodies of Protestantism is indicated in many ways. A singularly illuminating illustration is close at hand.

A Christmas lesson on the presentation of the child Jesus in the temple appeared in one of the texts of the Bethany Graded Lessons for the autumn quarter of 1910. In the absence from the country of the editor of the Bethany Lessons, C. C. Morrison, the proofs of this lesson were not examined and it was occasion of no little surprise to discover that the lesson frankly taught infant baptism.

In order to avoid the reappearance of this lesson, Mr. Morrison re-wrote it himself, omitting entirely the baptismal and christening interpretation and basing his treatment on the duty of parents to present their children to the Lord while they are still infants. The title was changed from "The Christening of a Child," to "The Dedication of a Child to God," and all baptismal references excluded.

Before authorizing this revision to be substituted in the Bethany Lessons for the lesson on infant baptism, it was submitted to the editors representing the other denominations in the Syndicate with the request that, if possible, it be adopted for their texts also. It was so adopted, and the lesson on infant baptism stricken out of the texts as used by Methodist, Presbyterian and Congregational schools, besides other denominations represented in the Syndicate.

It is difficult to pass by an episode of this sort without remarking at length upon it as an illustration of the way in which Christians may attain unity if they really desire it. The editors had projected a coöperative plan of effecting Christian unity in the teaching of the new graded lessons. They determined to find common ground if possible, without sacrifice of conviction. The heartiness with which they accepted the suggestion of a possible common ground between baptist and paedo-baptist testifies to the sincerity and generousness of their purpose. If all our union projects were undertaken in the same temper the church would be farther on toward the goal of Christian unity.

But this excursus must not obscure our main point to which the illustration bears witness, namely, that infant baptism is coming more and more to be conceived in terms of parental dedication and congregational responsibility.

That the procedure may be unambiguous and that the moral value of the ceremony may not be lost, we submit that it should be entirely disentangled from the baptism rite and stand for just what it is: the solemn token by parents and society of their obligation to the child and their pledge by God's grace to discharge it.

Editorial Table Talk

An Illustration of Lay-leadership

An outstanding example of lay-leadership in Christian work is the case of William Jennings Bryan, whose significance among church men has of late years grown to be fully equal to his significance among men of state. Ever since his trip around the world Mr. Bryan has been presenting an illuminating interpretation of the missionary enterprise and sounding a clarion call to his brothers to support this great work.

The Y. M. C. A. of Canada has just been promoting him in a tour of that country, not in the interest of any political doctrine or policy, but of personal and social righteousness. Mr. Bryan has spoken in most of the great Canadian cities on The Prince of Peace, The Price of a Soul, and Missions. According to reports in the Canadian newspapers he won many votes for the great ideals he is known to advocate in these lectures. A writer in the Canadian Presbyterian says: "To have a man like Mr. Bryan let loose to go round the thinking world employing gifts so splendid as his are, is to have a force that makes for righteousness actively employed among those who are prone to believe that, after all, religion is intended for ministers, mothers and children. In Mr. Bryan the business men see Christianity applied."

And now Mr. Bryan is loaning himself to the Winona Assembly to aid in securing the half-million endowment fund with which to establish that institution on a solid basis. The significance of the Winona Assembly is increasingly apparent. It is a great place for earnest people to gather in the summer time to find inspiration and rest. The fact that a man of Mr. Bryan's standing has so unreservedly espoused Winona's cause indicates something of the grip which this great religious rallying center of the middle west is making on discriminating people. Dr. George Stuart of Tennessee and Dr. Solomon C. Dickey will accompany Mr. Bryan on a round of visits to the greater cities of the country and their trip is confidently expected to engage the aid needed by the institution.

Admiration for Mr. Bryan's Christian manhood is indicated in many ways by his Presbyterian brethren. One instance illustrating their attitude was evinced at the General Assembly last May when the whole body arose to its feet and cheered its fellow-member as he entered the session.

Keen Interest in London Preacher's Visit

The coming of Rev. Reginald J. Campbell to America five years after the New Theology tempest began to rage about his head in Britain is an event in which all church people of this land will take keen interest. Hardly less significant than the London preacher's message will be the attitude which American churches will adopt toward him. It is a bit prejudicial to Mr. Campbell's entree into orthodox circles that he should be "managed" by the son of Dr. A. S. Crapsey, the Rochester, N. Y., heretic who was deposed from the Episcopalian ministry. However, Dr. Crapsey, senior, is making it clear that it is his son and not himself who is connected with Mr. Campbell. We predict that Mr. Campbell will be cordially and even enthusiastically received everywhere. There has been noted in his preaching for the past year a marked reëmphasis of the evangelical elements of the gospel. As a matter of fact, Mr. Campbell never denied or discredited these evangelical realities, but in the stress of attack was driven to an emphasis of the social and ethical aspect of religion. In an interview reported in the Homiletic Review he states that he is now convinced that as a preacher he can do very little in working at the larger social problem, and that the strength and function of the pulpit lies in the direct appeal to the individual soul to live the Christian life.

The article by Rev. Leslie W. Morgan, our London correspondent, found on another page, tells the dramatic story of the reconciliation of the regular leaders of organized Christianity in England to Mr. Campbell. His reinstatement in recognized circles of orthodoxy in his own home will go far to disarm suspicion against him on this side of the water. But it now looks as if his own message in this country would render unlikely any opposition to him.

His first addresses brought surprise and reassurance to his hearers. Speaking before the Congregational ministers of New York City, on the drift of the masses away from the church, Mr. Campbell said:

"I think I may be permitted to say that one cause of this estrangement is the fact that the church still in such great degree couches her message in the dialect of the bygone age. Nevertheless, I confess I do not now emphasize this reason as much as I was inclined to do a few years back. I have to confess that the modernists and liberals in theology do not succeed in reaching the man in the street a whit better than the most conservative and orthodox. And I have come to believe that that failure of religious liberalism is due to its working far too much along an intellectual plane rather than along a spiritual plane.

"A second cause for the decline of the influence of the church is its slowness to sympathize with the aspirations of the masses for better conditions of living. The earnest contention of the workingmen for a larger share in the profits of industry is something more than the mere desire to eat, drink and be merry. It is deeper than that—the longing for a freer and larger life. Christ came to bring into the world more abundant life, and the masses want it. Christ has not lost the battle as long as the social ideal of 'each for all and all for each' survives. But what the church must do now is to fan that ideal into flame.

"But more than all else that hinders the progress of the church in these times is the habit of mind engendered by the all-absorbing nature of our material pursuits. Materialism as a philosophy is dead, but as a practical creed it is very much alive. And its effect everywhere is to produce the sort of man who is not favorable to religion. The great question which the church has to face today is whether the twentieth century man really wants the Bread that came down from heaven. Facing that question we must never cease to insist on the things of the spirit. From the highest platforms we can reach we must proclaim Christ and him crucified.

"Tomorrow will be a great day for our God and his Christ. So far from having done with Christ, the world is just beginning with him."

Intense Christian Interest in China

Christian people, Catholic and Protestant, in Europe and America, are keenly interested in the developments now going on in China. The orders, a dozen of them at least, and the great Propaganda of the Faith in the Catholic Church, and practically all Protestant societies have missionaries in China, and are sending thousands of dollars into that country annually. There is not a province which has not in it at least a few foreign missionaries, and very few societies in the whole world, doing foreign work, that are not represented there. The exceptions, if there are any, are some small ones in South Africa, which limit their work to Africa, and one or two in Australia, which do work in the South Sea Islands.

Fifty-six societies have medical missionaris in China, and forty-two including principal ones in England, Germany, Canada, and the United States, are engaged in educational work. Recently there has been talk of the foundation in Pekin of a great Christian university that shall form part of an oriental chain, the other three to be at Calcutta, Tokyo and Manila. Co-operation in medical, educational, and in most cases evangelistic work is now general between the Protestant societies.

Money going into China from Christian countries amounts to millions each year. For example, Congregationalists of the United States send there $150,000 through regular boards, and $100,000 more in special gifts. Baptists send nearly as much, while Methodists send $300,000 a year. The end of fifty years of effort there was celebrated by all societies at a great Shanghai conference last year, when an estimate of at least $50,000,000 of foreign missionary money was made as the amount sent in since Christian work began there. This was the Protestant figure alone. The Catholic contributions are unknown, but they have been large.

Christian Influence Not Measured by Numbers

While the number of Chinese Christians is small as yet compared with the vast native population, it is declared that the influence of the Christian population, because of better education, is out of all proportion to their numbers. In some provinces Christian day schools are being founded in vast numbers, and supported by private gifts sent from the United States. These are laying the foundation of a public school system. For the most part, and by agreement, European missionary societies have the fields in southern China, while American and Canadian societies have those of the northern part. This explains why American news is so much more largely that of Peking and Shanghai than of Canton and Hong Kong.

One missionary society, founded in England but having offices in Canada and the United States, and supported by Americans in

generous measure, has eight hundred missionaries in and near Hankow and to the west of that city. It was established to go into untrodden fields. The odd thing about it, making it unlike every other society in the world, is that it does not guarantee salaries to its missionaries. It does not even guarantee living support. It never appeals for money, but relies for gifts wholly upon prayer. It promises its missionaries that it will pray for gifts, and will send them money for maintenance if God puts it into the hearts of anybody to send them money for that purpose. If no money comes the missionaries, even if away off in the heart of China, get nothing It is interesting to note that none have yet starved, and that many men and women are willing to go out on these terms.

Christian people, those in China and those out of it, have long looked for the events that now seem imminent. They believe their work is expressing itself in this form. They have not sought the downfall of the Manchu dynasty, but they have worked and prayed for the uplift of the people. The only unexpected thing about it all is the fact that it has come fifty years sooner than any one of them dared hope it might. At the moment, throughout Christian America and all the rest of the Christian world, almost every schedule of meetings, agreed upon in advance, has been dropped and prayers are being made for the success of a newer and better China, with as little bloodshed as possible. The millions of missionary money now going to China is likely to be doubled or trebled if events seem to prove the need.

The Winning of Character

(Continued from page 3)

One might easily affirm implicit belief in every one of these items, and yet possess absolutely none of the qualifications for citizenship in the kingdom of God. And it must be confessed that the most confident emphasis upon such features of the life of Jesus is still apparently consistent with qualities of temper and attitude utterly impossible in the life of one who possesses the spirit of Jesus.

It was not to doctrinal definitions and dogmatic affirmations that Jesus called men. He never asked any man to believe in a theory of his person or an episode of his life. Rather he insisted upon the qualities of character which he revealed in his own life—purity, self-denial, prayerfulness, humility, sympathy, love and faith. And only he who sees this fundamental characteristic of Jesus' gospel can save himself from the danger of holding a trivial and superficial conception of Christianity.

Is not righteousness, then, imputed to believers through the sacrifice of Christ, even as Paul affirmed? Yes, precisely as the parent imputes to the little child the full values of the grown man he is to be; as the farmer imputes to his field the virtue of the harvest yet to grow; or as the merchant imputes to his business the profits of the months that are yet ahead. But God never imputes to any man a virtue he does not possess, or is not at least on the way to attain.

Do Christians not have imparted to them the virtues of Jesus? Yes, but by no fiction of substitution. The character that was his becomes their own as the teacher confers his qualities on his pupils, the commander on his soldiers, the artisan on his assistants. The divine mystery of Christian life is too great for human explanation, and in a sense it is all supernatural, the gift of God to man. Yet it is no act of magic. It is the steady winning of character by the increasing possession of the qualities, enthusiasms and purposes of Jesus. How faith works by love in this holy transformation is beyond the vision of humanity to discern. But it is the ever-repeated miracle of salvation, and to it all who attempt the great adventure of the holy life set down the glory of their unfolding happiness.

It is time the church laid rightful emphasis upon the supreme truth that character is salvation and that it is the only salvation. It is time Christian people made an end of railing at morality as dangerous, and the moral man outside the pale of the church as the child of the devil in a darker sense than the man of notorious life. The doctrine of salvation by faith carried far when it gave sanction to such an outrageous and unchristian theory.

The church is recovering sanity on this theme. It welcomes in every man the virtues that made the life of Christ beautiful. But it has also the right to insist that only in the circle of that supreme life can these virtues ever become enthusiastic and aggressive. Double, therefore, is the obligation upon the good man to complete the value of his life by uniting it to the Master of whom it already speaks in part.

Only thus can the good life go on to perfection and experience find its coronation in the larger winning of character.

Interpretations

The Emotions of Autumn

How grandly quiet and beautiful and significant are these weeks of shortening days. The flowers in the woods and fields are gone; but nature loves coloring and therefore she paints the trees with her many hues. Her love of variety too is seen in the different shades with which she paints the trees of her forests and lawns. Gayest of them all is the Norway maple with its blood red shading into a deep yellow and it in turn with a lighter. How beautiful it looks in the distant, nor does it disappoint on nearer view. Every tree and leaf of the hard maple has variety of coloring and thus holds us with its mystic charm. The ash, unlike the maple, is uniform in its shade, which is usually a light yellow. The hickory, too, is uniform, but presents a much darker yellow than the ash. The oak has variety like the maple; but usually not so brilliant; though often its effect almost equals that of the Norway. All these and others seen on a near-by hill with sumac filling the foot-hill with a blaze of red present a picture to stir the soul to deep emotion.

It is the trees known in childhood that bring the deepest feelings. The memories of childhood intermingle with all the present scenes of nature. Emotions of maturity connect with emotions of childhood. It is our deep feelings that we remember.

> "To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears."

So much has come and gone since the first joy we received from the fiery red of the gorgeous maples! It is a thought akin to this that Burns had when he wrote:

> "Ye banks and braes o' bonnie Doon,
> How can ye bloom sae fresh and fair?
> How can ye chant, ye little birds,
> And I sae weary full of care?
> Thou'll break my heart, thou warbling bird,
> That wantons through the flowering thorn;
> Thou minds me o' departed joys,
> Departed—never to return."

Autumn reminds us of so much that has departed. I was in an orchard yesterday where many boxes of apples were being gathered. I smelled the fragrance of a heap of Rhode Island greenings. It was more than a quarter of a century since I had that experience—but what a flood of memory was opened by the scent of those apples. Again all my brothers and sisters were in the old orchard with father and mother picking the apples and putting them in barrels. But—ah! the train of thought is too deep for tears—and all caused by the fragrance of those apples I smelled yesterday.

I would not make the emotions of autumn too sad. It is the season of consummation, ingathering and reward.

The fields are filled with shocks of corn, pumpkins, and stacks of hay. It is a time of beautiful fulfillment. The land is full of the laughter of boys gathering nuts and of youth set free from toil. The hawk of the wild goose is heard far up in the sky returning to his southern home with his young raised in the North. The good farmer and his wife have slackened their haste and sit with each other longer by the fire-side. There are now only the chores to do as the field work draws to a close. The bank account of the countryman is swelled, and his children are sent to college and will become leaders in the cities of the next generation.

Thus all things happily move towards autumn. We give up in order that we may gain. While the mother regrets losing her baby she rejoices that her son is growing into manhood. Autumn is the fulness of life. Though we gain it by losses we are nevertheless glad to enter into consummations. Those in the autumn of life ought to have gained a poise and happiness unknown to youth.

> "Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made;
> Our times are in his hand
> Who saith, A whole I planned,
> Youth shows but half; trust God,
> See all, nor be afraid.

Better than spring is autumn. Life then is known, character is secure. The soul looks forth with a clear eye upon the harvest and thrusts in its sickle with a will and a song.

Hannibal, Mo. GEORGE A. CAMPBELL.

The Religion of Professor McGarvey

An Interpretation in the Light of the Disciples' History

BY EDWARD SCRIBNER AMES.

EDITORS' NOTE:—In all the words of love which have been poured out upon the memory of Professor J. W. McGarvey, for forty years the most prominent teacher of the Bible among the Disciples, we have not yet found an utterance that attempts seriously to interpret him, to place him in the perspective of our brotherhood's history, and to estimate his teaching in the light of those ideas that are today controling the religious world. This task cannot be adequately done, we well know, in the hour that the hearts of his brethren are filled with tender personal emotions due to his passing from their midst. But it is a task that must be done. The following article by Dr. Ames was procured through a parishioner of his who heard with great delight a sermon by his pastor on the Religion of Professor McGarvey. At our request Dr. Ames has prepared this statement of the substance of his sermon. In a note he says he is not satisfied with it at all. "The critical seems to overbalance the sympathetic, while the reverse relation obtained in the sermon." Our readers, we are sure, will have no difficulty in discerning, as do we, the tender personal respect which underlies and suffuses the frank, critical utterance of the author.

In the death of Professor McGarvey the Disciples have lost a notably significant character. All tributes to his memory are freighted with deep personal affection, reflecting the genial warmth of a soul capable of the most genuine and enduring companionship. He had the grace and charm of the true southern gentleman. His unusually long service of teacher of young ministers at Lexington, Kentucky, gave him a remarkable opportunity to impress the life of the brotherhood. It is of importance, therefore, to rightly estimate his interpretation of religion, especially with reference to the historical development of the Disciples of Christ.

The Second Period.

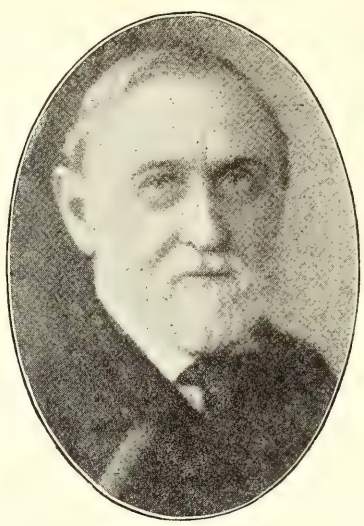
He belonged to what may be called the second epoch of that development and in many respects he was its most representative man. This second epoch was the natural and logical outgrowth of the first period in which Thomas Campbell was the moving spirit and Alexander Campbell the organizer and advocate. The first epoch was vibrant with the plea for Christian Union. We are scarcely able now to appreciate what that aspiration involved a century ago. It sprang from the deep spirituality of Thomas Campbell. His "Declaration and Address" breathed the sincerity and the boldness of a great religious experiment. He did not formulate in detail the method and the manner of accomplishing his vision, but the vision itself was unmistakable in its urgency and authority. In that day of narrow creeds and unbelievable prejudice the dream of union, now so widespread, was the achievement of a genuine prophet. Alexander Campbell shared that vision, but in the effort toward its practical realization he formulated the problem which belonged to the second epoch and to which Professor McGarvey devoted himself.

Biblical Basis of Union.

That problem was the discovery and interpretation of the biblical basis of union. In following that interest, the study of the Bible became so prominent and absorbing as to occupy almost exclusive attention. The passion for union cooled perceptibly and came to be a rather doctrinaire and formal conception. Bible study was felt to be the chief task, the successful issue of which would naturally include so much and such kind of union as was involved in the divine plan. Without consciously or intentionally surrendering the ideal of union, the practical result was to withdraw emphasis from it and to magnify the textual study of the scriptures. Professor McGarvey was an adept in the text of the Bible. He is said to have known the New Testament by heart and his method of instruction made this memorizing of the text an essential of the minister's equipment.

New Testament Church Membership.

The immediate and pressing question of this second epoch was to establish beyond doubt the New Testament basis of church



The Late Professor J. W. McGarvey.

membership, for this basis was demanded by the creative impulse of the first epoch. It was natural, therefore, that Professor McGarvey's greatest work should be a commentary on the Acts of the Apostles, for this book treated of the beginnings of the church, the making of converts and their induction into its fellowship. This quest for authority of the scriptures also led to his extended discussion of Christian Evidence, the main point in which, for him, was the inspiration of the writers of the New Testament.

An Outlived Point of View.

Although Professor McGarvey's work as a teacher has been done in the past fifty years, his point of view and the conception of his task were determined before that time. The notion of development as applied to history and nature began to be appreciated among scholars after the publication of Darwin's, "Origin of Species" in 1859. But at that date Professor McGarvey had been out of college and engaged in the ministry several years. President William R. Harper's life time was the period in which scientific, historical biblical study was established in America, but Professor McGarvey's views were formulated before Doctor Harper was born. Organized foreign missionary work marks the advent of the third epoch in the history of the Disciples, but that began less than forty years ago, when Professor McGarvey was forty-five years of age. While he was sympathetic with the missionary movement, he was able to relate it to a biblical text, and did not feel that it impelled the church to any radical reconstruction of its authority in terms of the living needs of men. The new social consciousness, which shares so many elements with the missionary ideal, is scarcely old enough to have appeared to him as related to religion at all.

The world-view, the doctrine of scripture, the conception of the church, of human nature, of God and of the future life which one finds in the writings of Professor McGarvey belong therefore, with the most perfect consistency, to that eighteenth century type of thought which was so dominant in the early environment of the Disciples.

Drama of Salvation.

In that type of biblical doctrine the drama of salvation was divinely arranged and transmitted into the world ready made. Professor McGarvey's volume of sermons is a most interesting illustration of this. After a chapter on inspiration he begins with sin and its punishment, treats of the terms of pardon, particularly faith, repentance and baptism, and then recounts various instances of conversion and admission to the church.

The abstract manner in which he sets to work is strikingly shown by his remarks upon sin and the nature of God. The horrible nature of sin is presented not in terms of the tears and anguish which it entails upon us mortals here and now, but he concludes that sin is a terrible thing because a gracious God has decreed an endless punishment of it. The common sense and good heart of Profesor McGarvey often hesitated at his logic, but the logic finally prevailed, in his official theology, at least.

Feelings Opposed to Dogma.

He says that if he himself had the power to prevent it, he "would not allow one single human being to ever shed a tear, or even feel a pang of the body or the heart." "But what," he asks, "does all that prove in regard to God? It only proves that I would act differently from the way that God acts. It does not prove that God acts improperly or inconsistently. It only proves beyond all question of doubt that a human being invested with infinite power and wisdom, would manage this world very differently from the way God manages it."

This virtual agnosticism, which declines to apply our highest moral standards to the acts of God, may be accompanied by a very humble and abject type of religious faith, but it often leads to an indignant rejection of all religious beliefs. There are many other respects in which Professor McGarvey's religion is so biblical, according to the eighteenth century point of view, that it becomes quite abstract and unreal when compared with actual life as we mortals know it. Not only is God distinctly different from a "human being invested with infinite power and wisdom;" and not only is the heinousness of sin unrealized in our experience but only inferred from the endless punishment of the sinner in a lake of fire; but the process of forgiveness and the assurance of pardon are not directly experienced. They are accepted on the testimony of scripture.

Conception of Sin.

He cites as an example of our inability to get rid of sin by any process we can understand, the case of a thief who, under good in-

(Continued on page 16.)

Canada and the United States

A Critical and Patriotic Analysis of Canada's Recent Political Revolution

BY JOHN L. GORDON.

EDITORS' NOTE:—Every citizen of the United States is keenly interested these days in knowing the temper, the state of mind, of our neighbor on the north. Just what motives lie back of the overwhelming defeat of Reciprocity between the two countries is a matter not only of curiosity but of vital concern. The following article deals, therefore, with subject-matter for which our appetites are already whetted. But in addition to the subject-matter the graphic, eloquent, but withal critical, manner in which the task has been done by Dr. Gordon will not only interest and convince the mind but stir the blood of every reader. Dr. Gordon is pastor of the First Congregational Church of Winnipeg. It is a pleasure to be able to present to our readers his article at once so thrilling and so authoritative.

History is a drama which never ends, and Canada has been making history. We have had a discussion concerning international relationships and the question of reciprocity has brought Canada to the front as never before. Canada, more and more, is coming into the lime light. The seven millions of people who call themselves Canadians are just now receiving more thoughtful attention and international consideration than the seventy millions to be found in the twenty-one republics of South America.

Canada contains one-third of the area of the British Empire. Her thirteen thousand miles of coast line equals half the circumference of the earth. A million square miles of unexplored territory lies slumbering beneath the snows, northward. Canada is almost as large as Europe, thirty times as large as the British Isles, eighteen times as large as Germany, seventeen times as large as France, thirty-three times as large as Italy and twice as large as British India. Twenty-four Switzerlands could be laid out within her one province of British Columbia and not exhaust the territorial possibilities of the Canadian Alps.

Vast Resources.

Canada is well night inexhaustible in her natural resources. Here mineral treasures lie hid less than one hundred fathoms deep. Gold, silver, iron and every precious thing. Canada is the largest unprospected mining district in the world. Her deposits of nickel corundum and asbestos are the richest in the world. Her coal beds extend from Manitoba boundary to the Peace River. We have the official assurance that in one single coal deposit in Northern Alberta there are at least 66,000,000 long tons of coal. Here in the granite vaults of nature lie hid wealth untold and riches beyond human calculation. Food enough to feed a world! Wealth sufficient to build an Empire!

A Thousand a Day.

Her population is increasing at the rate of one thousand a day. During the past ten years a million immigrants from Great Britain and more than half a million American citizens have found homes of comfort and fields of labor within her boundaries. Last year seventy thousand people left Scotland for this land of hope and prosperity. And still they come, a thousand a day, the purest stream of immigration which ever enriched the soil of a new world—bringing traditions of the motherland and memories of the homeland—speaking the language of William Shakespeare and John Milton and held together by the invisible ties of race, religion and literature.

Political Revolution.

We turn our eyes from a consideration of the material splendors which crown our Dominion with the garland of prophecy to a review of the recent political revolution which has come as a surprise, even to the most sanguine opponent of the government which was fortunate enough to hold the reins of political power for a decade and a half.

Four reasons, it seems to me, are sufficient to account for the remarkable change in the political sentiments of the people, resulting in the most pronounced "land slide" ever known in the history of our people. I prefer, for the sake of simplicity and directness, to congest these four reasons in four words, much in evidence, in our recent campaign, namely, protection, prosperity, protestantism and patriotism.

Protection.

1. Protection, as an economic and political prinicple, was urged the most by the people who profit the most by it. Canadian capitalists and American capitalists alike stood firm for that artificial wall called "Protection." Canadian manufacturers feared lest their well-guarded interests should be disturbed by a sentimental wave of Anglo Saxon unity. And the working man, as a class, voted with the capitalist and manufacturer. He always does. When did you ever know working men as a class to vote in their own interests, except under the most tremendous pressure? A false issue seems to attract their attention and a bogie delights them as a toy kindles the imagination of a child; and the practical politician is not ignorant of the emotional and sentimental tenderness and tendencies of his fellowmen.

Prosperity.

2. "Prosperity" was a potential piece of philosophy which influenced the practical man. Why introduce a change when everybody is doing well? Why adopt a new plan of battle when everybody is winning? Why seek for readjustment when saving accounts prove the prosperity of the average Canadian, over and above his enterprising neighbor to the south? "Let well enough alone" was an argument cheap in the realm of high commercial ideas, but of subtle and indefinable force in the realm of practical politics. There is a close relationship between crops and votes, between the ballot box and the bank account, between a commercial prosperity and a political majority. When times are good people always vote to "let well enough alone." When times are bad, and then alone, is the demand for a readjustment imperative. Disraeli once remarked: "No administration can stand four bad crops." The people feared lest the government might be planning for a bad crop.

Protestantism.

3. Protestantism played not an unimportant part in our recent political upheaval. In that hour the sceptre of political power passed westward, from Roman Catholic Quebec to Protestant Ontario. The "Ne Te Mere" decree had caused a whirlwind of religious discussion which put new life into Protestantism. The reckless utterances of Father Vaughan had given every Protestant clergyman an opportunity to speak his mind. The Orangeman found himself once again in the field and "the battle of the Boyne" became once again a fiery figure of speech. Thousands of Canadians had been silently fostering the conviction that a Protestant Dominion ought to have a **Protestant premier.** Poor Laurier, noble, but forsaken; doubted by Roman Catholics and watched by Protestants, was unable to please one or satisfy the other. But Laurier is not to be pitied. He has written his name large on the scroll of Canadian history. In the future he will be spoken of as orator, statesman, diplomat and patriot. Canada has not produced a more honorable, upright, and sincere son of the Empire and friend of the king.

Patriotism.

4. Patriotism in this connection is the largest word of the four. The patriotic sentiments of the people of the Dominion had received a distinct shock. It was not that they feared annexation, but rather that any hint or indirect suggestion of such a thing was regarded by them as reflection upon their loyalty to the Empire. There was a universal feeling that Champ Clark's eloquent but foolish utterance called for an answer. Listen to the words:—"the American flag, flying over the whole of British North America, right up to the North pole."

Dangerous Joke.

It is a dangerous thing to joke about a strong man's flag. The flag of the British Empire—the flag with the cross on it—has been consecrated with the bullets' blast and smoke of conflict on a thousand fields of battle. Into the fabric of that flag has been woven the progressive events of fifteen of the best centuries of the world's history. And that's the flag that floats over British North America. No man may joke about that flag. Certainly not an American. There are certain historical incidents and accidents which ought to suggest to the mind of a cultured American orator the unwisdom of unfurling his flag where an older and more weather beaten piece of dry goods meets all the requirements of fate and destiny. The Britisher is proud of his flag. It is the master sign for continents and the sovereign of the sea. Through this old battle-torn ensign, humanity has seen a light, and in its ample folds there slumber the memories of ten thousand heroic achievements.

'Tis but an old piece of bunting,
'Tis but a colored rag,
But thousands have fought for its honor,
And shed their best blood for the flag.

Canada a Nation.

This political revolution marks a new chapter in the history of the Dominion. Canada has reached her majority. The land of the Maple Leaf has come of age. Without conference or consultation with the motherland, and in defiance of every commercial advantage offered to her, this young and rising nation of the north, settled for herself the question of reciprocal relationships in commercial affairs as between herself and her nearest neighbor. Henceforth Canada is no longer a colony or simply a confederation of provinces. Canada has become a nation. This revolution spells out Canada's declaration of independence in the Empire and in-

dependence as a unit among the nations of the earth.

Canada will not only retain its relationship to "the Islands of the Northern Sea," but Canada will be the most influential unit in that great sisterhood of states known as the British Empire. If we may quote the words of Sir Robertson Nicoll:—"Canada has before her the high destiny of the chief place in the British federation."

Old London.

And the official and political center of that federation, for a thousand years to come, will be a spot known to the British mind as "dear old London." One might imagine, from the florid eloquence of certain Canadian orators of sanguine temperament, that Buckingham Palace, London Tower, St. Paul's Cathedral and Westminster Abbey, were to be lifted entire from the soil of their native heath and planted bodily within the precincts of that modern political capital, known as Ottawa. But destiny has not so determined. With the conquest of the air, there dawns the fulfillment of the vision of the prophet of Patmos, when with apocalyptic foresight he exclaimed: "There shall be no more sea." Even when Canada shall be able to boast of a population of one hundred million, London and Washington will still continue to commune together diplomatically.

Marks Cleavage.

A more important consideration confronts us, namely, the political revolution seems to mark a certain cleavage between the Dominion of Canada and the United States. Have the Canadian and the American been growing apart rather than coming together?

I confess I was somewhat startled when I read in the columns of the British Weekly these words: "There slumbers in the mind of every Canadian a suspicion of the motives and methods of his neighbor to the south." In an instant, there arose the question in my mind, "why should the Canadian look with doubtful mind upon his southern neighbor?"—Is it because of jingoism in the conduct of political campaigns? Is it because of the purchase and control of daily newspapers by great political parties? Is it because of the criminal purchase and transfer of votes in every political crisis? Is it because of the clouding of great issues in the hour when human need cries out: "Let there be light?" Is it because of the political protection of soulless trusts and combines? Is it because of a wild stampede for wealth and a universal spirit of mammon worship? Is it because of the increasing influence of the saloon and the gradual enthronement of the brothel? I answer—Hardly—for these are fast, all too fast, becoming Canadian characteristics. Well may the Canadian, and his American cousin ponder the words of Matthew Arnold:—"Down they come, those ancient nations, down they come, one after another, and all for the lack of righteousness."

Why?

I press my point of interrogation. Why should the Canadian deal so cautiously with his fellow Anglo Saxon who resides beneath the Stars and Stripes? Is it because yonder young republic is unlearned in the school of international courtesy? Is it because the sins of the Republic are daily laid before us by an enterprising press, as for instance, divorce and remarriage in high life; Sabbath desecration and empty churches; the worship of wealth and the deification of success; the vulgar attempt to establish an old world aristocracy in a new world democracy; the lynching of untried and unconvicted individuals by angry crowds and irresponsible mobs; the sudden enthronement and dethronement of certain popular heroes, worshipped for an hour and forgotten in a day; are these the objectionable traits which have called for an unfavorable verdict in the matter of a closer international relationship in the affairs of the new world? Possibly.

Not The Explanation.

But I make bold to brush all these aside, for nations closely allied geographically have always assumed a critical attitude toward each other. Witness Jew and Samaritan, Rome and Carthage, England and France, France and Germany—and even the separate nations which comprise the original and constituent elements of the British Empire.

As a native born American, though now a British subject by adoption, I am prone to resent, a method of daily news production, which spreads before the entire population every accident and incident, crime and blunder, disaster and catastrophe, which may tend to lower a noble people in the estimation of the world; while heroic deeds, high endeavours, enterprising effort and worthy achievement, expressed in daily deeds and continual conquests, both moral and spiritual, find sparse reference and small notice. Almost any nation might suffer by such a tactful species of scientific misrepresentation.

His Own.

If I had lost my love for yonder Republic I should blush to confess it. To every child born beneath "the Stars and Stripes" the name "American" is musical with ten thousand tender memories. America! Land of the free born, where flowers bloom in early spring and winter lingers not. Land of singing birds and sun-kissed valleys. Land of inland seas and towering mountains!—What a sisterhood of states! What a reunion of races!—What hopes possess thee! What dangers throng thy path! What dreams inspire thy progress. Across thy broad belt, from the rock bound coast where the pilgrim fathers trod, to the Golden Gate where the inrushing waters of the Sea of Destiny breathe an atmosphere of prophecy—across this broad land there moves the procession of the nations. O Land of boundless possibilities!

"Breathes there a man with soul so dead
Who never to himself hath said
This is my own, my native land."

Two Nations.

I state the fundamental thought and purpose of this article, when I affirm that destiny has determined, that there shall be two separate nations on this continent. There are two distinct national temperaments on the continent of North America. The American does not know the quality of a Britisher's patriotism, nor does the Canadian comprehend the problems of American life. The American does not comprehend the intensity of the Canadian's loyalty to the British Crown and the British flag. If he did he would hesitate to speak of "the parting of the ways," and refrain from all allusions to the possibility of the American flag floating over "British North America." Nor does the Canadian understand, comprehend, or grasp the colossal problems wrapped up in the fearful conflict between the Anglo-Saxon race and the diversified races of the old world. When foreign peoples begin to invade Canada in such numbers as to imperil the Christian institutions of our civilization, then and then only will the Canadian begin to understand and sympathize with his American neighbor. Woe betide both Dominion and Republic if the "foreign element," so called begins to join hands across the border before native born Canadians and thoroughbred Americans discover the things of fundamental worth and eternal importance concerning which there can be no diversity of opinion among enlightened men. A true Canadian and a genuine American are as much alike, in their personal ideals and Christian principles, as the two sides of a brick wall.

Separated But United.

But people residing on the same continent, without an intervening mountain or sea, and having the same language, religion, literature and institutions can not be kept apart. We are separated by history and government, but we are united by elements even more vital. You may build a tariff wall as broad as a province and as high as the highest peak of the Rocky Mountains, but nothing can prevent the Anglo-Saxon race from being a moral unit and a great directing influence among the nations of the earth. Love, commerce and common sense, will, in the end, break down any artificial wall which you can put up. I am not a Conservative. I am not a Liberal. Were I in the United States I would not be a Democrat or a Republican. I am first, last and always, an Anglo-saxonist. I believe that the world should be directed and dominated by the best race which time has ever produced. That race will fulfil the prophecy of Cecil Rhodes: "An alliance and a league of all English speaking peoples." The Anglo Saxon race will rule the world; and its theatre of action, for the next five hundred years, will be the continent of North America.

Looking For a Race.

God is looking for a race; a race which shall lead the nations of the earth. That race must have a world-religion, a world language, a world-policy and a world program. There are world problems which must be solved. There is coming on the scene of action a new race, an imperial race; in the physiognomy of which the features of every great nation will be reflected.

These things shall be! A loftier race
Than ere the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.
New arts shall bloom of loftier mould
And mightier music thrill the skies;
And every life shall be a song,
And all the earth a paradise!

Great Population.

When the population of Canada is 150,000,000 and the Population of the United States is 350,000,000, (which will probably occur in less than two hundred years) then the Ango-Saxon race will dictate the political policy of the world. A democracy built on a perfect system of education and crowned with the garland of spiritual power will solicit and secure the friendships of the world. Then will be ushered in an era of universal currency, universal transportation, universal communication, universal enlightenment, and universal legislation; thus securing for the world, a new era of broad knowledge, political peace, international harmony and an increased material prosperity for every part of the planet; thus making possible a sisterhood of all nations and the enthronement of the spirit of brotherhood. I believe that this achievement has been placed by destiny within the reach of the Anglo Saxon race and that the children of Britain and America will not fail of the opportunity.

"One race of ancient fame,
One tongue, one faith we claim,
One God, whose glorious name
We love and praise."

She was an old lady, who had once kept a very vigilant conscience for herself; but after making her life unhappy with it for some threescore years, she now applied it entirely to the exasperation and condemnation of others.—*W. D. Howells.*

R. J. Campbell Reconciled with Orthodoxy

England's Noted Liberal Modifies His Own Attitude and That of His Opponents

BY LESLIE W. MORGAN.

I am almost afraid to recall, even if I could, how long it has been since I have contributed any items to The Christian Century. My silence has not been due to the lack of anything to write about, for what with strikes, lock-outs, wars, and rumors of wars, the putting down of the House of Lords, the progress of the great insurance scheme, to say nothing of the annual conference of our churches at Gloucester, there has been news enough and to spare, but unfortunately time has been lacking.

Now the autumnal meetings of the various churches are in session, or have just been held, and I find it impossible to refrain from writing concerning at least one of these.

The readers of The Christian Century will be interested in hearing of what is called the "reconciliation" which took place last week at Nottingham in the course of the Congregational Union meetings. They will be the more interested in view of the visit which the Rev. R. J. Campbell is paying to the United States, having left Liverpool yesterday for that purpose. The Congregational church, and indeed all of the Free Churches, have been passing through somewhat of a nightmare during the past five years. Relief has come, and it has come in the usual way, namely, from an awakening which has brought the realization that the horrible experience was, after all, in the nature of a nightmare. The great stir over the New Theology of five years ago will be readily recalled, and since that time there has been a growing estrangement between Mr. Campbell and a great section of the religious world.

Object of Bitter Denunciation.

Many have denounced him generally, and on many hands he has been declared to be one of the chief causes for the decline in church membership, and the indifference to things religious. Needless to say his friends have contended that had it not been for his broad minded conceptions, and the liberalizing influence of the pulpit of the City Temple, things would be worse than they are. All would probably admit that through it all, Mr. Campbell has proved himself wonderfully able to make religion an immensely attractive thing to the "outsider." Perhaps it may be true that he makes it attractive without making it necessarily vital. But as to the "reconciliation." Mr. Campbell has not attended the Congregational Union meetings for several years, with the exception of last year when he was present at a special session to receive the reply of the Union as to whether they desired him to resign. The reply was somewhat indefinite, but was of such a character as to cause him to retain his membership. This year, while the committee did not definitely invite his presence, they agreed to the suggestion that Sir J. Compton Rickett should give to him a personal invitation to be present as his guest, and opportunity was given for participation in the discussions. It was at one of these sessions that the "reconciliation" took place.

Forsyth and Campbell.

A paper on the historical Jesus was under discussion and in the course of his remarks Mr. Campbell used these sentences: "Jesus Christ is the central factor in my spiritual life. I worship Him. He is the center of my life. I trust my sinful soul to Him for ever." Dr. Forsyth followed. Now Doctor Forsyth has been Mr. Campbell's most strenuous critic. A dramatic scene followed. "You are all aware that, as between Paul and

Rev. Reginald J. Campbell.

Barnabas, so between Mr. Campbell and myself and others, there has been, in scriptural language, sharp contention. I desire to say that it is at an end." A thrill went through the audience, and it was felt that history was being made. Doctor Forsyth continuing said, "As far as the principle of that contention is concerned that is at an end. Mr. Campbell does not believe exactly as I do. I do not believe exactly as Mr. Campbell does, but I trust that both he and you will allow me to say this, that when I heard him using two sentences—'I worship the Lord Jesus Christ' and 'I trust my sinful soul to Him for ever,' I felt that no man could speak like that without the Spirit of God. Nay, I will not be content with anything so vague, without the Holy Spirit of the Lord Jesus Christ Himself." Doctor Forsyth went on to say that he perhaps should have realized before that Mr. Campbell had had and cherished this vital personal experience, but at any rate, he (Doctor Forsyth), now saw it and was willing to admit it.

Liberal League's Meetings.

Following upon the meetings at Nottingham, the Liberal Christian League, held its autumnal assembly in London. This league was founded by Mr. Campbell three years ago for the purpose of not simply propagating his liberal theological ideas, but to render social service in the name of the Christian religion. This league itself has undergone something of an evolution in its short history. About a year ago there was a slight alteration in its name, and a very striking alteration in its purposes, or at any rate, in its emphasis. It was made clear at that time that it was intended to be a liberal *Christian* league, and that it did not hope to succeed without the emphasis on this, and without the recognition of the spiritual element that should enter into all service. This lead to the loss of certain extraneous elements that had become attached to the movement. The Assembly, which had just closed, gave opportunity for Mr. Campbell's old friends, and some new ones, to congratulate him upon the healing of the breach. Mr. Campbell stated that there was still cause to continue the organization. It had not come into existence to antagonize the churches, and the main object of the league still remained, to endeavor to reach the unchurched masses of the population. Their vocation was to reach the large section of people who are out of touch with organized religion. "We are trying," said Mr. Campbell, "what a liberal evangel can do." He had previously admitted, however, at the Congregational Union meetings, when discussing the matter of slackness in church attendance, and the slump in church membership, that a liberal theology had not proved itself more successful in reaching the people than the strictly orthodox. He probably would agree, however, that it was successful in reaching a different class.

Dr. Horton's Generous Testimony.

Dr. R. F. Horton attended the London meetings. Mr. Campbell introduced him as the best ministerial friend he had ever had, and declared he had never failed him in whatever adversity. Dr. Horton paid a striking tribute to Mr. Campbell's ability to reach the unchurched masses. Dr. Horton declared that Mr. Campbell had done for England, and for humanity, what he had been trying to do in his own small way in his own church, namely, to so interpret the evangel as to make it meet the needs of the modern man. For, he declared, the Gospel is still able to meet these needs if but the right interpretation is put upon it. He further declared that he would be the happiest man in England if he had been able to gather together such a meeting, and organize such a league as theirs, by his influence and teaching. The statement was as striking a tribute to the modesty of Doctor Horton himself, as it was to the ability of Mr. Campbell. Dr. Horton's address was a revelation to many in its outspoken socialism. Many other things he said: "Poverty is nothing like so great an evil as is excessive wealth. The real danger of our time is the degeneracy of people with accumulated and inherited wealth. The salvation of the rich depends on their earning their wealth without injuring others, and in their spending it for the good of others." He urged the league to prosecute the campaign for the conversion of the rich.

Dr. Clifford Never Estranged.

Dr. John Clifford spoke in another session and said that he was not there to become reconciled to Mr. Campbell for he had never been estranged. He had been in touch with him all these years, and had never refused to speak for him, or from his pulpit, and Mr. Campbell had also always been welcome to Westbourne Park. The day on which he spoke was his seventy-fifth birthday, and Mr. Campbell referred to him as "the boy who would not grow up."

Time will tell how much this reconciliation means, and how permanent it will be. Doubtless some will try to again stir up the waters, and they may even succeed, but the principle of the liberty of the individual cannot be robbed of its victory, and there are many who do not agree with either Mr. Campbell on the one hand, or with Doctor Forsyth and his followers on the other, who rejoice at this.

In this day of toleration there is one thing that cannot be tolerated, namely, intolerance.

"Wringcliff," Priory Road, London.

The Postoffice Department at Washington, announces that it will not act as Santa Claus this year. Letters addressed "To Santa Claus," and forwarded to the dead letter office will not be distributed to charitable organizations, benevolent persons, poor children or others. Four years ago postmasters were authorized to turn over such letters to charitable persons, but because of many abuses, the order has never been renewed. Under the laws and regulations, letters to Santa Claus are classed as "fictitious," and returned to the writers or destroyed.

Our Readers' Opinions

Dr. Sweeney's Questions

On this page we published last week a portion of a communication by Gen. Z. T. Sweeney of Columbus, Ind. Closing the first half of his article with this sentence, "Now there are a few statements of yours to which I will call atention," Dr. Sweeney continues as follows:

First: "This paper will be found right at the front with General Sweeney and all other true disciples, opposing any one who proposes to tamper in any way with the New Testament form of solemnizing baptism." Well, General Sweeney and all true disciples are at the front opposing those who would tamper with the New Testament form of baptism by substituting a human substitute in its place. Can you stand with us in this refusal and plead at the same time with us to accept this substitute as valid baptism? Verily, "the legs of the lame are not equal." [The Christian Century still stands with General Sweeney against tampering with the New Testament form of solemnizing baptism. We do not plead that any "substitute" be accepted as valid. We plead that only valid baptism be accepted as valid.—EDITORS.]

Second: You are proposing to accept the affusion of the Methodists, Presbyterians and Congregationalists as valid baptism, [This paper is *not* proposing to accept affusion as valid baptism. Our position on this point was made so emphatic in previous correspondence with Dr. Sweeney that we are surprised he should ignore it here.—The EDITORS] when three-fourths of them have never been baptized *acing to your own definition of baptism.* Their baptism did not contain a single one of the elements you say baptism must contain in order to be Christian baptism. In their baptism, they did not consecrate themselves to Jesus Christ. They were baptized before they knew anything about Christ or consecration, before they knew their right hand from their left. Neither were they initiated into the church unless you admit *infant baptism and infant church membership.* I don't think you are ready for that yet, but you are on the road and will soon reach it if you will accept the conclusions logically demanded by your premises. In conclusion I wish you to answer the following questions, letting the numbers of the answers and questions correspond with each other.

(1.) Does the commission given by Jesus Christ contain the terms upon which men are admitted into the Church of Christ?

(2.) If not, where are the terms to be found?

(3.) Have you any authority to say that a man who has not complied with the terms commanded by Jesus Christ and practiced by the apostles, is a Christian? If so, give it.

(4.) Did any apostles ever promise salvation on other terms?

(5.) Have you any divine authority for saying God will accept a human substitute for one of his divine requirements?

(6.) Do you believe infant baptism is valid in the light of your own definition, viz: Baptism, to be Christian, is an act in which the candidate consecrates himself to Christ, and by which he is initiated into his Church?

(7.) If infant baptism is not valid when it is performed by that sort of spiritual hocus pocus can it be "validated" forty years after it has been performed?

(8.) If infant baptism will not initiate into the Church of Christ, and you say there is no membership in the church without baptism, will you rule out from church membership all who were baptized in infancy?

(9.) If you do not rule them out please explain how you got them in without baptism?

There are a number of other interesting things that will develop out of the incontrovertible propositions we have agreed upon which we must leave for a later letter.

Sincerely and fraternally,

Z. T. SWEENEY.

Reply to Dr. Sweeney

1. Yes, in a highly generalized form. The two commissions as recorded in Mark's and Matthew's gospels deal with the "terms" of salvation abstractly. Just what is the concrete content of such words as "gospel," "believeth," "teach," "all things whatsoever I have commanded you," "baptizing," etc., must be determined by referring to the whole body of Jesus' teaching as well as to his life. If we possessed nothing but these commissions we would be entirely ignorant of the way of life.

2. Besides the commissions, the terms are found in many other portions of the New Testament, and often more clearly, concretely and completely than in the commissions.

3. None whatever.

4. No.

5. None whatever.

6. The Christian Century believes that infant baptism is valid in those cases where the subject of it, having grown to an accountable age does actually himself assume the spiritual relations and practical duties of church membership.

Without such personal assumption of relations and duties the act of sprinkling water upon the child is utterly without meaning—just as meaningless as the immersion of an adult would be who did not personally assume these duties and relations.

On the human side, every baptism must be "validated" by the subject of it—whether adult or infant. Its validity does not inhere in a physical act but in the spiritual purpose of both church and initiate, of which purpose the physical act is a sign and symbol. The physical act is not baptism. Immersion is not baptism. The immersion of an adult is not baptism. The immersion of an adult has nothing whatever to do with baptism unless the adult does, *as a matter of fact,* assume the relations and duties of a member of Christ's body. For this is what baptism is: the actual self-consecration of an individual to Christ and his induction into the Church of Christ.

We are unwilling to say that the pious exercise of sprinkling water upon an undiscerning infant's head is baptism unless he does, *as a matter of fact,* assume the relations and duties of a member of Christ's body. When we see such an one actually *inside* the Church of Christ, assuming for himself the responsibilitites and relationships which his parents and the church by faith pledged him to, we have no choice save to acknowledge that he has been baptized, howsoever irregular we must conceive his baptism to be. He must have been baptized because he is already in.

In this point of view the stricture in the paragraph marked *Second* above, does not apply. The only infant baptism which we recognize as valid—or possessing any meaning whatever to the subject of it—does include both elements of our definition: self-consecration and induction. Nor does this estimate of infant baptism involve in any sense the question of infant church membership. Our Lord himself provided for all "such" the highest place in the membership of his Kingdom without any baptism whatever.

7. There is no more "hocus pocus" in infant baptism than in adult baptism—if infant baptism is taken in such terms as to include the same personal moral choice of the subject to complete it that adult baptism requires.

8. The validity of infant baptism in this sense is beyond dispute. A large portion of the unquestionable membership of the Church of Christ is made up of those who have received no other baptism. The Disciples of Christ have always regarded them as Christians, members of the church of Christ, and Doctor Sweeney, no doubt, agrees with his brethren on this point.

9. Since he regards them as members of the Church of Christ and believes that they are so accepted by Christ and yet refuses to accept their baptism as valid will he please explain to the readers of The Christian Century how he "got them in without baptism."

In these replies to our brother's questions we have tried to be as direct and categorical as possible. But having said so much we deem it important for the general reader that we say more on this subject of infant baptism, in order to avoid misunderstanding and to give a fair expression of our views. Our further remarks will be found on page 6. They are not logically relevant to the questions and strictures presented in the above communication. Hence we disconnect them from our reply, hoping thus to keep strictly to the points Doctor Sweeney has raised as well as to avoid tempting him too far away from the question which our ninth reply above contains.—The EDITORS.

Angel Guards

I have seen a picture in the Uffizi Gallery, in Florence, representing the Battle of Irvy, in which Henry IV of Navarre is waging war. As I looked at the picture, the contending forces were in such mingled struggle that it was impossible to say, from the viewpoint of an onlooker, which side would be victorious. By-and-by I saw up in the right hand corner of the picture a company of angels with drawn swords; and that told the story that they who were guarded by the divine forces would win the day. When we often look out over the struggling sons of men, beholding how the forces of light are contending with the forces of dorkness, we may sometimes wonder which side will be victorious; but if we only have the eyes of faith, we will see many signs giving prophetic promise that the Lord's army will win, and that light will dispel darkness, and that Christ will surely conquer.—*C. B. Mitchell.*

—Spain is considered by art collectors, a lucrative field and many interesting antiquities are picked up here from time to time. Seville has numerous shops where antiquities are sold and where the old Spanish needlework may be purchased.

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XLVI. The Visions of Daniel (Daniel 7-12)

November 17. Text for Special Study, Dan. 7.

1. THE SERIES OF VISIONS.

The first part of the book of Daniel (chapters 1-6) preserves certain traditions regarding four heroic Hebrew youths who were exiles in Babylonia and became conspicuous figures at the court of Nebuchadnezzar the great king. The purpose of these stories, as already seen, was to emphasize in the minds of the wavering Jews of the Greek period the necessity of unwavering loyalty to the laws and customs of their nation. Persecution was rife. Antiochus Epiphanes, the king of Syria, was attempting to coerce his Jewish subjects into heathen beliefs and practices. Apostasy was already doing its deadly work. Many of the people had yielded to the seduction or the threats of heathenism. The elevation of the ancient standards of morality and loyalty was essential if Israel was not to lose totally its testimony.

The second portion of the book (chapters 7-12) is devoted entirely to a series of visions purporting to have been experienced and related by Daniel, the ancient sage, one of the heroes of the stories already referred to. In each of these visions a survey is given of the period from the Babylonian captivity in the sixth century B. C. to the times in which the author of the book is living, in the second pre-Christian century. In accordance with the common method of apocalyptic writings, the author puts the events of the past into the mouth of a distinguished and revered prophet of earlier time, thereby securing for the message the appearance and sanction of prediction. The purpose of this device was not to record those past events themselves, but to secure their force and momentum for the purpose of making the actual prediction of coming deliverance in the immediate future. The author's sole desire was to stay the hearts of the fainting and perplexed Jews of his own time with the confident assurance that their troubles would soon be at an end. Of this fact he was sure; but his only means of convincing his fellow Jews of this hoped-for deliverance was to give it the appearance of being a part of a long and carefully planned series of events, all of which had been predicted by a great prophet of an earlier age. Since then so much of the content of this apparently prophetic message had already come true, that he hoped to be able to carry over his people into the period immediately before them by the sheer urgency and momentum of a series of events which were made to close with the brilliant successes of the holy people and the establishment of the final regime of happiness and peace in the Messianic age.

2. THE FOUR EMPIRES.

In each one of these visions, as in chapter 2 of the previous narratives, a survey is given of the history from the times of Nebuchadnezzar to the writer's own age. This survey is usually in terms of four great national experiences, the Babylonian, Median, Persian, and Greek. Earlier commentators, anxious to bring the message of the Book of Daniel to apply to Jesus' days and his Messianic career, made the fourth empire the Roman. But this is now seen to be entirely erroneous.

The writer of the book was telling the story as he understood it, not for its own sake but for the lesson he could draw from it for the encouragement of his people. In chapter 2 the four empires represented by the head, breasts, thighs and legs of the great image, were these same four nationalities, Babylonia, Median, Persian, and Greek. The fact that historians usually merge the Median and the Persian into one is not significant for the student of this book. We must take its author's interpretation of the facts which were to him at a long remove in the past.

In the seventh chapter these four empires are again brought to review in the guise of four beasts, the lion with eagle's wings, the bear with the three ribs in its mouth, the leopard with four wings, and the fourth beast with great iron teeth. In the eighth chapter the same history is repeated under the figure of the ram with two horns and the he goat. There it is specifically affirmed that the ram with the two horns represents the kings of Media and Persia, while the he goat is Alexander the Great, the king of Greece.

In chapter eleven a long and minute rehearsal is given of the relations between the kingdom of Syria on the north and that of Egypt on the south, representing the two great divisions into which the Greek empire fell at the death of Alexander. With considerable knowledge of the history of these events, a knowledge which grows in definiteness and accuracy as the writer approaches his own time, the story of the troubles which had involved Palestine, is recounted. And thus in every instance the events of these four centuries are utilized as the approach to the great deliverance which the apocalyptic writer, assuming the functions of prediction, insists in soon to be realized.

3. THE PERSECUTOR.

But all these predictions, which are in reality the recounting of past history, culminate at one specific point. In every instance the writer is concerned to designate the figure of the persecutor, Antiochus Epiphanes, who is the monster ravaging the fair fields of the holy people.

In chapter seven this point is reached in verse eight, where the "little horn" that arose among ten horns is described. The interpretation is continued at verse twenty-one, where this horn, representing the well known king of Syria, is spoken of as making war with the saints; and again in verse twenty-four, where he is described as speaking words against the Most High, wearing out the saints, and thinking to change custom and law. But his time is short, for only three years and a half, the usual apocalyptic symbol of a brief time, shall intervene before his fall.

In chapter eight this horn or king once more appears as the significant figure of the vision. In verse nine he grows strong, particularly toward the south and east and the holy land, describing the course of Antiochus in his campaign southward from Antioch, his capital. He was so arrogant as even to defy the host of heaven and trample the stars. He magnified himself against God, the prince of these heavenly hosts, took away the burnt offering and cast down a part of his sanctuary. Again in verse twenty-three he is described as a king of fierce countenance and understanding mysteries, who stands by the power of false gods, prospers and destroys mighty ones among the holy people. He is crafty, arrogant and presumptuous, but he shall be broken by apparently mysterious means within the same period of time, three years and a half or thereabout, described as two thousand three hundred evening-mornings.

Again in chapter nine, in which the author has tried to prove that the seventy years of Jeremiah's prediction are really seventy weeks of years, extending, therefore, down to his own time, he speaks of the people of the prince, that is of Antiochus, who shall come to destroy the city and the sanctuary; but affirms with confidence that his end shall be with a flood. In the meantime, for a half of the week, that is for three years and a half, he abolishes the sacrifice and sets up the little heathen altar in the very place of Hebrew sacrifice, "the abomination that makes desolate," (Matt. 24:15). Chapter eleven is more detailed in its description of Antiochus. After giving a summary of his predecessors and their wars with Egypt, our author makes a specific review of his career and campaign, verses twenty-one to thirty-nine. All that point, however, he breaks off the simple story of Antiochus' past career, and predicts his overthrow as soon at hand, but in terms which were never realized, although Antiochus soon after this time came to his tragic end.

4. THE KINGDOM OF THE SAINTS.

It is the view of our author that when the present disasters shall have ceased by the fall of Antiochus, the good era of blessing shall be ushered in at once. In 2:34 the "little stone cut out of the mountain without hands" strikes the image of the world empires upon its feet and grinds it to powder. And in verse forty-four this is interpreted to mean the setting up of the kingdom of God which shall remain forever. This of course refers to the Jewish hope of deliverance from their foes, and the setting up of their own independent government. In the visions this matter is made clear past all misunderstanding.

In chapter seven at the very time when the little horn is attempting to destroy the work of God, a judgment scene is introduced and the Eternal is seen upon the throne. Judgment is passed upon the four empires; their dominion is taken away, and one like unto a Son of Man comes with the clouds of heaven to receive the dominion of the world (verses 9-14). This is immediately interpreted as referring to the Jewish people, "the saints of the Most High" (verses 18, 22, 25, 27). Here, as it will be seen at a glance, the one who comes as the Son of Man in the clouds of the heaven is the personified figure of the holy people, the Jewish race, a connection which the author is at pains to affirm again and again.

Chapter twelve deals with the period of consummation just ahead, when there shall be severer trouble even than those in the past, and the holy people will require every element of courage to keep up their faith. But their deliverance is sure, and with this hope is linked the promise of a resurrection from the grave for those who have died in the faith. When the question arises as to how long must intervene before the end, the author

insists, as he has done repeatedly in the past, that the time is brief, only three years and a half, "time, times and a half," and that one who lives beyond the period, (sometimes spoken of as forty-two months, sometimes as twelve hundred and sixty days) surviving to such a time as "thirteen hundred and thirty-five days," or any like number, will see the end of this troublous time, the overthrow of the desolator, the coming of the holy people to power, and the realization of Israel's dreams.

5. THE VALUE OF THE APOCALYPSE.

It has been seen that we are not to look to the Book of Daniel for either prediction or authentic history. It is an apocalypse, written for the purpose of preserving faith by representing national experience in terms of a divine scheme of events. Its value lay in its ability to carry a considerable number of the people across a difficult and dangerous section of Judah's life. That it was successful in accomplishing this purpose is perfectly clear from the almost immediate rise of the great Maccabean national movement, and because of the enduring place which the book secured in the regard of the Jewish and Christian communities.

To be sure the magical values which have been found in this book by Christian commentators, who have made it the record of history to the end of the world or the embodiment of Christian Messianic hopes, are entirely unfounded. The book contains no reference whatever to the coming of our Lord. It deals wholly with a local and critical Jewish situation. But so similar were many of the crises of the early church that Christians of those and later ages have found in it an unceasing comfort and assurance, without stopping to estimate with care the purpose of the original utterances.

Our Lord himself saw in its words descriptive of the defilement of the temple and the erection of the altar to Jupiter in the court of the sanctuary, a symbol of the approaching devastation of Jerusalem by the Romans in his own generation. And his use of the book shows how familiar it was to him and to the people in his time. It is not to be regarded with the superstitious reverence which fantastic exegesis has thrust upon it, nor on the other hand is it to be slighted as of no significance in the history of the Hebrew race. It had its purposes and its limitations. But its chief value was that of confirmation of the faith of Israel in a moment of peril. And perhaps there is to be added as an important part of its work the inspiration of a company of heroic leaders who presently arose to achieve for Judah the most remarkable experience through which the nation passed in the centuries following the exile.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic for November 19: A Missionary Journey Around the World. XI. Missions in South America. Acts 19:13-30.

In this missionary journey around the world we spent three lessons studying the United States, but we are to have only one lesson on South America although "there are more square miles of inhabitable and tillable land in South America than in North America." That land will produce some kind of valuable crop from the Carribbean Sea to the Straits of Magellan. Brazil is larger than our United States not counting Alaska. This vast stretch of fertile land is not densely populated—only about 40,000,000. Brazil alone could support four times the population of the continent. With the congestion of the population in Europe, in the far eastern countries, and with the growing congestion in our own land the increase of population in South America is bound to be very great.

While the government of the people is that of republics in principle such as our own, the Roman Catholic Church has been the controlling power there politically as well as religiously. The Spanish language prevails except among the Indian populations. The present type of church there is mediaeval, superstitious, and intolerant. It is therefore inadequate to the needs of the moral life of the people of this day. From fifty to eighty per cent of the people in the various republics are illiterate. To these are the conditions.

What is being done in this fertile field? Very little. Robert E. Spear has pointed out in one of his addresses that a little group of North American capitalists sunk more money in one copper mine in one of the South American republics than all the protestant Christians of the world have ever invested in South America for her moral and spiritual redemption. This has been a neglected if not a forgotten land. For some reason missionary leaders have not had their attention sufficently called to this opportunity.

But missionaries have done some things though the number of their converts has been small. The missionaries going there have turned statesmen and laid foundations broad and deep for the superstructure of later years. They have gone into the legislature of eight of the South American republics and secured religious tolerance in seven of the republics and given liberty to conscience in matters pertaining to worship to more than sixty millions of the South American people. The number of converts to Protestant Christianity is in the neighborhood of 60,000 people. If we ask why no more than that can be found, the answer is that we get out in proportion as we put in. Our putting in has been small, and of course, our getting out will be small.

Christian Endeavorers, the rest of this land remains to be possessed. And it remains for us to possess it. These people are our neighbors. A land of republics—a fact which makes the field peculiarly accessible to us who live under a similar form of government. Let us rise to our opportunities.

Humboldt, Nebr., Dedication

On Sunday, October 30, the writer dedicated the beautiful new house of worship at Humboldt, Neb. Pastor Robertson has only been at Humboldt about a year, but in that time he has done a great work. The house of worship dedicated cost the congregation $7,000. The old house of worship was used in the construction of the new one. It is now modern in every sense. On the first floor it has a fine auditorium, pastor's study, choir room, and several class rooms, also a gallery. The basement is equipped with kitchen, dining room, reception room, class rooms, toilet, and a fine heating plant. The church is equipped for work of every kind. On dedication day $4,000 had to be raised. When the day was over more than the $4,000 was raised. Professor Bert Wilson, a former pastor, was present during the day. He served the church as pastor for six years. He is still much beloved. F. E. Day, of Verdun, was with us in the afternoon. The pastors of the other churches in the city were with us. The musical program for the day was exceptionally fine. A great dinner was served free to all that would remain. All were very happy. Mr. Robertson has greatly endeared himself to both church and community.

WILLIAM OESCHGER,
Chancellor Cotner University.

The Troubled Church

Suffering for righteousness' sake has never permanently hurt the church. Whenever men are unpopular because they are good, it is a sign that they are powerful in disturbing the wickedness around them. So far from minding criticism founded upon the high character of Christians which rebukes the low or the uncertain character of the community about them, we should find grounds of encouragement in it. "But even if ye should suffer for righteousness' sake, blessed are ye." Our Lord warned us that we were not only to be lights, but that our lightbearing would get us into trouble. Let the church be criticized because it sets high standards of thought and conduct, and that is the highest compliment it can receive from those who are made uneasy in living on a lower level. That is good trouble which testifies that the church is doing its work.—*Isaac O. Rankin.*

Prof. McGarvey's Religion

(Continued from page 10)

fluence, has been educated out of stealing. He is no longer committing theft but his old sins are still there. "If a man is educated out of his sins, they are there still written against him, and there is the eternal penalty still awaiting him." He denies any saving value in the example of Chirst even if men are influenced to follow him. The redemption comes about in some inscrutable manner through "the blood of Christ." In a similar way, one cannot directly experience pardon of sin. "Because God is up in heaven, and it is an act of his up there, and they can not know it by the way they feel." When one has made confessioin, repented and has been baptized, then he has the right to feel happy, not because he has directly experienced salvation, but because he has done those things upon the doing of which the Bible makes salvation dependent.

The Hero of a Vanishing View.

It is not necessary to cite further illustrations of this literal, formal conception of Christianity. It is not strange that Professor McGarvey felt himself to be the hero and champion of a type of religion which no longer finds supporters in the centers of learning and in the awakening social consciousness of our time. He was a man of the second period in the history of the Disciples, living far into the third epoch. He did not see the full meaning of the great missionary epoch. He did not relate its world-conquering virility to the new religion of the spirit which modern biblical scholarship has done so much to set free. It may be claimed also that the sense of reality and the experimental venturesomeness of twentieth century Christianity are expressions of the scientific, social progress of our time. Certain it is that these influences have given a new and far more practical enphasis to the ideal of Christian union. It is demanded now by conditions and opnortunities which confront Christianity throughout the world. Authority for it is found in the spirit of the gospel and in actual social needs, more than in any letter of scripture.

The Social Ideal

Religion is no longer conceived simply as affording a way of escape for sinners. It is a great positive social task for the elevation and spiritualization of all human life. It believes in a God who is humane, moral, and reasonable. It drafts every man for service here and now. It measures salvation by character. It glorifies the Christ whose word is love and whose life is service.

We cannot fail to admire the sincerity, the purity, the consistency of character and the prodigious labor of Professor McGarvey, but none of these things could justify us in withholding ourselves from the appeal which the present day makes upon us.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

G. E. Crist has begun a meeting at Herrin, with John R. Dickson.

Sullivan Church is having a revival meeting conducted by the pastor, J. W. Kilborn, assisted by Elmer E. Rice of Dixon.

Literberry Church is having the services of Rochester Irwin in a revival meeting. The pastor is C. G. Cantrall.

E. V. Spicer is conducting a revival meeting at Timewell, with thirteen additions during the first few days.

There were six additions in a short meeting at Hallsville, conducted by H. M. Barnett. The pastor is T. T. Holton.

There were twenty-one additions at last report from the meeting being held at Humboldt by Evangelists Hill and Knowles.

A revival meeting at Mt. Moriah, held by O. L. Hawkins and G. W. Foley, was concluded with twelve additions.

Robert A. Sickles, pastor of Illiopolis Church, is in a meeting at Mechanicsburg, assisted by Mr. Lobdill as chorister.

R. H. Robertson, who has been pastor at Shelbyville for five years, will sever his connection with that congregation December 31.

J. E. Moyer and J. T. Ward led the congregation at West Salem in a revival meeting with eleven additions resulting. The pastor is G. W. Ford.

The churches of Marion County are attempting to do co-operative work in becoming a living-link in the State Missionary Society.

Mrs. Lew D. Hill, wife of the evangelist, is preaching alternate Sundays at Dalton City, where Mr. Hill held a union meeting early in the fall.

Pekin meeting, where O. C. Bolman, the pastor, is doing the preaching, has resulted in thirty-nine additions at the end of fifteen days.

E. M. Norton held a short meeting of three weeks at Mt. Olivet Church near Gifford, which resulted in fifteen additions, all but one being on profession of faith.

E. A. Gilliland is leading his home congregation at Lincoln in a revival meeting, with the assistance of H. H. Caldwell as director of music.

Dahlgren Church had the leadership of J. E. Stout in a revival meeting which closed with thirteen additions, and a general reorganization of the church.

Guy B. Williamson, pastor of Waverly Church, is conducting the music in a meeting at Carlinville, where J. H. Porter, the pastor, is doing the preaching.

D. W. Conner and congregation at Palestine are co-operating in a union meeting held in a large tabernacle by evangelists Hamilton and Pearman.

Girard Church concluded a meeting which resulted in eleven additions. The pastor was assisted by Mr. and Mrs. H. S. Saxton as leaders of the music.

J. H. Wright assisted by F. R. McDonald, of Arthur, has just closed a good meeting at Harristown. There were five accessions. Mr. Wright speaks heartily of Mr. McDonald's work as a gospel singer.

E. M. Smith, pastor of First Church, Decatur, is being assisted in a revival meeting by M. W. Yocom, pastor of Taylorville Church. At last report there were twenty-one additions.

Robert A. Sickles, having concluded three years in an unusually successful pastorate at Illiopolis, was extended a unanimous call to continue in the pastorate for another three years.

A. W. Crabb's meeting at Harvel had resulted in twenty-nine additions up to last report, twenty-seven being on profession of faith. Congregations are taxing the capacity of the house nightly.

The new edifice at Nebo was dedicated by J. Fred Jones without any indebtedness. A. R. McQueen of Canton, Mo., is pastor. Mr. Jones is continuing in a short meeting for this church.

The revival meeting at Centralia, conducted by A. L. Huff, the pastor, assisted by E. C. Tuckerman and wife, is making fine progress. On Sunday, October 22, there were seventeen additions.

Centennial Church, Bloomington, of which Milo Atkinson is pastor, is looking forward with anticipations to a meeting which will be held in January by Herbert Yeuell, assisted by his singer.

The union meeting at Rushville, in which H. L. Maltman and his congregation are uniting, had resulted in 250 conversions at last report. The churches are being led by evangelists Beadles and Fischer.

F. L. Davis, pastor at Waynesville, is in New Salem, Ind., conducting a revival meeting for the church at that place. Mr. Davis has just concluded a meeting for his home church, in which there were thirty-five additions.

J. T. Davis, who is in the fifth year of his pastorate at St. Joseph, was assisted in a revival meeting by W. W. Sniff, pastor of Paris Church, in which there were twenty additions to the congregation and an unusual spiritual quickening of the entire church.

A revival meeting was held at Stronghurst by Evangelist C. O. McFarland and wife, of Kansas, in which there were fourteen additions. The meeting served to encourage the congregation to renewed activity. The church is pastorless, but will employ a minister at once.

Stanford Church held a revival meeting with twenty-eight additions, twenty being on profession of faith. A very large proportion of the additions were young men. The pastor, Norman H. Robertson, had the co-operation of F. M. Myrick and wife of Ohio. The work of the evangelist is highly commended.

A revival meeting was held at Lexington Church, where J. P. Givens is pastor, which resulted in seventeen additions and a larger loyalty to the church developed in the congregation. C. J. Robertson was the evangelist, and is commended by the pastor and church as an enthusiastic, earnest and tireless preacher of the Gospel.

Vawter and Marty are being met by large congregations every night in the meeting at Princeton, where Cecil C. Carpenter is minister. The additions number thirty, with the meeting continuing. A fine spirit pervades the various churches of the city, and the evangelists are having the co-operation of very many people outside the Christian church.

John R. Golden, of West Side Church, Springfield, is holding a revival meeting for H. H. Jenner and the Stuart Street Church of the same city. The opening services were auspicious, and with the evangelistic message and fervor of the evangelist, coupled with the earnest co-operation of the pastor and congregation, it is expected that a meeting of no small proportions will result.

The church edifice at Augusta was rededicated October 22, without indebtedness by Evangelist Sword, with his musical director, Mr. Kay in charge of the music. The amount of money raised was $5,000. L. A. Chapman, minister at Carmi, is holding a short meeting in the country. The evangelists are continuing with the pastor, E. T. Cornelius, in a revival meeting in which there were four additions by confession the first week.

O. W. Lawrence, pastor of Central Church, Decatur, preached his farewell sermon October 22, and left the following day for his new pastorate at North Yakima, Washington. Mr. Lawrence and his family leave the Decatur Church with the regret of the entire congregation. A minister has not yet been called to this church, but it is learned that several men are under consideration. C. C. Morrison, editor of The Christian Century, preached for Mr. Lawrence on a recent Sunday.

A. I. Zeller has been welcomed to his new pastorate at Petersburg, having begun his ministry there the first of September, and being joined by his family one month later. The reception by the congregation has been most cordial, and the prospects are encouraging for a successful work. A Teachers' and Officers' Association has been organized in the Sunday-school, and it has been decided to grade and organize the whole school on the International Standard during December. The various organizations of the church and Sunday-school owing part of their pledges to the new church building fund, are striving to make full payment before January 1. This is one of our great churches numerically, and with organization and application of system it can enjoy a most prosperous future. There was one confession October 15. Just now the churches and moral people of the community are engaged in a united effort to put out the saloons at election day, November 7. The town went dry by five votes at an election a year or two ago, but by shrewd methods it was declared in the courts to be wet by one vote.

Third District Notes

In the July board meeting it was decided that the present secretary continue his office till the close of the year May 31, 1911, even though his work is now in the Fifth District. Churches will please address him in Petersburg, Ill.

The following named officers will be glad to serve you in any work of the District, do not hesitate to call on them. L. G. Huff, president, Mt. Sterling; F. L. Moore, vice-president, Abingdon, A. I. Zeller, secretary, Petersburg. H. J. Reynolds, Camp Point, and C. Lee Stauffer, Dallas City; advisors. J. D. Williams is our district worker and is ready to come to any church needing help in any line of church work. Keep him busy.

Several of our good churches are without pastors—Cuba, Ipava, Table Grove, Lewistown, Stronghurst. Brother Geo. Burnett of Summum writes that he will close his work there Jan. 1. He is a good man and should be kept in the third district. Write him.

Let all the churches remember Illinois Day. The good work done in our district is only possible by your hearty coöperation.

A. I. Zeller, Sec'y.

R. A. Long at Cotner University, Nebr.

On Monday, Nov. 30, Cotner University was honored by that Prince in Israel, R. A. Long, of Kansas City. While the hour at the college was not the best one for a public meeting, Monday at 10 a. m., because Monday is a holiday at the school, nevertheless it was a great meeting that we had. The meeting was looked for with much pleasure by our people. When the time came for the meeting the chapel was crowded to its very door. When Brother Long arrived he was given a warm reception. Mr. Shellenberger, whose son is a teacher in Cotner, was made to feel the special enthusiasm of the students. The address by Mr. Long made a deep impression upon our student body. His earnest and sincere words were much appreciated by all. His visit will not soon be forgotten. At noon Mr. Long spoke to the Lincoln Commercial Club, whose guest he was. At 2:30 p. m., he spoke at First Church. In the evening he delivered another address before a men's banquet, when more than 350 men sat down at the tables and enjoyed a rich spread of good things prepared by the ladies of First Church. At the close of the meeting Secretary Shellenberger made an appeal for support for the Brotherhood. A hearty response was the result. The pledges amounted to $1,191. Mr. Long announced that he would turn an equal amount over to the State Missionary Society and Cotner University. Namely that 25 per cent of that pledged should go to the Nebraska State Missionary Society and 75 per cent to Cotner University. On Tuesday night at Omaha $1,000 was pledged. It was given also on the same condition. So that in all $2,200 was raised. That will mean that Cotner will receive about $1,700.

But greater than these gifts has been the awakening that his visit has brought to our people along educational lines. We feel that his visit will stir our people to greater activity. Mr. Long has been with us and gone, but the good that he did for us abides with us and will continue to abide many days. It will be the beginning of larger things. May the Heavenly Father give him strength and length of days for a long and continued service for the King.

William Oeschger,
Chancellor of Cotner University.

Church Life

James R. McIntire has resigned the church at Santa Monica, Calif.

C. R. Hudson has begun his work with First Church, Pomona, Calif.

Greenfield, Ind., Church is about to install a $3,500 pipe organ, the gift of the women's society.

W. N. Briney is holding a meeting for the church at Liberty, Mo., Robert Graham Frank, pastor.

J. Franklin Baxter has taken charge of the church at Flint, Mich., going there from Third Church, New Castle, Pa.

Robert Simpson of New Albany, Ind., was extended a call to Central Church, Cincinnati, O., which he has accepted.

2,000 persons heard C. R. Scoville's closing sermon in Terre Haute, Ind., where he had held an evangelistic meeting.

C. E. Wagner, pastor of the South Side Church, Hannibal, Mo., is holding a meeting at Shelbina.

J. N. Crutcher has resigned at Kansas City, Kan., to accept a call to the church at Neosho, Mo.

Mrs. Laura De Laney Garst, of Des Moines, Iowa, is speaking widely among the churches of that state, and always acceptably.

The congregation at Missouri Valley, Ia., has purchased the tabernacle in which union meetings were recently held. B. H. Whiston is pastor.

It is probable that H. O. Breeden will accept the pastorate of Fresno church in California after the union meeting which he is conducting at Vacaville has been closed.

Roger P. Noe, pastor elect at Frankfort, Ky., recently paid a visit to his new parish into which he will move permanently December 1.

The new edifice for Shreveport, La., church will be dedicated in about a month by Charles R. Scoville, who will follow with an evangelistic meeting.

Miss Virginia Hearne, state C. W. B. M. organizer of Missouri, supplied the pulpit at Maitland, October 22, and organized an auxiliary in the afternoon.

Benj. S. Ferrall has entered upon his ninth year as pastor in Buffalo, N. Y. He was the recipient of many tokens from his people on the opening Sunday of the new year.

The church at Mason City, Ia., celebrated its twentieth anniversary by burning a $2,600 mortgage which it had carried for many years. There is great rejoicing in the congregation.

Quindaro Boulevard Church, Kansas City, Kans., is holding an interesting meeting led by the pastor, G. E. Ireland. Pastors of other churches in Greater Kansas City are assisting.

Burris A. Jenkins is giving a series of Sunday evening addresses on "Church Music in America" in Linwood Boulevard Church, Kansas City. The choir assists the pastor in an especial manner.

H. S. Saxton, one of our best known evangelistic singers, will aid Wm. J. Wright in the meetings which he will hold. They are available for the first meeting not later than the middle of November.

Oct. 29 was a great day for the church at Flanagan, the attendance at Sunday-school being 154. They have engaged Wallace Tuttle to sing in a meeting which the pastor, E. E. Hartley, will hold during December.

The Harrisburg, Ind., Christian Church which closed its doors a year ago as a result of the depletion of its flock by removal to larger towns nearby, has decided to open its doors again and will call a preacher.

The Brotherhood party headed by R. A. Long were enthusiastic over the reception given them by the church at Ashtabula, O. S. G. Buckner, the pastor, writes that he is enthusiastic over the great day the men enjoyed.

W. H. Rust of Burlington Junction, Mo., assisted Pastor Fred M. Lindenmeyer in a meeting at Pickering, Mo., recently. There were twelve additions, of whom nine were by confession. Mr. Rust's message is characterized as strong and scriptural.

Ray E. Deadman will close a three year pastorate at Glenwood Avenue Church, Buffalo, N. Y., Feb. 1. Mr. Deadman has been successful in building up an almost self-supporting work there with aid from the American Society.

William Oeschger held a meeting at Old Brownville, Nebr., recently which he characterizes as the "Battle at Brownville with the Aliens." There were forty-one additions. This is one of the first religious organizations established in Nebraska history.

A district meeting of the churches near Akron, O., was held at Cuyahoga Falls, recently. Lloyd H. Miller, of Akron, was elected president and B. W. Besaw of Kent was chosen secretary and treasurer for the coming year.

O. W. Lawrence closed his work at Decatur, Ill., with the last Sunday in October and began his new pastorate at North Yakima, Wash., November 5. The Decatur church has not yet called a pastor, but is in receipt of many applications for its pulpit.

The meeting at Portage La Prairie, Man., seems to be breaking Canadian records. 351 have been added in seven days of invitations. Ernest C. Nicholson is pastor and the Minges Evangelistic Company have the meeting in charge. Mr. Minges was trained under Chas. Reign Scoville.

George W. Watkins closed a good meeting at State Line, Ind., with thirty-two additions. Chas. E. McVay conducted the singing. The State Line church has an endowment of one hundred acres of Indiana's best soil. The income of this land is applied on the minister's salary.

E. F. Daugherty recently got into the local newspapers at Vincennes, Ind., by the interesting experience of refusing to marry a guilty party in a divorce suit and on the same day officiating at the re-marriage of a couple who had been divorced. This pastor surely had glory enough for that one day.

Royal L. Handley has accepted a call to the church at Kalamazoo, Mich. He will begin his work Nov. 12. Mr. Handley's ministry at Gurnee, Ill., has been successful. There have been eight additions in the past month in regular services. The Kalamazoo pulpit was recently left vacant by the resignation of O. E. Tomes.

Evangelist F. F. Walters, of Independence, Mo., has just closed a very profitable meeting with the church at Savonburg, Kans. A number were added to the church, but the pastor, Walter B. Zimmerman, says that not the least gain was the indoctrination of the membership. This congregation has almost doubled its membership in the past two years of Mr. Zimmerman's ministry.

J. O. Shelburne, pastor of Central Church, Dallas, Tex., preaches annually a special sermon to old people. His officers utilize a large number of automobiles in getting the old people out. His subject for this service the second Sunday in October was "The Source of all Comfort." Over 200 aged persons were present.

A. L. Clinkenbeard began his fifth year with the church at Ladonia, Tex., Nov. 1. Mr. Clinkenbeard was called for an indefinite term at the first and has met with nothing but harmony in the congregation throughout the years. He told his people recently that while there were some indifferent members among them, he did not know of one "kicker!"

John L. Brandt who recently returned from a trip to the far East and resumed the pastorate of First Church, St. Louis, has instituted again the popular Sunday evening services which appeal especially to the large constituency of medical students residing in the neighborhood of the church. The subject on a recent Sunday evening was, "The Science of Medicine and Surgery in Asia."

G. A. Miller of Washington, D. C., and L. E. Sellers, of Philadelphia will represent the Disciples on the new commission on Peace and Arbitration created by the Federal Council of Churches of Christ in America. C. C. Morrison and Prof. Alva W. Taylor will represent the Disciples in the communion in social service which is to hold a conference in Chicago this week.

C. M. Chilton, of St. Joseph, was re-elected president of the seventh Missouri District Convention, at its annual meeting, held last week in Maryville. Other officers were elected as follows: Baxter Walters of Lathrop, vice-president; F. C. McCallan of Savannah, secretary; W. C. Wyatt of St. Joseph, treasurer; C. A. Lowe of St. Joseph, superintendent of missions.

Hermon P. Williams of Albuquerque, N. M., held a short meeting with his brother, Mark Wayne Williams, in the Park and Prospect Church, Milwaukee. Mr. Williams' sermons are spoken of as masterly in Christian evidences. Great and permanent results will accrue from this meeting. A week of preparation preceded the meeting addressed by the pastors of five neighboring churches, on successive nights.

A letter from Mrs. J. Z. Tyler of Cleveland, O., tells the story of the gradual failing of her husband in whom thousands of his brethren, the country over, are deeply interested. His speech is very inarticulate. He sleeps poorly and demands constant attention day and night. The preternatural fidelity of Mrs. Tyler through the long years of her distinguished husband's illness is proverbial among the many persons who have visited this home.

Special efforts are being put forth by the church at Massillon, O., to interest young men in Christian work. The pastor, H. E. Stafford calls this the young man's age, and declares that the demands of this age upon young men make impossible the traditional adage concerning the sowing of wild oats. Mr. Stafford has arranged for young men to direct the services one Sunday evening in each month. At the first of these special services over two hundred men were present.

L. O. Newcomer, pastor of the Central Church, Connersville, Ind., is gathering material for a series of common sense sermons. He is visiting all the leading business men in the city, each of whom he asks ten questions. Among these questions are: "Why do so few men attend church?" "What are the chief shortcomings of the church which a minister might improve?" "How does the teaching of Christ comport with modern business?" and "What can the church do to improve its common usefulness?"

Herbert Yeuell is visiting among his old parishioners of fifteen years ago in Sangamon County, Ill., where he did his maiden preaching. The meeting is being held with Pastor C. C. Wisher, his successor at Bellflower. Great crowds are attending and a delegation visited from Bloomington Centennial Church, where Brother Yeuell begins a meeting with Milo Atkinson, January 6. His singer at Walla Walla, Wash., where he begins with Joseph Armistead, Nov. 12, is Archie Allen Bailey of Hutchinson, Kans.

The ministry of H. O. Pritchard at Bethany, (Lincoln) Nebraska, has been one of singular fervor and grace. The church has been led into the support of its new missionary on the foreign field and is connected vitally with all the organized interests of the brotherhood. The church leads the brotherhood with the largest volunteer mission band and the largest number of tithers. The beautiful and well appointed church home is the result of united effort in the present pastorate. Mr. Pritchard's five years of preaching to the students of Coltier university have been most fruitful in those intangible results elude tabulation.

The St. Louis papers announced last week that LeRoy St. John, singing evangelist, who is assisting in a meeting at the Compton Heights Christian Church, would perform the miracle of turning water into wine, as Christ did at the wedding feast in Cana. The occasion set for this attractive feature was a special service for young people on Sunday afternoon. Mr. St. John declared that the miracle would not be performed in a mere symbolic sense, but that he would literally turn the water into wine. It does not require much predictive power to say that Pastor Ben N. Mitchell would greet a large congregation on that afternoon.

A local paper in Muncie, Ind., uses the incident of the consolidation of the Jackson Street and Central churches, as an illustration of the possibilities and duty of Christian union. In this particular case the two churches held identical beliefs but were divided some years ago by factional strife. These two congregations were compelled to keep up the expense of separate church organizations. "Economically the thing was wrong," says this secular paper, "and it is just as well to consider economy in connection with church management as with any other institution. These two churches have chosen the sensible course, and if we cannot expect sense in a church, where shall we look for it?" In addition to this sentiment it should be also asked, If we cannot find the spirit of unity among the Disciples of Christ, where shall we look for it? Let us thank God for every healing of the wound of disunity which occurs among us. We congratulate George B. Stewart upon this happy event with which he begins his ministry in Muncie.

Religion and Patriotism

Thanksgiving is almost in sight! The Sunday-schools are getting ready to observe boys' and girls' rally for American Missions, November 26. Superintendents have ordered free charts and supplies, teachers are preparing the most interesting facts about our country to be presented to their classes, and pupils, old and young, are joyously anticipating what promises to be the greatest day in our Bible-school history.

The best organized educational campaign along Sunday-school lines, ever conducted among the churches of Christ, is bearing fruit—more abundant fruit! The offerings from states doing Sunday-school work are divided, and one-half returned to contributing states to establish new schools in needy places.

Such observance of Thangsgiving season on the Lord's Day preceding our National Holiday, renews the spirit of our forefathers—the spirit of devotion to country and to God. Patriotism taught in our Sunday-schools in a religious service is the finest exhibit of gratitude that seeks to render unto God offerings for his benefits through the year.

The American Society is emphasizing this year, without a special entertainment feature, missions in the Sunday-school hour. Our prayer is earnest, our faith is strong, and

DR. PRICE'S
CREAM
Baking Powder
Made from pure, grape cream of tartar
Makes home baking easy. Nothing can be substituted for it in making, quickly and perfectly, delicate hot biscuit, hot-breads, muffins, cake and pastry. Insures the food against alum.
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PRICE BAKING POWDER CO.
CHICAGO
NOTE.—If mixtures called baking powder are offered you at lower price, remember they are mostly made from alum, a metallic acid deleterious to health.

our hope expectant, that returns from Sunday-schools this year will eclipse all previous years.

I. N. McCash,
Secretary.

New York Churches to Combine

As a result of the joint session of the official boards of the Lenox Avenue Church of Disciples, 74 West 126th St., N. Y., and the First Church of the Disciples of Christ, 142 West 81st Street, N. Y., held on Tuesday evening, October 24, it is probable that a consolidation of these two congregations will be effected in the near future, forming a new church to be called "Central Church, Disciples of Christ."

The Lenox Church is without a pastor at the present time, William Bayard Craig having resigned on October 11 to accept the pastorate of the First Christian Church in Redlands, California. A Pulpit Supply Committee was appointed by the Lenox Church to secure a successor to Dr. Craig and while securing the names of candidates, discovered decided sentiment towards consolidation with the First Church. After a preliminary meeting of several members of each church, the official boards of these two churches met in separate session on Monday evening, October 23, and each board passed a resolution in favor of consolidation.

At the joint session on Tuesday evening a committee of three members from each church was appointed to prepare plans for the consolidation. W. L. Fisher, pastor of the First Church, tendered his resignation, to take effect when the consolidation is consummated. The united church will have about 500 members and expects to worship in the building of the First Church temporarily. Formal action will be taken by the two congregations on November 8.

Our Field Glass

A survey of the Home Mission field for 1911 is gratifying to the board and secretaries. Churches contributed $68,439.88 which was $4,060.20 more than last year. Sunday-schools gave $22,237.41 or $5,555.70 increase for the same period. Individual gifts aggregated $3,984.55 or $1,723.58 increase. A decrease in bequests and annuities counterbalance these amounts and left the society with practically the same income as last year. Basing its estimate upon last year's increase, the Home Board opened new missions and granted appropriations to maintain important, strategic stations which will require $25,000 more than our treasury receipts show. A crisis is approaching the A. C. M. S. and heroic sacrifice and a larger fund must be provided this year, or retrench. Cost of living on mission fields, expense of evangelistic campaigns, support of struggling churches with a general stringency of public finances, call for special consideration of American Missions now.

A plan to raise one million dollars for American Missions by the opening of the Panama Canal, is arousing enthusiasm, but only about one-third of the churches are awake to its possibility, importance and magnitude. Already $120,762.06 of that amount has been raised. Four years remain till the celebration of our greatest national achievement, and with an average of $220,000 per year, a million can be raised. The Congregationalist last year gave more than one million for American Missions. With greater numerical strength than they, ought we not to raise one-fourth as much yearly or the whole amount in four years? Are we less patriotic? Are we less loyal to our Master?

C. A. Finch writes: "When the two oceans roll together let us celebrate the rolling up

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER
Religion for Men

JANUARY: Religion in Action.
1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.
1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.
1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER
Woman and the Community

APRIL: Woman in the Home.
1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.
1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.
1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER
The Home and the Family

JULY: Homes or Tenements.
1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.
1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.
1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER
Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.
1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.
1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.
1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

Published by

The New Christian Century Co., 700 E. 40th Street, Chicago

of one million dollars for American Missions." Mark Collis declares, "We can do it. We ought to do it. It is a shame we are raising such paltry offerings for the conversion of the home land." Peter Ainslie says, "We certainly can expect to raise one million dollars for American Missions in five years."

These brethren express what dozens have written to the home office. Four hundred and fifty communities in Colorado with a population large enough to require a government post office, are without religious services either Protestant or Catholic, and one hundred and thirty towns with five hundred to one thousand people each without a Protestant church. Colorado is taken as an example of all the newer states, and provinces of Canada. Appeals equally urgent and reasonable from other viewpoints, are made to the American Board from the South, East and North. Wherever there is an opening for Protestantism, the church with open Bible should be established. In doing so we are lifting up the old flag of freedom by the truth, right of souls to worship God through Jesus Christ untrammeled by creedal, governmental, hierarchical or ecclesiastical domination not included in the domination of our Lord and Master.

Brethren is not our duty plain? The Lord of Hosts will give us no rest of conscience, neither day nor night, till we make a more worthy effort to cultivate the neglected parts of our native land. I. N. McCash,
Secretary.

Hiram College

Oone of the most inspiring men's meetings ever held in Hiram was that occasioned by the visit of the Disciples' Brotherhood, trio: Mr. R. A. Long, C. M. Chilton and W. E. Hackleman. These men stopped off a few hours on their way from Cleveland to Pittsburg, Sunday, October 22, and delivered their message at a special meeting called in the college chapel. The interest, especially among the college men, was far beyond expectation, resulting in over one hundred students enrolling in the Brotherhood and the raising of a fund as Hiram's share of the assessment for Ohio, of $368. The announcement made by Mr. Long of his intention of returning as a gift, three-fourths of the entire amount raised in Ohio to Hiram college and the remainder to the State Christian Missionary Society came as a most welcome surprise, and helped to cement the spirit of gratitude which is felt by every disciple in Ohio toward Mr. Long for his great benevolent work.

County Workers' Conference

A Workers' Conference of the Christian Churches of Tipton county, Indiana, will be held in the church at Tipton on Monday evening, November 13, and Tuesday forenoon and afternoon, November 14. Garry L. Cook, L. E. Murray and Dr. Jabez Hall of Indianapolis, will be the leaders of the conference. The interests of the Sunday-school, Teacher Training, local and general work will be considered. The purpose of this conference is educational and the county officers are working to secure a worthy representation from each of the eleven congregations of the county. The county organization of the churches is also to be perfected at this meeting. Brethren of neighboring counties interested in the conference will be cordially welcome at all sessions. G. I. Hoover,
Minister Tipton Church.

West Texas (Stamford District)

The annual convention of the Stamford District Christian Missionary Association was held in Abilene, Texas, on October 13, 14, 15. The attendance was the largest known since the organization of the Stamford District four years ago. The work has become so aggressive that an interest has been stimulated in all parts of the district and as a consequence representatives came from all parts of the nineteen counties of which the district is made up to aid by their council and presence the future developments of the work. The report of District Evangelist Wm. Pearn showed that he had organized five new churches during the year, held fifteen meetings, beside paying regular visits to parts of the district where his attention was needed to keep the newly organized work moving. The program of the convention was calculated to stimulate those present into greater activities in all branches of mission work both home and abroad, and there is no doubt but that the next year in this district will see greater activities along all lines. The needs of the district will be realized when it is known that it covers over sixteen thousand square miles and has a population of over one hundred and seventy-nine thousand. The one evangelist under the direction of the Association has far more than one man can do to meet the needs of the field.

There is need for several energetic men in this field and Wm. Pearn, district evangelist, Paducah, Texas, will be glad to communicate

Live Books With A Live Paper

A Very Few Copies of Professor Willett's Two Books,

BASIC TRUTHS OF THE CHRISTIAN FAITH

AND

OUR PLEA FOR UNION AND THE PRESENT CRISIS

Remain on our shelves. Both books are as timely as if they were written yesterday. In order to stimulate new subsriptions we propose to give one of these books as a premium for a new subscription to The Christian Century when accompanied by $1.50 (or $1.10 if a minister, the 10 cents to cover postage). Or, if it is preferred, you may have your choice, on the same terms of a copy of that stirring novel, **Altar Stairs** by Judge C. J. Schofield, or **Historic Documents Advocating Christian Union,** by Charles A. Young An alternative offer is found on page 2.

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The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in The Life of Christ? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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with any good men who would like to take up work in this part of the country.

St. Paul sailed over a rough sea, knowing little of blue sky or calm water. But he knew that he and his were not drifting before the tempest, their vessel was directed. The unseen Captain was on board; the close would be in the haven so long desired, and every day that haven was nearer, every day some part of the rough way had been accomplished forever. Come what might, certain victories had been won and were secure, and the end was not to be a wreck on an unknown coast.—*W. Robertson Nichol.*

The Bible College of Missouri

A MELTING POT.

In previous lines I have attempted to tell how the Bible College of Missouri is socializing its work, that it is a place where students not only learn, but live. This attitude is forced upon us by the very nature of our surroundings and student body. The University of Missouri is in a certain sense a foreign mission field. Students have come to Missouri from all over the world, and it is itself a local melting pot.

They have heard of the famous school of Agriculture, and have come. On arriving they have found to their pleased surprise that religion is just as thoroughly taught in the Bible College of Missouri. Under the headline, "Bible College Attracts," a local paper tells how our school helped to bring in the students from abroad.

Hin Wong, the first of the Chinese students at Missouri, had planned to go to Ohio State University, but at the advice of his friend, G. D. Edwards of Honolulu, he came to Columbia. Other Chinese students, learning of the religious advantages at Columbia, have gathered, until there are now several.

Hugh Lovell of Australia learned that the Bible College of Missouri was in the same town as the University of Missouri, thus offering chances for a prospective preacher to take academic work and an A. B. degree. He came and induced others to follow from Melbourne, Australia. The entire group are studying to become ministers in the Christian Church.

Thus the influence of the Bible College of Missouri extends over a wide area, and its name continues to grow abroad. Its missionaries are on the foreign field. Its students come from afar. Its young men are manning Missouri churches from its central and strategic location. This is the work of the Bible College of Missouri, and we want you to know it and be proud of your school.

R. W. GENTRY,
Field Secretary.

National Benevolent Association Activities

The Association has just received a bequest of $1,500. A good brother remembered the "Lord's poor" in life and provided for them in death.

The Home at Baldwin, Ga., has been moved to Atlanta. The name has been changed from the Southeastern Christian Home to the Southern Christian Home. The new address is 299 Lee street, Atlanta, Ga. T. O. Hathcock, Equitable Bldg., is the president; Miss Bunnie Love, East Point, is the corresponding secretary and J. C. Gentry, Atlanta, is the treasurer.

The farm at Grand Prairie, Texas, used for the past six or seven years by the Juliette Fowler Home, has been sold. The Home will be located on a fifteen-acre tract in the suburbs of the city of Dallas.

Otis Hawkins, who has been the efficient city evangelist of Dallas, Texas, has been called and has accepted, to succeed Brother Bush, who recently resigned as the Association's Southern representative. Brother Bush did not improve, as he had hoped, by his vacation and so felt that he must have less strenuous work.

All of the homes of the Association for children, six in number, take children from babyhood to twelve years. They take mothers also.

The homes are, with a few exceptions, in great need of money. Do not let these worthy wards of the church suffer, brethren.

It will be necessary to spend quite a sum

The Rest of This Year FREE

All new yearly subscriptions for The Christian Century, at regular rates and ministers' rates, received before December 31 will be credited to December 31, 1912. This means all the rest of this year free! Now is the time for every reader to bring his friends into the Christian Century family. The sooner you act the more they get! Bring this offer to their attention this very week! The price is $1.50 in advance. To ministers $1 in advance.

THE Moral Leaders OF Israel

By Professor Herbert L. Willett

PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.
THE BEGINNINGS OF PROPHETIC WORK.
MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
THE RISE OF SAMUEL
SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH.
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL
THE REFORMS OF ELISHA.
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

It contains ninety-two pages, is bound in paper, and is sold at thirty-five cents the copy.

THE NEW CHRISTIAN CENTURY COMPANY
700 East Fortieth Street
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in installing a new heating system in the building of the Cleveland Home.

In the year just closed the Association aided over 1,500 different persons for a longer or shorter period. This is over two hundred better than the best previous record.

St. Louis, Mo. JAS. H. MOHORTER.

A Dozen Reasons For It

The offering from the Sunday-schools for American Missions will be made on the Sunday before Thanksgiving, November 26. Last year a very creditable gain of over $5,000 was made by the schools in this important offering. The prospect is bright for an even larger increase in the offering this year. We are glad to call your attention to a dozen good reasons why this offering ought to be larger than any ever taken before.

1. The needs of the field are demanding it.
2. It has been preceded in the schools by six months of definite, weekly, uniform prayer.
3. A series of monthly programs with illustrative charts have intelligently set forth the needs.
4. The exercise, "America's Need," is built on entirely new lines—a basis of instruction rather than entertainment.
5. There is being created a missionary organization in the local schools, missionary committees, secretaries, etc., which means more symmetrical and generous offerings to all missions.
6. Each local school has been definitely apportioned.
7. The American Society has been working at the Sunday-school problem a whole year.
8. Most of the State Boards have signed contracts to coöperate in the offering heartily.
9. The schools are learning that this is the one offering of the year, not only for Home Missions, but also for all our organized Sunday-school service in both state and national departments.
10. We have shirked our responsibility long enough to the incoming foreigners, and this offering is the one which must be used to enlarge our work here.
11. We have made a gain in the past year, moving from 1,387 schools to 2,112, and from $16,687 to $22,243, and, of course, we must keep on keeping on till the whole 8,000 fall in line.
12. The responses coming in from the first letters sent out regarding this offering are very encouraging. ROBERT M. HOPKINS,

National Sunday-school Superintendent.

Notes From the Foreign Society

Our missionaries in Africa write that since the control of the country has passed into the hands of the Belgian government they receive more consideration than heretofore. Their prestige with the natives in all the country which they have opened is changed very much. One of them writes that he believes it is thirty per cent better than it was three years ago.

Four stations have been granted the society in Africa. These grants were made with the understanding that at each station a medical missionary would be found. The government officials need medical treatment and there are no medical men provided by the government. The society should have three or four medical men in Africa all the time.

B. L. Kershner of Manila, Philippine Islands, writes that the work in the central district is progressing very well. They had baptisms every week during the last month. Yesterday two were baptized at the Tagalog service. The interest manifested in the meetings is unusually good. He writes that at the American service yesterday morning they had the privilege of extending the hand of fellowship to two fine young men. One of them accepted a class in the morning Tagalog Sunday-school. He writes further that in the Bible College one class is about to finish Fisher's Manual of Christian Evidences and Campbell's Preachers' Companion. That class is now ready to proceed with church history, but books are scarce. We will have to do the very best we can.

The missionaries write from China that the flood and famine conditions in the Yang-tse Valley are terrible. The crops have been ruined, and property destroyed over a vast territory. Many lives have been lost. The rice crop is gone, and together with starvation staring the people in the face, and the unsanitation caused by the water, plague is inevitable. It will be a sad winter for our workers in China.

The revolution in China seems to be growing rapidly in power. As yet there have been no overt outbreaks in Nankin and other cities where our own missionaries are located. However these cities are liable to be involved at any time. So far there has been no inclination on the part of the Chinese on either side to interfere with the missionaries. The movement seems to be entirely against the Manchu dynasty. We believe the revolution, if properly guided, will mean much for the future of China. This is a time for earnest prayer for the work and workers.

One of our Western women who already supports a missionary under the Foreign Society writes that she hopes to be able to support another before the new year begins.

The prospects for a great campaign in mission study are very bright. There are many advance orders for the mission study book by Stephen J. Corey, entitled "Ten Lessons in World Conquest." This handy little book will be mailed for twenty-five cents. It will be from the press in a few days.

The Foreign Society made a good start on the new missionary year during the month of October. The receipts amounted to $5,489, a gain over the corresponding month last year of $1,617.

F. M. RAINS, Secretary.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

The Peril of Character

THE NOTE of alarm sounded in the older preaching has dropped out of the preaching of today. Formerly men could be frightened at the thought of hell or the imminence of death. But in this practical age of ours, when the problems and worths of this present world absorb attention, it is difficult, if not impossible, to make vivid to men's minds the solemn contingencies of the future.

To this practical difficulty there is added also the fact that modern men somehow feel that death changes nothing, confirms nothing, that it is but an episode in the ever ongoing life of the soul. The New Testament would seem to sanction the view that life is taken up on the other side of death precisely at the point that it is left off on this side of death. And as for hell, the materialistic and lurid imagery which formed a large part of the preaching of yesterday seems to answer to no reality in the souls of men of today.

Yet the religion that has no great note of peril in it is faulty and inadequate. Life is tragic at the core, and no soft speech can interpret its deeper meaning. If the thought of death and hell is pale and forced for men of health and action, there is in Christianity and in human life an equally grave, or yet more solemn, motive in the constant peril of character. This motive does not depend for its efficacy upon any doubtful interpretation of scripture or the survival of some fragment of superstition.

It is not what may happen to our persons that we need to fear, but what is happening in our souls.

Psychology is giving us today a set of conceptions which wonderfully re-enforce the teaching of Jesus as to the sensitive delicacy of the spirit of man. The tone of awe in which Jesus bade his disciples watch is amply fortified by every soul's self-introspection. In such an hour as ye think not the Son of Man cometh—the judgment is executed. The judgment, that is to say, is instant and constant.

So long as we conceive the judgment upon our neglect or our wrong-doing as postponed to some great future day we miss life's most controlling motive. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." But the Christian message is that sentence *is* executed speedily. Judgment takes place with the act as well as after it, and not chiefly upon the person or his goods, but within his character.

This immanence of penalty, as contrasted with its remoteness, its postponement, is an insight which not only supplies the preacher with the note of alarum, of urgency, but it expands the inner world of the spirit with a sense of awe, such a sense of awe as gives the significance of eternity to the common life, to the common tendency of our thoughts.

If we remove the apocalyptic imagery in which Jesus framed his teaching on the judgment, we have remaining just this wonderful insight of his as to the delicacy of the spiritual nature of man, its liability to ruin through neglect or misuse, and the subtle and unconscious process by which its ruin may be accomplished. Over against the cocksure perfection of the pharisees he stirred men to challenge their goodness, to keep challenging it, never to assume that they were out of danger of falling.

Underneath the complacent goodness of many a man there works the canker worm of insincerity or sentimentalism or unconscious duplicity of ideal or sensuality or avarice or ambition. Character is never safe. No broad good-nature, no humane feelings howsoever sympathetic and responsive to suffering, no soundness of creed, no correctness of formal obedience can suffice to make character safe.

From a man possessed of such moral assets as these the Lord may be departing as he did from Sampson while he wist not. And unless preaching have in it this prophetic note of peril it fails to declare the whole counsel of God.

Social Survey

Two Great Naval Reviews

The greatest naval review in the history of the United States recently took place in New York Harbor, and at the same time, another review of somewhat smaller proportions, which included most of the naval vessels of the United States which were unable to reach New York for the greater display, was held off the Pacific Coast. This review was primarily for the purpose of showing the preparedness of the navy for any emergency which might arise demanding rapid mobilization. Rear Admiral Osterhaus, who is in command of the entire navy, was given only thirty days' notice of the review. Many vessels were just completing the year's work and were scattered widely. Some had been sent to dry-docks for repairs, but it is said that all except two were in line when the review took place. It was also anticipated that so notable a spectacle as the review of a large part of the navy would prove inspirational, and the interest of a large number of people aroused. In this, too, success attended the manœuver. It is claimed that at least 1,000,000 people saw the vessels during the four days of the New York review, and a proportionately great number on the Pacific Coast watched the squadron. Secretary Meyer frankly said: "The people pay for the navy cheerfully. I think they will be even more willing to concede its value when they see what a tremendous potential fighting power it is as an assurance of peace." Surely it was impressive to see twenty-six "men-o-war" and enough auxiliary vessels to round out an even hundred in line at one time. All told, the reviews, East and West, represented a total displacement of about 700,000 tons, and the vessels were manned by 35,000 officers and men. President Taft reviewed the armada on the Hudson twice, once while the vessels were anchored in line, and again as they steamed down the river. He was greatly impressed with the formidable showing, but sees room for improvement. He commended the officers and men for their preparedness, but added: "The equipment of the fleet is excellent, except as to the number of destroyers and cruisers and colliers in proportion to the whole number. We had in the fleet today, twenty-two destroyers, and to meet the full requirement there should have been approximately one hundred destroyers, or an average of four to each battleship." Other nations are building high-speed cruisers. To maintain the standard of the navy the President feels we should not fall behind, for, "unless a navy is maintained at the highest possible state of efficiency it is a needless extravagance." Mr. Taft will favor the program of building two battleships a year and smaller vessels in proportionate number. Had not these reviews been preceded by the negotiation of the international peace treaties, they must have proved a most depressing spectacle for enlightened men who are looking for the cessation of such a brutal and uncivilized means as war for settling international disagreements.

Shall We Burn Our Libraries?

It was to be expected that somebody, sooner or later, would begin to protest against the multiplicity of public libraries and to suggest the diversion of the Carnegie and other millions to other purposes. It is somewhat surprising, however, to note that objection to the accumulation of great collections of books should be made by a scholarly Englishman, no other than Lord Rosebery, and that he should have the temerity to voice his objection at the formal opening of the new Mitchell Library building, for the cost of which the Corporation of Glasgow, Scotland, has just expended $500,000. The distinguished statesman is reported to have said that he was filled with a hideous depression at this cemetery of books. Most of the books were dead. They shrugged their barren backs at you, appealing, as it were, for some one to come and take them down and rescue them from the neglect into which they had deservedly fallen. How many baffled ambitions and hopes and aspirations on the part of authors they represented! Folios which our generation could not handle; novels as vapid as soda water which had been open for a week; bales of sermons and political speeches, and forgotten science and superseded history, and biographies of people that nobody cared about. These were the staple of the publc library. Who could ever read them? But if amazement is expressed that a former prime-minister should utter such rank literary heresy, what shall be said of the comment of Mr. Edmund Gosse, librarian of the house of lords, who followed the noble lord's backsliding by writing to the London Times—a safety-valve for every bursting British passion—denouncing the mixed and doubtful blessing of Carnegie libraries, the superfluity of printed matter, the books that could never add anything to human interest, pleasure, or instruction. At latest accounts the British Museum authorities had not cited these two heretics before a court of justice, but the British Weekly comes nobly to the defense of public libraries, declaring: "Let it be considered how very few books there are in this country. Take a wealthy London suburb, and look round. There is hardly a great house which contains as many as a thousand books. In fact, a hundred books would be nearer the average. Perhaps, in the whole suburb of 100,000 people, there may be ten decent libraries, and no more. We confess that to us one of the most cheering sights in London and elsewhere is the new Carnegie libraries. They give a chance to the people. In these libraries the innocent occupation of reading is practised. It may not lead to more, but it may lead to more, and at any rate the mere existence of the buildings is a protest against the gross and oppressive materialism which is everywhere around us. . . . . Our own opinion is that it is impossible to have too many books. Every book, almost without exception, has some element of value. We venture to say there is not a biography ever written, however poor, that has not something in it. No great subject of debate is closed." When the conditions in the United States are considered it is not too much to say that next to the churches and the schools the public libraries are the most potent force of civilization. Nothing we have seen in recent years is more reassuring of the intelligence of future generations than the existence and use of the libraries which are to be found from Maine to Oregon and from Minnesota to Florida. Every intelligent citizen ought to aid them by willingness to pay for their maintenance and by thoughtful advice to young people upon the wisest way to use them.

Revolutionary Triumph in China

The revolution in China has already become highly important in the growth of constitutional liberty in the Asiatic world. It is significant that, contrary to all precedents, this uprising has seen few demonstrations against foreigners. At the beginning of hostilities both government and revolutionary leaders proclaimed their intention of protecting foreign interests, and both have kept good faith in that promise. The revolt is aimed at the Manchu dynasty. China for the Chinese is the slogan. For nearly 300 years the Manchus have ruled China, but they represent a distinct race and no bond of sympathy or of patriotism has ever sprung up to unite that race with the people it rules. The pure Chinese Ming dynasty, which preceded the Manchus, is now extinct, and the Young China party might be at a loss to choose a ruler should the present line be banished. For this reason revolutionists are divided. Some insist upon driving the Manchus from the country; others, more moderate, are willing to accept the compromise offered through the acting regent, Prince Chun, uncle of the five-year-old emperor. This compromise would virtually mark the overthrow of the dynasty, though a Manchu ruler would be left as figure head. The people are promised a national assembly with power to legislate and to originate legislation itself without waiting for the ministers to bring questions before them. Manchu princes have already been excluded from the ministry, but the ablest Manchu ministers have been given other important offices, as in the case of General Yin Chang, the minister of war, who succeeded two untrained Manchu princes as supreme commander of the imperial army. It is certain that if the revolutionists accept compromises, in the end they will be better off than if they hold out for the original demands. Too radical a change is doomed to almost certain failure, but if the half-way step is accepted and the people shall be educated to exercise some degree of democratic liberty, they will then be in a position to act intelligently under a more complete form of democracy. It now seems probable some compromise will be accepted, but both sides are sparring for advantage in drawing the agreement.

Our Lord took the apostles away out of the hurry and importunity of their busy life into a quiet place, from which they might presently return to do their work the better. He knew that a great part of the effectiveness of the kind of work which they were doing depended on the quality of their ministrations. Thus when one teacher remarked to another on their way to the college prayers, that those exercises involved some waste of time, and that the German students who do not have any such appointment get half-an-hour ahead of us every day, his wiser companion answered, "To a man turning a grindstone every moment is precious; but to a man living a man's life every inspired moment is precious."—*George Hodges.*

The Christian World

A Page for Interdenominational Acquaintance.

Methodist

Methodist Mission Money This Year.

The General Missionary Committee of the Methodist Church recently in session in Denver, heard reports as follows concerning finances of Methodist home and foreign missions. The data carried with it some disappointment, in view of hard work for missions that has been put in by laymen, but by both home and foreign societies explanations were presented. The foreign board, with headquarters in New York, reported an increase this year of only $34,000, and all of that was in the special account. Receipts for regular work fell off $84,000, and the board reports the large debt of $171,976. This debt was $98,600 last year, but this year an additional $73,400 is added to it.

The gifts of Methodists for regular work of their own foreign board were last year $1,072,997, as compared with $1,156,794 the previous year. Special gifts increased from $320,000 to $438,000, and so made the total for the year slightly in excess of 1910. The total in 1910 was $1,476,000 and this year $1,511,000. Philadelphia leads all Methodist conferences, with $36,000, and Pittsburgh comes next with $34,000. Baltimore Methodists gave $30,000; Central Pennsylvania, $33,000; New York, $26,000; and Brooklyn, which district includes much of Connecticut, $28,000. Chicago Methodists gave $27,000, and northern New Jersey, called the Newark conference, $26,800.

Home Missions and Methodist Church Extension are done by Methodists north under one board. Its headquarters are in Philadelphia. Its receipts this year were $1,006,756, as compared with $1,019,000 last year. The board is in debt $72,000, but unlike the foreign board was able this year to avoid falling into heavier debt. The gifts for home missions only last year were $765,000 and $728,000 this year. Gifts by conferences are relatively about the same as to the foreign board, Philadelphia leading, and Pittsburgh second. Pennsylvania is the Methodist stronghold in supply of missionary money.

Baptist

Baptists North and South.

The divisions in the denominations that resulted from the civil war are now an incubus upon the various religious bodies. The perpetuation of these divisions is the most illogical of all denominational divisions. That they do engender bad feeling and hinder Christian work is shown by this statement in the *Baptist Standard* (Dallas):

A scramble over territory by the two great Baptist bodies of America is unseemly to the last degree. The one over-ruling consideration should be such an arrangement and employment of forces as will best serve to preach the pure Gospel to all the people. This sentiment ought to be widely diffused, North and South. Pride of organization should have no place among us. We are not preaching, baptizing, constituting churches, building schools, etc., for conventions and boards, but to spread the Kingdom. With us it matters not at all whether a Baptist lives North, South, East or West. It does matter, however, whether he holds the truth and lives right. If we will give Baptist principles free play in the real Baptist spirit, without friction or strife or waste of energy, forces will adjust themselves and the right thing will come about as the waters find their proper level. What is the free Baptist policy for, if not to work according to its sort?

Baptists and the Social Question.

The consciousness of the social problem is to be found everywhere in the churches of today. The following admirable statement of one phase of the problem is found in the *Baptist World* (Louisville):

"When the church tells these people to patiently endure the wrongs they suffer, that they are necessary and inevitable, that she has no message of social salvation, that the Christian religion has nothing to do with the domain of man's industrial life, and exerts no influence there, when this is the answer of the church to the plea for some method of economic reconstruction, is it strange that your religion makes no appeal to the wage-earning class and that they charge you with trying to serve both God and mammon?

"Overtopping all other problems with which the church of this age has to deal is the social problem of reorganizing business and industrial life on a Christian basis. This problem can be solved. Let us have courage and faith to believe this. Indeed one solution has already been presented. The economic theory of Socialism."

Episcopalian

A Liberal Anglican View of Communion.

There is in the Anglican church in this country a section which without laying claim to such high catholicity as other sections of the church, has nevertheless the true catholic spirit of tolerance and inclusiveness. There has been a tendency in Episcopal churches to adopt a rigid ritualistic view of things and to limit the communion to those confirmed. This attitude would class them with the Hardshell Baptists of another age and make ridiculous their talk of Christian union. We are glad to find in one of the great journals of the church, the *Churchman*, the following words:

Can the highest Anglican claim more for our priesthood or liturgy or sacraments than the Jews could and did claim for theirs? Nevertheless, what did St. Peter say when he was accused—"Thou wentest in to men uncircumcised and didst eat with them?" His answer was: "I remembered the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as he did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

So then, now, it seems to me that it is our duty to follow this apostolic example—to apply St. Peter's words to our own conditions, and to say, "Can any man forbid bread and wine, that these should not receive the Lord's Supper, who have received the Holy Ghost as well as we?"

An Anglican View of the Baptism Question.

A minister of the Disciples of Christ was once rather shocked to be congratulated by a high church clergyman of the Anglican communion upon a similarity of views upon the subject of the regenerating work of baptism. The following extract from the pages of the *Living Church* will indicate how high Anglicanism contrasts two extreme attitudes toward baptism, and the one they accept:

In an address on Christian Unity recently delivered in Atlanta, Dr. Campbell Morgan of London, England, among other things, stated that—"Continually I am growing more careless of differences in ecclesiastics, and growingly I am more careful of the great Catholic doctrine of unity in spirit." Then again he said: "No man is a member of any church unless he be born of the Spirit, and no rite or ceremony, no matter how holy in itself, can make him so."

Surely here are statements which fairly represent the spirit and thought of a great deal of modern Protestantism, though of course only a small fraction of Christendom, yet it is that fraction largely that the present movement for a Unity Conference will have to consider.

Now, Christian unity can come about only when we recognize all the truth and all that is good in all the churches, and get down to the essentials of the incarnate life of the Son of God. It will be a narrow way in some things and not a broad way in those things. The broad way will be more divisive and destructive and disintegrating as time goes on, and that is what all sincere seekers after unity are deploring.

Christ made baptism an essential act for incorporation into his incarnate life. It is not man's act, but the church's act with Christ's authoritative command behind it. Baptism properly administered, *i. e.*, by water in the name of the Father, Son, and Holy Spirit, is the new birth into the incarnate life. That is what the New Testament teaches and that is what Christianity has taught from the beginning.

Congregational

Who Is the Heretic?

Since the days of Horace Bushnell to the time of Briggs and on to the present badgering of students from the leading divinity schools, there has been the question of heresy. It is well that we study just what form these alleged heresies take and compare them with other forms of unbelief more subtle and dangerous that lurk in the minds even of the professedly orthodox. The *Congregationalist and Christian World* states the case as follows:

We consider those Christians chargeable with heresy who have lost faith in the gospel and still remain in our churches and pulpits; who deny the ethics that Jesus Christ taught, and believe his life and teaching impracticable in our days; who oppose every new and inevitable forward step in the Kingdom of God; who cling to outworn customs which bear the very impress of paganism, simply because they are old; who refuse to follow the leadership of the spirit into the untried regions of the Kingdom.

If we must try men for heresy, we would not indict those who deny an ancient theory of inspiration, but those who deny that the gospel has power to meet the awful paganism of our modern cities. Here are thousands of Italians and Jews who have become practically agnostic. Here are thousands of young men who have gone mad over sports and theaters and vice. Here is the vast pagan city and the church deserting it for the quiet suburbs and well-to-do people. The very abandonment of fields that ought not be left is a confession of unbelief. But there are men who also openly disbelieve in the power of the gospel to transform the city into the City of God, to transfigure these abandoned thousands with the light of Christ.

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Religion as an Experience

Past experience determines present experience. A discourse in German is meaningless to one who has never learned German. A class in higher mathematics would present nothing intelligible to one who has yet to learn arithmetic. The best music is noise to the untrained ear. The impassioned utterance of the prophet of righteousness is foolishness to the vicious and corrupt. Cleanliness is a source of amusement to a dirty savage.

Religious experience of the highest type depends upon careful and prolonged discipline in the search for truth and in the practice of righteousness. Absorption in the quest for money shuts us out from the enjoyment of pure and undefiled religion. Coarse amusements unfit us to appreciate the beauties of the Bible and the heroism of the missionary. The quietness and dignity of the worship of the house of God make no appeal to us if we have taught ourselves to admire boastful selfishness.

Jesus adapted his teaching to the experience of the learner. The woman at Jacob's well was neither mentally nor morally alert but so skilful was the Master that he awakened her to an interest in himself and in the religious hopes of her people. The church has need of holding before its teachers the example of the Lord in his service to the undeveloped. Modern journalism takes account of what the people know. It often becomes a follower rather than a leader, but, as a prominent magazine says, "Regard for the tastes and the standards, moral and intellectual, of those in the community whose tastes are least exacting and whose standards are least developed, * * * if subordinated to conscience and regard for good taste and high standards, can be productive of great good." The church does not have to part company with its conscience in order to bring its message within the understanding of everybody.

The apostles who stood before the court in Jerusalem displayed great boldness in speech and remarkable vigor and clearness of thought. They knew what they believed and they had a facility in discourse that seemed, to the Jewish leaders, out of harmony with their previous experience. The explanation is found in the statement that they had been with Jesus. While the learned men of Jerusalem had been occuping their minds with the opinions of other learned men, these Galileans had been living with one whose life was the truth. It is contact with culture that imparts culture. It is a great day in any home or community when a good man enters it. To become acquainted with such a man is to be convicted of careless living and to be renewed in faith. Max Müller said of John Coleridge Patteson, "To have known such a man is one of life's greatest blessings. In his life of purity, unselfishness, and devotion to man, and faith in a higher world, those who have eyes to see may read the best, the most real imitation of Christ."

It was personal experience that gave power to the testimony of Paul. He gave up family friends, property, and professional ambition for Christ because he knew Christ. The benefits of his faith were not matters of hearsay to Paul. He could say to men, "I know how the life is transformed by Christ." It is this sort of testimony that brings conviction. "There is much value," says Dean Bosworth, "in the historic facts connected with the life, death, and resurrection of Jesus to which we can call attention, but the gist of our testimony must be some personal experience interpreted in the light of these historic facts." It was his acquaintance with Christ that enabled David Livingstone to say, after his life in Africa had been accompanied by disease, anxiety, and separation from those he loved, "I have never made a sacrifice." His mind had been upon the good he was doing and not upon his hardships.

The marks of Jesus branded on the body of Paul certified to the intimacy of his relation to Jesus. He had shared in the suffering of his Lord. He who knows Jesus only when the multitudes crowd upon him to hear his word or to shout his praises does not know him. If we understand that we are enjoying priceless blessings through the influence of Jesus upon the minds and hearts of our ancestors, we have some knowledge of him. But we do not have the right sort of knowledge of him unless we see the world that is yet without his saving grace and unless we have a part in bearing his message to all who live in darkness and fear. This service we cannot render without the spirit of sacrifice. It requires that we face the criticism of ignorance and prejudice and acquire money and education not for display and cultivated ease but to lay on the altar of faith. [Midweek Service, Nov. 29. Jno. 4: 10-14; Acts 4: 13; I Cor. 15: 8-10; Gal. 2: 20; 6: 17; Phil. 1: 21.] S. J.

The Meaning of Baptism

VIII.—BAPTISM AND THE CHURCH.

The natural development of our series was interrupted two weeks since by the chapter on infant baptism. Up to that point we had discussed the meaning of the word "baptize" and the form by which baptism was administered in the early church. It is our duty now to go on from a consideration of the linguistic and historical questions to the more important task of interpreting the meaning of the act itself.

Much of the confusion of thought with respect to baptism is due to the fact that the ordinance has been, historically, isolated from the social institution from which its original and natural meaning was derived, and given a meaning on its own account. In New Testament times the ordinance was a simple, customary ceremony of initiation into a religious order. It possessed the same significance attaching to any rite of initiation, namely a device of good order, a means of social control. The people were not conscious of *it* but of what it implied. The New Testament writers give us neither an account of its origin nor an explanation of its meaning. All their references take for granted that it was an already existing custom whose meaning was well understood. As a consequence the opinion widely prevails, more or less vaguely, especially among immersionists, that the ceremony of baptism was given by special divine dispensation. In the controversy that has been waged over it it has been treated as a sort of Melchisedeck among social institutions, without origin and without genealogy.

Taken thus by itself, abstracted from its simple functional connection in church organization, the ordinance can be made to mean almost anything according to the philosophy or fancy of the interpreter. The various unreal and often unethical doctrines concerning baptism that have been exploited throughout the history of the church have been made possible by this lack of historical perspective—the social situation within which baptism arose and for which it had a natural meaning was forgotten. The mere bringing to mind of that actual situation should do more than any argument to disclose the utterly fictitious character of the many dogmas with which the simple ceremony has been overgrown.

* * *

The recognition of baptism as a function of religious organization suggests that it be interpreted as any other social fact or factor is interpreted. Such an interpretation would be classified as sociological in contrast to dogmatic interpretations. The Christian Century fully accepts the sociological view of baptism. Over against it, however, we wish to refer to the two outstanding dogmatic views which we may classify as the magical and the legalistic.

1. To the magical conception of baptism we need give put little attention. This is the view upon which the doctrine of baptismal regeneration rests. Quite early in church history an intrinsic potency came to be imputed to the act of baptism. It was taken out of its position as a social ceremony of initiation into the fellowship of Christ's followers and endowed with a virtue on its own account.

It was natural that baptism should have fallen victim to just this abuse. Placed as it was on the border-line between the old life and the new, the objective ceremony came to be designated by the very

term regeneration. It was invested with all the efficacy which had in the early days attached to the inward spiritual qualities of faith and repentance. The growth of the doctrine that there was no salvation outside the church taken with the doctrine of original sin and the consequent practice of infant baptism raised the ordinance into a place of magical potency. It came to be frankly confessed that baptism might be efficacious without faith on the part of the one baptized.

This view of baptism reached its logical development in the imposition of the rite upon uninstructed heathen whom the armies of the Christians conquered in battle.

The doctrine of baptismal regeneration is thoroughly magical and superstitious. The physical act of immersion in the water is regarded as efficacious. Tertullian, one of the church fathers, gives an explanation of the magical potency of the water after this fashion: There was from the beginning a special affinity between water and the Spirit which had brooded over it at the Creation. The same spirit returns to the water if God be invoked and gives to it the power to impart sanctification.

All such magic as this has been historically rejected by our Protestant churches, and need, therefore, only be referred to here.

* * *

2. The legalistic conception of baptism must detain us at somewhat greater length. This view of baptism is held mainly by those who identify the rite with the physical act of immersion and see in it a "positive" command of Christ It is contended that the word "baptize" in the New Testament should be translated flatly by "immerse" or its equivalents. The command of Jesus to "baptize" all nations means, therefore, nothing more nor less than to immerse them in water.

The legalistic view elevates baptism to the same relative position given it by the magical doctrine of baptismal regeneration, but guards itself against a magical interpretation, first by insisting that the ordinance has no validity except when preceded by faith and repentance and, secondly, by lodging the saving potency not in the water or the ceremony as such but in the divine will which has ordained immersion as a test of the soul's loyalty and faith. Baptism (immersion) is an institution of the Lord's own appointment and submission to it is the initial and typical act in which the soul yields to his authority.

Among certain types of immersionists holding this view obedience to Christ consists mainly, so far as the weight of their explicit emphasis goes, in being immersed. Faith, repentance and baptism, the formula of conversion commonly in use by the Disciples of Christ, is often varied in their speech by faith, repentance and *obedience*. The obedience is tacitly assumed to be synonymous with baptism. Not a little of the passion that Baptists and Disciples have thrown into their sermons on the Lordship of Christ—a theme very common in both bodies—has been due to the pragmatic use to which that doctrine lends itself in the enforcement of immersion as the supreme act of obedience.

* * *

Thus, while guarding against the magical elements in the doctrine of baptismal regeneration, the legalistic conception makes baptism still more abstract than does the magical view. Legalism reaches the farthest limit in the sorry process of isolating this simple rite from its functional connection with the church. In the magical view the ordinance still performs the function of initiation. The magical view is never held as purely magical; the magic is always mixed with the idea that baptism is potent because it brings one inside the church. The church is the big matter, and membership in it is the ultimate guarantee of salvation.

But in the legalistic view the isolation of baptism is complete. It is not a means to a concrete end. It has no human, social meaning. It is an item in a transaction between God and the soul, and this transaction takes place *in abstracto*.

While it is true that those who hold this view of baptism believe also that those who are baptized are *ipso facto* members of the church, yet the conception of baptism as initiation into the church is not put forward. The ordinance is enjoined upon the convert as an act of intrinsic obedience to Christ, complete in itself. In sermons on baptism converts are not told to join the church, to be initiated into the order of those who are striving to follow Christ. They are told to obey Christ *in this ordinance*. Their loyalty and the genuineness of their faith are challenged by the Lord's command to be baptized.

With this emphasis upon baptism as an abstract institution of personal obedience, it is not strange that among Disciples and Baptists a ceremony known as the Right Hand of Fellowship has been invented to take the place from which baptism has been pushed by this legalistic theory. Lacking its symbolism, the so-called Right Hand of Fellowship comes nearer answering to the baptism of the New Testament than does baptism itself as interpreted by its legalistic advocates.

* * *

The mode of reasoning by which the legalistic view sustains itself is substantially as follows: There is no conceivable reason for being baptized (immersed) except the fact that Christ commands it. Baptism, therefore, is a sheer test of submission to the divine will, and in this is its essential virtue. If instead of baptism Christ had commanded his disciple to give a loaf of bread to a hungry child, such an act would not have tested the disciple's loyalty, for he could see some reason in the act and feel some human prompting to perform it. But baptism rests sheerly upon Christ's authority and to submit to it is, therefore, a pure act of obedience, unalloyed by any human feeling or moral insight.

The defective moral character that this conception imputes to Christ is, of course, obvious to every reader, and its crass legalism is repugnant to every soul that has thought its way far into the mind of the Master. The implications of such an apologetic for baptism might have been tolerated among the medieval schoolmen who were more intent upon logical than ethical consistency in the things of their religion. But that such a view could circulate in our own day in face of the profoundly significant discoveries of the moral teaching of Jesus to which we are accustomed, almost startles one. Nevertheless this view is boldly exploited as a ruling motive in much of the evangelism of the Disciples of Christ.

In a widely read religious paper published among the Disciples the following statement recently appeared which registers the marvelous surviving power of a dogma which the genius of modern Christianity indignantly rejects:

"A man may think that he believes, but his faith may not be strong enough to stand the test to which it will constantly be put in the Christian life. So, by the simple act of Christian baptism, his faith is tested in the very beginning. Man says: I believe. God says: Well, I will see if you do; be baptized! Man may say that he believes, but that is in his own heart, and the world cannot see it. Let him adequately express, embody, his faith before the world, let him illustrate his creed, by being baptized."

The story of Naaman's final submission to the prophet's arbitrary command to wash in Jordan seven times, and the ringing rebuke administered by Samuel to King Saul for disobedience to the letter of his instructions, furnish protagonists of this dogma with texts for many a sermon on the importance of exact obedience to Christ's un-understood command to be immersed.

* * *

This abstract treatment of baptism has produced a phenomenon in protestant Christianity, especially in immersionist churches, entirely without analogy in the church of New Testament days. These modern churches have developed a *baptism consciousness*. Their ministers argue and urge the duty of baptism. There is much preaching on the subject. The vast dynamic of the Lordship of Christ is put back of the ordinance. The sheer act of being baptized is invested, theoretically, with awful importance. As a "test" of loyalty to Christ, souls are challenged to submit to it to prove their mettle. Responding to such an appeal the candidate tends to carry with him into the baptismal water a fictitious heroism, an over-consciousness of baptism, as such, and an under-consciousness of the implications of the spiritual status which it confers. The creation of this baptism consciousness by these motives inevitably tends to eclipse the free insight of the soul into the great moral principles of Christ's revelation. To the mind that can regard baptism by immersion as a *typical* command of Christ, His ethical laws of brotherhood will sound thin and vague.

Now this baptism consciousness is totally without precedent in primitive Christianity. The apostles did not preach baptism: they preached Christ and baptized those who accepted him, with as little consciousness of the formality as such as we now put into the ceremony of the right hand of fellowship. Baptism as a specific act was not an important element of consciousness at all, either with preachers or converts. It was taken for granted. It had neither dogmatists nor critics. No questions were raised concerning it. The important content of consciousness was Christ and his salvation from sin unto holiness. After faith in Christ and repentance, the point at which moral heroism came in was not in obedience to baptism as an arbitrary "positive" command, but in the decision to attach oneself, in the face of the community, to the company of those who were already Christ's disciples.

The test of faith and loyalty was not in baptism but in the thing baptism implied—the willingness to assume the status of a member

of Christ's church. The command to be baptized voiced by Peter at Pentecost and by Ananias to Saul was not a command to perform a specific physical act (though custom had made the specific physical act well understood by both speaker and hearers) but to decisively commit themselves to the church and accept induction into its fellowship. Baptism *was* this commitment, this induction.

In its original and natural setting Christian baptism was not an institution on its own account; it derived its significance from the church, of which it was the gate of entrance, the initiatory ceremony. Its meaning was not inherent in itself or in an arbitrary divine decree by which it was appointed; it was an institution *of the church*, and drew all the meaning it possessed from the church. It was the door into the church and, like a door, its meaning consisted in the function it performed in the larger whole of which it was a part.

In justice to the Disciples of Christ it must be said that the legalistic type of teaching in its crasser forms is obsolescent among them, except in unprogressive communities. But the fundamental error lying behind such teaching abides with us still, namely, that baptism in the sense of immersion is an act whose sanction rests upon the sheer authoritative command of Christ. The rite is still dissociated from its original and natural setting.

Not until the whole legalistic fiction concerning baptism is displaced by the plain, tangible social sanctions for it will our souls be able to discern what the commands of our Lord really are and be heartily willing to obey them.

Editorial Table Talk

—The splendid proposition described by Rev. A. L. Orcutt found on another page should indeed solve the ministerial relief problem so far as immediate needs are concerned. The name of the maker of the proposition is not given by Mr. Orcutt, but our readers can easily enough guess him. This is a big chance, pastors. Sieze it! Make December 17 the best day this too-long neglected cause has ever known!

—Great preparations are being made over the land for the observance of C. W. B. M. day, the first Sunday in December. The pastor can well afford to give over one of the services of that Lord's day to the women of his church to be used as an occasion of bringing their work to the attention of the public. A sermon in the morning interpreting the activity of Christian womanhood in missions would start the day well, and the women's own program rendered in the evening would put a climax on a most significant day.

—A writer in the *Firm Foundation* calls attention to the fact that instrumental music was used to accompany the hymns sung at the funeral of the late Professor McGarvey. The organ also was played when the bier was being removed from the house. This feature of the service is described as an outrage and a dishonor to the dead, in view of Professor McGarvey's well-known opposition to instrumental music in worship. Several years ago he withdrew from one of Lexington's larger churches because of the introduction of an organ. He removed his membership to a humble congregation which held with him in opposition to this "innovation." While the writer referred to indulges, perhaps, in much too drastic a characterization of the "insult" which the use of the organ at his funeral involved, it would seem that the more fitting course would plainly have been to conduct such a service as the conviction of the deceased would have preferred.

—Upon a second examination of Dr. W. T. Moore's communication, published last week, it seems that we misapprehended his statements with reference to The Christian Century's interpretation of the Disciple's historic position. At any rate, we do not now find the stricture upon whose assumed presence in his article an editorial response was promised for this week. All the points involved in the article seem to have been adequately considered in the two pages already devoted to it. Probably the editorial wish that some correspondent would raise the fundamental historical question was father to the thought that certain of Dr. Moore's statements had done so. Subconsciously, too, we probably assumed that if anybody would raise a question of this kind this venerable narrator and living embodiment of the past three-quarter century of Disciple history would be likely to do so. But we might have known, had the assumption come squarely before our eyes, that so authoritative a historian as Dr. Moore would be least likely of all our readers to raise that particular question! As it is, the treatment of this aspect of the problem can wait until in the evolution of our study it is more decisively called for.

Salvation Army and Christmas

The Salvation Army is planning to reach, at the approaching Christmas, in one form or another, 300,000 persons. It counts upon reaching 20,000 in Chicago; 8,000 in St. Louis; 12,000 in Boston, and at least 30,000 in New York and vicinity. The principal ways of helping this vast number will be with food and clothing. The Army's publication is to issue at Christmas 325,000 copies. It will contain greetings and commendations from Governors Dix of New York, Wilson of New Jersey, Hooper of Tennessee, Senator Warren of Wyoming, and others. Commander Eva Booth has just returned from the Pacific Coast enthusiastic over her reception by San Francisco, where city officials among others joined to honor her and her Army. She had not been there before, since just after the earthquake and fire. An enlarged Army work of recent date is a new orphanage at Spring Valley, N. Y., where are cared for 300 orphans. The American Army hears reports of enlarged Army work in England, and of relief work in China, among the natives of the disturbed provinces

Cementing Baptist Union

Prof. A W. Anthony of Bates College has resigned his chair and has been elected a special joint secretary of the Home, Foreign and Publication societies. Rev. Dr. Anthony represents the Free Baptists, and he now becomes a secretary of the three great societies of the regular Baptists, to whom the Frees have recently turned over their missionary work, including permanent funds. The plan is a part of the union measures of these Baptist bodies.

Reports from Rev. Dr. R. S. MacArthur indicate success in securing funds from Baptists, largely from southern ones, to assist the Baptist propaganda in Russia. As president of the World Alliance Dr. MacArthur expects to sail for Russia in about a fortnight, hoping to interview the Czar and ask for larger religious freedom, not for Baptists merely, but for all bodies, including the Jews. Dr. MacArthur will take part in the dedication of a new Baptist church in St. Petersburg, assist in Baptist services in Moscow, and then proceed on a world tour of inspection of Baptist mission work. He will be absent a year, and perhaps longer.

Muck-raking the Missionaries

Copy runs short with the best of professional journalists at times and the muck-raking movement in journalism which has exposed some hoary evils, is now running riot attacking some of the best things of our modern life. A recent article in Hampton's magazine against the missionary societies is in point. The following note from the *Continent* indicates that even men whose scholarship should make them cautious in writing fall into this tendency:

> Professor George A. Dorsey of Chicago University, writing to The Chicago Tribune a letter of Chinese travel, mentions "that distinguished American missionary, Dr. W. A P. Martin," and while quoting one of his books on another subject, remarks as a little digression: "Doctor Martin, by the way, is said to have made the statement that the combined efforts of Christianity in China could show less than a dozen honest, intelligent converts." It would appear from this that the sapient Professor Dorsey is a near relative of the "horse marines." Doctor Martin would not be still preaching the gospel in the streets of Peking in the ninth decade of his life if he had any such sort of notion, and it is perfectly certain that he never said anything which could by any means be twisted into this alleged quotation. Members of the Chi Alpha Club in New York remember with what triumphant fervor the veteran missionary, on his last visit home, recounted the marvelous way in which the Christians of China stood the uttermost tests in the Boxer time. If Doctor Martin had had the slightest discount to take from the quality of the professed native Christians whom he knew in such hosts he would certainly have expressed it in the intimate and confidential circle of Chi Alpha. Professor Dorsey ought to be ashamed to circulate a story so obviously incredible.

Mr. Lloyd George's Religious Affiliations

Some of our Baptist contemporaries have at last learned and given to their readers the facts regarding the church affiliation of Mr. Lloyd George, the British liberal leader and Chancellor of the Exchequer. It has been the custom of these good brethren to refer to him as a Baptist. The Christian Century several years ago gave the American public the truth, namely, that Mr. Lloyd George was a Disciple and not a Baptist. There is some comfort, therefore, in reading in the Journal and Messenger (Cincinnati) a correction of its own error and calling the attention of Baptists generally

to the facts. This our contemporary does in the following fashion:

"A year or two ago (perhaps longer) The Journal and Messenger was in the same error with many of its contemporaries in reckoning among Baptists Mr. Lloyd George, Chancellor of the Exchequer, in England. We trusted those who professed to know. But the time came, perhaps a year ago, when we were convinced of the mistake and told our readers so. And now the error has been again committed, and even Dr. John Clifford, in his Philadelphia address, reiterated the statement that the noted Chancellor was a Baptist. Only recently The Examiner committed the mistake of declaring that 'from trustworthy information' it was able to say that 'he is a member of a little Baptist Church in Wales.' The Western Recorder now comes to the front with a letter from a brother of Mr. George, saying: 'My brother was baptized in 1875, in a brook that runs through Criccieth and passes in front of the old chapel at which the church then assembled ..... Since 1886 the church has assembled in their chapel called Berea, in the center of the town, and of this church my brother is a member. It is described as a community of baptized believers taking the Bible as their rule of faith and practice. It has no paid ministers, and meets and breaks bread every Lord's day. The plea of the church is for primitive Christianity, and for this amongst other reasons, it rejects sectional names and calls itself the Church of the Disciples of Christ, or some such scriptural denomination.' This of course stamps the church as not Baptist, but 'Disciple.' In former days it was Baptist, but it is not now such, and it seems to be very foolish to try to make it what it it not. Of course, we should be glad if Mr. George could be legitimately ranked as a Baptist; but truth is better than assumptions. We thank The Western Recorder for taking the pains to learn the precise facts."

The Disciples are relatively a feeble folk in Britain and are naturaly jealous that the credit of so illustrious a name shall not be offset by the mere fact that Mr. Lloyd George, as is quite natural for a Disciple, fraternizes freely with his Baptist brethren in London.

Not an Exception, but the Rule

Two leading congregations in Illinois have been recently left pastorless. They have received great numbers of applications from ministers who were modestly and properly willing to assume pastoral charge. One of these pulpits has been already offered to a most worthy and capable leader who has accepted the call and will soon begin his work. The information has come to this office that two of Illinois' younger ministers now working in more modest fields were successively asked, in an informal way, by the other church, whether they would consider a call to the larger and more attractive field. Both responded that while the work of the larger church was indeed truly attractive, they were engaged in particular enterprises which they could not in good conscience leave at the present time. One was building a church house, the other was prosecuting a definite religious program among the working men of the community in which his church was located. The change would have meant promotion and considerably increased salary. We do not refer to this because it is rare, but because it is really much more typical and common than most people know. It is, we believe, typical of the conscience that actuates the Christian ministry. The self-restraint and fidelity that was evinced by these men who preferred to see their present enterprise through, rather than carry to a new and larger field the memory of an unfinished task in the humbler one, reveals their true quality and heartens and comforts any who may have come to feel that Christ's ministers were becoming professionalized.

Let the Churches Act!

Against all his critics The Christian Century stands with President Taft in the advocacy of the arbitration treaties which will be placed before the Senate for ratification at the next session of congress. This is by all odds the biggest chance this Christian nation has ever had to put its international interests upon a plainly Christian basis. The attitude of ex-president Roosevelt toward the proposed treaties has seriously weakened the confidence of Christian leaders in his moral priority among the statesmen of this republic. The timidity and recoil which he betrays when he comes face to face with the proposition for the United States to actually practice the ethics of Christ in its relations with other nations is regrettable. There is today before the Church of Christ no specific duty more concrete and urgent than to see that these treaties are ratified.

Church leaders are asking that Sunday, Nov. 26, coming just before the assembling of congress, be given over to a consideration of peace and how the churches can help to end war. Leaders in the several religious bodies are writing appeals and, backed by the national Federal Council of Churches, sending them to ministerial organizations for adoption, and to pastors to be read to their congregations.

The moderator of the Congregational National Council, Rev. Dr. Nehemiah Boynton, is undertaking to secure the adoption of peace resolutions by every Congregational organization in America. Annual meetings of the benevolent societies in Milwaukee and Chicago adopted the resolutions. So have annual conventions of the Episcopal dioceses meeting this fall. Addresses by Secretary of State Knox, by Allen Baker, M. P., by Rev. Frederick Lynch, secretary of the Federal Council's peace commission, and others, are being printed and sent broadcast to ministers and to Christian leaders of all names.

The address of Cardinal Gibbons during his recent jubilee is being sent to Catholic priests. Persons well known in public life, yet not in politics, such as preachers, writers and inventors, are taking upon themselves the task of writing personal letters to pastors, to politicians, to almost everybody thought to have influence with United States senators. President Taft has drawn into his plan, almost without effort of his own, such effort by Christian bodies of all names and everywhere, as the oldest of church workers cannot recall.

Every congregation of the Disciples will be doing Christ's work by giving heed to this opportunity. Resolutions passed by congregations and letters written by individuals should be sent to both United States senators from your state.

Our New Department

The Christian Century finds great satisfaction in announcing a new department entitled "Modern Womanhood," to be conducted by Mrs. Ida Withers Harrison, of Lexington, Ky. Mrs. Harrison possesses one of the most influential minds among Disciple women. She was Centennial secretary for the Christian Woman's Board of Missions for four years, having charge of the Centennial campaign until its consummation at the centennial convention in Pittsburg, October, 1909.

In the interests of this cause she visited thirty-one different states and two provinces in western Canada, delivered three hundred addresses and traveled 63,602 miles. The Centennial fund reported at Pittsburg was $263,674.02, one of the most remarkable achievements reported at that epoch-making convention.

"The sisterhood of the Disciples," says the recently issued Historical Sketch Book, "acknowledges its debt to Mrs. Harrison for her rich services of leadership, characterized all the way through by gentleness, and faith and love."

Still prominent in missionary activities, Mrs. Harrison takes keen interest in the expanding and enriching life of modern womanhood. She served as president of the Kentucky Federation of Women's Clubs for the constitutional term and is now honorary president for life. Her voice has been prominent and influential in promoting civic betterment in her own city and state. She has served on the Board of Education and was a trustee of Lexington's Public Library—the only municipal offices open to women in that city.

In our new department Mrs. Harrison will treat freely all notable movements for woman's betterment. The title "Modern Womanhood" was chosen advisedly. There is an invidious implication in the usual headings of feminine departments which both Mrs. Harrison and the editors dislike: the implication that women readers will not be interested in any other department of the paper except this one prepared especially for them! The point of view from which the new department will be conducted will not involve any such reflection. It will rather assume that the interests of women are as wide as the interests of men and will seek to cultivate from the feminine point of view the widening and deepening of women's spiritual and mental life. Mrs. Harrison will be glad to receive contributions from other writers, communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

The Coming Glory

BY G. CAMPBELL MORGAN.
London, England.

"For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, defying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world looking for the blessed hope and appearing of the glory of our God and Saviour, Jesus Christ."—Titus 2 11-13.

Men are universally conscious of incompleteness, incompleteness in the realization of individual ideals, incompleteness in the realization of a social order, incompleteness in national and international affairs, incompleteness in the race itself.

It is not only such as are members of the Church of Jesus Christ who are conscious of this. It is a part of the common consciousness of enlightened humanity—one of the coincident experiences of advancement is this assurance of imperfection. In every age and in every clime men have looked forward to some better order of things. If they have not always so expressed it, men everywhere have lived in the belief that there is, after all,

One far-off Divine event
To which the whole creation moves.

No man is really ever satisfied with his own position, with his own times. If we could be silent enough, and if our hearing were acute enough, we should hear the whole race ever sighing and sobbing for something better.

The Christian fact has not brought that consciousness to the race, but it has come to interpret it—to fulfil it— and the proportion in which we are Christian men and women is the proportion in which the sigh has become a song, the hope has become a prophecy, the wonder has become a certainty, the mist has become a glory.

Our subject now is what the Christian fact says with regard to that hope of the race. I shall speak first of the place of hope in the economy of grace; secondly of the nature of the hope which grace presents; and finally of the particular application of the hope to the life of the child of God.

Grace and Glory.

First, then, the place of hope in the economy of grace. Grace is the necessary prelude to glory. Paul, in writing to the Romans, made an all-inclusive charge against human ity. "All have sinned and fall short of the glory of God." The highest note in the anthem he sings concerning the work of Jesus is "We rejoice in hope of the glory of God." Between that statement of failure and that statement of hope lies the unveiling of the great plan of salvation—the gospel of the grace of God. Grace brings salvation, chastises men into perfection of life, exerts through such lives the influence that denies ungodliness and worldy lusts, and so paves the way for the march of glory, prepares the hour for its out-shining.

It is not merely true that grace is the necessary prelude to glory. It is equally true that glory is the necessary sequel to grace. Let men be saved, let character be re-created, let the race be redeemed, let every individual live the life sober, righteous, godly—then what? Then glory must follow, not as something which is the crowning of grace, but as something which is the outworking of grace.

Grace for Grace.

In the great gospel of the mystery of the Son of God, I read: "For of His fulness we all received, and grace for grace" and in Paul's letter to the Corinthians, "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

John says we received his grace, grace for grace. That is, every line of beauty that was manifest in Jesus is to be realized in us. Have you seen the grace of his compassion? You shall have the grace of his compassion and be compassionate. Have you seen the grace of his lowliness? You shall have the grace of his lowliness and be lowly. Have you seen the grace of his power? You shall have the grace of his power and be powerful.

But what is the issue? Granted the grace of the Son of God, realized in human character, what is the issue? The glory of the Son of God is realized in human character so that Paul says, not grace for grace, but "from glory unto glory," being transformed into his perfect likeness.

The Great Event.

The epiphany of glory will be a definite event. That to which the apostle refers in my text is not merely the glory that is seen today, but something that is not yet seen—a finality, an issue, a consummation—something yet far on, and out of sight. Our Lord expected that it would be definite and personal, and that its definiteness and its personality were alike homed within himself. Our Lord said: "If any man shall be ashamed of me and of my words, of him shall the Son of Man be ashamed." When? "When He cometh in His own glory, and the glory of the Father, and of the holy angels." You cannot construe the words of Jesus to mean any spiritual coming, as something different from and contradictory to the fact of a personal advent.

Heaven on Earth.

But do not let us think of the second advent of Jesus in any small way. The first advent began nineteen centuries ago, and all this is still part of it. The second advent must have its beginning, but be very careful how you put measurement upon its issue. He will come to gather his own to himself, to set up the true order on the earth, to bring in the Golden Age. People are singing about heaven, thinking about heaven, and writing letters about heaven, and even writing books about heaven. There is nothing wrong in all that, providing they have not a wrong idea of what heaven is. They go to Revelation and read the story of the wonderful city, and they think it is heaven. It is not heaven. The city that John saw in Patmos is not heaven. Heaven will never come out of heaven. That city comes out of heaven, and is established here on the earth. The nations of the world are to walk in the light of that city. The picture is not a picture of the heaven to which we go. It is a picture of how God at last will set up his Kingdom here upon the earth. It is not a picture of how we win heaven. It is the picture of how God will win earth. And all this is connected with the second advent of Jesus.

A Right World.

The issues of sin are sorrow, disease, poverty, and all crime. When he comes the second time he will come to banish sorrow, to banish disease, to make poverty impossible, to hold crime in absolute check among the sons of men. When he comes again he will rule with a rod of iron. Have you read that passage and trembled at it? Have you ever dared to quote it to show that he will be arbitrary and unkind? The rod of iron, what is it? The rod of iron is the rod of perfect straightness and unswerving equity. There is nothing the world needs today so much as justice that can neither be bought nor sold. Justice that will be as easily meted out to the man who cannot afford it as to the man who can. Yes, we are crying for mercy; we need it. God have mercy upon us! But we need justice, too, as between man and man. Have you ever thought of one of the old prophetic words about his rule? "He shall not judge after the seeing of his eyes or by the hearing of his ears." The only way in which we can judge today is by the seeing of the eye and hearing of the ear. No man was committed to prison yesterday for long or short period, but by judgment that depended upon the seeing of the eyes and the hearing of the ears. I am not criticising it. We cannot do any better. But he will do better.

When he comes and begins his great and gracious reign all the things that issue from sin will be banished. Poverty, disease, and sorrow, and all else.

The Dream of the Race.

But the first advent was not merely the bringing of redemption, it was also for regeneration. Follow it to its issue. The regeneration of the individual must issue in the true communion, communism, social order. The end of self means the end of strife. When each man thinks not only on his own things but also on the things of others, we shall have the true social order. When every man knows God to be his Father and lives in right relation, the dream of the race will be realized. The restoration of individuals to communion with God must issue in the restoration of society to communion with God. What is that but the establishment of the Theocracy, the direct government of men by God?

I do not believe in democracy. I believe that democracy would be a far viler despotism than any the world has ever seen. I believe in an absolute monarchy, providing you find the true monarch. God has found him, and the world has not received him. But the true order is one supreme and only King, God; and all men living in obedience to his government and in mutual inter-relationship.

All this does not interfere with the question of whether he comes secretly or not. I am speaking of the whole fact of the second advent, in all its stages, parts, and issues, and these greater and larger truths of the glory of God.

What Is God's Glory?

What is the glory of God? God is glorified in the realization of the purposes of his own heart. The flower that blossoms perfectly glorifies God because it is what God meant it to be. The sun that shines in mid-day glorifies God because it is what God meant it to be. A man glorifies God when he is what God meant him to be. God will be glorified in human history when men have found his law, yielded to it, realized in their own persons and society all that God meant them to be. God's glory is not something with which he decorates himself as men decorate themselves in trappings. God's glory is the realization in the whole of his creation of the

high purposes of his heart. And Christian faith sings the song of the coming glory. In the Pauline anthem, when he tells us we were justified by faith, that we have peace with God, that we have access by grace into the favor wherein we stand, he closes with the words: "And rejoice in hope of the glory of God."

Spoilt a Passage.

How we have spoiled that passage by imagining that the apostle meant that he saves us, and bids us hope for heaven. That is not rejoicing in hope of the glory of God. You, young man, young maiden, with the bloom of health upon your cheek and the elasticity of youth in your very step; do you imagine that you "rejoice in hope of the glory of God" when you hope to reach heaven? That is not what the apostle meant. What he meant was this: "We rejoice in hope" that at last God will be glorified, not by our reaching heaven, but by his possessing earth. The glory of God, in hope of which we rejoice, is the establishment of the Divine order upon the earth, and grace is working toward that end.

Nothing Lost.

The second advent will be a crisis that will gather up the work we have been doing and lead it on to future issues. Nothing is lost. What you have said to your Sunday-school class is not lost. The message you delivered in the open air is not lost. The prayers you are praying, mother, are not lost. Nothing is lost that is done in grace and compassion. You are flinging into human history forces that will wait for a crisis, and when, presently, the crisis comes, then prayers long uttered and forgotten will be answered; seeds flung into barren soil which have seemed to be dead will bloom into beauty. Glory will be the realization of all that grace meant; and when the King comes next it is to wind everything up and finish—it is to begin the administration and set up the order on the earth.

Dear Old Earth.

And dear old earth! Let no man abuse the earth. If you have any abuse, heap it on your own head. We have not begun to realize all its secrets. Dear old mother earth will laugh with flowers when the King reigns. O for his reign of perfect equity, of judgment! "Lord, come quickly," is the cry of the people who feel the pain and pang of earth's unutterable sorrow. This is the hope of the glory of God, the certainty that presently, he will come and take into his own service the things that are being discovered, and used, alas! today too often in wrong ways. Presently he will come and put his pierced hand upon the whole, and use them for carrying out the purposes of God, and establishing upon the poor, bruised earth the breadth, beauty and beneficence of the Divine Kingdom.

I am not at all anxious about getting to heaven. God will take care of that. I shall see him and reach that home by and by; but oh! I am anxious about earth.

Application to the Believer.

My concluding word concerns the particular application of this advent to the believer. Here I come at once into a narrow sphere. I only come that I may speak a word of comfort and helpfulness to the child of God. What application has that advent to the believer personally? First of all, it is the perpetual light that makes the present bearable. I pause because so many Christians today do not seem to live in the light of it. I sometimes wonder how they bear the toil, how they endure the suffering! I never lay my head upon the pillow without thinking it may be that before morning break, the last morning will break, and the King will come. I declare quietly and solemnly, that if you take that away from me, and tell me I have to convert the world by the preaching of the Gospel, then I give the whole thing up. But tell me I have to evangelize the world, to proclaim the news, and that presently he will come and consummate the work; then I sing at my work, and wait for the moving that presages the dawn, and long for the breaking of the light. That is the chief value, I think, of the advent in the personal life of the believer.

Reunion.

It will also mean reunion with the loved ones gone before. Do not be sorrowful as though you had no hope. Do not be anxious about those fallen on sleep. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The first advent compels the second, and it is the first advent which is the rock upon which my faith fastens and sings the song of the coming victory. You ask me how? You tell me you do not see the way? I tell you grace has been manifested, and though I cannot see all the method I am certain of the issue.

How do the rivulets find their way?
How do the flowers know the day,
And open their cups to catch the ray?

I see the germ to the sunlight reach,
And the nestlings know the old bird's speech;
I do not see Who is there to teach.

I see the hare from the danger hide,
And the stars through the pathless spaces ride;
I do not see that they have a guide.

He is eyes for all who is eyes for the mole,
All motion goes to the rightful goal;
Oh, God! I can trust for the human soul!

The First Half Decade

What the Laymen's Missionary Movement Has Done in Five Years.

BY J. CAMPBELL WHITE.
General Secretary of the Movement.

On November 15, 1911, the Laymen's Missionary Movement completed five years of life. Its primary purpose has been the development of intelligent missionary interest among laymen. The joy of the Movement and its sufficient reward will be to see all the churches enlarge their missionary policies and resources, until they are adequate to the evangelization of the world.

The past five years have witnessed the most extensive and inspiring increase of missionary interest during modern times. The greatest series of union meetings for Christian men ever held in North America has occurred during this period, for the one purpose of considering an adequate missionary program. Several hundred thousand men have been reached directly, and many more indirectly, by the challenge to participate in world-evangelization.

Thorough-going Methods Introduced.

Into thousands of churches thorough-going methods of missionary education and finance have been introduced. In a multitude of congregations and in some entire cities the number of systematic contributors to missions has been more than doubled by the methods recommended by the Laymen's Missionary Movement. Alongside of these direct results in the churches which have been awakened on missions, have come concurrently a general and successful effort for the payment of church debts, augmenting of pastors' salaries, increase in regular church attendance, and development of large numbers of inactive laymen into effective Christian workers.

It has been clearly proved that intelligent enthusiasm for world-evangelization is not a hindrance, but a distinct help to every other Christian activity. Along with the larger offerings toward missionary work abroad have also come largely increased gifts toward Christian enterprises at home. The message of the Laymen's Missionary Movement promotes interest in every department of church work. Many thousands of men's missionary committees have been appointed as the result of its agitation, and all of these include both home and foreign missions in their plans and activities. The financial canvasses promoted by the Laymen's Missionary Movement always include more adequate provision for the needs at home as well as for the work abroad.

Signal Financial Gains.

The financial gains to missions during the past five years are the greatest ever made during a similar period by the churches of entire nations. The churches of Canada have increased from $1,492,000 to $2,216,000 annually in their combined home and foreign missionary offerings. Taking the United States and Canada together, the increase to foreign mission work alone has been from $8,980,000 to about $13,350,000 annually, or a gain of about 50 per cent. In addition to this increase in current revenue, more than $5,000,000 have been raised during the past two years in special equipment or endowment funds for foreign missionary objects, by different agencies in the United States and Canada. With the accumulated momentum and experience of the past five years, it should be possible to make an even larger proportionate increase during the next five-year period. The Laymen's Missionary Movement hopes to render a much larger service to the churches during the future than it has in the past.

The genius of the Movement is the spirit of co-operation between the churches in behalf of the greatest task confronting Christendom. Co-operation develops sympathy, appreciation and confidence. The spirit of Christian unity has had a phenomenal development in connection with the conventions and work of the Laymen's Movement. Great communions are now co-operating with each other to a degree supposed to be impossible five years ago. All the churches have had abundant illustration of the fact that each can accomplish its best and largest work in sympathetic co-operation with other Christian bodies. They therefore require and cordially welcome the Laymen's Missionary Movement to enable them to act together in this great world task.

The Challenge of Missions.

The missionary program of Christ is the most powerful challenge that can be used to awaken and enlist men both within and outside the church. Many men have been led to Christ and into fellowship with the church by being confronted with the world's need

and challenged to practical co-operation in the universal propagation of Christianity. Thousands of inactive men within the church have been aroused and set at work by the same appeal. The biggest thing in the world is the world. If the world-appeal fails to awaken and enlist men, no smaller appeal is likely to be effective. It is Christian strategy of the highest order to use the most powerful lever ever put into human hands with which to quicken and vitalize men's deepest convictions about the spiritual significance of life.

As a natural and inevitable result of the missionary awakening, far higher standards of Christian stewardship are coming to be recognized and adopted. Not only are many men beginning to use their possessions as a sacred trust, to be administered for the good of others and the glory of God, but they are giving their time, thought, energy and life, in increasing proportion, for the highest service of mankind. Prayer, the most expensive of all human effort, is being offered with multiplying frequency by laymen, including intercession for missions and all other worthy ends.

Christ's Message Universal

Best of all, the essentially universal in Christ and His message are coming to be more generally recognized. Christ is not a partial Saviour, either of an individual or of the race. No man has a right to a share in Christ's redemption for the world unless he prays and works to share that redemption with every other person in the world. Between evangelism and world-evangelization there is no essential difference except a difference in geography. Every man's appreciation of Christ and Christianity may be measured by his desire to fill the earth with the light of the world.

To meet the opportunities now confronting the church in the non-Christian world the entire present force of missionaries and resources should be at least doubled within the next five years. The Laymen's Missionary Movement is glad to be among the influences that have had to do with the creation of a new missionary atmosphere, and expects to co-operate to the limit of its power with the missionary agencies of the various churches, until the work of evangelization is actually accomplished. At the present time there are twenty regular paid secretaries of the denominational and interdenominational Laymen's Missionary Movement, who give their whole time to the work, and this number is steadily increasing. The Movement is not a spasmodic or temporary sentiment, but the expression of a profound and determined purpose to rally and hold the men of the churches to the patient accomplishment of the mightiest task ever committed to human agency.

"The life of a nation's commerce depends upon its export trade." The strength and virility of a nation's faith depends upon the length and power of its reach in the uplift of the depressed and needy nations of the world.

Disciple Leadership in Union Evangelism

Dr. Breeden in Union Meeting at Vacaville, California.

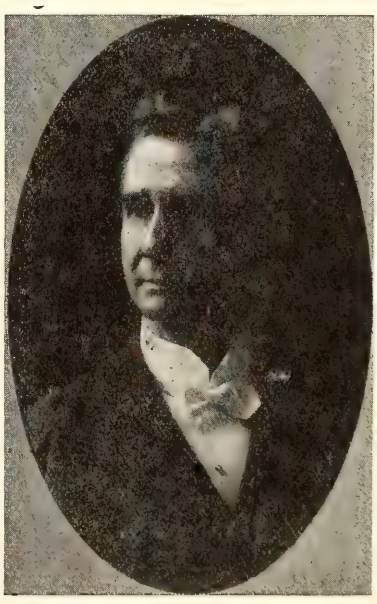
BY. FRANK E. BOREN.

Editors' Note: Can Disciples of Christ lead in union evangelism? This is a question which received a rather heated discussion a few years since in press and conference. An essay at such leadership was made by one of our most noted evangelists, who, to the regret of many, returned shortly to the single church meeting. This most practical and objective demonstration of the catholicity of the Disciples' temper and position, remains yet to be made. The meeting conducted by Dr. H. O. Breeden and reported by Mr. Boren, was unfortunately cut short by the death of the evangelist's father. But enough had transpired to indicate the lines along which Dr. Breeden would project such a meeting and to disclose the type of ministry which he would bring to it. The following account therefore has significance despite the fact that the community was not metropolitan nor the results sensational.

Vacaville considers itself fortunate in having had Dr. H. O. Breeden for a union evangelistic effort. It was only a ten days' meeting, abruptly closed on account of the death of Doctor Breeden's father, and cannot therefore be called great or remarkable, even if those words had not been so cheapened by too frequent use. But it was an eminently satisfactory meeting to all, and a delightful experience in Christian union. It was decidedly the best thing in the way of a union effort that the pastors of the town had ever experienced. It gave to the town a greater respect for religion and the church. It removed prejudices against evangelism. We were proud to have furnished the evangelist; glad, as one of the pastors expressed it, that there was nothing to smooth over after he was gone.

Disadvantages.

There are always some disadvantages in a union meeting. It is no indication of a lack of union spirit that a pastor sometimes desires a meeting in his own church alone. But on the whole the advantages outweigh the disadvantages. Among the disadvantages is the difficulty of making clear the conditions of church membership, which of course differ somewhat with the churches, and as a result some are left unchurched. An unchurched convert practically amounts to no convert. Much of this can be overcome by the pastors by further (or previous) instruction, and by the evangelist setting forth some general conditions, and continually emphasizing the need. This Doctor Breeden did with much tact and skill, so that there will be a minimum of unchurched converts. The results of the meeting prove that Disciple evangelists can and ought to hold union meetings more frequently than they do. Dr. Breeden apparently makes no alteration of his sermons to fit the special conditions of a union meeting. They need no modification, for a message that is not fit for a union meeting is not fit for our own.



Rev. H. O. Breeden.

A Poet Evangelist.

Doctor Breeden is our "poet evangelist." Sentiment, of a human and appealing, but not sentimental kind, has a large place in his make-up and message. A sermon is not complete with him unless it is a work of art. It is a much needed lesson that a thing is not quite good unless it is also beautiful. Truth, beauty, and goodness are the trinity of qualities which constitute the essence of religion. Doctor Breeden has lived in long and sympathetic communion with the beautiful in art and literature; and this adds immensely to the attractiveness and power of his message. There is logic in his sermons, and ethical appeal, but these are relieved of their repellant features, and made more forceful by the beauty of their presentation.

Impressive Scripture Lesson.

Doctor Breeden's practice of reading the scripture each night from memory adds greatly to the impressiveness of the service. In this practice there is nothing akin to that glib quoting of scripture, giving chapter and verse—an accomplishment often accompanied by a very meager acquaintance with the Bible outside of certain beaten paths, and a deplorable lack of real appreciation of the spirit of the Holy Word—which is the cheap accomplishment of so many evangelists. Doctor Breeden reads with the spirit of one who loves the message because of long and intelligent communion with it. The reading of Paul's address before Agrippa, or the parable of the Rich Man and Lazarus, is made very impressive by this trained poet-elocutionist. There was perhaps more appreciative comment upon this feature of the meeting than upon any other.

Cumulative Power.

Doctor Breeden rightly described his method as that of depending upon the cumulative power of the gospel presented to the intellect, the heart, and the conscience of his hearers. The "high-pressure" methods are absent. He does not part company with dignity. He impresses the people as being a cultured, Christian gentleman, with a message of which he is not ashamed.

Results of Meeting.

The results of the meeting cannot be measured by numbers. Figures twist the truth when you don't intend them to. About sixty-eight signed confession cards, all but one of these being in response to the invitation at the two Sunday-schools. A few of the younger children will not unite with the church at present; but among those who signed cards in our own Sunday-school the majority will be baptized. I understand that not so large a proportion will enter the church from the Presbyterian Sunday-school. The Baptist, the other church in the union,

is so small that it will not profit by the results. Five more made the confession at our morning service last Sunday, as a result of the influence of the meeting. About twenty will unite with the churches by letter. This result was encouraging under the circumstances. In the first place, it is a small field, a town of only 1,200, with a large foreign population. (The nerve of asking Doctor Breeden to come here! But nothing less would do us.) There is a hard crust of indifference which is exceedingly hard to pierce. The meeting was so brief that it was almost at a close before the people awakened to the fact that there was something "different" in the way of evangelism in town. Add to this the fact that there was only a week's notice of the meeting, and that Doctor Breeden did not have his own singers, and the results will appear very satisfactory. But the spirit of the meeting, and the spirit left behind, cannot be measured, and it was in this that there is to be found the chief good. I will be interested in hearing reports from Sacramento, only thirty miles away, where there is a larger field, and ampler time for work.

From the Denominations.

It used to be the fashion to report so many added from the "denominations." I am glad to revive that custom here in Vacaville. We received one from the Congregationalists, and one from the Methodists. These did not come, however, by way of the baptistery. It was not because they were converted from Congregationalism or Methodism to an acceptance of "our plea." They came because they believed us to be Christians, and we believed them to be. It was simply a mutual recognition of our common Christianity. We welcomed them to a church home, there being none of their own faith and order in the town. Moving to another community they will probably affiliate with the churches of their first love. In our community they preferred a home with us. I do not know just what you would call this plan, which our church unanimously adopted about a year ago, but for which, in a small community like this, we seldom have use. The fact is we have not named it. But what possible objection can there be to it?

Family United.

It may be interesting to report that two sons of the Congregationalist mother who came to us, confessed their faith in Christ during the meeting, and were immersed. It was not because they had read Campbell, or Briney, or even the New Testament on the subject of baptism, and were convinced that immersion alone was right; but because they felt themselves free to choose the practice of the church of their choice. They were immersed solely on the grounds of Christian liberty. It was to them a solemn dedication of their lives to Jesus Christ, and there was no more joyful witness to the rite than the mother.

The mother, by the way, Mrs. K. F. M. Cleaves, supervisor of music in the Vacaville schools, and choir leader of our church, was the competent leader of the music during the meeting. Her work was very satisfactory, though it was her first experience. As a soloist she is peerless.

One Criticism.

There was just one criticism which I heard of the meeting, and I mention it in the interests of the study of evangelism. The fault criticized was not characteristic of this meeting, but was reduced to a minimum by Doctor Breeden. The fact that such a small fault should elicit criticism from some whose opinion was most worth considering, is significant. It was felt by some—and I confess that I shared in the feeling, though I think I am over-sensitive on this point—that the invitations were too prolonged, and that there was a little over-urging. Yet the invitations were never extended over ten minutes, and generally not that long. It was felt that one morning service especially was partially spoiled, where there was a somewhat stronger pressing of the invitation than usual, after a very tender sermon on the Shepherd Psalm. Such a criticism in this meeting should set us to thinking. What shall we say when some evangelists prolong the invitation for an hour?

Book Agent's Method.

A book agent came to our house just the other day. As he showed me attractive colored plates, and glibly set forth the merits of his book, a strong desire to own the book sprang up within me. Is not this the psychology of much of our salesmenship, to keep the attention upon attractive qualities that awaken and strengthen desire for possession, and keep attention off of points that might be open to criticism? Is not this the psychology of the evangelism that seeks numbers at any price? Is not this method essentially hypnotic? In this case my calmer judgment prevailed, and I told the agent that I would think it over and see him again. It was surprising how my critical faculties awoke after he was gone. After thinking it over I bought the book, and do not think I will have occasion to regret the purchase. But how an agent's commissions would shrink if the majority of his customers took time to "think it over!" And, how the newspaper reports of our "greatest meetings" would shrink if, instead of telling death-bed stories, and singing "Almost Persuaded," for an hour, the people were told to go home and think it over and make their decision "tomorrow night!"

Overcoming Indifference.

Well, if the book agent were not interested primarily in commissions, but were moved by a philanthropic impulse to sell me a book which he honestly believed would prove an untold blessing to my life, a little over-persuasion might be excused. It might be necessary to overcome my indifference to my highest interests, and the interests of my family. And, if the evangelist were not interested primarily in numbers, but in souls, would it not take a good deal of urging to be called over-persuasion? There is much to consider; but we have here an evangelistic problem that cannot be ignored. What railroad could have been built; what trust could have been developed; what human enterprise forwarded; if it were not for the Napoleons of finance who over-rode the prejudices and indecisiveness of the multitude? But would we have had so much of "frenzied finance" if people had been allowed to "think it over?" Just how far is it ethically permissible for a strong will to influence another's choice even to that other's supposed advantage? These are vital problems for evangelism.

Rejects High-pressure Methods.

Doctor Breeden does not believe in these "high-pressure" methods, and has made an earnest effort to eliminate them from his meetings; but is not the fact that even he should be criticised for a minimum of fault of some significance? If we are to evolve a saner evangelism we cannot afford to ignore such criticism, and it is in the interests of such evangelism, for the advancement of which Doctor Breeden has done so much, that I give so much space to this phase of the meeting.

I used to think that God's gifts were on shelves one above the other, and that the taller we grew in Christian character the easier we should reach them. I find now that God's gifts are on shelves one beneath the other and that it is not a question of growing taller, but of stooping lower, and that we have to go down, always down, to get his best gifts.—*Rev. F. B. Meyer.*

Men and Religion Movement Campaign Reaches Dallas.

The Men and Religion campaign was in full swing last week at Dallas, Texas, and early reports from that city indicate a success greater than was anticipated. The details of the work to be carried on in Dallas were explained by the campaign leader, Mr. Fred B. Smith and his team of special workers at a banquet given by the committee of one hundred business men who have charge of the entire enterprise for the city of Dallas and surrounding towns.

In the course of a broadside occupying nearly a full page which is devoted to the Men and Religion campaign, the *Dallas Morning News* describes this banquet as one of the most remarkable gatherings that Dallas has ever known. Business men of all sorts and conditions, and pastors of local churches met together to discuss the welfare of their fellows. The *News* continues as follows: "Cares of the business world were for the time laid aside, incidents of the commercial world were forgotten, while together these men at the banquet gave their thoughts to the betterment of humanity, to action that has as its ultimate results the uplifting of mankind over all the world."

Fred B. Smith's Talk.

A number of the most prominent business men and professional men of Dallas addressed those at the banquet and then listened to remarks from the religious workers who had come there. In the course of a speech concerning the Men and Religion Forward Movement, Campaign Leader Smith spoke as follows:

"The time has come when we need to look men square in the eyes. By not admitting the women we will force the men to come if the family gets any benefit from the campaign. It takes some will power for a business man to close his desk at a few minutes to 4 o'clock and go out to a religious school. A lot of you will find out whether you are on top of your business or the business on top of you.

'The actual work of the Men and Religion Forward Movement is vastly greater than even the most rosy prophecy. It is no longer a faint hope. It is a winning movement in the eye of God. When the movement first came I thought possibly it could not endure, but it has won it's way and now is accepted by many of the greatest of all church men. They have watched the movement, and not only have they accepted it, but they have lent their aid.

"I am not pleading with you to take up this movement. You are already in it and I only want to show you that this campaign has the blessing of God.

Commercial Slackness.

"There is a slackness all over this country in commercial life, and such a time is always best for promotion of spiritual matters. There is a slack tide in politics, for which I guess we are all thankful. Congress will not do anything serious, for there is an election next year. This is the year of all years for the past twenty-five years to put religion to the fore.

"When I first realized the coming of the social side of religion I fought it, but the tide has been coming stronger all the time. Not once has there been a word of dissension between our experts on evangelism and social service. We are standing for the first time in the history of the church with these two factors side by side, aiding each other.

"The greatest day of these next ten in Dallas will be one week from Monday and Tuesday, when every minister in Dallas will sit down and talk with their own members. If Dallas is ever to be evangelized it must be by Dallas men. The visit of the special-

ists is only incidental. You Christian men must evangelize Dallas or it will never be evangelized."

Pleads for Men to Teach Boys.

Mr. R. A. Waite, leader of Boys' Work, followed Mr. Smith, and said that 65 per cent of the classes of boys in Dallas Sunday-schools are taught by women, and he wanted the men teachers to use every effort to bring out 100 per cent of their classes.

"We are after leaders and we want particularly to get in touch with the boys between 15 and 20 years of age," he said. Several other members of the team of specialists spoke, among them Charles Stelzle, Dean of the team, and minister of the great Labor Temple in New York City. What he had to say was plain and to the point.

"To carry out permanently and with any effect this Men and Religion program is a man's job," he began, "and there is no bluffing of it if you hope to succeed. This job of social service is an engineering job. I was trained as a mechanical engineer and I solve my problems this way. We want to impress the importance of knowing the facts in regard to Dallas. Enthusiasm is a great thing, but we must have facts, we must get at the heart of all conditions.

Institutes are Central.

"The institutes are the heart of the whole campaign, where you will get at the heart of things definitely and scientifically. The women have had charge of the church work long enough. It's time the men get out and do the work. I believe if you will work we will have large crowds of men at the institutes. The noon meetings will be great. Biederwolf will stir this town. All meetings will begin and end promptly at the hours announced. There will be no long speeches in this campaign. I believe we can make this campaign the biggest thing that ever happened in Dallas."

The banquet at which these men spoke served to bring the special workers and the active Dallas residents together so that they could become acquainted, and the next day commence in earnest the Men and Religion Forward Movement for that city and vicinity. The outlook is particularly bright, as interest is thoroughly aroused among all classes of men and boys. Hopes are entertained that the effort will have permanent results worth while in the community.

Ministerial Relief and the Proposition that Solves it.

For the past five years the board of Ministerial Relief has been pleading with the brotherhood for an annual support of $25,000 to this work. And the board made the promise last year that if the sum was received it would be able to pay the most needy of our old preachers an amount equal to one dollar a day. This would give them reasonable support, and we could then look the world square in the face and say, The Disciples of Christ care for their aged ministers. But, notwithstanding the splendid gain in receipts, the amount was not received. There is however, encouragement in the fact that each of these five years has shown a gain over the preceding year. The new money receipted for the year just passed, shows nearly $3,000 of a gain over the preceding year. The number of annuitants was the largest yet and they were paid more than in any previous year. The per cent of expense was considerably reduced. All this is good, and we are glad it is so, but it is not satisfactory because it does not fully meet the demands of the work. We believe our desires for this work are to be realized this year into which we have come with encouragingly bright prospects.

The ground of this expectation has in it two foundation stones. One is a proposition, the most liberal ever submitted in the interests of our Ministerial Relief work. The other is an abiding faith in a brotherhood we have always trusted to do right as the right has been understood. In this we are neither boasting nor handing out a taffy inducement. We have the proposition, and we are almost as sure of its acceptance. We have therefore called it the Proposition That Solves the Problem, for we do not feel that the brotherhood can in any reasonable way ignore it. The proposition is by one who is interested in this work, and who would have the church do her Lord's will in a matter involving her integrity and also the dignity of her ministry, and we herewith submit the proposition in the maker's own clear definite language as follows:

> During the next five years I will give one-fifth of any amount that our people may raise for said purpose, provided, however, that the minimum amount shall not be less than $20.000, and provided also that the maximum amount expected from me shall not exceed $6.000. To illustrate, if our people raise $20,000 I will give one-fifth of that amount, or $4.000, and so on, but in no event, as stated, should the amount expected of me exceed one-fifth of $30,000, or $6.000.
>
> Provided, also, that this proposition holds good only for the length of time I may live, i. e., if I should die within three years, then the offer ceases at that time.

How shall the church accept the proposition? The answer is simply by contributing the amount necessary to bind the maker. It takes at least $20,000 to accept the proposition. It will take enough of the spirit that moved the maker of the proposition to move the preachers to present it to their congregations to raise the $20,000.

Third Lord's Day in December is Ministerial Relief Day, and nothing should be allowed to interfere with the consideration and the support of this work. We have tried to reach every preacher in the brotherhood with a copy of our annual report just off the press. Any preacher can take this report, prepare an address and present the matter intelligently to his people. If he will do this and then give them a chance to make their contribution we are sure to meet the proposition here presented. And if we meet it this year, we can easily do it next year, then the next, and so on for the five years of the life of the proposition. By this time Ministerial Relief will have won its proper place among us and there will be no more trouble about its support. Much depends upon action now. To fail now is to cripple the future. Let there be an offering from every church. None should fail. If literature is wanted for distribution or envelopes for the offering, we will be pleased to send to any who will ask for and use them. Fix your mind on December 17. Make your exchange payable to Board of Ministerial Relief. Address 120 East Market Street, Indianapolis, Indiana.

A. L. ORCUTT.
President of the Board.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic December 3. Lessons from Great Lives. XII. Paul. 2 Tim. 4:1-8 (Consecration Meeting.)

We hear endless talk these days about the progressives and the conservatives. One would almost think that such conditions are peculiar to this age; but, as a matter of fact, they have been present in every age. This condition certainly prevailed among the Jews during the first century. Our Lord himself incurred the everlasting hatred of his people because he saw the inadequacy of the religious forms and customs of his day and said so. And it is in this same light that the apostle Paul appears most prominently. One of the first battles that Christianity had to fight in those early days was the battle against race prejudice which wanted to withhold the blessings from the Gentiles unless they became Jewish proselytes. Even the Apostle Peter faltered at that point, but the Apostle Paul who had completely sensed the Christian spirit went earnestly into Gentile territory and preached his gospel and received converts into the new faith.

He defended his action against all critics both inside and outside the church. Even he did not hesitate to rebuke Peter for his hesitation and to go back to Jerusalem and there relate his experiences as a preacher among the Gentiles and to defend his action before the Apostles and Elders. It was conceded by those assembled there that he had done wisely and he went back to continue his work. This did not end his troubles on that subject. There were those who followed him and attacked him, and lied about him. For many years he made a gallant defense, but finally with the help of the enemies of all forms of the religion of Jehovah, they secured his head. But before this was done he laid a broad and secure foundation for a universal Christian Church which should know no bound of land, nor face, nor time. Through all the succeeding centuries the stream of Christian influence has broadened and deepened. The church has gone on in its mission to extend the Kingdom of Heaven in all kinds of civilization. And it will continue its work building the notion of a universal brotherhood of all mankind. Such was his prophetic insight and the stream of blessings which flowed from it.

To this new vision he brought a zeal and a consecration which has been rarely equalled and never excelled. The fervor with which he breathed threatenings and slaughter against the Christians before the larger vision had come to him, he afterwards used to promote his newly found faith. There is little value for us to fight over again that ancient struggle. But we are still in the march of progres, and we also have those who would oppose every progressive move that we would make. It remains for us, therefore, to press for what we think is right, brave the opposition, defend the stand which seems to be right, and take the consequences. It may lose us prestige, cause us much inconvenience, and apparent failure but such is the price of progress.

In the deepest night of trouble and sorrow God gives us so much to be thankful for that we need never cease our singing.—*Coleridge.*

Things which never could make a man happy, develop a power to make him strong. Strength, and not happiness, or, rather, only that happiness which comes by strength, is the end of human living.—*Phillips Brooks.*

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had not obstacles to surmount, who would ever get up? No one can climb on thin air. —*Wellspring.*

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Preparation of Women for Organized Work.

Each season of our year illustrates the truth that all nature passes through its period of preparation and awaits the fulness of time for its growth and development; it takes the fit season, the right environment before we can have the pageant of leaf and plant, of flower and fruit, of seed time and harvest; and what is true in the natural world is true also in the social and spiritual world.

Both the period of preparation and the fulness of time for women to work together effectively seems to have fallen in the nineteenth century—that was what Victor Hugo called the Woman's Century. At the beginning of that notable epoch, woman possessed no economic value outside the walls of her home. One hundred years ago, homes in this country were, in a degree, isolated and independent places, where almost everything necessary to family life was made or raised, and the women of the household composed the industrial army; they did the spinning, the weaving, the knitting, the sewing, the cooking—they made the soap, the candles, the butter, the lard, in other words, they took the raw product and turned it into the finished article ready for family use.

Economic Change.

Presently the introduction of machinery took many of these industries away from her, and deprived her of even the little importance she possessed as an econonic factor. Her entrance into the industrial field was assured when the factory system of labor displaced the hand labor system, for she soon arose and followed her "lost wheel and loom to their new place in the mill."

In 1809, but thirty-five women and children were found employed in factories in the United States; as late as 1840, when Harriet Martineau, the distinguished English woman, visited this country, she found but seven occupations open to women here—teaching, needlework, keeping boarders, working in cotton mills, type setting, book binding and domestic service. Lucy Stone had complained in that same decade, "When I came to seek a profession worthy of an immortal being, every employment was closed to me, except that of teacher, seamstress or housekeeper."

Lucy Stone's Influence.

When the spirit of Lucy Stone began to stir dimly in other women, and they felt they had certain God given faculties which demanded an outlet,—or as Ibsen said long after, that they "owed a duty to themselves"—and they asked admission to professions and industrial occupations, a storm of protest and ridicule was raised to which the present opposition to woman suffrage is but as a faint echo to a great battle shout.

Each succeeding census report on *Women at Work* shows the changes that a little more than a half century has wrought, for there are now over six millions of women engaged in all of the three hundred wage earning occupations, except six or seven. This economic importance has given her the self-respect and initiative that financial independence brings.

A century ago, the most rudimentary education was considered sufficient for women. Education beyond that was thought to be indelicate and masculine, and to unfit them for the special sphere to which God had assigned them. "Harriet Martineau must conceal her writing under her sewing when callers came, because 'to sew' was a feminine verb, and 'to write' was a masculine one. Mary Somerville must strive to hide her work from her relations, because mathematics was a masculine pursuit."

First Examination in Geometry.

The first public examination of a girl in geometry in Mrs. Emma Willard's school in New York in 1829, created as bitter an outcry as afterwards assailed women who entered the law, the pulpit, and the industrial profession. The familiar cry of neglecting the baby was raised then, and it was indignantly asserted that if the female mind mastered Greek or the higher mathematics, she would stop rocking the cradle to solve problems in geometry, and desert the kitchen to study Homer.

It was a long fight, and a slow fight before woman's right to a higher education was conceded; but she has come into her own at last, and now the only limits set to her scholarship are those which she puts herself.

Victory at Last Assured.

The struggle for these two fundamental rights—the right of choice of vocation, and the right to the same educational advantages that men had possessed so long—crowded the years of the first half of the Woman's Century. It was not until the last half was well on its way that assured victory perched on her banners. But even before colleges and universities opened to her, before she was permitted to enter the professions and industrial life generally, she heard the call of the great and needy world to use her new strength for its help and uplift.

In order to do this, there must be united effort—and so came the impulse to organization. With a trained mind, and a measure of financial independence, the period of preparation was well on its way, and it was the fulness of time for the beginnings of woman's organizations. I. W. H.

The Little Faults of Women

FRANCES KINGDON.

All the women but one had arrived for the little club luncheon and the hour she was due had long passed, so the perplexed and irritated hostess had decided to telephone to the home of the missing guest for some explanation of her absence. The answer from the maid was rather amazing—her mistress had gone down town shopping and said nothing about a luncheon party. The hostess tried to hide her mortification, but the guests, mindful of her slight and the empty seat at the table, indignantly expressed their opinion of such an action until one of the women spoke up calmly, "Why, don't you know, girls, that Mrs. A. has not meant to be rude or indifferent. She just simply has forgotten about her engagement here today. I know her well enough now to realize that whenever I have an appointment with her I must always telephone just before the time and remind her of the fact. It seems to be her way to be careless about engagements and as soon as they are made forget all about them. She never intends to be unkind or irresponsible, but is really unable to keep the matter of appointments in her head. There isn't any real excuse for this weakness, for she is not actually as busy as some of the rest of us and she won't keep an engagement book, but as long as we are fond of her we must forgive her this fault."

"Your kindly defense is accepted," replied another woman, "we'll simply remember after this that Mrs. A. belongs to the irresponsibles and has to be treated accordingly. I can forgive the friend who forgets her engagements and even the one who always is late, although it does take a great deal of patience to wearily wait for a woman who never knows enough to allow herself sufficient time to get to a place at an appointed hour. I used to sympathize with the tardy woman who never seemed able to arrive anywhere on time, but would rush in, breathless, and weary, as if she had made innumerable sacrifices to be there at all. Now I know better, for it is the busiest woman who is prompt. She has learned from necessity to plan each hour and be methodical about her duties. What I want to know today is how to treat the friend who has the habit of breaking her engagements. We all have a friend whose society we greatly enjoy, who are invited everywhere, but who can never be quite relied upon to be present. Somehow Fate deliberately conspires against us when we particularly want her presence at some affair. She is either visited by relatives from out of town, a sudden sick headache, a severe cold, the imperative demand of professional or domestic duties, and numerous other afflictions (?) which prevent her, at the eleventh hour, from joining our gathering. The spirit of "noblesse oblige" seems to be disappearing in the selfish rush of modern life and women in particular are growing unreliable about small affairs. They glibly give a promise, make an engagement with the mental reservation it is to be kept only if it is agreeable or convenient."

"I have a grievance just now," began a third woman, "against the friend who borrows and returns not. By this I do not merely mean the woman who borrows books, music, patterns or food without returning them, but the woman who takes our hands or our brains and forgets to give back the expected word of acknowledgement. How many times I have seen women do a bit of exquisite needle work for a friend—a fine baby dress, a cleverly trimmed hat, a dainty piece of fancy work—and never receive any acknowledgment from her. Doubtless some of you have helped a friend at one time or another write a speech, a club paper, an amateur story or poem, but have you always received the appreciation you coveted for such a loan. I ama mazed at the complacent, dishonorable way many women will accept favors which they never intend to return. While I would hardly like to believe that friendships are founded upon the interchange system of give and take, and modern hospitality consisted of an exchange of food, yet sometimes do you not grow weary of electing to an office a woman who takes the entire credit of her position upon herself, of making your hostess' party a success, when down in the bottom of your heart you know she would not or could not do the same for yours, of telling a gem of an anecdote or delightful bon mot to the woman who appropriates it as her own, just as she parasitically absorbs and then owns all your most original ideas, of being compelled to drink out of your friend's cup of affliction as well as your own and giving, giving, giving to the woman who never makes good."

"Her ingratitude in little matters, is what is worrying me now," said another woman; "I am still smarting over some small slights of this kind. When my daughter was in the hospital a few months ago she was attended by a nurse who seemed unusually thoughtful and kind. When we had our patient home again, I sent the young woman a little gift of silk stockings, as a token of our appreciation of the care she had given daughter. We have never received one word of acknowledgement from her although another nurse told me the gift had been safely received. This summer I rented a furnished house in one of the suburbs and finding two or three crab apple trees on the place I put some jelly for the owner to find when she returned from abroad. The little glasses, all sealed and labeled, would be a pleasant surprise I thought, but probably was mistaken, for she has never mentioned the jelly to me. We all have ungrateful friends who never acknowledge wedding presents, the baby's announcement cards, the flowers sent during ilness, or death, and many other acts of kindness which took our thought and time, but what shall we do with them?"

"We could talk all day," said the last woman at the table to speak, "about the little faults of other women. Sometimes they give us pain and hurt our feelings and again they deserve our honest contempt, for women rarely fail in seeing through each other, but we all have to be broad minded and sufficiently charitable to love our friends in spite of their faults. We make mistakes ourselves, do we not? so often saying and doing the wrong thing that will surely be misunderstood or cause a hurt, yet we want to be loved the same. Years ago I made up my mind that if I had a friend whom I really wanted to keep, I must not let any little selfishness or unkindness on her part come between us, and humbly trusted she would show the same patience and forbearance with me. Friendship, they say, is a sensitive plant, all too quickly bruised or blighted, but I would make it an immortelle enduring to eternity."

The Small Things

There is more effort, more steadfastness, involved in a diligent attention to little duties than appears at first sight, and that because of their continual recurrence. Such heed to little things implies a ceaseless listening to the whispers of grace, a strict watchfulness against every thought, wish, word, or act which can offend God ever so little, a constant effort to do everything as perfectly as possible. All this, however, must be done with a free, childlike spirit, without restlessness and anxiety. He does not ask a fretted, shrinking service. Give yourself to him, trust him, fix your eye upon him, listen to his voice, and then go on bravely and cheerfully, never doubting for an instant that his grace will lead you in small things as well as great, and will keep you from offending his law of love.—*Jean Nicolas Grou.*

"O Toil, thou stern, strong master,
Take thou my hand,
And lead me down life's highway.
Fill thou my days
With earnest, brave endeavor;
Make thou my life
A joy to other toilers;
Let my song be
A bugle call to cheer them—
Then, when at last,
The road leads toward the hilltop
Let my end come,
Among life's sturdy battlers!"

With the Children

A Little Island of Nothing-to-do

Barren and rocky out there in the sea,
Bold and as cold as an island may be,
Loneliest islands and sorriest, too—
Poor little islands of Nothing-to-Do.
Nobody wants them, for every one knows
Nothing takes root there, and not a tree grows,
Nobody lives there. To tell the truth, who
Wishes to stay where there's nothing to do?
—Selected.

The Little Snow Maiden

BY MRS. L. E. SMITH.

Tall pines, gaunt and gray, lacking in symmetry, huddle together up the lonely hillsides, even darkening the snow, which lies deep beneath their shadows. The young moon, like a a thread of silver, hangs high in the sky, and star after star begins to shine. The moan from the pines is answered by the wail from the "deep-voiced neighboring ocean," whose "accents disconsolate" echo from hill to hill.

In the deepening shadow of evening, something white glides down the hillside, now disappearing behind the trees, and again coming into view. Lo! It is the beautiful snow maiden, with great dark eyes and a white filmy robe—the queen of Klondike's hills and valleys, with all their golden treasure. She gazes all about her, when suddenly, far down the valley, she spies a flickering light. This is something new, and she swiftly glides toward it, scarcely making an impression with her tiny feet, upon the deep, crusty snow. With dilating eyes she finds a small cabin, from whose tiny window a candle is shedding its rays. She peeps through a chink, and her heart is filled with pity. Two miners are crouching over a log fire in one corner, while in another stands a rough bed. On a rude table are a few tin dishes and a scanty supply of food. Asleep in the middle of the floor lies a large dog, whose harness, together with the tools of the miners, is heaped in a corner. The firelight alone gives cheer for the faces of the men are not hopeful and they talk of gloomy things.

"They are so young," says the little snow maiden to herself, "I wonder why they are here!" Presently the word "gold" falls from the lips of the younger man, and her heart beats wildly. "Can they be here for that? Yes, it must be," she sighs, "for nothing else would lead them so far from home and comfort."

"It's Saturday night, Jack, I wonder what they are doing at home."

"Oh, let up, pard, you musn't get sentimental, you know; just think of our canned turkey and pudding. We'll have a dinner tomorrow that would make our New England mothers turn green with envy!" And raising his voice to a high pitch, he begins to sing, "Oh, Mister Captain, stop the ship. I want to get off and walk!"

The other man, unheeding this mock jollity, at last falls asleep by the fire, and the keen eyes of the little snow maiden discern a smile fluttering across his careworn face. "He is dreaming of mother and friends," says she and she longs to enter and whisper a word of cheer, for she knows where the richest gold veins lie; but she dare not go in for the fire is her deadly enemy.

"Oh, do you remember sweet Alice, Ben Bolt?" sings the younger man, but his voice is lost in the moaning of the wind, which surges round the cabin, and the little snow maiden turns sadly away, her white robe fluttering about her in the cold wind. She climbs the hill by a path she knows well, which leads to the snow castle in the valley beyond, where she lives with the grim Snow King.

The firelight dances no longer over the bare walls of the cabin, the dying embers alone lighting up the faces of the two sleepers, who are now forgetful of the cold and privation. One dreams of the Alice in his song, but she comes to him in a white fluttering mantle, with dark eyes pleading and soft. He tries to touch her beautiful form, but she slips from his reach. Still smiling and beckoning, she leads him far up a mountain ravine, where the pines are green and the sunlight streams brightly over the snow crystals. The wind has ceased—all seems to be calm, and he follows, enchanted, the beckoning, fluttering figure that guides on before him. All at once she stops, and he, breathless in his chase, is about to claim his beautiful prize, but she again speeds on before him and he follows a few steps further into a glen, where a cave opens under the drifted snow.

"Here is the treasure you long for," says Alice, "but only patience and long years will bring it to light. Do not hinder me now; the morning is flying and I have many miles to go before I reach my home."

She seems to flutter out of his sight, and he is awakened by the chill of the cold, dreary morning.

But the dream has made too deep an impression to be forgotten. While the miners are eating breakfast at their rude table, the younger one sings, "Did you dream in the night?"

"No, I didn't; but you must have, you were so restless."

"I will tell you my dream, but I am afraid you will laugh at the importance I attach to it."

"No, I had a dream once which came true, and so I will not laugh at yours."

"I only wish mine would come true," laughed the younger, but the only way it will, is for us to take up a new claim."

"How's that?" cried the older, "Leave our 'Old Precious' for some new strike?"

"Just that," replied the dreamer, "for last night a fair maiden beckoned me to one which she promised was richest of all; and her face charms me yet. I am at least going to go up the valley which I saw plainly in my dream, and see if her words are true."

"You are a fool, Jack," said the other man, but he looked wistfully after his partner, who disappeared among the hillside pines.

And this is why one of the richest mines in all Klondike was called "The Little Snow Maiden."

Happiness eludes every searcher for it, but comes quickly and abundantly to the one who seeks to bestow it upon someone else. The searcher for happiness may get wealth, and power, and fame, but none of these advantages will avail anything in getting happiness. Even from friends it cannot be obtained, for happiness comes from what is given out rather than from that which is gathered in. Loving, unselfish service, the persistent, enthusiastic effort day by day to bring sweetness, light, comfort, and goodness into the lives of others, will surely bring happiness into the life of any man, woman, or child. No sorrow of heart, no doubt of the future, no restlessness or aimlessness of the present, no loneliness or bitterness of soul, but will yield and be resolved into joy and peace and purpose as soon as the days are filled with labors of love—as soon as the eagerness to *get* happiness is replaced by an eagerness to *give* it to others.—*Eugene Thwing.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

The Irwin evangelistic company is in a meeting at Literberry, with eight additions at last report.

Mr. Hill's meeting at Humboldt, added forty-two to the church. The pastor of this church is J. A. Sweet.

Adam K. Adcock's meeting for his home church at Carbondale resulted in two additions by confession on the first day.

Brookport Church will have the services of J. M. Ratliffe, of Arkansas. He has accepted the pastorate to begin at an early date.

J. J. Hudson held a meeting at Antioch near Oakland, in which there were received eighteen additions in two weeks, sixteen of the additions were on profession of faith.

The Sullivan meeting, conducted by the pastor, J. W. Kilborn with the assistance of E. E. Rice, closed with a total of six additions.

G. W. Burnett of Summum Church received two additions to the congregation on profession of faith the first Sunday in November.

The total number of additions so far in the Princeton meeting, where Vawter and Marty assisted Cecil C. Carpenter, was forty-nine, and the revival has closed.

G. S. McGaughey, after a pastorate of four years at Robinson, has accepted a call to Bicknell, Indiana, having refused a call for the fifth successive year at Robinson.

David Lindsay has accepted a call to the church at Latham to succeed Clifford S. Weaver, the new pastorate beginning the second Sunday in November.

Gilbert W. Zink, who has been pastor at Chambersburg since September 1, held a revival meeting in which there were twelve additions on profession of faith.

J. H. Garrison, editor of the Christian Evangelist, visited recently at Camp Point and preached at one of the Sunday services for the pastor, H. A. Reynolds.

Batavia Church made an offering of five dollars for state missions, and the Sunday-school raised in excess of fifteen dollars for home missions. The pastor is E. A. Henry, of Chicago.

The congregation of Central Church, Decatur, has invited Evangelist Lew D. Hill to act as supply pastor of the church until a new minister has been called to succeed O. W. Lawrence.

The revival meeting at Lake Fork added a total of thirty-seven to the church, twenty-eight being by baptism. The pastor, M. M. Hughes, had the assistance of Mr. Butler, of Missouri as director of music.

Harristown pastor, J. H. Wright, held a meeting for his home church which added five to the membership of the congregation. Mr. Wright had the assistance of F. R. McDonald, of Arthur, as soloist and precentor.

The additions in the Harvel meeting numbered thirty-seven at its conclusion, thirty of these being by profession of faith. A. W. Crabo was the evangelist who assisted S. R. Lewis, the pastor.

Andrew Scott, district evangelist of the sixth district, held a meeting for two weeks at Tower Hill, resulting in six additions to the church and in effort to locate a minister after a lapse of nearly a year without one.

The Endeavor Society of Augusta Church, where E. T. Cornelius ministers, is planning to study "The Challenge of the City," by Josiah strong. It is intended to have the society of the Presbyterian Church coöperate in this study.

Mt. Pulaski Church, of which J. Newton Cloe recently became minister, made an offering for state missions amounting to twenty dollars. The church here is progressing under the inspiring and efficient leadership of its new minister.

State Secretary J. Fred Jones aided the pastor, George W. Schroeder, in the dedicatory service for the new church at Bridgeport. A fine new church was formally set apart to the service of God, and more than ten thousand dollars was raised in a short time to liquidate indebtedness on the same.

The revival meeting at Pekin was concluded, having resulted in sixty additions, making a total of about one hundred additions during the present pastorate of slightly more than a year. C. C. Bolman, the pastor, was the evangelist in the meeting. He was assisted by Leroy F. Sargent.

The church at Pleasant Hill in Edgar County enjoyed a two weeks' meeting held by D. H. Shanklin, which added sixteen persons to the church, all but one being by profession of faith. Evangelist Shanklin is being assisted by Miss Roth as leader of music, and is now with the church at Antioch, in Shelby County.

L. B. Pickerill, of De Land, reports an interesting social function in his church, consisting of a reception by the Woman's Missionary Society of the Christian Church for the Woman's Missionary Society of the Methodist Church. The De Land Auxiliary has forty-two members and the Methodist Society has thirty-six. Miss Lura V. Thompson addressed a union meeting in the evening.

The revival meeting at Stuart Street Church, Springfield, with Pastor J. R. Golden, of West Side Church, assisting Pastor H. H. Jenner, has resulted in twenty-two additions, seventeen being on profession of faith. The meeting will probably continue another week. Splendid congregations are listening to the evangelist's message every night and interest is increasing daily.

First Church, Quincy, in its annual report recently presented, showed a total of forty additons during the year, making the membership of the church now four hundred and sixty-five. For benevolence and missions about twelve hundred dollars was raised. The edifice was improved at a cost of two thousand dollars, which together with the regular current expenses made a total of sixty-five hundred dollars raised and expended during the year. The pastor, Clyde Darsie, is deservedly popular with his congregation, and his invitation to the Jacksonville pulpit, announced last week, is not cordially received in Quincy.

The work with the church at Sterling, is slowly moving forward. The Woman's Missionary Society had a good attendance at its last meeting, and arranged a program of work for the year. On the same evening a Brotherhood was organized, numbering twenty-two. This number will likely be doubled soon. Last Sunday one of the young girls of the Sunday-school was received into the church. Others are looked for. The Brotherhood will assist in enrolling many that have not yet put in their membership, and in enlisting others in more active service. Chas. A. Stevens, has had charge of the work here since May 1, 1911.

Howett Street Church of Peoria celebrated its second anniversary in November. Reports were given from the various departments of the church indicating progress of a very substantial and evident character. During the year there were forty-two additions with a net increase in membership of twenty-eight, giving the congregation at present one hundred and eighty members. Mr. William Price has been pastor of the church since its organization, and for two and one half years conducted the mission which eventuated in the church. The congregation is self-supporting, and last year gave above two hundred dollars for the various missionary enterprises.

The Illinois Christian Citizenship Convention was held in Second Presbyterian Church, Chicago, last Monday and Tuesday. The special purpose of this gathering was to discuss vital problems of the civic relation of Christian men and institutions with particular emphasis upon the problem of getting the Bible read in our public schools. Addresses were made by Rev. Edgar P. Hill, Judge McKenzie Cleland, Bishop Charles B. Anderson, Rev. Jas. K. Shields, Prof. Allen Hoben, Rev. Robert T. Beattie, Judge Charles N. Goodnow, Rev. W. O. Shepherd and others. Questions of crime, marriage, liquor, juvenile delinquency, the home, the Sabbath, etc., were discussed by these eminent authorities.

Secretary's Letter.

Mighty stormy day the 12th. Bad for Illinois missions. Courage, brother. Hang on till you get a good offering. Never give up if it takes all winter. We must have your fellowship or give up some of the splendid fields we are supporting and let them go back. Such a thing would almost be a crime. Our Lord could hardly excuse such a course.

John B. Dickson, the new minister at Herrin, has just closed a three weeks' meeting with thirty additions. The work is in good condition.

The Centralia meeting, A. L. Huff, minister, closed with eighty-six additions. When we go down into Egypt to the state convention next year we will find a great, strong church at Centralia.

Prof. Van D. Roughton, county superintendent of Moultrie County, Sullivan, will do regular preaching half time within reach of his home.

The wind storm last Saturday, the 11th, completely destroyed the Twin Grove Church near Bloomington. Have not learned their plans but hope they will rebuild.

J. E. Stout held a good meeting at Jewett, reorganizing the church and adding about forty-five new members. He is now in a meeting at Six Mile Prairie.

H. M. Barnett had six additions at Hallsville in spite of the continuous rain and bad weather. He will hold a meeting for C. W. Marlow at Flora in January.

David A. Lindsay, formerly pastor at Deer Creek, now of Oklahoma, has accepted a call to the work at Latham and will begin soon. Glad to get our Illinois boys back, and they usually come back in a few

Chas. J. Upton, of Barnett, preaches half time at Atwater.

At the meeting of the state board on the 8th, two new members of the board of directors were elected to fill out the terms made vacant by the removal of R. F. Thrapp and O. W. Lawrence from the state. W. F. Turner, of Peoria, was elected to fill out Bro. Lawrence's term of three years, and W. W. Sniff of Paris will fill out Bro. Thrapp's term of one year. Bro. Thrapp was also president of the board and W. H. Cannon of Pittsfield was chosen to this position. We are very sorry to lose these good brethren from our state and suitable resolutions will be published.

At the last board meeting N. S. Haynes, of Decatur, was chosen to write a "History of the Disciples of Illinois." He has accepted the task and has already begun to plan the work. Such a book written by so able a man will doubtless have a very large sale when completed. This should have been done twenty years ago while many of the early pioneers were living and could give interesting data.

Brethren, boost the state offering just as high as possible.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y.-Treas.
Bloomington, Ill.

Southern Illinois Notes

W. O. S. Cliffe and the church at Christopher are going right forward to better things.

Visitors from the Benton church speak in the highest terms of their minister.

J. J. Harris serves the splendid little church at Tamaroa which is a child of the Du Quoin church where Mr. Harris served very acceptably for a number of years.

J. T. Sweatt has resigned the work at Murphysboro and is engaged in business in Du Quoin.

Du Quoin Main Street Church is going forward. Six added since last report. A brand new brussels carpet that covers the large Sunday-school room and a new organ just purchased by the Y. P. S. C. E. are among the necessary things added. A carpet warming was arranged for and the minister, Charles E. Smith, raised the money in a few minutes to pay for all in full. Last Lord's Day there was a large gathering when a splendid number of new pledges were made toward completing the financial budget.

A visit was recently made to the old town, Du Quoin, where the brethren conduct a union prayer-meeting habitually and where we hope to hold a short meeting at the request of those brethren.

I know a splendid young preacher, a graduate of Drake University, who for seven years has made a great record who will soon be open for engagement with some good church ready to do things. He believes in and preaches the Word and will be a blessing to the church that gets him.

Churches inquiring please enclose stamps for reply. Charles E. Smith.
Du Quoin, Ill.

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Chicago

E. S. Ames reported four additions at Hyde Park church Sunday.

Chicago Heights church, E. D. Salkeld, pastor, closed an evangelistic meeting last Sunday, conducted by John G. Slater of Minneapolis. Mr. Slater made a deep impression upon the community. Chicago Disciples are especially proud of the Chicago Heights church because it is the only community hereabout, excepting Valparaiso, Ind., where we can claim leadership in numbers, property and effectiveness. The outlook before this church is especially promising.

Vaughan Dabney, pastor of Douglas Park Church, reports ten accessions recently. He is developing his church activities in co-operation with the community sentiment as far possible. This is more than ordinarily practicable in the case of this church on account of its being the only protestant English speaking church within a radius of one mile. The recent union with the Congregational body puts them in a position to build up a truly undenominational church of Christ, appealing for accessions not on grounds of doctrinal agreement but of co-operation in Christ-like service.

The unfortunate—scandalous is probably the better word—division of the church at Waukegan some years ago is now in a fair way to be healed. The First church congregation recently worshipped with Chapel street people at a Sunday service. The pastor of the latter church has, it is believed, definitely given up the leadership, and this opens the way for the rupture to be healed. The property suit will probably be withdrawn from the courts, where it has long been occasion for the newspapers to keep the quarrel before the public. A. L. Cole, formerly of Mt. Sterling, Ill., now studying in the University of Chicago, is preaching for Chapel street church, and Ellsworth Faris for First church. These leaders will coöperate to save a fast disintegrating situation to the cause of Christ.

Chicago Disciples have, the past week, enjoyed Charles S. Medbury, pastor of the great University Place Church, Des Moines, Iowa. His main purpose in spending a week in this city was to preach each evening of the "Home Coming Week" at Sheffield Avenue church. His sermons have been an uplift and enrichment of the life of that church. Large congregations have attended each night. From all parts of the city the people came, some churches sending delegations. Englewood church sent 100 on Thursday night with Pastor C. G. Kindred at the head and Jackson Boulevard, Evanston, Irving Park and other congregations contributed their quotas on other evenings. Dr. Medbury spoke at the ministers' meeting Monday morning. He was fresh from a week's participation in the Men and Religion campaign in Kansas City and brought to Chicago the virile heroic note which is being sounded by that movement. He pleaded, at the ministers' meeting, for a sacrificial Christianity. To follow Christ today will demand the same kind of self-renunciation that characterized the early disciples, he said. He deplored the unrestraint of church people in their amusement life and coined the phrase "commercial martyrdom" as describing the price many a man must pay in living out his Christianity in the business world. Doctor Medbury's address made a profound impression upon his brother ministers.

November Days

BY EMMA A. LENTE.

November's days are shortening fast;
Her morns are crisp with frost:
The Year walks with her, sorrowful,
Remembering what is lost,—
The leaves, the grass, the blooms, the songs,
Warm suns, and witching moons,
The billowing grains, the luscious fruits,
Soft showers and shimmering noons.

Yet, not uncrowned, and all forlorn
November treads her path;
St. Martin's Summer is her own—
That tranquil aftermath
Of slow, sweet airs, and dreamy days
Of slumb'rous, Orient calm,
Of far hills seen through violet haze,
And peace that soothes like balm.

And, later, when the chill winds blow,
And Nature charms no more,
November builds the cheerful fires,
And counts her treasures o'er,
And calls upon the whole wide land
To feast, give thanks, and sing,—
Forgetting all the toil and care,
The good, remembering.

Church Life

Marion Boles is debating with a Latter Day Saint preacher at Logan, Iowa.

The Snively meeting at Marion, Ind., is growing in influence and results.

J. E. Dinger has resigned the pulpit of First Church, Ft. Worth, Texas.

Evangelist H. F. Lutz is holding a meeting at Bridgeport, Conn., with West Side Church.

W. E. M. Hackleman is assisting C. M. Chilton in a two weeks' meeting in First Church, St. Joseph, Mo.

The Liberty, Mo., meeting conducted by W. N. Briney closed with over fifty additions. R. G. Frank is pastor.

Eldon K. Van Winkle has begun his work as pastor of Central Church, Findlay, Ohio. Mr. Van Winkle was formerly in Milton, Ind.

W. S. Cook has resigned at Nelsonville, Ohio, to take effect about the middle of next month. He has accepted a call to Wilkinsburg, Pa.

546 persons are reported to have been converted up to Nov. 12, in the Portage La Prairie meeting in Manitoba, now being conducted by W. J. Minges.

J. M. Lowe, Des Moines, Ia., of whose good work in the evangelistic field special mention was made in these columns, last week, can be secured for a meeting in December.

Fred R. Davies, Charlestown, Ind., has just closed a meeting at West Park Church, Indianapolis, W. D. Bartle, minister. Twenty-five were added to the church. The pastor says the prospects are good for the coming year's work.

First Church, Davenport, Ia., makes a good annual financial report, closing the year with a balance of $50 on hand and no unpaid bills. A budget of $3,300 is being provided for by pledges for next year. S. M. Perkins is pastor.

Mark Wayne Williams, of Milwaukee, Wis., is balancing accounts with his brother, Hermon P. Williams, of Albuquerque, N. M., by holding a meeting for him in exchange for a meeting recently held by the New Mexico pastor in Milwaukee.

State Evangelist G. E. Williams and helpers are holding a meeting in Vale, Ore. The outlook is bright for a good meeting. The congregation is building a house of worship which will be a credit to the community and a valuable instrument of religious work. T. L. Reed is the pastor.

A wedding announcment comes all the way from India telling of the recent marriage of William Charles MacDougall and Annie Agnes Lackey at Jubbelpore. They are to reside at Deoghar after January 1. The Christian Century extends congratulations to these worthy missionaries.

A call for a five year pastorate has been extended to S. Walton Fay formerly of Chorley, Eng., by the Valley Junction, Ia., church and has been accepted by Mr. Fay. This is an unusual period for a church and minister to engage themselves in advance, but it augurs the high degree of confidence on both sides of the compact.

C. O. Reynard has just closed a meeting of three weeks with Cecil Street Church, Toronto, Can., assisted by Mrs. Alice Dean Waldo as singer. There were sixteen baptisms, two other confessions and fifteen added by letter and statement. The church was greatly helped. Mr. Reynard's ministry in Toronto is energetic and progressive.

Central Church, Des Moines, Ia., is following up the Men and Religion campaign with an "Enlistment Week." Forty men are taking time from business to call upon their brothers who are not now enlisted actively in the church and urge them to share its responsibilities and joys. Finis Idleman is the devoted pastor.

The new house of worship of Canton, Ohio, church will contain a nursery and bridal parlor, the former in which to care for babies while their mothers are at worship, the latter to provide an appropriate and attractive place for the marriage of couples who do not wish a public or a home wedding. Pastor Welshimer's study will adjoin the bridal parlor.

After Evangelist W. J. Lockhart had arrived at Iowa City to begin a meeting with Pastor C. C. Rowlison it was decided that the church house was too small. A call for workers was made that night at the service to build a tabernacle next day. By evening the structure was complete and services were held in it. A good meeting is in progress.

When will the limit be reached in new devices for raising money for the church? A daily newspaper tells that a member of the Christian church at Mt. Sterling, Iowa, proposed to donate all the corn the ladies of the Aid Society would husk. Thirty-six ladies accepted the proposition and went into the field, remaining there two and a half hours, and husked 300 bushels of corn which netted them $176.60.

New Sunday-school rooms in connection with First Church, Evansville, Ind., were dedicated Nov. 12, by Robert M. Hopkins the national Sunday-school leader. This addition makes the house the most completely furnished building for Christian work in that city. D. W. Scott, the new pastor of this congregation began his work June 1, succeeding William E. Sweeney.

The Trenton, Mo., church, S. G. Fisher, pastor, held a Covenant Service recently at which the exercise prepared by Charles M. Fillmore of Indianapolis, was used. The morning worship was followed by a dinner in the church at which the fellowship of the members was most hearty. In the afternoon a business meeting of the church was held at which annual reports were given. The church girded itself for an advance work in the coming year.

The fourth annual meeting of the Medical Missionary Conference, held under the auspices of the American Medical Missionary Board, will be held at the Sanitarium in Battle Creek, Mich. January 2 to 5 inclusive. Rev. Lemuel C. Barnes, field secretary of the Baptist Home Mission Board, is to preside over the conference, and the attendance of several prominent mission workers is already assured. The Battle Creek Sanitarium offers free entertainment for one week to all the missionaries who attended the meeting, and the invitation is to all evangelical missionaries regardless of denomination. Inquiries may be addressed to Geo. C. Tenney, Battle Creek, Mich.

President James Benjamin Jones, of William Woods College, Fulton, Mo., passed away November 8. He was visiting his aged mother at the time in North Carolina. President Jones was born near Winston-Salem, N. C. He was graduated from Transylvania University at Lexington, Ky. He served as pastor of Christian churches at Columbia, Little Rock, Ark., and Los Angeles, Cal., and

The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in The Life of Christ? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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was connected with Hamilton College at Lexington, Mo., five years before removing to Fulton as president of William Woods. He had just entered upon his sixteenth year as head of the institution, being the second president since it was founded. Mr. Jones was an active participant in the church life of the Disciples of Christ and a prominent contributor to current journalism.

The unique evangelistic work which A. W. Conner is doing among the churches, appealing directly to boys, has met with singular success in Terre Haute, Ind., recently. Mr. Conner speaks to boys especially in the afternoons and to boys and adults in the evening. Much of his work with the boys is directed to drawing them together into an organized fraternity under the title of "Character Castle." Two hundred and six lads were enrolled in one week, all taking the studies by which they passed through various degrees which Mr. Conner conferred, capping all with a banquet. Each lad who enrolls for the work is asked to give the name of one man whose friendship the lad desires above that of anyone else. These men meet under the direction of Mr. Conner, who talks on the best way of influencing boys.

"How to Choose a Husband" was the subject of a recent sermon by B. L. Wray, of Budd Park Church, Kansas City. The meeting was largely attended by the women of the congregation, and they were given the following instructions for selecting a model husband:

"In courtship, before admitting a young man to your home, ask him, 'What is your business?'

"Require of him the same moral standards that he demands of you.

"Demand of him honesty, sobriety, industry and integrity.

"Shun the man who has no respect for old time religion.

"Don't marry the man who has no respect for his mother and no time for home."

The following Sunday night Mr. Wray told the young men how to choose a perfectly good wife.

Exercises in connection with the installation of Frederick D. Kershner as president of Texas Christian University were held in the Assembly Hall and attended by student body and citizens. Dean W. B. Parks presided. President Kershner talked on the influence of the church in education. His theme was "Co-operation of the Church and School." He emphasized the need for church influence in education, and was sure the greatest good in the history of the university would result from the cordial co-operation and support given it by the Christian Church of the state. Dean Parks spoke of the great influence of Christian education and expressed the view that the need was still as urgent as ever, that in the success of the past was every encouragement for similar work in the future. Cephas Shelburne spoke on the "Righteous Life." His fundamental idea was the need for the students to build spiritually as well as mentally and physically. The happy combination of the three was the acme of college education, he said. The outlook for the college is bright under its new leadership.

Dr. I. N. McCash, Secretary of the American Missionary Society, is taking his place as a representative of the Disciples in the Home Mission Committee of the Federal Council of Churches in America. This committee is conducting a series of thirteen "Surveys" in Western and Northwestern states, holding a "Day of Consultation" in each state to consider the "unmet needs" of that commonwealth. There are no large publicity features in connection with these "Surveys." The chief aim is to bring together in council those already charged with the responsibilities of home mission administration in each state. The effort has a profound public interest, but it has no general convention features. State representatives of home mission work of all denominations are being called into consultation with the national leaders of American church enterprise. The forces of all evangelical bodies are thus uniting in a program to investigate and satisfy the now unmet spiritual needs of the vast territory upon which so much home mission emphasis now falls and must continue to fall. The effort is a signal illustration of the possibilities inherent in the federation plan.

The words of Henry Watterson spoken at one of the services of dedication of the new First Church edifice in Louisville, Ky., will be interesting to many. Mr. Watterson is the famous editor of the Courier Journal of that city and noted for his picturesque and incisive writing. He said.

"I would have all the ministers of religion as free to discuss the things of this world as the statesman and the journalist, but with this difference—that the objective point with them shall be the regeneration of man through grace of God and not the winning of office or the exploitation of parties and newspapers. Journalism is yet too unripe to more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies he is a suspect.

"The pulpit remains, therefore, still the moral hope of the universe and the spiritual light of mankind. It must be nonpartisan; it must be nonprofessional. It must be manly and independent. But it must also be worldly wise, not artificial, sympathetic, broadminded and many sided, equally ready to smite wrong in the mighty and kneel by the bedside of the lowly and the poor, the weak and the afflicted."

The official board of Central Church, Des Moines, Iowa, is now discussing a proposition to articulate the Sunday-school with the church in a more vital way than customarily prevails. The plan is to make the Sunday-school a department of regular church life, with the church officers responsible for its organization, its faculty of instructors and its financial obligations. The offerings of money from the members of the school will go into the church treasury as direct gifts to the church, the literature and all other equipment of the school to be purchased by the church treasury on the basis of a Sunday-school budget. This plan was submitted to the church officers by Professor Athern of the department of religious education in Drake University, who is also dicector of religious education in Central Church. It is every way deserving of the approval of this church and of all churches. The Sunday-school should be not an independent organization as now, but the church teaching the word of God. Such an arrangement as Professor Athern proposes, and which it is understood Pastor Finis Idleman heartily favors, will dignify religious education in the thought of members of the school and bring into active participation with the school the acumen and energy of the strong men of the congregation. We hope to be able shortly to report that the proposal has been accepted.

The Christian Monthly, organ of our English Disciples, edited by Rev. William Durban and Rev. Leslie W. Morgan, carries regularly on its front page a statement entitled "Our Aim," which in many respects is the best short statement of the purposes of the Disciples of Christ to be found anywhere. It is remarkable for its ommission of irrelevant detail, for its inclusion of every vital ideal and for its catholic and Christly temper. The statement follows:

> We strive to be simply Christians, without prefix or affix; we use only those names which are the common property of all Christians and all Christian churches, rejecting all denominational titles as unnecessary and divisive; we regard denominationalism as contrary to

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the will of God; we look upon the prayer of our Lord for the union of His Disciples as the thing of supreme moment in order to the effectual evangelization of the world; as a basis for union we hold forth the New Testament Church as the ideal in faith, ordinances and life; and furthermore, we hold ourselves ready to lose ourselves, together with our nearly one and a half million members throughout the world, and all our brotherhood organizations and machinery in a united Church of Christ on this catholic basis.

Who on the native soil of the Disciples' movemen can improve on this statement of our common faith?

Indiana Secretary's Notes

One more Sunday in November for State Missions. Will not every preacher who reads this try to enlist one more church? However weak and poor the church, it can give something and be the stronger and the richer for the giving. "Give and it shall be given to you," said the Master. Churches are saying that the missionary problem is a preachers' problem. "Like priest, like people." There are some churches, however, that have no preacher at the present time. The elders should see to it that the work is not permitted to suffer in the absence of a preacher. The elders have a duty to perform that cannot be shifted to other shoulders. Remember our commission, "Preach the gospel to the whole creation." That means in other parts of Indiana than your own community. During the first fifteen days of November only eight churches sent offerings. Some churches that took the offering in September have not yet sent it in. Please send all offerings promptly that the money may be used for the purpose for which it was given. Three hundred contributing churches is our aim for Indiana this year.

All churches that have adopted the "weekly offering for missions" system are requested to report the fact. We hope a large number of our churches will begin this plan with the new year.

Christmas Cards

Just what you want—Pastors, Sunday-school Teachers and Superintendents! Remember the homes of your paishioners or pupils with a Christmas Greeting! We have beautiful two-color cards, folded, with envelopes to match. A dignified and intimate expression of the sentiment of every pastor or Sunday-school leader is printed and ready for your signature. All you have to do is to sign your name and address the envelope.

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Ira J. Harbaugh of Pittsburg was a caller at the office recently. There is a possibility that he will locate in this state. We need him and trust he may be secured by one of our many pastorless churches.

W. G. Winn, from Pittsburg, is the new pastor at Rennselaer. He has been on the field since August, but the information had not reached this office. Mr. Winn has missed some of the interesting communications that have gone out from the office. He is on the mailing list now, however, and will be treated as one of the family hereafter.

L. E. Murray, Cor. Secy.

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Remain on our shelves. Both books are as timely as if they were written yesterday. In order to stimulate new subsriptions we propose to give one of these books as a premium for a new subscription to The Christian Century when accompanied by $1.50 (or $1.10 if a minister, the 10 cents to cover postage). Or, if it is preferred, you may have your choice, on the same terms of a copy of that stirring novel, Altar Stairs by Judge C. J. Schofield, or Historic Documents Advocating Christian Union, by Charles A. Young An alternative offer is found on page 2.

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THE Moral Leaders OF Israel

By Professor Herbert L. Willett

PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

THE PROPHETS AND THE OLD TESTAMENT.
THE BEGINNINGS OF PROPHETIC WORK.
MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
THE RISE OF SAMUEL
SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH.
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL
THE REFORMS OF ELISHA.
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

It contains ninety-two pages, is bound in paper, and is sold at thirty-five cents the copy.

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Mrs. T. R. Ayars, president of the Mothers and Children's Mome in St. Louis, makes an appeal in behalf of fifteen boys, ranging in age from a few days to ten years, who are wanting a chance in the world and wanting a home. These children are ready for adoption into Christian homes. Mrs. Ayars suggests that this is the most beautiful Christmas present any family can receive and is the most precious gift any home may make to Christ. She may be addressed by inquirers at 5881 Plymouth Ave., St. Louis, Mo.

Sketches of American Missions

The State Convention of Georgia met this year at Augusta. Howard T. Cree and wife, with the great First Church, impressed us anew with the sincerity and heartiness of southern hospitality by the extensive way in which they took the strangers in.

In "the New South" a traveler must consult his map every morning to make sure he is not in "the great and growing west." In southern Georgia there is a section of country where every old house, negro cabin, shack and pig pen is covered with red-tile roofing, such as is used in most expensive constructions in the northern cities. Just so is the new, aggressive, modern spirit changing the aspect of things in the south. Stunned by the severe blow of the war between states, impoverished by debt and hampered by most untoward and unusual social labor and political conditions and problems, this fair and favored section of our beloved country has lagged behind in the rapid pace of material progress. But things are "up and doing" now. The revised advice of Horace Greely is sane and practical and to the young man looking for opportunity and fortune we say, "Go South, young man, go South." Were this the time and place, abundant reason could be given for such advice. It is important to note that now is the time for the American Board to vigorously push its work of extension in the Southland. If we can get in "on the ground floor" in these new and growing towns, it will only be a few years until we will be a great people in "the Sunny South." Ten dollars given now is worth one hundred given ten years from now.

In Georgia we have 141 churches and 15,000 members. The policy of concentrating on the cities has given us good churches in Augusta, Atlanta, Valdosta, Athens, Winder, Sandersville, Savannah and Macon. Yet in this state there are 100 county seat towns where we have no church. Our leadership in able ministers and wise business men is good. Complete unification here obtains between the state and American Board and is most satisfactory. John H. Wood is secretary and superintendent. Strong in the hearts of the churches, approving his work, one hears repeatedly of him, "There is only one John H. Wood." Under his direction the work has developed so as to require all his time and he is urgently called to get release from his happy pastorate at Winder to give himself to "the care of all the churches."

GRANT K. LEWIS,
Augusta, Ga. Secretary.

Foreign Society Notes

The society has received a cablegram from China saying that the missionaries were safe It is not expected that any missionary will suffer in China because of the present revolution. The revolutionists are seeking to overthrow the Manchu dynasty, and not to drive out the foreigners as was the case in the time of the Boxer uprising. It may be that the missionaries will have to leave Nankin for a time, or that they have left, but in that event the probability is that they will return very soon.

Miss Stella Walker Lewis is visiting the churches in Benton and Linn Counties, Iowa. These churches are supporting her, and they are greatly pleased with her visit and report of the work done.

H. C. Saum, of Bilaspur, India, writes that all the missionaries at that station are well. He adds that the work is in pretty good, though not in a satisfactory condition. In the absence of H. A. Eicher he has had to look after four schools. This was more than he could do properly and do his other work.

Miss Rose Armbruster, of Japan, writes that the work among the women and children is increasing in interest. Mrs. McCall is giving a series of talks to mothers on the care of children. These mothers meet with Miss Armbruster twice a month for Bible teaching.

There have been six baptisms in the Central Manila district in the last ten days of August. Two new preaching places are to be opened soon. The third year class in the Bible-school in Manila recently completed an outline course on the Life of Christ. The seniors had examinations and Christian evidences the last week in August.

W. H. Hanna, of Vigan, Philippine Islands, writes that a school for girls that lasted a little more than five weeks, has just been closed in Vigan. Eleven girls from seven different places took the instruction given by Miss Siegfried, Alejandro Anunciacion and W. H. Hanna. All made notable progress in the study of the Bible, Bible geography, Sunday-school teaching and methods, music and hygiene. The young women, assisted by the young men of the Bible college, rendered two open programs in the chapel to audiences that filled the building. Two of the students who began their studies not having obeyed the gospel, were constrained very soon by the love of Christ to obey the truth. This they did with joy.

D. C. McCallum writes: "We must have an industrial department in connection with the school in Vigan. While the initial expense of this will be fairly heavy, I am sure that later with careful handling, it will become a source of income. The trade schools in connection with the public schools bring in a handsome sum. There are three good reasons for having an industrial department. First, with such a department many poor boys will be able to work their way through. In the second place, it will give young men an opportunity of learning a useful trade. The industrial inefficiency of a host of would-be clerks and government officials in the Philippine Islands is becoming alarming. In the last place, manual training will help to break down the deep seated idea of the Filipinos that no one can be a gentleman until he can live without doing manual labor. It is hard to keep our native evangelists from becoming enslaved to this false social standard.

The Foreign Society is preparing for a campaign of rallies. This campaign will last about three months. There will be two teams out. In most places there will be three services in a day, one beginning at ten a. m., one at two p. m., a banquet for men at 6:15 p. m., and an evening service at

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which the lantern wil be used with moving and other pictures.

A reception was given at the Christian Church, Pleasantville, Iowa, on November 9, in honor of Miss Nina Palmer, the Living-link missionary of the Pleasantville and Marion County Christian County Christian churches. Miss Palmer sails for China on November 29. F. M. RAINS, Secretary.

Cincinnati, Ohio.

An Enthusiastic Preparation

Our Sunday-schools are enthusiastically preparing for a great offering for American Missions on November 26. The orders for supplies and pledges of liberal support are exceeding al previous records. Hundreds of new schools are in line and it seems that never again will we be able to say that there are 6,000 schools among us that send no offering for American missions. It is especially gratifying to know how universally the schools are seeking to raise large offerings. We are going to come close to the aim "$40,000." The plan is proving popular to divide the amount to be raised among the classes, asking each to become responsible for a definite portion. "America's Need" is in its fourth edition and has surpassed any previous publication of its sort.

Our organized Sunday-school work, the enlargement of the immigration service, and general home mission interests await the results of this day's offering.

ROBT. M. HOPKINS,
American Sunday-school Supt.

National Benevolent Association News

The general secretary is on a successful trip to the conventions in the Southern states. At the Georgia convention recently held at Augusta, the sum of $900 was subscribed for the Southern Home, now located at 299 Lee street, Atlanta.

Mrs. Lane Mitchell, 105 W. Baker Street, Atlanta, is chairman of the Admission Committee of the Southern Home. All communications relative to receiving or dismissing the children of this home should be addressed to her.

When the Southern Home located at 299 Lee street the people of the neighborhood became alarmed at the presence of an orphanage in their midst. They sent a committee of three to the board of managers to protest. After inspecting the home and having a conference with the board one of the protesters gave $5 for the home, another gave $1 for a bat and ball for the boys, and the other went away "on the fence." They came to condemn and went away to praise.

The home at Jacksonville, Ill., is in deep need. This is one of the oldest and best of our homes. It is filled with some of the choicest spirits in the church. They are deserving of a willing, generous support. There is no better or more appropriate time for aiding this home than at this Thanksgiving season.

A widow with her five children from Martinsville, Va., has been received into the Southern Home at 229 Lee St., Atlanta. They were sent by the minister of the church of which the mother is a member.

A Thanksgiving donation sent to the Havens Home would be very acceptable and appropriate. They are in need.

The annual meeting of the National Benevolent Association will be held in St. Louis at 8 o'clock p. m., November 21. All members of the association should be present on that occasion.

The association is making a fine start for its annuity fund for the new fiscal year. Its annuity bonds are growing more popular every day. JAS. H. MOHORTER.

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER
Religion for Men

JANUARY: Religion in Action.
1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.
1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.
1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER
Woman and the Community

APRIL: Woman in the Home.
1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.
1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.
1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER
The Home and the Family

JULY: Homes or Tenements.
1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.
1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.
1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER
Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.
1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.
1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.
1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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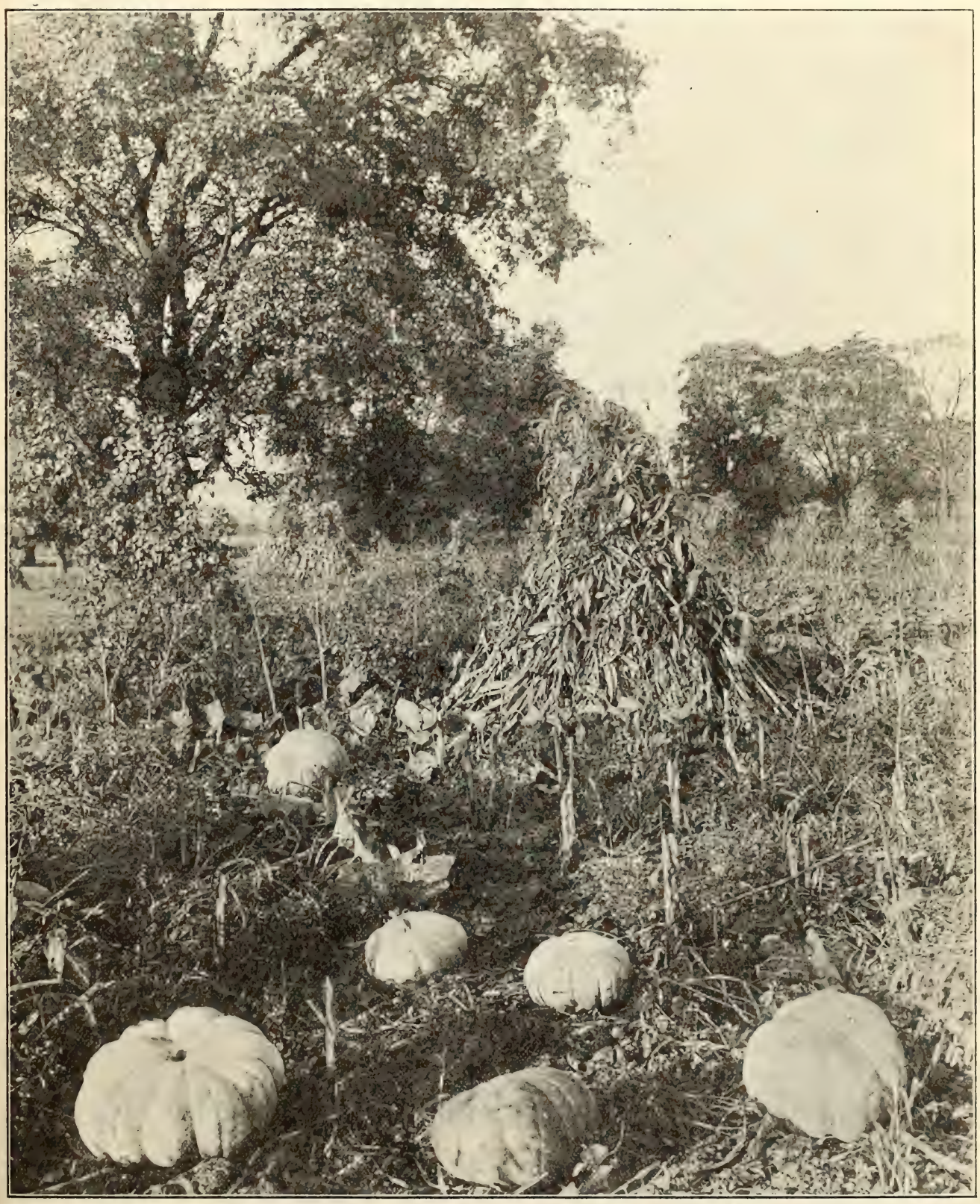

Thanksgiving Number

All Ten Week Subscriptions End With This Issue

During the past ten weeks several thousand of the readers of The Christian Century have been making their first acquaintance with this newspaper. Their names were received on a short time subscription offer for this very purpose. In some cases their ten weeks' attachment was due to their own choice. In many other instances their names were sent us by friends who wished them to know what The Christian Century is, what ideals it stands for and how well it stands for these ideals.

Both editors and publishers found great satisfaction in the enthusiastic response of our regular readers last summer to our proposal to send the paper to their friends ten weeks for ten cents. The number of names received in that offer went far beyond our expectations. Such a revelation of the strength and heartiness of feeling on the part of our readers strengthened and heartened us who work at the task of making the paper.

According to the terms of our proposal it was stated that all names would be removed from the lists at the expiration of the ten weeks, unless a regular subscription was meanwhile received. This it is our purpose to do. With this issue the ten weeks' period terminates. Already a large number have sent in their subscription for a year. Their names have been transferred to the regular list. They are not "acquaintances" now, but members of the family.

The next ten weeks will bring many more. It is our experience that the best agent for The Christian Century is the paper itself. Whenever people get a taste of it they want more. A great proportion of those who have read the paper ten weeks will remain for a year and for ten years! We wish this proportion to be as large as possible. Those who send in their names and the subscription price now will not miss a single number. Remember that your subscription will be credited to Jan 1, 1913. This means an extra month free!

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERTL. WILLETT . . . . . .EDITORS

The Genius of Thanksgiving Day

THIS is the genius of Thanksgiving Day: it makes optimism a civic duty. National custom issues a decree, and our President and Governors sign it, calling upon every citizen, on this day at least, to cease his wailing, to walk out into the world and count his blessings. Once a year optimism gets the whole machinery of the state and the social order behind the pessimist and shoves him out of his cave into the broad sunny world which, despite its short-comings, the Creator called good.

The pessimist is always a man who dwells in a cave. The world has contracted about him. He sees only himself and his own slim resources. It is perfectly natural that the big problems upon whose solution human welfare depends, should present a dark aspect to him; perfectly natural that he should see calamity ahead; that he should think the world growing worse and that he should pine for the good old days.

The pessimist is always an egoist; not that he thinks more highly of himself than he ought to think, for he may despise himself, but that he sees only himself or his sect or his party or his plan, in the doing of God's work in the world. "I only am left," said Elijah in his cave. All others have gone after false gods and now they seek even my life also! He despaired of God's enterprise because he was blind to any other forces save those that centered in himself and his prophetic work.

But God said, There are seven thousand others! My enterprise does not depend wholly upon you, Elijah. I am working in ways and through men that you know not of. And Elijah came out of his cave and left his tears and his doubts behind him.

This is ever the divine challenge to earnest men who are stricken with whining. Get out of your cave, stop measuring the failure of *your* efforts and *your* plan, and measure now the successes that God is achieving by others' efforts and through other plans. What God wants in His prophets and workers is that they shall discern how rich He is in resources and in men. Thanksgiving day is the day to count the seven thousand who work with us, whom we have ignored, whose names and creeds and party alignments are not our own, but whose energies serve the good kingdom of God.

* * *

The reformer should come out of his cave on this Thanksgiving day. He is peculiarly tempted to pessimism. He sees the woeful wrongs which society tolerates. He pioneers a program of reform. He builds a party about him. Soon disillusionment settles upon his soul. The world is indifferent to his pleading. His party grows so far and no farther. His plan is ineffectual. Reform wins today, and tomorrow loses what it had won. Men seem embedded in their own interests and have no passion for social righteousness.

How many a reformer has carried this experience of defeat into a cave thick with the dank air of pessimism! And there he nurses his sore heart, finding a certain cynical comfort in the fact that the indifference of all others makes his own lonely valor all the more distinctive!

But, reformer, it is Thanksgiving Day! What doest thou here in thy cave? Up, walk out! God has other forces working for prohibition besides thy party, for social justice besides thy movement, for human welfare besides thy charity. Unseen, unknown to thee, unintended often by themselves, men and forces are at work in the divine enterprise of the kingdom of God.

A signal instance of the uncounted forces that work for a better world is shown in the temperance movement. Five years ago when reformers were never more depressed, it became suddenly apparent that the economic and industrial interests of society had awakened to the bearing of the liquor curse upon business efficiency. The output of mill and factory was cut down by the drink habit. Railroads had taken the lead in demanding sobriety of engineers and conductors of trains. The relation of drink to the negro problem in the south became clear. A wave of prohibition has been sweeping over the land ever since. Thus while men were making a direct frontal attack upon the moral conscience of the nation, and seeming to fail, God was executing a flank movement, and is executing it, to the confusion of his enemies. Come out of your cave, reformer, and use this Thanksgiving Day to count these unreckoned forces that are with you!

* * *

There is a plaintive strain in the speech of churchmen today. The churches are but half-filled. The ministry is declining. The old-fashioned revival is futile. Skepticism flourishes. Men have no time to pray. This is the subject matter of much Christian conversation.

Many a prayer meeting is a cave wherein Elijah has gone. From out its stilly depths a doleful sound proceeds, as from a tomb, and says, "They have broken down thine altars, Lord. The people care no more for Thee and thy church. They rush unheeding past its portal. We only are left, and they treat us with scorn."

Then the voice of God: What doest thou here Elijah? Come out of your prayer-meeting cave, out of your sectarian cave, out of your doctrinal cave, your peculiar-kind-of-religion cave—come out into the big world where men face each other and clasp hands and work and give money and pray. I have measureless forces in the social order working for My kingdom, beside you, Elijah. Forces and ideals in school and book and magazine and gymnasium and social settlement and Y. M. C. A. and Y. W. C. A. and charity organization and labor organization and child welfare movement and woman's advance movement and Men and Religion forward movement—seven thousand enterprises that are on your side, O church!

Can a soul feel the throbbing pulse of humanity today and be pessimistic? The bosom of the race, heathen and Christian, heaves with new moral emotion. The inertia of the church in the presence of its problem is not palsy. Its arm is not a withered arm. It is but dazed for the moment with the sense of what it means to be a *Christian* church in the midst of social forces which have taken so much of its work off its hands.

Thanksgving Day calls for the self-centered church to come out of its cave, to leave off whining, to make glad inventory of God's other forces that work with it, and to gird itself afresh with the power of Christ for its own inalienable task.

Social Survey

An Endowed Philanthropic Corporation

In these days of commercial monopolies, when great combines control almost everything that can be thought of, is it any wonder that some of our great multi-millionaires who have "got the habit" should seek to establish a monopoly in benevolence? The competition is so strong that none have been successful though the sums they have given are written with many figures. But a few have come near enough that goal to establish benevolent corporations, and the latest organization of this kind is the Carnegie Corporation of New York. This was organized on Nov. 10, by Andrew Carnegie and by him endowed with $25,000,000 in the form of 5 per cent first mortgages, intended to be used for the founding and aiding of libraries, schools, and other educational institutions. Mr. Carnegie, who will soon be seventy-seven years of age, has given more than $200,000,000 to benevolence. With advancing years he is anxious that his wealth shall continue to serve the people, while realizing that younger and more able hands must soon assume the responsibility of directing it into deserving channels. With this object, then, the new organization has been created with the following directors: President, Andrew Carnegie; vice president, Elihu Root; treasurer, Robert A. Franks; secretary, James Bertram; Henry S. Pritchett, William N. Frew, Robert S. Woodward, Charles L. Taylor, and their successors. This philanthropic institution is in possession of a fund probably greater than that commanded by any other like body in the world, and it will constitute a permanent treasure-house for the relief of struggling educational institutions.

Wu Ting Fang on the Chinese Republic

To the man on the street who attempts to draw a daylight picture of the Chinese situation by reading the newspaper reports, the revolution seems most chaotic and disorganized. The complicated story of the struggle in a country with a larger area than the United States and with four times as many people, the map of which is punctuated with oriental names whose chief distinguishing feature is that each looks less pronounceable than the others, is regarded with mingled curiosity and incomprehension. Recent events will form one of the great pages in the history of China. The revolutionists have been remarkably successful, but the people seem hardly ready for a complete democratic government. The following appeal signed by Wu Ting Fang, the new director of foreign affairs in China, breathes the budding hopes of the new republic. It is transmitted to the civilized world as from "one who is a steadfast lover of liberty, who is ever courageously fighting the battle of the oppressed." Here is the appeal:

"The Chinese nation, born anew in the travail of revolution, extends friendly greetings and felicitations to the whole world. The republic of China now asks such recognition by the civilized powers as will enable it, with the assistance of their kindly offices, to erect upon the foundation of honest government and friendly trade and intercourse with all peoples a peaceful, happy future. The Chinese people are not untried in self-government. For countless ages they ruled themselves and developed an observance of the law to a degree not known among other races. They developed the arts, industries and agriculture and knew peace and contentment surpassingly sweet. Down upon them swept the savage hordes of an alien, warlike race. The Chinese people were conquered and enslaved. For 270 years this bondage existed. Then the Chinese people arose and struck this blow for freedom. Out of the chaos and dust of the falling throne emerges a free, enlightened people, a great natural democracy of 400,000,000 human beings. They have chosen to set up a republic. Their choice we believe a wise one. No class nobility among the Chinese, no recognized royal family to set up in place of the departing Manchu royal house. This is a great democracy. Officials spring from among the people and to the people will return. No princes, lords or dukes among the Chinese. With the Manchu throne removed there is left a made-to-order republic. Already we have provincial assemblies and a national assembly. Already we have a republic with a full set of competent officials. Within a few days the constitutional convention will meet. Arrangements for it were made long ago. At the convention will be fully authorized delegates from every province. A constitution of the most enlightened character will be adopted and new officers of the provisional government elected. Following will come, under the provisions of the constitution, provincial national elections. It is imperative that our government be recognized at this time in order that business may not be subjected to prolonged stagnation. Peace prevails everywhere save at Hankow, but business cannot proceed until the new republic is welcomed among the nations of the world. We ask recognition that we may enter upon new life and new relationship with the great powers. We ask recognition of the republic because the republic is a fact. Fourteen of the eighteen provinces have declared independence of the Manchu government and promulgated allegiance to the republic. The remaining provinces will, it is expected, soon take the same course. The Manchu dynasty finds its power fallen away. Its glitter of yesteray becomes a puppet show. Before going it stripped itself of all authority by consenting to the terms of the proposed constitution already made public. The most glorious page in Chinese history has been written with a bloodless pen."

Mr. Roosevelt on Regulation of Trusts

In an editorial which appears in the Outlook for Nov. 18, Mr. Roosevelt considers the trust problem and the decisions of the United States Supreme Court in the oil and tobacco trust cases with a candor, vigor and clearness characteristic of the man. His first concern is to defend his own position, taken when president of the United States, in permitting the acquisition by the Steel Corporation of the Tennessee Coal and Iron Company. He resents the statement that he had been misled in the results of this consolidation, and presents evidence to show that by this acquisition the Steel Corporation did not control over one-fifth of the iron ore in the South, and that following the acquisition of this company, the percentage of the nation's total production of steel ingots and steel castings made by the Steel Corporation steadily decreased from 66 in 1901 to 54.3 in 1910. Mr. Roosevelt contends that the Sherman anti-trust law is inadequate. Congress has failed to legislate to remedy an evil which, he says, imperatively needed regulation. The supreme court recognized this imperative need and attempted to remedy it. The editorial says: "It is contended that in these recent decisions the Supreme Court legislated; so it did; and it had to; because congress had signally failed to do *its* duty by legislating. . . . Where the legislative body persistently leaves open a field which it is absolutely imperative, from the public standpoint, to fill, then no possible blame attaches to the official or officials who step in because they have to. . . ." But the effect of the decision of the supreme court is not good. It leaves the nation without a fixed policy, groping, as it were, in the dark. "The present situation is not satisfactory and cannot be put on a permanently satisfactory basis unless we put an end to the period of groping and declare for a fixed policy, a policy which shall clearly define and punish wrong-doing. . ." Mr. Roosevelt emphatically insists that size alone does not constitute a crime, but only a potential menace which should be properly regulated to prevent its possibilities from being wrongly taken advantage of. He considers that it is foolish to attempt to restore business to the competitive basis by strengthening the anti-trust law. "Any such effort is foredoomed to end in failure, and, if successful, would be mischievous to the last degree. . . . The effort to restore competition as it was sixty years ago, and to trust for justice solely to this proposed restoration of competition, is just as foolish as if we should go back to the flint-locks of Washington's Continentals as a substitute for modern weapons of precision." On the other hand he says: "The effort to administer a law merely by lawsuits and court decisions is bound to end in signal failure, and meanwhile to be attended with delays and uncertainties, and to put a premium upon legal sharp practice. Such an effort does not adequately punish the guilty, and yet works great harm to the innocent." In summing up he says: "We need to formulate immediately and definitely a policy which, in dealing with big corporations which behave themselves and which contain no menace save what is necessarily potential in any corporation which is of great size and very well managed, shall aim not at their destruction but at their regulation and supervision, so that the government shall control them in such fashion as amply to safeguard the interests of the whole public, including producers, consumers, and wage-workers. . . . The law should be clear, unambiguous, certain, so that honest men may not find that unwittingly they have violated it. . . . Competition will remain as a very important factor when once we have destroyed the unfair business methods, the criminal interference with the rights of others, which alone enable certain swollen combinations to crush out their competitors."

I know not how it is. I know not all the law. I am only sure of this: the fight that each man fights behind his chamber door for courage and for patience and for faith, he fights not for himself alone, he fights for all mankind; he fights as one who is a helper of his kind, as a blood brother of that One who in little Galilee, obscure, almost alone, was wounded for our transgressions and bruised for our iniquities, and Who upon the cross became the Burden-bearer of the human race.—Selected.

The Christian World

A Page for Interdenominational Acquaintance.

Methodist

The Advantage of a Short Service

There are many signs that the city populations of today want to take their religious pabulum in the same rush that they do their lunch. The demand "make it short" is often heard at weddings and to our shame be it said, sometimes at funerals. Business men are to be found who would have the church hold a twenty minute service on Sunday morning. The preachers who never know where the logical end of a discourse is, are to be blamed of course. We think, however, that the problem of effective work in the pulpit is one of dealing with vital truth. No one ever told Doctor Grenfell, or Doctor Jowett, to "make it short." We always complain that it is not long enough. People sit in theaters under good acting for two hours and do not complain of long lectures. Hence we feel that the clipping from the *Northwestern Christian Advocate* is only a partial truth:

Let me tell you what some people are saying about long prayers, long sermons, long introductory exercises in church services. Mark Twain says: "I went to church one time and was so impressed by what the preacher told me about the poor heathen that I was ready to give up a hundred dollars of my own money, and even to go out and borrow more to send to the heathen. But the minister preached too long and my own enthusiasm began to drop, about twenty-five dollars a drop, till there was nothing left for the poor heathen, and, by the time he was through and the collection was taken up I stole ten cents off the plate."

A certain pastor in New England once said to Bishop Mallalieu: "I usually preach sermons of about thirty minutes' length, but recently I got so interested in my subject that I preached for fifty-five minutes. I apologized to my audience for preaching so long. At the close of the service, a good brother told me if I would preach as well as I did then, I might always preach as long." The bishop laid his hand on the pastor's shoulder and kindly said: "Do not let them fool you, brother. Thirty minutes is long enough—don't preach any longer."

Rev. W. E. Barton, in the Chicago Advance, says of Doctor Aked's preaching: "He preaches too long. He goes into unnecessary detail in some of his illustrations. He expands some of his introductions needlessly. He weakens the force of some of his best periods by a habit he has of leaning his elbow on the pulpit and his chin on his hand." The writer, however, complimented Doctor Aked's brilliant power of oratory, the literary beauty of his productions, and the fact that he preached without notes.

It is well known that many ministerial orators have nearly ruined their career owing to the lack of "terminal facilities." If many sermons could be eliminated at both ends and reduced in the middle, they would produce greater results. Audiences are willing to excuse bishops whom they expect to hear only once in a lifetime, and elderly clergymen who find it difficult to abbreviate old sermons, preached at times when people brought their lunches to church in order to remain for the afternoon services. Would it not be better if sixty-minute sermons, fifteen-minute public prayers, ten-minute notices, long readings, and musical numbers could be divided and come in on the limited?

Christian Connection

Still Fighting Evolution

It is to be deplored that religious workers still fight the acceptance of the evolutionary hypothesis and insist that it is a subtle form of infidelity, when every book of science of recent times builds upon it. Even the polemical preacher who loudly announces the death of evolution has his children studying from that point of view in his village high school. The church has nothing to gain fighting Galileos. Let it cease to claim to be an authority in nature science, as the scientist should in like manner be modest concerning the things of the spirit. The following appeared in the *Herald of Gospel Liberty*:

As to the "evoluntionary hypothesis," whatever it may be considered in the province of science—though even there not a few of its advocates confess that it is an "unproven theory," and at best only a "working hypothesis"—in the department of history, and especially of religion, we regard it as not only unproven, but as very misleading and dangerous. If there be anything inseparable from Bible teaching, there are two great positions without which biblical history and theology fall into chaos: one is that the human race began on a comparatively high level and sank to a lower in the fall of man through sin; and, second, that in Jesus Christ we have a perfect man—the God-man—not a product of evolution, or a sort of exceptional freak of nature in giving us, in advance, a kind of anticipation of the final product, but a divinely-perfect humanity due to a vital union of the Spirit of God with the seed of the woman.

Presbyterian

An Elder Asserts Himself

Those churches which have the eldership, especially the ruling eldership such as is found among Presbyterians and Disciples, are familiar with the plaint of these officers that their power and authority is waning. They think the times are out of joint. Instead, they have ceased to function. Many of them regard themselves as the official critics of the preacher, of the self-appointed guardian of the orthodoxy of the congregation. If they are held in scant honor, it is because they do little genuinely religious work in reaching lost souls. If they seek honor, let it be by the Master's way. "He that would be great among you, let him be the servant of you all." We quote a plaint from a Presbyterian elder in the *Presbyterian Advance*:

The Presbyterian Church is republican in its form of government, but, in fact, it has become not a republic but an oligarchy, and the ruling class in our church today is the ministry. If you doubt this watch your presbytery and see that the preachers propose the legislation and direct practically every action taken. Go to your General Assembly and there see a comparatively small number of preachers directing its affairs as absolutely as ever a political leader ruled his party. Yet the eldership equals the ministry in your Assembly and the elders outnumber the preachers in your presbytery. Then why this preacher-rule in the church, and why political bossism in the state? Do not look in the ministry and in the halls of Congress for the answers; look nearer home—look within yourself. Each of us is an answer, and all of us are the answer to these two questions.

Professional Evangelism Becoming an Offense

The Presbyterian church has ceased to maintain its support of certain kinds of professional evangelism, and the journals of that denomination are protesting against the lack of reverence and genuine religious spirit among some representatives of this class of religious workers. One of the commonest passions of the evangelists is that of accumulating statistics. The *Continent* remarks thus upon this matter:

Rev. William A. Sunday, a Presbyterian minister, has done a vast amount of preaching as an evangelist and, by all reports, has done good that can never be estimated. His methods are his own and reach audiences that no other man of our present day can reach. He is orthodox to the core, and eloquent, mightily eloquent, in his preaching. He has himself reaped pecuniary benefit that causes some to scoff and gibe. With his success as a soul-winner we are delighted; for his frugality that has placed him beyond want we have no condemnation; but against his bald financial exhibition of the relative cost of saving souls in Chicago, New York, Boston and elsewhere we protest. The mathematical demonstration that to save a soul in Boston costs, as Mr. Sunday asserts, $405, is a travesty of the dearest, holiest thing possible to human thought which we shiver to contemplate.

Professional evangelism is fast becoming an offense. Let an evangelistic work begin in any large city, let the placards be big enough and black and red enough, let the machinery be elaborate enough, let the power of the singer and his chorus be great enough and the audiences will pack the auditorium. The overwrought souls that can be carried off, or better, up upon their feet, will rise and throng the altar spaces by the platform. The personal workers will go hustling here and there, speaking effusive words in ignorance of the wants or circumstances of those to whom they speak, and next morning in great headlines the daily journals will report, "Doctor Peter and Doctor John took twenty-five sinners in the dragnet last night. Twenty-five more souls delivered from the devil"—and other legends of similar import. As a fact neither Doctor Peter nor Doctor John has ever delivered one single soul from the devil, and souls are not saved by the netful caught like herring in shoals.

Church of Christ

Mission Work Without a Society

Among the Disciples of Christ are a remnant who still oppose the organization of missionary societies on the ground of unscripturalness. These have never been noted for missionary liberality and have but small part in carrying the gospel to the uttermost parts of the world under our Great Commission. A writer indulges in the following fond dream, which of course under their system is rather an impossible one. We quote from the *Gospel Advocate*, an organ of these non-coöperating Disciples:

There are twenty-eight churches in the county—more than any other county in the state probably, except Davidson, which includes Nashville. The prospective brother is a married man with two children. He should have about twelve hundred dollars a year. If all the twenty-eight churches will co-operate, it will require on an average only three dollars and fifty-seven cents a month per church to raise the amount. If only ten members in each church will give thirty-six cents, this will make the amount. If fifteen members will give, each need give only twenty-four cents a month. If thirty members take part, they need give only twelve cents a month in order for the twenty-eight churches to raise the twelve dollars. Surely, then, the task is an easy one.

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Has the Church Outlived its Usefuness?

It is significant that the question of the usefulness of the church should be considered in the prayer meeting. Some persons take it for granted that the church is a necessary institution. They doubt the sanity or honesty of any who say it is no longer needed. They are satisfied with it as it is. Others have fully made up their minds that the church is an outgrown institution. They advise young men of ability to keep out of the ministry. There are many in the church who feel that the world could not carry on its business properly without the aid of the church and who nevertheless have very hazy notions as to the particular service the church ought to render. In the interest of clear thinking it is necessary to face honestly the question of the church's right to exist.

The intelligent critic of the church does not demand that all its members be leaders in political and social reform. He knows that the church must take men as it finds them and employ them in the kind of work for which they are fitted. Progress in the church is made possible by the vision and energy of the few. The intelligent and honest critic tries to understand the mind of the leaders of today and he listens to the new voices that are likely to command in the activities of tomorrow. There are many kinds of people to whom the church must minister. The critic is under obligation to have a good deal of information about the needs of the peoples of the earth before he announces the failure of the church.

The Laymen's Missionary Campaign was a revelation of what the church of America is doing and prophecy of what it will do. It was revealed that a great host of strong men have been giving time and money for the evangelization of the world. It was also made clear that much power hitherto unused could esaily be turned into the channels of missionary service. At the World's Missionary Conference men had a chance to see what an enormous amount of work is now being done for the Christianization of the world. The task which the church has set itself appealed to scholars, statesmen, soldiers, and men of business. Those who were at Edinburgh do not raise the question of the right of the church to the loyalty of the wisest and best of the sons of men. Their problem is to secure for the church the support it needs for its missions in all parts of the world.

The Men and Religion Forward Movement is another revelation of the power of organized religion. There are 3,000,000 more girls and women in the churches of North America than boys and men. The leaders of this forward movement decline to accept the explanation that women are more religious than men. They prefer to believe that the church can win the men if it goes after them in the right way. They point to the fact that where men are invited to express their convictions in activities suited to them they have been ready to hear the gospel message. And it is a full gospel that is being preached to the men of America. They are being asked to be loyal to the home, the church, the school, the state. They are learning that boys are more important than money, that it is the first business of the men of America to be examples of faith, purity, moral courage, and generosity.

The Sunday-school is demonstrating its usefulness as a builder of character. One of our magazine writers tells us there is an insurgent Sunday-school. Old ways of teaching are passing away. The social message of the prophets has been discovered and it is increasing interest in religion and the church. For many years the student of the Bible has been able to get, for a small sum, the aid of experts in biblical study. Now the expert in social service is coming to the assistance of the teacher of religion. He is showing how the gospel of grace can be applied to the conditions of the present. It is possible to discuss in the Sunday-school class all the questions relating to the welfare of the nation without exciting partisan feeling. The reason is that we have ceased to look to politicians for guidance. We have reached the stage of scientific investigation. The opportunity of the religious teacher was never greater. He is answering with an emphatic negative those who confidently announce that the church is a waning institution. Equipped with a knowledge of man and of religion, he is engaged in an indispensible ministry. The world knows it needs him and that he represents the church. [Midweek Service, Dec. 6. Matt. 5:1-16.]

S. J.

The Meaning of Baptism

IX—THE SOCIOLOGY OF BAPTISM.

In the preceding chapter we considered the magical and the legalistic forms of the baptism dogma, affirming that one was as fictitious as the other, and suggesting that only in a sociological view would our thought be saved from exaggeration and unreality. Baptism is a function of the social organ of religion—the church; it is not an independent, isolated institution, with a meaning inherent in itself. Its whole meaning is derived from the church in whose organized activity it performs a particular service. It is proper to speak of it as an institution at all only if one keeps in mind this its auxiliary character. We must go on now to consider this sociological explanation of baptism, giving our warrant for regarding the ordinance from such a point of view and setting forth certain of its implications.

We are justified in taking baptism out of magical and legalistic classifications and interpreting it in sociological terms because the church itself is a social institution and interpretable therefore in sociological terms. Whatever else is to be said about the church—and much else is to be said—it will hardly be denied that it is a social institution, standing side by side in the social order with other institutions—the state, the home, the school. That is to say, the church can give account of itself in terms of the social habits and forces of mankind, just as the home and the state can give similar accounts of themselves. Each arose out of human need, and was constructed of materials that were at hand. Each has undergone evolution. Each acts and interacts upon its environment. None is more supernatural in its origin than the others, nor is its form more infallibly determined.

* * *

It seems hardly necessary to state these things. But the church has so long been considered a sort of importation into the social order instead of a construction within the social order by forces and habits which lie back of all institutional phenomena, that it is necessary to reaffirm the social point of view again and again.

The whole system of dogmas with which the church has been overgrown are made possible by the church's blindness to this basic and obvious fact. Every form of sacerdotalism, sacramentarianism, magic and legalism roots itself in the uncritical fiction that the church came into being *ab extra*. And every dogma that limits divine grace to exclusive channels, such as the historic episcopate or the holy communion or the baptismal water, dissolves into pure unreality once it is seen that the church is a social institution with a human history, and that its rites and ordinances and organization have been determined by essentially the same social facts and forces that determine any institution.

Nothing is more obvious to the mind unprepossessed by traditional dogmas than the fact that the Christian church grew from *within* the social order of the first Christian century. It was not super-imposed upon the social order. It was not miraculously let down from heaven. No supernatural foreordination entered into its making. Moved by the strong social forces which Christ's newly imparted life had released in their souls the early Christians drew together for fellowship and for power. They needed no external divine command to thus draw together in a communal association. The establishment of an order, a freemasonry of the religious life, that is to say, a church, was humanly inevitable. Inner, natural, social forces are perfectly adequate to account for the forming of the church without drawing upon miraculous or

mandatory sanctions of any sort. The church found its authority for existence not in any thin legalistic decree, but in the eternal spiritual life which the indwelling Christ was imparting to the souls of his followers. Upon this fact, a divine fact and an out-and-out human fact, the church was built. This is its impregnable foundation; other foundation can no man lay.

The particular forms of their community life were not arbitrarily determined for these early Christians. They drew together under the forms to which for the most part they were accustomed. Nor were they infallibly guided by miraculous interventon of the divine will. There is no warrant whatever for the assumption that the direction of the Holy Spirit to which on accasion they referred was miraculous. Guided by the Holy Spirit, they constructed the church, as was most natural, from materials with which they were familiar in synagogue and temple. That their selection of materials was not always infallibly correct is disclosed in the sharp differences later arising between Jewish Christians who were accustomed to certain rites and the Gentile converts who were not accustomed to them. This clash of diverse social and religious customs was the divine way of winnowing the materials which naturally belonged to the spiritual life of the growing church from those that did not belong to it. Had not Gentile social customs come into the reckoning circumcision and many ceremonial regulations would have become as much a part of historic Christianity as baptism and the Lord's Supper.

* * *

And even in the Lord's Supper there is registered the mark of this same clash of custom. At the first this rite was an integral part of an actual meal, celebrated just as on the Passover night when Jesus had first suggested it. Jewish habits and temper were such as to have so perpetuated it. But Gentiles had no social traditions enabling them to make a religious sacrament of a common meal. They could not celebrate this, therefore, without gluttony and revelry. The simple holy love-feast became a scandal. To save the sacramental element at all a distinction came to be made between the Love-feast and the Eucharist. The former gathered into itself the human fellowship and the latter the divine communion, quite abstracted from the warm simplicity of the human situation in which it had first arisen. It was not long until the Eucharist was invested with magic, and even the mock food and drink transformed into the actual body and blood of Christ.

Had it not been for the working of these elemental human social forces within the institution of the Lord's Supper we might now be observing it not as a mere symbol of a meal, a make-believe meal, but in the primitive Christian way as a feast of actual food and drink sanctified by the sacramental purposes of fellowship and worship.

* * *

In the case of baptism, the initiating ceremony into the Christian community, there was at the first no clash between the customs of the two sections of the church. The rite seemed equally appropriate to both Jews and Gentiles. Immersion, as we have seen, was the commonly accepted form of conferring Jewish citizenship upon a Gentile proselyte. It had therefore naturally come to be the form of solemnizing an initiation into a new religious order. It was its very customariness that made it of value to John. Had he invented some novel symbol of his own, his moral purpose would have been eclipsed by the people's questions and his own explanations of the external act. Had he asseverated that the physical act which the people were exhorted to obey was appointed of God, he would yet more surely have drawn their minds away from the repentance which he enjoined and the new order of righteousness which he endeavored to establish. He would thus have been not the herald of the Messiah, but a true successor of the pharisees.

John therefore had chosen an objective act about which there would be no questions asked, and for which no explanations nor supernatural sanctions would be necessary, and had placed his whole emphasis upon the moral message he was commissioned to declare. As respects the symbol of initiation into his new order, therefore, John had followed the line of least resistance, which was the line of social custom.

In like manner the early church, beginning among Jews, followed the natural line of social custom, the line of least resistance. With the new life surging in their souls they were in no mood to invent a new form of initiation, nor to argue with any man that one form was better than another, nor to claim the authority of their Lord for one form above another. They, too, would have eclipsed their essential message had they found themselves making a physical act coördinate with the faith and repentance and forgiveness which they experienced and preached. They practiced immersion because it was the thing at hand. It was not Christianity's contribution to society. It was society's contribution to Christianity.

And when Christianity invaded the Gentile world, the Jewish custom of initiating converts by immersion in water did not clash with a diverse custom of the Gentiles, or a lack of similar custom, as in he case of the Levitical regulations, circumcision and the Lord's Supper. On the contrary, it found immersion quite as indigenous among Greeks and Romans as among Jews. No social adjustment was necessary here. No explanations were called for as to the superiority of one physical act over another. No apostle was compelled to drag in the authority of Christ to make immersion acceptable. The act was taken for granted. The authority of Christ was not used up on insubstantial matters of external form but kept for the weighty matters of righteousness, mercy and faith.

* * *

Thus we see the almost incidental origin of the physical act of immersion as it became related to the primitive church. It took its place in the intitiating ceremony of the Christian order because it had occupied a similar place in initiatory ceremonies of other religious orders to which Jews were accustomed. It was a natural not a novel thing for the early church to do. Its basis was in social custom, not in legal mandate.

* * *

So much for the social *history* of baptism in the early church. We shall return to certain aspects of this history in later articles, but we shall pass now to inquire concerning the social *function* of baptism in religious organization.

Why did the early church baptize at all? And why does the church today baptize? Is not baptism incongruous with an ethical, a spiritual religion? Such a question as this last, asked today by so many, has its origin in the conception of baptism as an abstract institution, assumed to possess intrinsic virtue of a magical or legalistic character.

Minds that are working close to reality in our day are impatient of all institutions that do not link themselves actually with concrete human life and justify their existence by their function in human life. Such minds cannot think in the categories of magic or sacramentarianism or legalism. They regard all institutions which find no terms in which to justify their existence save these categories as not simply superfluous but harmful cumberers of the ground. Baptism, many such persons feel, is such an institution.

This impatience with baptism is due to the fact that the conventional apologetic for it is more or less magical or wholly legalistic. The unethical character of this apologetic is apparent to most earnest minds who think through to its implications. But the sociological interpretation gives baptism an entirely different setting. It connects the ordinance dynamically with human life and gives it an actual service to render.

* * *

If we are to have a church at all, a distinct social institution taking its place in the social order beside other institutions, baptism follows. The organization of religion upon a voluntary principle, for fellowship, worship and service, makes baptism necessary. There can be no church, in our Christian, democratic sense of the term, without baptism. Abolish baptism and you abolish the church. For baptism is the church defining itself. The ordinance marks the line between the church and the world.

That a social institution is necessary for the nourishment of spiritual religion and as a means of rendering its moral program effective in the world, is assumed in these articles. It is both inevitable as a result of the social impulse of those who are of like mind concerning Christ, and prudential as a result of rational reflection upon the best means of bringing in the kingdom of God. All the forces that draw men together in political parties, in lodges, in labor unions, in scientific societies, in guilds, in clubs, in fraternities, in every kind of common bond, operate with more resistless power to draw them together on the basis of common religion.

The principle of freemasonry with which our whole life is shot through, finds its deepest interpretation in the church. Here men are bound by the freemasonry of the spirit. It is not wealth, nor common craft, nor common intellectual pursuits, nor any adventitious thing whatsoever that binds them. In the church, ideally, men truly meet on the level, the deep level of spiritual manhood—there is neither Jew nor Greek, male nor female, barbarian, Scythian, bond nor free, but all are one in Christ Jesus. This absolute democracy of the church is its chiefest human glory.

Democratic as it is, heterogeneous in its composition, the church needs some act by which it may register in its corporate mind and in the soul of each member, the reality of this communal life.

Each recruit must be made to feel that he *belongs*, that he has rights and privileges in the spiritual community. He must, in a word, be made to feel at home. This sense of fellowship, of actually being a part of the social entity, is created by formal initiation—baptism. The welcome of individual members does not suffice,—although without it the formal initiation is hollow. There must be a corporate act, representatively performed, in which the social will of the group meets the will of the individual and confers upon him the new status. This is what every initiatory act does —in the state, in marriage, in lodge and guild. In the church this act is sacramental, and justly so, because the freemasonry into which it introduces one is religious.

But the iniatory rite is solemnized not alone for the sake of adjusting the individual comfortably to the new social group, but to give the group authority over the individual. Initiation, baptism, is a means of social control. The ideals of the Christian community are defined in the soul of the initiate as obligations henceforth. The time of indecision is past. Freedom to do or not to do is no more. The individual has now been put in a position where he must feel the strong stimulus of the social will into which he has merged his own. Its judgments are registered in his conscience to confirm or to condemn his acts.

We shall take up our study at this point next week.

The Congress of Disciples and Baptists

For some twenty years the Baptist denomination has held an annual congress. For about half that period the Disciples have met in a similar gathering. Three years ago a joint congress was held between the two bodies, to which the Free Baptists were also invited. This triangular conference was held in Memorial Church of Christ, in this city, a church which at that time had a history of but six months as a union congregation of Baptists and Disciples.

At that time it was arranged that while the annual congresses of both denominations should continue as separate gatherings they should be held together once in three years, at least for a time. The second of these triennial meetings was held at Atlantic City, November 14-16 in the First Baptist Church. The Free Baptists were as before a part of the gathering but now their relations are much more intimate with the regular Baptists than they were three years ago. Steps which were at that time under way toward the union of the two bodies have now been practically consummated, and the missionary agencies of Baptists and Free Baptists are one.

The proportion of ministers and teachers who attend the congresses both among Baptists and Disciples is not large. Men are much more likely to be attracted by the organized interests which report at the national conventions of the two bodies. Yet many of the most important men are to be found at these gatherings, and the programmes are always of a high order. Doctor Gessler, the honored secretary of the Baptist Congress, has wrought efficiently through many years to make the Baptist gatherings a success, and his work is recognized with gratitude. It would be well if the Disciples also would select some competent man who could continue in the office of secretary of the congress, thus avoiding the loss resulting from the constant shifting of responsibilities.

Atlantic City is not a central place for either denomination, and this probably affected the attendance; but it is a city of remarkable interest. It is literally builded upon the sand, but its climate is so equable and its attractions so numerous that great numbers of people make it a place of resort at every season of the year.

The sessions were devoted to such themes as, "In What Sense is Christ Divine?", "What are the assured results of Biblical Criticism?", "What hinders the union of Baptists and Disciples?", "Immersionists and Church Union," "Pauperism, its Causes and Cure," and "The Mystical Element in Christianity,—what is it and what is its value?" These themes were discussed in a thoroughly scholarly and adequate manner. The papers were equal to the occasion and the speeches and discussions were timely and representative.

It was a serious misfortune that several of the Disciples who had accepted places on the program were unable to be present. Dr. W. B. Craig left New York for California in the interval between the arrangement of the program and the date of the congress. President Kershner of Milligan College accepted the presidency of Texas Christian University during the same interval. I. J. Spencer of Lexington wired that he was unable to attend by reason of illness; and S. T. Willis who was to read Doctor Craig's paper failed to appear. These absences and the fact that other men within reaching distance of the congress failed to come produced an unfortunate impression upon the minds of those who had the program in charge, as if the Disciples hardly appreciated at its full value the cordial invitation they had received to be guests and participants in the gathering. On the other hand those who were there, especially Doctor Ainslie, Professor Lichtenberger, and Rev. L. E. Sellers, made up to a considerable extent for the absentees.

Perhaps the most interesting sessions were those devoted to Biblical Criticism, the union of Baptists and Disciples, and the relation of immersionists to church union. Three of the speakers on Biblical Criticism, Rev. Philip L. Jones of Philadelphia, Rev. John R. Brown of Bridgeport, Conn., and Professor Herbert L. Willett of Chicago, took strong ground in maintaining not only the necessity but the great value of critical studies as aids to faith. Dr. B. D. Hahn of Springfield, Mass., spoke on the conservative side, his paper consisting chiefly of a series of references to details in which critical scholars had not reached agreement.

Doctor Ainslie read an admirable paper on the promise of union between Baptists and Disciples. Professor McIntosh of Yale University dealt, with fine critical analysis, with the dominant elements of psychology in the two denominations, which would certainly have to be reckoned with in any plan of union. He pointed out the fact that the dominant note in the historic Baptist testimony was that of a regenerate church membership, while the Disciple's appeal to the written Word was too frequently the occasion of a legalistic attitude of mind which went far to render cordial understanding between the two bodies difficult. Professor W. J. McGlothlin of Louisville made a careful summary of Alexander Campbell's chief points of emphasis, and insisted that most of the qualities which had made the Disciples an impossible element in the problem of union, particularly in the South, were the results of Mr. Campbell's personal attitude of mind toward the Christian forces of his day. It was unfortunate that Doctor Spencer could not be present to take his part in this interesting discussion, but others of the Disciples did so, and at the close the feeling seemed deepened that union between the two bodies is inevitable, though perhaps not imminent.

Perhaps the most significant session was that devoted to "Immersionists and Church Union." The three Baptist speakers affirmed in the strongest possible manner their belief that immersion must not be allowed for a moment to stand in the way of the union which the church so greatly desires. With a frankness that would have been astonishing five years ago they admitted the entirely subordinate value of immersion, while, at the same time, affirming their personal and denominational adherence to the practice. Mr. Sellers, representing the Disciples, was somewhat more conservative, but admitted that the question of recognizing the unimmersed as in all regards brethren in the faith was pressing for a just solution. Some of the Baptists present expressed their surprise that representatives of their denomination were willing to take the aggressive ground expressed in the papers and speeches. But the general current of sentiment seemed to be that this attitude, which is practically that of the English Baptists, is the only consistent and satisfying one. The discussion was particularly interesting in the light of recent surveys of the problem in the columns of The Christian Century.

Professor Lichtenberger of the University of Pennsylvania and Dr. Addison Moore of New York contributed informing and inspiring papers on the theme of "Pauperism, its Causes and Cure." And the discussion showed clearly the deep interest which the present generation of ministers is taking in the social application of Christianity.

The last session was devoted to the mystical element in Christianity, and perhaps at this point the craving of the two denominations both for clear thinking and for urgency of spirit in the quest of character and the divine friendship was made clear. On this high level, which is the summit of New Testament thinking, denominational differences seemed very trivial, and the cry of the heart for fellowship with God and with those who are of the divine family becomes the chief demand of the religious life.

The fellowship of the congress was delightful. The welcome accorded the Disciples was generous, and there was every disposition manifested to include them in future plans. It is clear, however, that a greater responsibility must be assumed by the Disciples in securing adequate attendance at these sessions. It is scarcely just to our Baptist brethren to expect them to devote so large a part of the time set apart for these sessions to those who do not appear to appreciate the courtesy at its true worth. But it is hoped that this seeming indifference may be overcome in the future, particularly when the congress is brought to a more accessible point.

Interpretations

Thanksgiving in My Parish

The story is told of a lion which refused to attack in the arena a gladiator who had once bound his wound when hurt in the jungle. This is a striking instance of the gratitude so often found in the lower animals. Who has not marvelled at the slavish thankfulness of a dog? The heart of the universe is dimly adumbrated in the beginnings of its vast processes of love. But it is in man that the high grace of gratitude becomes grandly inspiring and awesome. Of all known beings it is only the human that can look forward and sigh or hope, look within and despair or approve, and only the human that can look up and worship.

None but man can conceive the Infinite, and therefore he alone can give thanks to the God that's back of all blessings. None can suffer like unto our kind. So delicate are we that we are distraught over the far reaches of our imaginations, and the low whisperings of our hearts. We alone are measurers of the universe, alone the users of imagination, alone in self-analysing.

Therefore, with man's power to fear, to doubt, to measure his ignorance, to look within himself, to suffer and to look forward to parting and death, one might think he would walk the world in sorrow and in darkness, a disbeliever or at least an agnostic.

But this is not what man does; rather he walks the earth with his head erect, he goes with a song in his heart, he writes hymns of praise, and he arranges Thanksgiving services adequate for the expression for his joy.

* * *

Who knows the courage of the multitude more than the minister? He has entré to the hearts of his people, and therefore comes to know intimately their sorrows, their fears, their distresses,—but as the dominant atmosphere of their lives he sees their thanksgiving and their joy. There is nothing quite so fine as souls that greatly suffer, but whose hearts are still filled with laughter and praise.

My parish, as everyone's, has many such. They make me to have confidence in the universe; to feel that no apparent defeat can rob us of victory. They make me to know that happiness is not finally to be found in the material things or even in their body; but in that deathless quality that can possess the soul in the darkness of midnight, that can even rejoice when this physical life is diminished to its feeblest state.

There is Grandma ———, who has been in her bed for two years and who has suffered much; but she has some secret of joy that the foot-ball athlete does not know. This Thanksgiving will not be dreary for her. Shut in, limited, suffering, still her soul goes out in praise and prayer. She has an inward evidence, worth more than worlds, that life is good and the finality of life is harmony. Therefore she gives thanks.

* * *

Here is Brother ———, who has been struggling with cancer for many months. He has spent nearly everything he has. Recently he put a mortgage on his little home in order to get money enough to try one more doctor. Why he should be called upon to suffer as he has done, I do not know. No one has yet been wise enough to tell us. Even the Master ventured no word upon this dark problem. "Curse God and die," a few sufferers have said; but to the glory of our humanity the vast majority of the grievously afflicted have believed that they are moving on to a home without tears or pain. "Pray with me," said our brother, and after the prayer he whispered, "Yes, God is good, very good." How does he know? Ah,

> "Sorrow is hard to bear, and doubt is slow to clear;
> Each traveler says his say, his scheme of the weal and woe;
> But God has a few of us whom He whispers in the ear;
> The rest may reason and welcome: 'Tis we sufferers know."

And then—but I cannot specify more—there are many sufferers in every parish, but most of them these days are giving thanks for the goodness of God. They hearten us who are strong and well. They give us an evidence of our faith that is beyond the horizon of the materialist. Who can say that God in his goodness does not come to them with his sustaining grace and give to them in their darkness a light that never was on land or sea?

Hannibal. GEORGE A. CAMPBELL.

The Visitor

Richmond, Va., is increasingly a center of importance in the work of the Disciples of Christ. It was the pleasure and good fortune of the Visitor to spend several days in the capital of the Old Dominion State and enjoy the hospitality of the Disciples there.

The Seventh Street Church is the mother church of our people in the city. It has had a long and illustrious pastorate, notable in which are the names of Jabez Hall, J. Z. Tyler, Carey E. Morgan, and J. J. Haley. During the pastorate of H. D. C. Maclachlan, its present leader, notable things have been accomplished. The church is splendidly situated for downtown work. It is directly opposite the finely equipped Young Men's Christian Association Building. With Mr. Maclachlan's coming to the pastorate fresh emphasis was laid upon the Sunday-school work, and additional property was secured for a parish house in which the educational and institutional features of the church could develop. The membership numbers from 750 to 800 and the property is probably worth $175,000. Mr. Maclachlan has become a notable figure in the religious life of Richmond. His work as an interpreter of religious education is recognized in all the churches. He is perhaps the best preacher in the city, and his personality has brought him the earnest friendship of the best people in Richmond, quite apart from denominational relationships.

* * *

The Allen Avenue Church enjoys the ministry of Henry Pearce Atkins. He has been eleven years with his church and has seen it grow from an infant to its present membership of more than 300. He built the present structure which is the chapel of a building that will be a genuine contribution to the religious architecture of the most promising residential part of the city. Many efforts have been made to lure Mr. Atkins away from his present field. Such a man attracts attention. But every year increases his efficiency at Allen Avenue, and it is hoped that he many remain with his devoted people for many years to come.

The occasion of the Visitor's stay in Richmond was the gathering of the Ministerial Institute of Virginia. A considerable number of the important men among the churches in the state were present, including C. M. Watson of Norfolk, Richie Ware of Lynchburg, J. G. Halliday connected with the naval Y. M. C. A. of Norfolk, J. O. Halsabeck of Smyrna, J. B. Hamaker of Strasburg, J. E. De Gafferley of Newport News, F. A. Zigler of Petersburg, D. S. Henkel of Chatham, J. A. Jayne of Hampton, and the Richmond ministers including those already named and George Kemper of Marshall Street, Gerald Culberson of the Third Church, F. W. Long of South Richmond, and R. E. Groseclose of Fairmount Avenue.

It was a great satisfaction to have fellowship with these fine men in the study of the Scriptures through several days. Such themes as the Life of Christ and The Early Days of Christianity were the subjects of inquiry. And both in the formal presentation of the facts and in the give-and-take of conference it was pleasure to mark the open-mindedness and reverence of the group. The institute was the guest of the Allen Avenue Church, and Mr. Atkins, its pastor, and the hospitality afforded was generous and delightful.

* * *

The interests of our churches in Virginia are healthy and promising. Few of them are strong or able to reward adequately the men who labor for them. The result has been that heavy losses have been sustained by the churches in the call of their ministers to other fields. But the resources of the congregations are gradually being developed. And the educational ideal is being lifted as the churches realize the value of an educated ministry. H. C. Combs, the state secretary, is rendering efficient service. Many of the churches in the state have new buildings or enlargements of their plants. All the churches in Richmond have recently built new structures or have added something to their equipment.

The educational work in the state is likewise encouraging. The Bible Chair at the University of Virginia is a source of pride to the Disciples of the Old Dominion. By the generous gifts of the family of Colonel John B. Cary of Richmond, aided by the efforts of the Christian Woman's Board of Missions in the state, this foundation has been made permanent and is now recognized as an integral part of the University of Virginia, its work receiving the

same credit as that of other departments. Professor W. M. Forrest, the incumbent, is a valuable and efficient representative of the brotherhood in this capacity. And he is admirably aided by the influence of Professor C. W. Kent, the head of the Department of English, who has borne much of the responsibility for this work since its introduction at Charlottesville many years ago.

The Virginia Christian College near Lynchburg has recently called S. T. Willis of New York to its presidency. For many years it was under the direction of Josephus Hopwood who still retains his connection with the institution. It has now about 200 students and property worth probably $150,000. Earnest efforts are making to bring this college up to the standard of efficiency as an important factor in the work of the Disciples in the state.

One cannot meet such people as those who make up the brotherhood in Virginia and especially in Richmond without realizing something of the warmth of hospitality and the depth of Christian interest which make efficient the testimony of our people throughout that commonwealth. A visit there is always a source of satisfaction. H. L. W.

Editorial Table Talk

Woman in Public Policy

Rev. C. G. Kindred of Englewood Church, Chicago, set a good example to ministers by praising Mayor Harrison for his vigorous determination to get at the root of the police department's graft with vice. Ministers are too likely to deliver a tirade against the public official who does wrong and to question the motives of the official who sets about doing right. Mr. Harrison, it is true, is assuming a new role in his present administration, but this is no reason why his motives may not be perfectly disinterested. What hidden, subtle influences play upon a public man's mind to determine his policy, was suggested by Mr. Kindred when he connected the mayor's present program with the mayor's wife. "Mrs. Carter H. Harrison has shown her feelings in the books that she has written for children," Mr. Kindred said. "It is easy to see that a beautiful influence, such as she shows in her literary work, will accomplish great things when exerted upon a man in a position of great responsibility such as a mayor occupies." It was proclaimed in the newspapers some weeks ago that the daring raids upon gambling dens by Assistant Chief of Police Schuettler, were inspired by his wife whose telephone had been kept busy by wives of the victims of the gambling habit urging her to use her influence with her husband to put the gamblers out of business. The Assistant Chief forthwith challenged his superior's claim that gambling was non-existent in Chicago, and proved his position by raiding any number of gambling places. All of which goes to suggest that woman needs not to wait until she gets the ballot before she begins to count one in the cause of civic reform.

Tact in Christian Conversation

Almost everyone is conscious of great difficulty in so directing conversation with a non-Christian as to bring the subject before him with effect. In answer to an inquiry on this subject, Prof. David Smith, D. D., in the British Weekly says that sincerity is the first condition, and second, tact. On this he says:

"Tact is the knack of handling people, and it is the best safeguard of religious conversation. It is surely obvious that spiritual intercourse presupposes mutual knowledge and trust. You must have an adequate acquaintance with a man's condition that you may speak the fitting word; and he must be assured of your qualification for 'ministering to a mind diseased' that he may receive it. It is stupid and vulgar impertinence to assail a stranger with spiritual questions or suggestions. 'Your brother's soul,' says a Russian proverb, 'is as a dark forest;' and we should always reverence the veiled mystery of a human personality. Perhaps some good people are rather apt to forget that what the Lord requires is not that we should talk about him, but that we should exhibit him, and let him speak for himself. It is not what one says but what one is that tells, and a Christ-like spirit is the most eloquent testimony for Christ, and the most effective commendation of the Gospel. It is like the odor of Mary's ointment which filled the chamber, or the radiance of the lamp, which, without noise, 'giveth light to all that are in the house.' 'Let your light,' says Jesus, 'so shine.' Character, and not least Christian character, is self-revealing. Be a simple, kindly, big-hearted Christian gentleman, and there will be no need for you to advertise your faith, or cry up the grace which has made you what you are. That is a striking contrast which Minucius Felix draws in his *Octavius* between the Christians and the disputatious philosophers: *Non eloquimur magna sed vivimus,* 'We do not spout great things; we live them.'"

This Should Surely Get a Crowd!

Religion is pretty hard pressed to get a hearing, if one may judge from the "stunts" to which ministers and churches resort to bring the crowd. The cheapening and coarsening of religion by present day evangelism puts many a pastor's grace to the limit-test in resisting the temptation to do the vulgar thing himself. The people expect cleverness. They have been led to expect it by leaders whose fame for result-getting is far and wide. Be clever, even if you must be vulgar, is the devil's whisper to many a minister. Here evidently is a pastor who has succumbed to this temptation. He writes to his town paper announcing his sermon topic and service in the following fashion. "Tonight the Methodist brethren, with Rev. Stuntz as the sky pilot, will give a feed in the basement of the Christian church. Yeller legged chicken, regulation church social coffee and all other things going with it will be served to order. For Christ's sake come and get your money's worth and at the same time A. L. Zink will dispense brain and spiritual provender upstairs to those who care to stop and hear it, for the nominal sum of nothing and you are welcome. The subject of the evening sermon will be "Naaman, the Leper—His History and Cure." Better bring someone along if you are afraid of the dark or "Billy the Ax Smasher," for uncanny things are likely to creep into this sort of a discourse. You are cordially invited to all of the above now and forever, amen, so mote it be." This sort of leadership gets its reward. But it is not the reward of a true minister of Christ's gospel.

The Democratic Note

Some have supposed that old communions like the Congregationalists were marked in their aristocratic tendencies. That the new note of democracy has come to be sounded everywhere is to be seen by a perusal of the best religious journals of the day. The following quotation from the *Congregationalist and Christian World* indicates this fact:

The nation-wide hunt for several million men alleged to be missing from their proper places in the church raises anew the question of quality *versus* numbers. Are we after more men or more man? Both, undoubtedly, and women in larger numbers, too. The church is re-enforced every time it casts its net into the sea of human life and secures for its fellowship and service a miscellaneous catch of average men and women. We have no right to discriminate between so-called "key men" in the community—merchants, bankers, physicians, lawyers—and those who wield the pick or carry the hod. What we ought to emphasize in our quest is the kind of Christian the recruit ought to become, and how much the addition of a few persons or of even one man, whose eyes have been open and whose heart responds to twentieth century ideals of Christian living, may mean.

—In introducing Dr. B. B. Tyler at one of the numerous functions connected with the dedication of the new church in Louisville, Dr. E. L. Powell classified the "Doctors" among the Disciples. He said of Dr. Tyler: "He is a real doctor of divinity—a title conferred on him by another denomination for his scholarly achievements, his profound knowledge and his high order of Christianity. As our denomination—Disciples of Christ—does not confer that degree on its ministers, the most of us who are known as doctors, are doctors of the curbstone variety."

—Speaker Champ Clark, lecturing in the Independence Boulevard Christian Church, Kansas City, recently told about his first debate. "My first debate," said Champ Clark, "was held in a country school in Kentucky and was on the momentous question, 'Is there more pleasure in pursuit than in possession.' I am still muddled on that proposition!" In view of Mr. Clark's candidacy for President, it would seem that he has a possible philosophy from which he can extract sufficient comfort if he should fail!

—The newspapers tell of the theft from the Central Christian Church, Detroit, of several articles of value, among them the "clerical robes" of Rev. C. J. Tanner! What innovation is Pastor Tanner introducing in Detroit?

The Rev. Dr. Nehemiah

The Minister You Appreciate After He is Gone

BY WILLIAM E. BARTON.

It was a great day for the First Congregational Church in Jerusalem, when it called the Rev. Dr. Nehemiah to be its pastor. This occurred in the summer of the year 444 B. C. Nehemiah came from Babylon, where most of the great preachers of that day came from. It is a mistake to suppose that those of the Jews, who first returned out of exile, were the most spiritually minded; there were many good men among them, but their average cannot have been great. Every real spiritual impulse that came to Jerusalem in the next hundred years, originated in Babylon. Jerusalem all the while doubted the orthodoxy of Babylon, but went to it for most of its new ideas and all its great preachers.

Nehemiah followed an amiable and cultured gentleman of scholarly tastes by the name of Ezra. Ezra still stayed as pastor emeritus, and the two men, though very different, got on nicely together. There had been a great revival under Ezra, followed by a greater slump, and an attempt at social reform had collapsed, leaving a good many people at outs with the minister.

The meeting-house, too, was in bad repair, and the gates had rotted away and been chopped up for firewood.

Nehemiah took two or three days to unpack his books and belongings. On the third night he hired a donkey from a near-by stable, and undertook to ride around Jerusalem by moonlight. It was a very forlorn parish, which he discovered by the light of the moon, and he found the road southeast of the city in such bad repair, that he turned back, and sent the donkey to the stable. It was the only time he ever turned back.

Nehemiah went to work with a will. He did not consult Ezra; he liked Ezra, but they thought along different lines, and Nehemiah did his own planning. He set to work to inaugurate a whirlwind campaign and rebuild the walls of Jerusalem.

There were many who said it could never be done. Nehemiah heard in round-about fashion of direct opposition and hostility on the part of these who had opposed his coming.

"Does he think he can make anything out of that church? Can he re-hang the gates that I chopped up for kindling? Does he imagine he can do the whole thing before night?"

Nehemiah heard these things. He heard it was said with scorn that the kind of wall he proposed to build would tumble the first time a fox jumped over it. These words stirred his soul, and he wrote down the names of the men who said them, and repeated them in his prayers at night, and the thing for which he prayed was not that those men might have a particularly easy time in heaven.

In spite of all hostility, the wall began to go up. Nehemiah worked hard and contributed nearly all his salary, and the work actually got under way. Then he heard "ten times from all places," as he says, rumors that he never could finish it; that the thing had about reached its limit.

He got it half done. "We built the wall; and all the wall was joined together unto half the height thereof, for the people had a mind to work."

Half way up! Now for the other half!

Have you ever noticed that ominous halt that comes when a great thing is half done?

There began to be strange mutterings, and some unexplained silences.

Nehemiah started to make some pastoral calls on some prominent men whom he had missed from church. He called on one of these named Shemaiah, and found the front door locked.

Shemaiah let him in, and led him to the back parlor, and drew the shade down, and said:

"Sh-h-h! There's a terrible plot on hand! People are getting rebellious. They say you have been crowding them too hard. They are determined to oust you! Let us stay here until dark, and then slip through the alley to the church, and get in and bolt the door! They mean to kill you in the night!"

In that moment the first thing Nehemiah thought of was his own self-esteem and pastoral dignity. Maybe it ought not to have been so, but Nehemiah was very human.

Said he, "Should such a man as I flee? And who is there that, being such a man as I, would flee to the temple to save his life? I will not go in."

Good for you, Nehemiah! I glory in your spunk!

Then Nehemiah looked at the prominent citizen who had brought him these tidings, and saw his craven soul. Secretly his heart was with the minister's enemies.

"And I discerned, and lo, God had not sent him."

Nehemiah, I am glad you discovered that fact. It must have given you a lot of comfort.

Nehemiah did some preaching, but more planning. It was sometimes complained against him that he dabbled in too many things, and was more of a politician than a preacher. He both preached and practiced.

In a whirlwind campaign that lasted fifty-two days, that church did the work of years, and when it was finished, the pastor did not resign, as he often does in such cases.

But he was very tired. He says that during that time he did not remove his clothes for the purposes of sleep, but he adds that he took his regular bath, with his gun beside the bath-tub.

Nehemiah finished repairing the meeting house early in the autumn, and on the first day of October he called a great assembly. Then he told them that they ought to match this fine material achievement with more of Bible reading and family worship; and on the 24th of October, 444 B. C., they had an installation service, which is one of the most memorable in history.

Nehemiah was pastor in Jerusalem for twelve years. He was charged with being self-willed, and that was true. He was said to be conceited, and you may read what he said of himself and see. He was said to be a less scholarly preacher than Ezra. But he brought things to pass. Finally, when he resigned, a good many in his congregation were glad to see his train pull out of town, but everybody agreed that he had been an able man in the church and a public spirited citizen, and nobody called him a coward. Soon after he left, Jerusalem began to miss him. He had proved useful in more ways than anybody realized. The people who had complained that he was a member of nearly all the committees, and in some the whole committee, began to wish he was back. And after a while they called him back. And I wish I could say that they behaved better the second time.

I got to thinking about this a while ago when I visited a town where there had been a very active and versatile and efficient minister. He could have been a very able preacher, had he not been interested in so many other things. Even as it was, he was a fair preacher. And he built a new church, and started a lecture course, and began a movement for a public library, and fought a campaign that drove out the saloons, and did a hundred other things. But while he was there, people were constantly saying they wished he would not dabble in so many things; that the church paid him a salary to work for the church; that all these things were well enough, but some of them stirred up opposition that hurt the finances of the church. And when his new church was half way up some of his best supporters said it was a mistake, that that town could never pay for so large a church.

About the time the church was dedicated, he was called to a church twice as large, and the reason he went, as I verily believe, was that he was nagged by these criticisms. I happened to be in that town on the next Fourth of July, and it was like a Sunday. I said to a prominent citizen, "I thought you had big celebrations here, and of a high order, with good oratory and processions and music and floats and an appeal to patriotism?"

"Sure!" he replied. "We used to. But we can't have nothing any more. We had a minister here who used to get up everything like that. He's gone. Hang it all, why did this town ever let such a man go? I wish he was back."

I said to him, "It was the way they did things to Nehemiah."

"Nehemiah?" asked he. "Who's Nehemiah?"

"He is the minister you appreciate after he has gone."

Some Harvest Facts

Illinois, the great black soil state, was first in corn raising this year, which was not a banner year for crops by any means. The full effect of the drought and intensely hot weather of the last summer was reflected in the government crop report. It showed that the production of corn in the United States, which at the beginning of the season promised to exceed the bumper crop of last year, was smaller by 349,418,000 bushels than last year's crop. Notwithstanding this great decrease in production, the crop this year goes down as the third largest in the history of the country, having been exceeded only by those of 1910 and 1906. There were decreases in production in all of the principal corn-growing states, except in Ohio, Michigan, Minnesota, Wisconsin, Pennsylvania, Georgia, South Carolina and Alabama. Illinois led in production and Iowa and Missouri maintained their standing as second and third producing states. Potatoes showed a falling off of 57,076,000 bushels. Only Wisconsin showed an increase in their production. Flaxseed was about the only principal crop showing an increased production this year, about half again as much as last year having been grown. There was a striking decrease in the production of tobacco, amounting to 196,000,000 pounds less than last year's crop. In Kentucky alone the loss was 11,000,000 pounds. The country will not feel it very much even if the tobacco crop was not up to standard.

The Problem of Ministerial Suply

A Discriminating Study and a Suggested Duty

BY AUSTIN HUNTER.

What are the facts with reference to the decrease in number of those who are preparing for the ministry? Is it true that there is a real falling away? Prof. Shailer Matthews in a published article some months ago said, "All over the world the number of young men who are being educated as clergymen is growing smaller. In America the situation has become acute among the Northern Baptists." In confirmation of this he points out that "in the eleven Baptist colleges east of the Mississippi and north of the Ohio there were precisely twenty-six men who were studying for the ministry who graduated in the senior classes of that year (some three or four years ago.) Out of the 1,200 in Harvard, Yale, Columbia and Princeton graduating that same year only twenty-eight of all denominations are reported as intending to enter the ministry. Among the hundreds of young men at the Y. M. C. A. conferences at Geneva, Williams Bay and Northfield not more than twenty men were preparing for the ministry, and these young men, let it be remembered, were representatives of the most active Christian life of our educational institutions and belonged to all denominations."

Among Disciples.

As to the Disciples of Christ the *Christian Evangelist* in an editorial said, "Nothing is more manifest in our current history than that the supply of properly trained ministers is unequal to the demand." While our own body has perhaps suffered less by a ministerial shortage than other groups, nevertheless the problem is growing increasingly keen with us. Geo. W. Muckley computes that we have only 3,200 men who may properly be called ministers, and that we are losing at the rate of 200 a year. If this is true the time when we shall be a disappearing brotherhood is much nearer than some of us have supposed. Moreover it must be remembered that the ranks of our own ministry are increased by those coming from the ministry of other churches such as is possibly the case in no other religious body. Furthermore, it is to be expected that in a democratic movement such as our own, where one can enter the ministry free from ecclesiastical restrictions and find an open field even before leaving the preparatory department, there would be more of an increase in the ministry than in other churches. But notwithstanding all this, our own people are suffering by this lack and we see everywhere a decided tendency away from the ministry as a vocation for life.

Men Leaving Ministry.

Furthermore, let it be remembered that there is not only a lack of men entering the ministry, but that there is a marked increasing tendency among those who are already in the ministry to leave it and take up other lines of work. Every large city has many men who were formerly ministers, who are now dentists, doctors, osteopaths, lawyers, merchants, real-estate men, promoters and music publishers. A prominent minister in Indiana made the assertion that the average length of service among ministers among Disciples is only nine years. I do not know how true his statement may be, but if it is any where near the truth our problem is an alarming one.

As to the causes of this situation there has been much diversity of opinion. Some hasten at once to the conclusion that it is due to the liberal teachings of the present,

Rev. Austin Hunter.

the prevalence of the historical method of biblical research, and the growing spirit of rationalism in our higher institutions of learning. It is contended that young men do not care to take up a work the very foundations of which are more or less uncertain. But to this position even so conservative a journal as the *Christian Standard* strongly demurs and says, "Such a hypothesis stands in the face of the fact that a large per cent of the young men in our colleges and universities are believers and are working in various ways, especially through the Y. M. C. A. for the cause of Christ. Thousands of these young men are studying the Bible under critical leaders and are not weakened in faith thereby."

Neither Liberalism nor Conservatism.

On the other hand, the man of liberal views insists that it is due to too much conservatism, and that a young man will not assume a vocation where his thinking is hampered and where he must face a cry of heresy for an honest expression of his views. But over against that is the fact that the most liberal churches are the greatest sufferers for the want of ministers. The Unitarians are an example. Certainly they are liberal enough. They do not even have a paper pope. Yet the men are few and far between who are entering the ranks of the Unitarian ministry. It is not a question of either conservatism or liberalism.

Others insist that the real difficulty lies in the doing away with the old fashioned life-long pastorate, where the pastor grew old in the service of the church which had the benefit of his youth as well as his age and experience. "Is it any wonder," says one, "that a young man hesitates to enter the ministry when he knows that just about the time when he ought to be best equipped for service he will be no longer wanted?" But in answer to this it may be said that among those churches where pastorates are short preachers have multiplied as rapidly as among those where the pastorates are long. For instance, some years ago when Methodist preachers were expected to move about every year, preachers multiplied more rapidly than in almost all the other churches together. This does not strike at the root of the problem. Neither does the mistreatment of preachers on the part of the congregation, of which there have been many deplorable instances nor the self-constituted committee on the change of pastor. These are minor matters and do not drive consecrated men out of the ministry nor deter them from entering it.

The Spirit of the Age.

That the cause of this situation must be found more in the spirit of the age and the tendency of the times than in the church itself, I think is evident from the fact that the church is not the only body that is suffering from a defection of leaders. The same situation obtains to an alarming extent among school teachers. There has been a marked exodus from the ranks of the teaching profession into other lines of work, so much so that in some places it has become a practical impossibility to secure sufficient teachers. There is doubtless a commercial reason for this. Prof. Bennett, of the Indianapolis High School, by an extensive collation of figures pointed out that the average hod-carrier receives better wages than the average high school teacher. The splendid opportunities which this commercial age offers to bright young people in business lines draws them from the ill-paid ranks of the teaching profession.

Many Factors.

While there are many factors that enter into the problem, I believe the broad underlying cause is to be found in the enormous attractions of the commercial callings of our day with their promise of immediate and large rewards, the feeling that the ministry does not promise a work sufficiently appreciated or rewarded as compared with other vocations. The commercial spirit has a tremendous hold upon all ranks of our present day life. The world weighs the man in the commercial balances. If found to be light he is considered weak. Hence the minister is looked upon as a weakling by thousands of people. This, every energetic self-respecting man resents. In connection with this thought, Mr. Everett T. Tomlinson in the *World's Work* says he wrote to twenty successful pastors asking whether if they had their lives to live over again they would select the work they are now doing. Seven replied yes, three were uncertain while the remaining ten gave emphatic negatives. If these answers are at all representative they reflect an unfortunate feeling on the part of the ministers themselves to their own work.

Ministers Not Recognized as Specialists.

Still another factor in the problem is the feeling that ministers are not accorded the respect which their training and position demands. In a world like the present we must have specialists. The preacher is a specialist, and yet he finds himself pulled down on a level with unschooled, opinionated people who hold and promote the idea that he is no better qualified and no more able for his high position than themselves. The reply of Garfield to Isaac Errett's entreaty that he remain in the ministry, is in point: "I do not care to be bossed around by a lot of ignorant elders."

The time was when the ministry was held to be the most honorable of callings in the esteem of Christian people. Some years ago parents dedicated their children to the ministry from birth and mothers looked forward with eager hope to such a career for their sons. This, to say the least, is not the situation at the present time. It is an open question if a boy in the average Christian home should express his desire to preach the gospel as a life work whether his parents would not try to disuade him from his purpose. But

back of this question is the greater question, why do his parents look upon it in that way, and the answer to that question is largely to be found in the present commercial spirit.

A Transition Period.

Another factor which I think enters into our problem is the fact that we are in a transition period. That is to say, the old denominational enthusiasm has practically passed away and the larger enthusiasm for Christ and his church has not yet fully taken its place. Young men have not the heart to enter enthusiastically upon a flat-footed denominational career in the pulpit. On the other hand they fear the experiment of entering denominational pulpits in an undenominational spirit. They could hardly expect to be generally acceptable.

Finally, may we not say there is needed a new sense of responsibility on the part of parents, preachers, college teachers and young men themselves with respect to this matter. The young manhood of our day is looking abroad over the field of activity to discern where there are the amplest promises of rewarded effort. No young man wishes to put his life in a place where it will not count in the world's work. The ranks of the ministry have in every generation included a great body of lofty-souled, heroic and consecrated men whose lives have been the benediction of their generation and the choice possession of the church. This must continue to be the case. There may be temporary slackings of the tide or eddies in the current that divert attention from this high calling, but not for long.

Home and Local Churches.

The replenishment of the ministry must lie with the home and the local church, and the responsibility in both cases in the last analysis is upon the preacher. The man, who as a messenger of Christ, utters no word from year to year upon the high calling which he himself represents, not only fails in one of his most important duties, but presents a curious comment upon his own work. It is the minister who attracts the attention of young men to this field, and it is the minister who from time to time in public speech must emphasize the duty of young manhood to undertake this order of work. "Pray ye the Lord of the harvest that he may send forth laborers into the harvest field."

Chicago.

Thanksgiving

BY B. W. BURLEIGH.

The fruitage of the harvest
Is gleaned and garnered in,
While we with glad contentment
Have crowded loft and bin.
The many million acres
Where myriad cattle rove,
Have yielded up their riches
In choicest treasure-trove.

Within our wide-flung borders
There is no sound of war;
Without, no hostile nation
Besieges from afar.
Sweet Peace her golden scepter
Extends from shore to shore.
We are a much-blessed people!
What could we ask for more!

Let him who loves his country
And fears his country's God,
Be thankful that no despot
Rules us with tyrant's rod.
Let us for peace and plenty
Our glad thanksgiving raise,
And give to God, our Father,
Our loyal meed of praise!

Own, if you can, one of those welcome faces
That bring the sunshine to life's shadowed places. —*Nixon Waterman.*

The Concentric Confession of Cosmopolitan Christian

TAKEN IN THE YEAR 1920.

"Are you a Christian?"

"I certainly am."

"To what church do you belong?"

"I belong to the Baptist, Methodist, Episcopal, Presbyterian, Congregational and Christian churches, those being the only churches in town, save the Catholic church into which I could not enter without relinquishing my membership in the other churches which I was not willing to do.

"What! Do you mean to say that you belong to all these churches?"

"Exactly so. I am a member in good standing in all of them. I contribute to the treasury of each and I take part in the business proceedings of them all so far as I can avoid conflicting engagements. Furthermore, I am a deacon in the Baptist church, an elder in the Christian church and I have hopes of serving the other churches in some official capacity sooner or later."

"Whew! You are certainly an easy-going religionist and cosmopolitan in your faith. How have you disposed of your conscience and what about those "conscientious beliefs" that good churchmen are supposed to have? What have you done with your religious convictions?"

"My conscience is intact. As for my religious convictions, I have one paramount religious conviction that all God's people should be one and the plan I am pursuing of having membership in all the churches that will admit me is the only plan that allows full play for the employment of that one outstanding conviction of mine. I may have abused slightly certain other important principles but at least I have not sacrificed the most important of them all."

"What is to be gained by the course you are pursuing?"

"First, the maintenance of a friendly feeling towards all and the disappearance of malice and envy. I can sincerely rejoice in the prosperity of any church in town. Secondly, I am in a position to work to advantage for church union. I can vote for union as well as pray for it and back of my plea for union, there are the six ballots that I will cast when it comes to a vote. Great changes must be wrought in all the churches before union can be accomplished. My position enables me to foster the spirit of union and to further the plans for union: to modify, to change where modification and change are needed and to act without charge of ulterior motive."

"Are the different churches satisfied with your course?"

"Well, some object to my multiple membership, but for the most part I am well received by all my brethren. I am as good a Methodist as any of them: I am regarded as a full-fledged Baptist: my Presbyterian friends say that I was predestinated to be a Presbyterian and my Christian brethren think that I am still one of their number."

"Well——!" E. W. McD.

Beckley, West Va.

November woods are bare and still,
November days are clear and bright;
Each moon burns up the morning's chill,
The morning's snow is gone by night.
Each day my steps grow slow, grow light,
As through the woods, I reverent creep,
Watching all things "lie down to sleep."
—*Helen Hunt Jackson.*

Work, that is the great physician. He heals most of the wounds of mankind. Thank God for work!—*Majorie Benton Cooke.*

Carlotta

The Ex-Empress Who Has Been Insane Forty-four Years.

The mad ex-Empress of Mexico kept her birthday recently, and members of the Belgian royal family journeyed out to the Chateau de Bochout to wish her "many happy returns." This wish seems almost a mockery, says the American Woman's Review, for the seventy-first birthday of the Empress Carlotta.

Ever since 1867 she has been mad, and had to be looked after as a mad woman. Her brother, Leopold II., took charge of her, and she has never left Belgium since. They were devoted as children to each other, and one of the King's choicest treasures was a marble figure of his sister as a child.

For years the ex-Empress was lodged in the Terneuzen Palace, but in those days she was very violent, and contrived to set it on fire and burn it down. She has become more quiet, but leads a strange life. She never goes outside her own park gates, and for many years would see no one but her ladies in waiting. But of late she does not refuse to see members of the royal family, though she never speaks to them.

For a good many years she had a hallucination that she would be poisoned through her food. So a special servant carried her meals into a private room, which he locked. Then the Empress entered, locked the door and partook of her meal alone. Now she is more reasonable, and eats with her ladies in waiting. She has lapses of silence of years duration; then she will begin to talk again, but always of trivial things, and she never refers to the past.

She reads books and papers, but never makes any reference to what she reads. All newspapers were kept from her when King Leopold died, as the news of his death would, it was feared, cause a shock. But she reads the journals again now and must know he is dead, but makes no reference to it.

She plays the piano constantly, but only just those pieces which she learned as a girl, and though a good performer she cannot be persuaded to look at a new composition. She always plays cards in the evenings with one of her three ladies in waiting; but always in silence, and it is an unwritten law that she must be allowed to win the game. She seldom speaks, and always impersonally, never using even the royal "we."

From time to time some of the leading medical men make an examination of her health. Not long ago she completely surprised one of them by speaking to him. She called him to the window and said, "Do you see a serpent coiled round those trees?" The doctor, thinking to humor her, said he did.

"And," she went on, "do you see a serpent coiled round the branch above him?" The doctor saw that, too, and many other strange things besides—or said he did. "Then," she cried, angrily, "it is you who are mad and not I; for I see none of those things."

She is extremely particular about her dignity and exacts every ounce of the prestige which was hers as the Empress of Mexico. Nothing makes her so angry as for any one to refer to her as the Princess. In all her weak moments she never forgets her once great position. It is small wonder that—her mind being fixed at the moment when she lost her reason—she cannot believe she has changed in power. Having once seen herself in a mirror under her changed conditions, she screamed out, "No! no!" and because frightfully agitated. She could not believe that the wrinkled, bent figure in the mirror was the once lovely Princess Charlotte. Since then mirrors have been abolished in the chateau.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Woman's Day in the Church

The first Sunday in December is the one time in the year when the Auxiliaries of The Christian Woman's Board of Missions ask the privilege of presenting this work before the churches. An offering is taken at this time, but the objection is still being urged that, as the Woman's Board has its own constituency of women and children who pay an annual sum into its treasury, therefore they should not ask support from the church at large like our other benevolent, evangelistic and missionary societies.

In the beginning of the work, the ten cents a month from the women, and the five cents a month from the children sufficed; but since our enterprises have grown to be so large and numerous, it does not meet one-third of our expenses. Much of this growth is the result of the confidence of our brethren in the able and nominal management of our work; the missions in Jamaica, the evangelistic work in Porto Rico, and our Educational and Evangelistic Work for the Negro were bequests from the American Christian Missionary Society; our First Mountain Schools were also legacies from our brethren. Surely, it is but fair to give them an opportunity once a year to contribute to their support!

Our Bible chairs in state universities, our Oriental missions on the Pacific Coast, our work in Mexico and Argentina have no parallels in other boards of our brotherhood, and there are many outside our membership who are glad to share in these important enterprises.

But the offering is not the greatest aim of three services. The poet wrote, "The gift without the giver is bare," and a greater than the poet said of the model givers of the early church, "They First gave themselves. If we could but win the intelligent interest, the whole hearted sympathy of our churches with out achievements and ideals, the results of the past thirty years would be but an earnest of greater things in the years to come.

But our chief emphasis on this day is upon gaining the allegiance and coöperation of the women of the church. Our growth in membership has always halted behind our growth in offerings. Here is our greatest weakness, here, consequently, our greatest need. It could hardly have been otherwise, for the most valuable things are always the hardest to get and how much greater is a woman than a dollar!

Our plea for increased membership is primarily because the work needs the women. One of the penalties of success is growth, and growth demands enlargement of the organization and its resources. How long we prayed for open doors; and how the good Father has shamed us by wide flung portals on every side! One of the hardest and the saddest tasks of the National Executive Committee is to say "No" to the many calls that come from the poor and needy. Our hearts are turning to the great field of social service—to the submerged truth in our cities, to the exceeding great and bitter cry of the prisoners of the White Slave Traffic. These and many other calls sound in our ears and hearts—would that all the women of our churches would join our ranks, so that we might enter the many fields that are now white unto harvest!

Every Christian is expected to make the best of himself for Christ's sake; he must not only do the Master's Work, but be meet for the Master's use, thoroughly prepared for every good work to which he may be called. Culture then, of body, mind and spirit is demanded of every child of God. The women of the church will find the monthly meeting of the auxiliaries one of its greatest cultural agencies; here, and in the mission study classes, the members learn the thrilling facts in the story of missions—the history, the religious, and the social conditions of the great nations which have not yet received their heritage in the kingdom of our Lord Jesus Christ. Here they learn to tell what they know without embarrassment or self-consciousness; many of our best public speakers received their early training in these quiet, unheralded meetings.

Here they learn practical business methods in the conduct of organizations, and the management of their resources.

There is no such medium for spiritual culture in the church as the missionary spirit. A great English churchman said not long ago, "I wish I could make every man and every woman feel that it is for their own spiritual life that they should take an enthusiastic part in missionary work; it is a duty they owe to themselves."

I pray that many women may use C. W. B. M. Day as a means of performing this duty to themselves, their fellow men, and their God! I. W. H.

Why Modern Women Are Thankful

FRANCES KINGDON.

It was just the day to invite confidences, stormy and cold outside, but within the artistic living room there were a warmth and cheeriness most pleasing to the three friends sitting around the fire-place.

"Oh, dear," said one of the women, looking out of the window, "how I hope this blizzard will be entirely gone by Thanksgiving time. I make only two special demands upon the weather man the entire year, and on those two days I insist that he should do his best for me and then some. It seems only right that my birthday, the one individual, personal day of the year to me, should be perfect. It comes in April, when as every one knows the weather can take all sorts of liberties and be as freakish as it pleases, but still there are possibilities for coaxing the sun to shine and a balmy, sweet breeze to give one young, happy feelings. Then I do like to have Thanksgiving day all right, vigorous, exhilarating and bracing, with a steady, sure hint of the sun not far away. It is so much easier to be thankful that day if the clouds do remain hidden and the wind isn't hostile or the skies tearful."

"Speaking about being thankful," began another woman, "I don't make any New Year's resolutions, but I've been brought up to believe that it was only decent to be grateful on Thanksgiving day for favors duly received. This year, however, I am not going to make acknowledgment only for the things I have received but give thanks for those that have not come my way. I have counted up some of the "might have beens" in my life the last twelve month, and I am going to sing my song of praise because they never were. I am grateful for all my new blessings, but I am more grateful for not having to give up any of the old ones. We women are always wishing for things—we get up in the morning with a longing for the unattainable and we go to bed at night with the same desire—what it is depends upon our circumstances or our dispositions, but if we think too much about it the ache in our hearts grows so big it hurts. So often we say, 'Oh, if I had all the pleasures of this friend, or the money of that friend, or the love or ability of another friend, I'd be so thankul.' Yet why do we not, instead of selecting all those we envy, think more of those who probably envy us and give thanks because we do not have to carry their burdens, share their humiliations, know their struggles and sorrow. The other day, such a sad gloomy sort of a day, when you would feel like crying a little bit even if you were sitting in the lap of luxury, a tired, refined looking woman came to my door to demonstrate a vacuum cleaner. The box she carried was almost as big as she was, and she had climbed many, many stairs with it and walked several miles against a cruelly cold wind. I did not order one of the cleaners for the simple reason that I had one already, but over a cheering cup of hot tea I learned a little, but guessed more, of her forlorn life, and afterward I did some real Thanksgiving thinking. I gave thanks for my comfortable, pretty apartment, instead of having to live in a back bedroom with light housekeeping privileges; I gave thanks for my weekly check to pay the grocery bill, instead of being obliged to count over a few pitiful nickels to buy a cheap dinner at a twenty-cent restaurant on a side street; I felt thankful for all the warm clothes that hung in my closet; to be sure there weren't any velvet gowns there or mink furs, but there was something else besides one little, thin, shiny, serge suit and a hat quite faded and streaked. More than anything else was I grateful for that end of the day which brought home close around me the true hearts of those I love, instead of long, dreary hours all alone. We women who are sheltered, protected and indulged, taking our every day blessings as a matter of course, celebrate such a different Thanksgiving from the woman who is thankful for just the chance to make a living."

"Last year," said another woman, moving back from the fire, "I was thankful merely on general principles, but now I belong to a special class which numbers all the mothers in our country whose sons have safely survived the football season. I know now how mothers felt in days gone by when they sent their only son, handsome, manly, undaunted, out to fight for his country, because I've had to send my only boy to the football field. Talk about the stuff soldiers are made of—pluck, determination and courage—you'll see it all when you watch a football game. There you will find the true glory of the conquered, also, for with the score all against them, with the crippled and wounded being carried from the field, you'll see the set jaw and flashing eye of the soldier who says, "fight to the finish," while a thousand young voices on the grand stand shout encouragement as they yell, 'Are we discouraged?' 'No.' 'Are we happy?' 'Yes.' I'm proud of every victory my boy has helped to give his college this fall; I'm proud that he has learned to play the game for all it means and still cry, 'Let the best man win,' but I am thankful, with all the gratitude only an ambitious and loving mother's heart can

know, that my great big gridiron hero is as sound and well as on the day he bravely and proudly took his first step alone."

"I, too," said the last woman to speak. 'want to give thanks this year for new reasons, and in thinking it all over I'm more grateful than anything else for the lessons I've learned about human nature. I believe next year is going to be easier in every way because I cannot then make the mistakes I have made this year. I am trying now to remember 'that one ought neither to laugh nor weep at, exalt or curse, a human being's actions, but only to try to understand them.' I believe when we all can do this we will find many little new joys in existence. There will be a lot of happy little surprises found in our friends and new inspirations and broader sympathies. The art of human relationship will be so simple and kind. I am thankful for every experience of the last twelve months which has taught me a clearer, more charitable understanding of my fellow beings. We spend so many hours studying life from books, trying laboriously to read into the printed page a meaning or message which may never be there at all, when we could find it right in the lives of those perhaps nearest and dearest to us. What of the great human dramas, written by the Master playwright, whose pages we never turn? What of the language of the heart which has a dictionary within reach of all who want to read it? And the most beautiful music in the world, can we not hear it in the joy of 'those who laugh and are glad.' and the echo of a requiem of 'those who mourn and cannot be comforted.' I've been learning lessons all my life, and I suppose I will until I die, but this year—oh, I'm thankful for what humanity, big, sorrowful and happy, has taught me."

With the Children

When John Went Round the Corner

BY ANNE GUILBERT MAHON.

"Round the corner" was to John an enchanted spot.

The houses were not as neat or as nice as the ones in John's block, but there were so many boys around there and they did have such good times. John used to see them playing Indian and Wild West and hide and seek whenever he passed there as he went out with his mother.

Sometimes when he had friends playing with him, mother let him go down the street as far as the corner but never around it, for John knew that he must always keep within sight of the window where mother sat with her sewing.

Many times he had asked to be allowed to go around the corner and play with the boys, but mother was firm about it, so John could only watch the boys from a distance and wish he could be there to play with them, too.

"If I only lived around the corner," he would say, wistfully, at times.

He could not understand it when his mother used to answer him, "Perhaps you would not like it as much as you think you would."

One day John's chance came. He was playing out in front of his house when his mother came out dressed to go walking.

"I am going to see grandmother who is ill," she said. "I can't take you this time but I know you will be a good boy at home and not go away from the house. Delia has promised me she will look after you. Be a good boy until mother comes back."

John promised he would, and he meant to, but he did not know then the temptation which would come to him later.

He watched his mother until she disappeared down the street, then he loaded his express wagon with chips and played he was a man selling wood.

It was not long before along came a boy whom John recognized at once as one of those who lived around the corner. The boy stopped and looked at John's wagon in a friendly way, and soon the boys were talking together like old friends.

"There's lots of wood around the corner," suggested the boy, who further informed John that his name was "Dan."

"But, I can't go around the corner," began John, hesitatingly. "Mother doesn't allow me."

"Oho!" laughed Dan. "So you're a mother's boy, are you?"

John's eyes flashed indignantly. He did not like the other's laugh.

"But she isn't home, anyway, is she?" asked Dan, quickly.

"No—"

"Well, then, she'll never know. Oh, come on! There's some fine pieces of wood around there."

It did not take much urging. In spite of some misgivings and prickings of his conscience, John dragged his express wagon and his load of wood around the corner into the enchanted place and joined the boys with whom he had wanted so long to play.

It was all fun at first, John thought. The boys crowded around him, made admiring remarks about his wagon, asked him questions and treated him quite like a hero. They seemed like nice boys, he thought, and mother would say it was all right when he told her how nice they really were and that it was perfectly safe playing "around the corner."

They played hide and seek and tag, and they gave each other rides in John's express wagon. John enjoyed himself so much he had no idea how the time was flying.

The boys were pretty rough, he had to admit once or twice, and they did not talk just as nicely as John's other friends did. Some of the words they used were new to him, and some, he knew, were such as his mother would not wish him to say, but, all the same, they were nice boys and he was having fun—oh, yes, he was having fun, although he could not help that uncomfortable feeling, that sense of wrong-doing which made it impossible for him to enjoy himself as much as he had expected to "around the corner."

At last someone suggested playing Indian. John joined with enthusiasm. They chased each other up and down, giving the wildest war whoops.

"We must have a Pale Face," exclaimed one of the bigger boys, then added, exultantly, "John shall be the Pale Face."

"Yes, yes," shouted the others, and then they all ran for John, brandishing sticks for tomahawks and giving savage yells.

It was all fun still, but when they at last captured the "'Pale Face" and danced around him poking and slapping at him with their sticks, John began to think it was not quite so much fun. Some of the slaps were not fun at all, and John began to holler to them to stop.

"Oh, that's the game! Don't be a coward," cried one of the bigger boys.

"Pale Faces are always cowards," shouted another.

With that the boys attacked him with renewed ardor.

"Put him in prison," suggested one.

With one accord the boys surrounded John, dragging and pulling him over to the spot where stood a large ash barrel.

"That's the prison. Hustle him in."

In spite of John's cries of remonstrance, he was lifted bodily off his feet and dumped not too gently into the big, dirty ash barrel. It was too high for him to get over the side. He was a prisoner in truth.

In vain he battered against the walls of his prison and called to the boys to let him out. They had broken loose now and there was no controlling them. They danced around the barrel, shouting and yelling, and brandishing their "tomahawks." Their voices drowned John's cries.

"We'll never let you out," taunted one, enjoying John's terror to the full.

"We'll roll you down the street," suggested another.

John was thoroughly frightened now. He cried. He begged to be taken out. He pushed the big barrel until it swayed now this side, now that, but the boys still surrounded it.

"Don't let the prisoner escape," they cried.

Just then there was a cry, "The cop!"

With one accord the besieging army took to their heels.

John, with a mighty push, upset the barrel and crawled quickly out, covered with dirt and ashes, tearstained and gasping, just as a big policeman came up.

"What are you boys up to now?" he demanded, severely. "Upsetting ashes all over the street and breaking folks' barrels," then he stopped seeing John's face and his evident distress.

"You don't belong here, do you?" he asked, in surprise. Then he added, "What is your mother thinking of to let you play with those young ruffians—the worst boys on the whole beat. They're always into some mischief or other."

Between his sobs, John explained.

"Well, you go home," advised the big officer, kindly, "and if I were you I would mind my mother after this and not play around the corner any more."

"I won't. Indeed, I won't," exclaimed John, emphatically.

The policeman helped him brush off his clothes and walked with him to the corner, standing there until he saw John safely at his own door.

John's mother had returned and was standing on the doorstep looking anxiously up and down the street for him. John, tearstained, his clothes still showing traces of ashes and dirt, flung himself into his mother's arms, sobbing.

It was some time before he could tell her the whole story. She listened quietly and then said, gently,

"What do you think we would better do now?"

"I suppose I will have to go to bed. I know I've been a very bad boy," said John, repentantly.

"I think you will," said mother, as she kissed him, "and I am sure you will never go around the corner to play again, will you?"

"No, indeed," promised John as sobbing anew, he slowly removed his clothes and climbed into bed until the next day. It was a long hard punishment, but, "I guess mothers know best, after all."

A little love, a little trust,
A soft impulse, a sudden dream—
And life as dry as desert dust
Is fresher than a mountain stream.

S. A. Brooke.

Evil is almost, if not quite, as ancient as good. Folly and wisdom, among men at least, are twins, and we cannot distinguish between them by the gray hairs.—*Henry Van Dyke.*

Things which could never make a man happy develop a power to make him strong. —*Phillips Brooks.*

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

E. P. Gish is holding a revival meeting for his home congregation in Concord.

Bismark Church held a two weeks' revival meeting, adding two to the membership of the church.

J. T. McMahan, who is pastor of the new East End Church, Quincy, is holding a revival meeting for his home congregation.

Saunemin Church is to have the services of J. V. Coombs and Ralph C. Varner in a revival meeting, beginning this month.

S. E. Fisher, of Dixon, has declined a call to the pulpit of the Blackwell, Okla., church. Mr. Fisher's action was taken at the urgent request of his officers and congregation.

First Church, Bloomington, Edgar DeWitt Jones, pastor, will celebrate its seventy-fifth anniversary next spring.

Howett Street Church, Peoria, held its second annual meeting recently and reported a membership of 180 against 120 a year ago.

Bowen Church, over which C. R. Gains recently became pastor, is to have a revival meeting beginning the first of the year, lead by F. A. Sword.

There have been six additions to the DuQuoin Church in recent weeks, under the ministry of Charles E. Smith, the new pastor.

The congregation at Mount Morris, Illinois, has extended a call to become pastor to W. T. Hacker of Columbus, Illinois, which has been accepted.

J. F. Smith, minister of Ursa Church, is leading his congregation in a revival meeting, in which there were two additions at the outset.

C. E. French will hold a meeting at Bolivia Mission Point, his services being contributed by the congregation at Tallula, where he is pastor.

There were three additions at the regular Sunday service of the Mill Shoals Church on a recent Sunday. Two of these were by confession. The pastor is B. S. Kello.

The Litchfield meeting, where Charles W. Ross, the pastor, was assisted by Roy L. Brown, was concluded with fourteen additions, eight being on profession of faith.

Oliver W. Jennings, who has been preaching at Granite City for two years, has been invited by the congregation to continue his pastorate at an increased salary.

Mechanicsburg Church has employed O. P. Wright, of Decatur, for the ensuing year. Mr. Wright has been pastor of a Decatur Church for five years.

At Potomac, the edifice has been undergoing some repairs succeeding a meeting held by the pastor, E. M. Norton, in which there were fifteen additions, fourteen being by confession of faith.

Evangelist Mrs. Clara H. Hazelrigg, with Verda Phinney, held a revival meeting at Adrian, in which there were thirty-one additions mostly on profession of faith, nearly all adults. The pastor is E. W. Kellion.

Robert E. Henry held a meeting lasting two weeks for his home congregation at Niantic, in which there were fifteen additions, all of them being adults. The congregation here is prospering in every way.

At Chambersburg, where Gilbert W. Zink is pastor, a two weeks' meeting was concluded, in which there were twelve additions on profession of faith. Mr. Zink has recently become pastor of this church.

The revival at Carlinville has already accomplished much good and added six to the membership. J. W. Porter, minister, is doing the preaching and Guy B. Williamson of Waverly, is leading the music.

The revival meeting at Princeton, conducted by Evangelists Vawter and Marty, resulted in forty-six additions. Mr. Vawter has been asked by the congregation to return next year for a meeting. The pastor here is Cecil C. Carpenter.

Stuart Street Church, Springfield, of which H. H. Jenner is the pastor, has received about thirty additions in a meeting with John R. Golden of West Side Church, Springfield, preaching. The meeting is continuing.

The pastor of McLeansboro Church, H. H. William, was the recipient of a surprise party at his home on the occasion of his birthday. In addition to the fraternal greetings, he was presented with a chair for his study.

The church at Murphysboro is pastorless since the resignation of J. T. Sweatt, who is residing in DuQuoin to engage in business. It is learned that Mr. Sweatt is ready to devote his Sundays to preaching for churches in the vicinity of his home town.

Roy A. Miller, pastor at Rock Falls, writes jubilantly of breaking the record for Sunday-school attendance with 130 present and sixty-five Bibles. They expected to win a Front Rank pennant the next Sunday. The C. E. is also flourishing in this church.

A new District Evangelist has been secured for the Fifth District. Charles D. Hougham is the man, and will begin his work January 1. Mr. Hougham will make his residence in Springfield, and from that point will carry on his evangelistic labors. He has recently been residing at Arrowsmith.

Centralia meeting, conducted by the pastor, A. L. Huff, closed with eighty-seven additions. Mr. Huff was assisted by E. C. Tuckerman as chorister. It is said that this church has probably enjoyed no more satisfactory meeting than the one just concluded by the pastor.

First Church, Bloomington, recently suffered the loss of one of its most valued members and officials in the death of Mr. J. O. Willson. His departure is felt as a community misfortune as well as by the church. In the prime of life, with promise of years and strength he underwent an operation from which he did not recover. Many friends through Central Illinois have learned of his going with sincere regret.

Sixty Years the Standard
DR PRICE'S
CREAM
BAKING
POWDER
A Cream of Tartar Powder
Made from Grapes
NO ALUM

Eureka College

Education Day in Illinois.

Education Day has been observed in Illinois since 1904. That year sixty churches gave $308.10. For the first six years less than 100 churches observed the day. In 1907, ninety churches fell in line, but in 1908-09 the number dropped to fifty-six and fifty-eight respectively. In 1910, 103 churches observed the day, with a total offering of $1,460.61. Last year 150 churches observed the day, with a total offering of $1,758.81. We ought to have at least 200 churches in line with us this year, and we are confident that this will be the case. It takes time to build up a work of this kind. But we are perfectly willing to be patient, that we may get our college work before the Brotherhood in the proper manner.

Education Day in Illinois is observed in the interest of Eureka College, under the direction of the Illinois Christian Educational Association. The field secretary is Luceba E. Miner, Bone Gap, Ill. In addition to my work as endowment secretary, I do the office work of the I. C. E. A. as corresponding secretary. There are four ways in which an individual or church can help the college through this association. 1. By becoming an annual member, paying $1 a year February 1. 2. By becoming a life member, paying $25 cash, or in five equal annual payments. 3. By becoming a Living Link, by the payment of $100. 4. By taking an offering on Education Day or by sending a gift to the college for the general fund any time during the year. There are 100 life members now and the number is increasing. We had the largest number of Living Links last year in the history of the association. The following churches were Living Links: Carlock, Clinton, Eureka, Jacksonville, Peoria, Shelbyville and Sullivan.

H. H. PETERS.

Church Life

Lowell C. McPherson is holding a meeting at Haverhill, Mass.

Leon V. Stiles reports an addition of twenty-five persons to the membership of the church at Miles City, Mont.

George B. Evans has resigned at Chagrin Falls, O., to accept the pastorate at North Tonawanda, N. Y.

Morton L. Rose, late of North Yakima, Wash., has accepted the pastorate of Colfax, Ia., church.

J. Will Walters, of Nevada, Mo., can be secured for a meeting between now and March 1.

W. J. Minges closed a meeting at Portage La Prairie, Manitoba, with 648 added. He is now in a meeting at Junction City, Kan.

Frank Thompson and the church at Bristol, Va., wil observe the opening of his new pastoral year by calling the roll of the 154 members received during the past year.

An interesting item from Bolenge, Africa, reads like home doings. It says a new brick church is nearing completion. Another item says the evangelists have just returned and report some 300 inquirers. The harvest truly is white (!) in that land.

C. C. Wilson, pastor First Church, Milwaukee, recently gave way at a Sunday evening service to Byron C. Piatt of Indianapolis, who lectured on "The Bible and Modern Life." The Netz Sisters' quartette sang for First Church that morning.

C. A. Donaldson of Indiana, entered upon his work at Ridgewood Heights Church, New York City, Nov. 5. He is getting the work splendidly together and the outlook is promising for a profitable work under his leadership.

Sterling Place Church, Brooklyn, N. Y., held its thirty-sixth anniversary service Nov. 19. On that day there were six additions, all adults, four confessions. Seven additions previously, not reported. M. M. Amunson is the enthusiastic pastor.

At the union revival meetings being held in Warren, O., it is the custom of Central and Second Disciple churches to hold early communion service in their new houses of worship, march to a common meeting point and unitedly enter the tabernacle for the 11 o'clock service. They have over 1,000 in line some Sundays. F. N. Calvin and F. W. Brown are the pastors.

Carey E. Morgan, of Paris, Ky., assisted Peter Ainslie at the Christian Temple, Baltimore, in a most profitable meeting of little more than two weeks. There were more than fifty added to the church and all were stirred to holier living. "His sermons and his presence," says Doctor Ainslie, "were constant blessings and gave us experiences long to be remembered."

The church at Marion, Ind., has just closed its second evangelistic campaign within a year with Snively-Marks as evangelists. There were over one hundred in the first meeting and seventy-four in the one just closed. There have now been over three hundred additions to the church in the pastorate of J. P. Myers begun one year ago last September.

Professor M. E. Bogarte, of Valparaiso University, passed away Nov. 17. He was for twenty years the teacher of a Sunday-school class in the Valparaiso Christian Church, numbering nearly 400 persons. After attending a reception given by his class he went home to be taken by death that night. There was not a moment's warning. Claude E. Hill, his pastor, says what all who knew him approve: "He was a mighty man, and our people did not have a greater teacher."

The trustees of William Woods College, Fulton, Mo., wish the brotherhood to be assured that they realize the importance of the responsibility that has fallen to them since the death of President J. B. Jones. They feel Mr. Jones' loss greatly, but testify to the substantial character of his work by saying that he left the school so well organized in faculty and business administration that its work will not be interrupted. A successor to Mr. Jones is being sought for the presidency. W. E. Jameson, president of the board of trustees, writes that he feels that the choice of a new head is a matter of as great importance to the church as to the school itself.

W. D. Van Voorhis, pastor at Parkersburg, W. Va., highly commends the work of G. W. Moore, of Ionia, Mich., who has just closed a four weeks' meeting for him. He says, "His message was sometimes startling in its newness. He took the church back to its Founder where he kept it night after night, learning again the lessons of the kingdom. Mr. Moore has none of the tricks of sensational evangelism. He is content to preach the gospel and let the Lord add to the church those who are being saved. While a devoted student of the Word of God he is thoroughly in sympathy with men of the present century through whom God is pleased to reveal his will. His ringing messages find a response in the heart of modern men and women." C. A. Hanna, pastor at Marietta, O., conducted the singing. Mr. Van Voorhis looks forward with great hope to a new year's work.

Oklahoma Christian University announces its purpose to accept a club of twenty or more young inexperienced students for the ministry, giving them board, room rent and tuition for the school year for $100. The university is seeking to find twenty churches, or individuals, who will each furnish $100 to support one of these young men. This $100 is intended to cover all expenses, except incidental fees of $6, books, clothing, etc. It is expected that some of the churches will allow the young men that they support to stay with them during the summer as

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assistant pastors, and in this way pay back the $100. President E. V. Zollars writes that he wishes this club to be started at the opening of the winter term. There are certain simple qualifications for admission on these terms which will be explained by writing directly to the president at Enid, Okla.

An annex will be built to Hyde Park Church, Kansas City, to be used as a boys' gymnasium and for meetings of the adult Bible classes. At a dinner given by the women of the church last week to the Men's Club of the church, $2,400 was subscribed for building the annex. Much of the inspiration for this enterprise comes from the activities of the Men and Religion Forward Movement. A recent meeting was held in the church in which were discussed certain civic projects proposed by the board of public welfare. This church is alive to the social claim of the gospel.

Hiram College observed the eightieth anniversary of the birth of former President James A. Garfield last Sunday. Mr. Garfield having been one of Hiram's presidents, it was thought best that the institution should take the initiative in honoring the martyred president, this being the first public recognition of the day. Two services were held, one in the Christian Church of which the late Mr. Garfield was a member while residing in Hiram, and the other in the college chapel. Hon. Thomas W. Phillips of New Castle, Penn., who was an associate politically of the former president, was present and delivered a memorial address. Professor B. S. Dean of the Hiram faculty who enjoys the distinction of once having been Mr. Garfield's instructor also spoke. The two Garfield sons, Messrs. James R. and Abram Garfield were present.

P. J. Rice, of El Paso, Tex., First Church, recently preached a sermon on "The Religion of the Mind" in which he dealt out both appreciation and criticism of Christian Science. The address was generously reported in the newspapers and the Christian Scientists of the city officially thanked him for the spirit of fairness with which the sermon was actuated. The following paragraph indicates the discriminating character of the address: "In dealing with such subjects it is well for us to keep close to well recognized scientific facts. One need not discredit his five senses. He need not lend himself to the acceptance of foolish vagaries of fantastic minds, he need not accept philosophies formulated by people untrained in logic and in science, nor psychological theories that discredit all we have ever learned, in order to accept the truth that bodily conditions are largely under the control of the mind."

H. C. Kendrick, more than five years minister at Georgetown, Ky., has resigned to take effect January 1. During his ministry in Georgetown more than three hundred members have been added to the congregation. For the last three years the church has been a Living Link in the Foreign Christian Missionary Society. Prior to Mr. Kendrick's pastorate the largest offering made to Foreign Missions was $125. For the past two years the C. W. B. M. has been a Life Line, and in other missionary enterprises the congregation has enjoyed similar growth. Recently, the congregation expended more than $3,000 in repairing their most excellent building, making it entirely adequate to the needs of the various organizations. The Georgetown congregation has been served by such pastors as Barton W. Stone, "Raccoon" John Smith, and John T. Johnson. It will be remembered that it was in Georgetown,

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E. W. Bowers is in a good meeting with First Church, Springfield, Mo.

J. M. Kersey of Omaha is conducting a meeting at Beatrice, Neb.

The new house of worship at Boise City, Idaho, was dedicated Sunday, Nov. 19.

Second Church, Detroit, Mich., held the first services in their new building, Nov. 19.

M. S. Johnson, who retires from the pastorate of First Church, McAlester, Okla., Dec. 1, will immediately take charge of the church at Haileyville.

Alabama state convention was held at Birmingham last week, presided over by A. R. Moore of that city. D. P. Taylor was elected president for the coming year.

Claris Yeuell, who has ministered at Paulding, Ohio., for the past two years, tendered his resignation. He will be open for a new engagement by January.

B. F. Cato of Lawrenceville, Ill., has been called to the church at Bowling Green, Ky. Mr. Cato is one of Illinois' best pastors. It is likely he will accept the call.

Frank M. Dowling is filling the pulpit of First Church, Los Angeles, Calif., until the arrival of Russell F. Thrapp, who goes from Jacksonville, Ill., Dec. 10, to assume charge.

Myron C. Settle, for five years state superintendent of Kansas Sunday-schools, will enter upon his new work as head of the Sunday-school organization of Ohio, January 1.

Central Church, Youngstown, O., W. D. Ryan, pastor, is projecting a new building. The growing Sunday-school is the prime occasion of this advance move. They recently had an attendance of close to 1,000.

W. T. Brooks closed a good meeting at Dodge City, Kan., with seventy-four added. One of the good results was the increase of current expense pledges by $714 for the year. This is substantial gain.

Girls of high school age in the Christian Church of Berkeley, Calif., presented their own dramatization of Henry van Dyke's "The Lost Word," in the church auditorium recently. They were trained by Mrs. H. J. Loken, talented wife of the pastor of Berkeley Church.

H. O. Breeden, who has been engaged in evangelistic work since leaving Central Church, Des Moines, Ia., five years ago, has accepted the pastorate of the church at Fresno, Calif. His coming to that community has stirred the people to a hearty welcome for him. He held evangelistic meetings there some time since and is much beloved.

E. A. Ewell, pastor of First Church, Beaumont, Tex., delivered an address at the regular weekly meeting of the Beaumont Trades Assembly, on the "Initiative, Referendum and Recall." Mr. Ewell is a strong supporter of this new movement in government. He was formerly a member of the Oklahoma legislature and is equipped to give a comprehensive and intelligent exposition of this subject.

The call extended to R. N. Simpson, of New Albany, Ind., by Central Church, Cincinnati, of which mention was made recently in these columns, was declined. Mr. Simpson had intended accepting the Cincinnati pulpit, but was compelled to refuse because of the urgent appeal of his present congregation, who increased his salary to an amount equal to that offered by the Cincinnati church. Central Church will continue its efforts to secure a pastor, the pulpit having been vacant for many months.

The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in The Life of Christ? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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Death of O. W. Lawrence

Startling news of the sudden death of O. W. Lawrence who removed from Decatur, Ill., to North Yakima, Wash., only four weeks ago, comes to this office as we are making ready for the press. Mr. Lawrence had been ill since August when he was stricken with pleural-pneumonia but it was believed that his convalescence was permanent. He was able to preach during his last few Sundays in Decatur and, though weak, was insistent in taking up his new work in the west without a rest. He leaves a wife—the daughter of Dr. W. B. Craig, of Redlands, Calif., and four young children. His taking off is inexpressibly sad. No ministry among the Disciples has been richer in the priceless goods of Christ than his. He was pastor at Baxter, Ia., during college days at Drake University, then at Maryville, Mo., Rock Island, Ill., and Decatur. In each of these fields he labored about five years and was beloved with singular affection. An editorial appreciation of Mr. Lawrence will appear later.

A Revival in Iowa City

About seven years ago, Herbert Moninger held a meeting in Iowa City, with about 100 additions. Five years ago, C. C. Morrison conducted a short series of meetings also. Nearly four years ago the writer became pastor of this church, since which time there has been no extended evangelistic effort until now.

On Tuesday evening, November 21, we closed a meeting of exactly a month's duration, conducted by Evangelist Wm. J. Lockhart, of Des Moines, assisted by W. F. Lintt and C. R. Travist, singing evangelists of Lincoln, Neb. This meeting greatly stirred our whole community.

Our church building became inadequate to accommodate the people desiring to attend almost at once, so a tabernacle accommodating 1,000 people was hastily constructed and moved into. Here many people came to hear the gospel who had not been to church for years.

Iowa City is the seat of the State University of Iowa. The churches here, as is often the case in such centers, are charged with neglecting the town needs in order to capture university people. We attempted little for the students, but by means of the tabernacle definitely reached out for the town. And it responded to us. The "bum" element, whom we of course attacked, damned us roundly. But altogether 167 responded to the invitation, most of whom were from the ordinary walks of life.

Some of the most significant results of this meeting are first, the confidence it has inspired in the church that it has large capacity for religious work. Secondly, the inspiration it has received to become genuinely and continuously evangelistic. Thirdly, the fine spirit of union it everywhere cherished. Though our membership now is but little more than 400, we are pledging ourselves to increase the membership to 500 by Easter time, and are organizing ourselves for Bible study and personal work for this achievement.

All the churches had representatives who were active in these meetings, and they acknowledge themselves great gainers thereby. An old resident here, a lay preacher in the Methodist Church, declared this the most "union" meeting he ever saw. Mr. Lockhart is eminently fitted to carry on union evangelistic services.

This church, including its minister, is most grateful for the blessings that have come out of this campaign.

Iowa City. CARLOS C. ROWLISON.

The Situation in China

The work of the Foreign Society is done in Central China. That is the center of the greatest disturbance at the present time, though all parts of China are disturbed more or less. Nanking is on the Yangtse River and is about two hundred miles from the sea. Because of its strategic position Nanking was once the capital of the Empire. At the present time Nanking is held by the Imperial troops. Their strongest fortifications are on the Purple Mountain, just outside of the walls. The Revolutionists are massing their forces so as to attack the Imperialists in and around Nanking.

The dispatches state that all foreigners, with two or three exceptions, have left Nanking. Some have gone to Shanghai and some have gone to Wuhu, fifty miles up the river from Nanking.

The Imperial troops and the Revolutionists are supposed to protect foreigners as far as that is in their power. At the present time the Chinese are fighting, not to exclude the foreigners, as was the case in the Boxer uprising, but to break the power of the Manchu dynasty.

There is every reason to believe that the missionaries are all safe, though they may have been inconvenienced more or less by sudden flight. There is very little danger of loss of life or property, though the buildings may suffer some from the bombarding. If the missionaries were in any real distress they woud have cabled to the Mission Rooms in Cincinnati. One cable was received two weeks ago, but nothing since. Shanghai is in the hands of the Revolutionists. The people who are there are perfectly secure. Those who have relatives and friends in China need not feel any alarm.

STEPHEN J. COREY.

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National and State Secretaries' Association Meeting

ST. LOUIS, DEC. 5. 6 AND 7.

PROGRAM.

Tuesday Morning, Dec. 5.

National Secretaries' Session. 1. The Publication of a Joint Magazine and other "Syndicate" Literature, Stephen J. Corey. Discussion.

State Secretaries' Session. 1. Devotional Period. Conducted by Joseph Gaylor, Tennessee. 2. Seven Minute Reports from each State Secretary. 3. Paper, "The State Missionary Society; Its Place and Limitations," George E. Lyon, Kansas. 4. Discussion. 5. Appointment of Committees.

Tuesday Afternoon.

Joint Session. 1. General Rules Governing Annuities, G. W. Muckley. 2. Discussion. 3. An Improved and Enlarged Year-book, I. N. McCash. 4. Our Statistical Problems, H. C. Combs, Virginia. 5. Discussion.

Tuesday Evening.

Joint Session. 1. Unified Missionary Offerings, D. Y. Donaldson, Missouri. Discussion.

Wednesday Morning.

National Secretaries' Association (Business Meeting) State Secretaries' Session. .1. Devotions. Let by Charles William Dean, Colorado. 2. Business. 3. Paper, "Economy of Administration in State Missionary Work," H. W. Elliott, Kentucky. 4. Discussion. 5. Symposium: Methods: (a) Raising Money. D. A. Wickizer, Oklahoma; (b) Choosing Mission Fields, B. S. Denny, Iowa; (c) Employing and Directing Evangelists, I. J. Cahill, Ohio; (d) Helping Weak Churches, Orilas G. White, West Virginia. 6. General Discussion. 7. Unfinished Business.

Wednesday Afternoon.

1. Closer Relations Between the American Christian Missionary and the State Societies, L. E. Murray, Indiana. Discussion. 2. Comity Among Our Missionary Societies, J. H. Mohorter. Discussion.

Wednesday Evening.

1. The Problems of Unification, A. B. Philput, Chairman of Unification Committee. Discussion.

Thursday Morning.

Joint Session. 1. Church Letters and Transfer of Memberships, C. F. Swander, Oregon. Discussion. 2. A "Front Rank" Standard for Churches. George E. Lyon, Kansas. Discussion.

Thursday Afternoon.

Joint Session. 1. How to Deal With the Unworthy Preacher, J. Fred Jones, Illinois. Discussion. 2. The Enlistment of O-Missionary Churches, J. C. Mason, Texas. Discussion. Adjournment.

New York is the Greatest Toy Market

New York is by far and away the world's largest toy market. The annual volume of trade at wholesale prices is $75,000,000 and of this a large part is shipped out of the country, mainly to the great fairs of Europe and Asia.

In mechanical toys and in toys made of iron, tin, lead and brass, New York has ranked first as the world's largest market for twenty years. More recently the local toy interest has branched out in building wooden toy making factories in the lumbering regions, where much of the refuse from sawmills makes fine stock for toymakers and can be obtained at such low prices that European makers of wooden toys cannot compete against the larger producers of American wooden toys who push trade throughout Europe and Asia.

There are 9,583 live patents issued by foreign nations to New York makers of mechanical and other toys. This assures a good market for those toys in countries which possess 250,000,000 children.

Exports of toys from that city begin to be large in July, and the trade holds out until late in October, when all large consignments for the great marts of Europe must be forwarded to meet requirements for Christmas and New Year trade. There are now residing in New York City about 125 Indians who do fine work in basketry and beadwork and in

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MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
THE RISE OF SAMUEL
SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL
THE REFORMS OF ELISHA.
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These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

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toys to the order of local toy trade factories.

Rag dolls, all made by women and girls in that city, are sold in all countries. A Brooklyn woman who a few years ago began making rag dolls for one retail toyshop now employs 300 girls in her factory and farms out work to 500 women in and around new York. A Harlem woman who originated negro dolls handsomely dressed for sale to well to do colored families has built up a national business and has found a good market through local toy exporters to North Africa, where many kinds of American toys are distributed by caravans over enormous trading zones.

A factor in making American toys popular in Europe in recent years is the large number of gifts of toys sent from here by fathers, brothers, or sisters of the little Germans, Russians, Poles, Austrians or Italians. There are many imitations of domestic toys in Europe, but the majority of buyers prefer the genuine American made toys, which while they cost a little more than the imitation products are far better in quality and last longer. New York city has become the world's great toy market mainly because it is also a great manufacturing centre for many kinds of wares that have remnants and odds and ends which furnish the material that enters into millions of toys.—New York Sun.

The Story of Judson's Bible

Twenty years after Adoniram Judson reached Burma the New Testament was translated into the Burmese tongue. In 1824, when war was waged between England and Burma, Mr. Judson was thrown into prison, and Mrs. Judson buried the precious manuscript, just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover, and took it to the jail to be used by Mr. Judson as a pillow.

In nine months he was transferred to the inner prison, where five pairs of fetters were put upon his ankles, and it was announced that he, with a hundred others, fastened to a bamboo pole, were to be killed before morning. During this terrible night, much prayer ascended for the precious pillow. It had fallen to the share of the keeper of the prison, but Mrs. Judson, producing a better one, induced him to exchange.

Mr. Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one of the jailers untied the mat that served as its cover and threw the roll of cotton into the yard as worthless. Here a native Christian, ignorant of its value, found and preserved it as a relic of his beloved master, and with him months afterward its contents were discovered intact. After the close of the war this New Testament was printed, and in 1834 the whole Bible was translated into the Burmese language—a language peculiarly difficult on account of its construction and curious combinations.—Stories of Bible Translation.

Facts for Thanksgiving Reflections

The annual report of the Isthmian Canal Commission has just been made public. The record of the year's achievements in the gigantic task that is being worked out by the Washington government under Congressional appropriations that so far aggregate $293,561,486, includes: Completion of almost three-quarters of Culebra Cut. Total excavation of material from Culebra during the year, 16,221,672 yards, at average cost of 58.8 cents per yard. Big plans laid for canal terminals, including storage of fuel, fresh water and other supplies, repair facilities, etc. Pacific terminal to have dry dock, store house and coaling stations. Practical completion of plans of all locks. Elaborate scheme for lighting the canal. Safeguarding of the canal against big landslides. The total appropriations made by Congress leave $81,639,531 of the estimated cost of the canal yet to be appropriated. For the first time no contract laborers were brought to the isthmus during the year. There was a decided falling off in immigration, while many West Indian laborers have gone into the bush and can no longer be relied upon for steady work.

The alarmists who have been raising the cry that the colored race will outnumber the white race before long in this country, are assured by the census bureau that there is no danger of any such thing taking place at present. A report says: The white population of the United States is increasing at a much greater proportional rate than the negro population. When the census was taken in 1910, the white population was 88.9 per cent of the total population, whereas the negro population was only 10.7 per cent of in total. In 1900 the whites formed 86.5 per cent of the total, and the negroes 13.1 per cent. Excluding Alaska, Porto Rico, and the outlying possessions, the total population of the United States at the last census was 91,972,266, of which 81,732,687 were whites, 9,828,294 negroes, and 411,285 Indians, Chinese and Japanese and other non-Caucasian races. The increase in the white population since 1900 was 14,923,491, or 22.3 per cent, as compared with an increase of 994,300, or 11.3 per cent of the negro population. The excess in the increase of whites is due in part to immigration.

Andrew Carnegie, true to his word last week, turned over $25,000,000 to the Carnegie corporation of New York, the body which was incorporated by the legislature on June 9 of the present year, for the purpose of taking over Mr. Carnegie's work in connection with educational institutions, libraries, and hero funds. The gift was in the form of 5 per cent first mortgage bonds of the United States Steel corporation, the value of the bonds being taken at par. The gift was worth about $656,250 more than the face value of the bonds. The income of which the incorporators will have the disposition is $1,250,000 a year. This $25,000,000 gift increases the total of Mr. Carnegie's gifts for various philanthropic purposes to far beyond the $200,000,000 mark.

Consuming more beer in the aggregate than any other country in the world, the United States leads all nations in the total consumption of malt liquors, wines and distilled spirits with the enormous total of 2,045,300,000 gallons, the Department of Commerce and Labor

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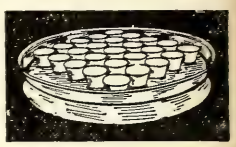
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has announced. The per capita consumption of beer in the United States was only 20.09 gallons in 1910, while in Belgium it was 55.2 gallons, in the United Kingdom 31.44 gallons and in Germany 26.47 gallons. Germany was second in the total consumption of beer and the United Kingdom third. In the consumption of wines, France leads with 39.36 gallons per capita.

A "divorce proctor," whose salary is to be paid from a fund raised by the reform organizations of Kansas City, to cope with the "divorce evil," has been installed. This office was created as a result of criticism of the divorce machinery of the county. Mismated persons taking advantage of it, have come to Kansas City from various points and have been granted separation on slight pretext and short residence. The proctor will have authority to summon witnesses, to go into other states and take depositions and to cross-examine witnesses at the trial here of persons who seek a legal separation. Judges, attorneys, and the reform leaders interested predict that the new office will become established generally. The Kansas State Bar association also has under consideration a plan to appoint proctors in the large cities of that state.

During the last fiscal year there were 1,648,033 employes upon the interstate railroads of the United States. One employe out of every 458 was killed, and one out of every thirteen injured. The total number of casualties during the year was 160,555, of which 10,396 were persons killed and 150,159 persons injured. Of those killed, 439 were classed as "industrial accidents," and those injured 79,237 were so classed. This classification covers those not involved in the movement of cars or engines on rails. During the year 5,287 persons were killed and 5,614 injured while trespassing on the property of railroads.

For the first time since 1883 the postoffice department during the fiscal year ended June 30, 1911, was conducted at a profit. In twenty-four months the conduct of the postal service has resulted in changing a deficit of $17,479,770 for the fiscal year 1909 to a surplus of $219,118 for the fiscal year 1911. During the last fiscal year the audited revenues of the department were $237,879,823, and the audited expenditures $237,648,926. During the year 81,906,025 domestic money orders were issued, aggregating $590,034,432 and 4,060,413 international money orders were issued, aggregating $96,681,211. More than $3,000,000 is held by the treasurer of the United States and assistant treasurers for the use of the postal service and more than $6,400,000 is similarly held for the use of the money order service.

The federal government's deficit for the current fiscal year exceeded $20,180,000 when the treasury opened its doors November 1. A year ago the deficit was $13,000,000 while a month ago it was $16,050,000. The total balance in the general fund of the treasury at the close of October was $136,520,000, as against $144,400,000 in September. The working balance in treasury offices at the opening of business Nov. 1 was $78,650,000, while a month ago it amounted to $89,115,000. The total cash in the treasury November 1 was $1,897,170,000, as compared with $1,886,510,000 at the end of September. The Panama canal called for an expenditure of $2,390,000 during October, making a total disbursement for this project during the current fiscal year of $11,555,000. There are 7,331 national banks in existence, an increase of two over September. The total amount of national bank circulation at the close of October was $739,165,000.

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER
Religion for Men

JANUARY: Religion in Action.
1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.
1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.
1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER
Woman and the Community

APRIL: Woman in the Home.
1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.
1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.
1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER
The Home and the Family

JULY: Homes or Tenements.
1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.
1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.
1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER
Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.
1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.
1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.
1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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Charles Clayton Morrison, Editor

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Faith in Some Else's Faith

ROBERT LOUIS STEVENSON somewhere declares that it is really disheartening how much we depend upon other people. He has in mind the industrial, material aspect of our life. Perhaps this discovery of the thorough-going social character of everything human was, at first, a cause of disheartenment. Men had so long shouted for independence, individual liberty, the rights of man, and so forth, that the discovery of the complete dependence of the individual upon the social order came as a sort of disillusionment.

But a second view of this dependence is today revealing the fact in a new aspect. In this new aspect it is not disheartening but inspiring. We are dependent, it is true, but it is only half the truth. The whole truth is that we are interdependent. These three words mark the highway along which the thinking world has traveled in the past one hundred and fifty years: Independence, Dependence, Interdependence.

* * *

It is not simply on the economic side of our life that we are part one of another but in the things of the mind and the soul we are all of us bound up together. It would surprise every soul of us, could we but take a cross-section of our spiritual experience, to discover how absolutely even our religion depends upon others. In the things of faith none of us liveth to himself. The root of our religion is always faith in some one else's faith, perhaps the inspiration of a mother's or a hero's faith, or the faith that has organized itself in the customs and institutions of the social order in which we live.

We do not approach the spiritual world through direct individual intuition.

"Pure faith indeed—you know not what you ask.
Naked belief in God . . . sears too much
The sense of conscious creatures to be borne.
It were the seeing Him no flesh shall dare."

God mediates himself to us through the contagion of other people's faith in Him. And so faith is essentially a social fact.

* * *

Just how true this is, is seen in the weakening of the moral life of a community by the downfall of trusted leaders. When a minister "goes wrong," or a trusted banker or a teacher of the young, the instinctive comment is: It almost makes one lose faith in God and man! On the other hand what a mighty bulwark to the faith of his fellows is the character of a faithful man! He stands like a dyke against the raging sea of doubt. He saves us all from cynicism and atheism. He does not save us by talking to us about faith but by himself being faithful. And this should teach us that faith is not proved but imparted, not taught but caught, not carried by logic but by love.

This contagious property of faith is the principle upon which the church rests. We need one another's faith in order to maintain and nourish our own. Faith withers without society. It is by common worship, the frank, simple interchange of life's experiences, and by co-operative service for others that our grasp on invisible, spiritual realities is made strong.

* * *

The act of prayer, which most of us would put down as perhaps the most individualistic act of religion, is intensified by human fellowship in the approach to God. Our own personal needs are interpreted to us in the lives and aspirations of others. Psychology as well as Scripture stands back of the injunction not to forsake the assembling of ourselves together. It is when two or three are gathered in his name that Christ is in the midst, because in that social situation each attains an expansion of personality of which he is incapable in isolation.

The study of the Bible is a means of grace, because it transmits to us the faith of the heroes of old who saw the invisible. We catch Abraham's faith and Paul's and Hosea's by reading their words and deeds. To come into communion with their great souls, and to possess ourselves of this faith of theirs is the essential value of Bible reading. To miss this is to miss all. One may know the words of Scripture never so accurately, but if no fire has been lighted in the reader's soul by the faith of the men in the Book, he has not read the word of God at all. To him, however orthodox his views, it is but a word of man. It is not the science in it, nor the history, nor even the theology, but the religion, the faith, that is the important content of holy scripture. It is primarily a book of life.

* * *

Nor need we hesitate to affirm that faith in Christ is, in the last analysis, faith in his faith. To believe in Jesus is not to believe something about him, but to have his personal faith for our own. The important thing to get from Jesus is not a doctrine of himself but his vision of God, his belief in man, his assurance that goodness is stronger than any other thing in the world, his scale of life's values.

What makes Jesus Christ the Saviour of the world is that there radiates from his faithful personality a contagion of faith throughout the social order of the world. We all feel the influence of this personality. He became the high priest of humanity because he was the one just and faithful soul among us. He stands at the very frontier of our world, the outermost dyke which God has built against the ocean of doubt. His faith forever keeps the objects of religion vivid and commanding for all mankind.

Let the cynic say in his haste, "All men are liars!" In his second thought he will see Jesus, and will have to take it back. The character of Christ, realizing as it does the loftiest ideal against the greatest odds, is the one fact which will forever hold the world back from the deep abyss of atheism. For he draws all men to himself and through his crystal faith all men see the Father.

Social Survey

The Resignation of A. J. Balfour.

The resignation of Arthur J. Balfour as leader of the minority, or Conservative party, in Great Britain, had it come immediately after the passage of the veto measure, would have occasioned little surprise. He was then bitterly attacked by the "last ditch" branch of his party, but at this hour his retirement created quite a sensation. As a contemporary puts it, just as the friends of Mr. Balfour thought they had silenced his antagonists and made it possible for him to continue as party chief he disconcerted every one by retiring not only from the leadership but from parliament altogether. There can be little doubt that his withdrawal was hastened by the bitter attacks made upon him by his own party. Mr. Balfour became prime minister in 1902 and immediately got into trouble by adopting a vacillating attitude toward the proposition of establishing a protective tariff in place of free trade. This lost for him the people's confidence and his party was thrice defeated at the polls, yet with wonderful tenacity he retained his leadership, though he was lacking in personal magnetism. Mr. Balfour saw the popular drift more clearly than did Lord Halsbury, and by permitting the Liberals to put through their veto bill without forcing them to the creation of the so-called "puppet lords," he incurred the opposition of the Halsbury, or "last-ditch," wing. However, advancing age, impaired health and a desire to commit the leadership into younger hands were the immediate and dominating reasons for the termination of his active leadership. In name his successor has been chosen by the Conservatives in the person of Andrew Bonar Law, a native Canadian who has been in parliament but eleven years. In reality the leadership of the whole Conservative party will now be divided between Mr. Law and Lord Lansdowne.

Dedication of the Lincoln Memorial.

Every patriotic heart in the United States will beat with satisfaction over the tribute paid to Abraham Lincoln in the dedication of the granite temple in his memory on the Kentucky farm on which he was born 102 years ago. It is estimated that, in order to witness the ceremonies, 10,000 people journeyed to the spot made sacred because of its association with him. The services were presided over by the president of the Lincoln Farm Association, Ex-Governor Folk, of Missouri. President Taft spoke on behalf of the nation; Governor Willson for his native state, Kentucky; Gen. John C. Black, ex-commander-in-chief of the Grand Army of the Republic, for the soldiers of the North; and Gen. John B. Castleman for the southern veterans. Senator Borah, of Idaho, in a masterly manner presented "Lincoln the Man." This temple is distinctly the gift of the American people. Rich and poor alike shared the privilege of honoring the great President, for the gifts ranged from 80 cents from a family of eight to $25,000 from one rich man. In memory of one who, in the opinion of President Taft, had "the most judicial temperament of any man in history," and to all of us the greatest American lover of men, the little farm near Hodgenville is sacred to all America along with Mount Vernon. On the day previous to the dedication of the building, a statue of Lincoln was unveiled in the state capitol at Frankfort by President Taft.

After the Fall Elections.

The late election has given political leaders plenty to think about. Several disappointments, both pleasant and unpleasant for those truly interested in the welfare of the people, were recorded, yet on the whole there is cause for rejoicing. The fact that Republicans, Democrats, or Socialists were successful candidates in itself is of little general interest. But the fact that in so many instances the results indicate an unmistakable interest in, and desire for, a clean administration, and a real effort toward securing it by an intelligent selection of the more desirable candidates, irrespective of party affiliation, is significant. Philadelphia and Cincinnati exhibit the two most striking examples of this popular trend. The former has for many years been notoriously in the grip of "inexpressibly corrupt ward politics," and the election of Rudolph Blankenburg as the next mayor is a complete routing of the local ring. Mr. Blankenburg, long known as "the war-horse of reform," is a clean man of great courage and his mettle will be tested to its limit in the colossal task before him of purifying Philadelphia politics. In Cincinnati, the significant success was the defeat of George B. Cox as city "ward boss" by the opposition candidate for mayor, Henry T. Hunt. Cox is said to have reigned as a boss in that city longer than any other American politician in a similar position. For two years Hunt was county prosecuting attorney and waged a relentless fight against Cox which would have landed the latter in the penitentiary, it is openly alleged, but for his control of the judges of the county. Hunt then took his case and laid it before the people with a resulting big popular majority as a vindication. But aside from these and other lesser blows to "bossism," the strength developed by the Socialists is decidedly significant. The election of Rev. George R. Lunn as mayor, together with a large number of his colleagues to other offices in Schenectady, N. Y., was almost spectacular. Pitted against the Republican and Democratic candidates, he received a substantial plurality. A few other socialistic mayors elected are those of Lima, Salem, Lorain, St. Mary's, Barberton, Cuyahoga Falls, Mount Vernon, Toronto, Fostoria, Mansfield, and Martin's Ferry, Ohio; Crookston, Minn.; Newcastle, Pa.; and at Manti, Wilka, and Murray, Utah. In California the primaries show that a large percentage of the women will vote the Socialist ticket. Thus we will have an opportunity to determine the ameliorating properties of socialism for the ills of democratic government.

The Indigestion After European Diplomatic Party.

Although it appeared on the surface that the adjustment of the Morocco question between Germany and France was effected smoothly, if certain reports are to be accepted at their face value, it was a forced affair and Germany secured far less advantage than she expected when she forced the issue by sending her war vessels to Agadir. The truth is that each time Germany has interfered in Morocco, she has chosen opportune times when the friends of France were otherwise distracted and could not come to her rescue. This was particularly noticeable at the time of the Algeciras conference. Russia, then France's best ally, was facing her own troubles in the Far East, and the understanding with England was not as complete as it later became. Thus Germany was enabled to deal with France alone, much to her own advantage. Germany sought to catch France with the same strategy this time but apparently has overshot her mark. England dropped her internal struggle in a twinkle and stood loyally by her new ally, France, and Russia, having again caught her breath after the tussle with Japan, frowned threateningly upon the German policy. Confronted by trouble with three powers, Germany made haste to accept the conciliatory French conditions. Briefly, those conditions were the undisputed right of France to protectorate or dominion in Morocco for which France ceded to Germany strips of land in French Congo including river frontage of a mile or so on each of the rivers Congo and Oubangi. Now Germany is facing a political uprising due to popular indignation over the treaty. The German people feel they have been bested in the agreement and resent it. Even the crown prince opposes the policy of the kaiser, his father, and last week created a sensation by rising in his box in the Reichstag, the lower house of the German parliament, and endorsing several criticisms of the imperial policy. For this apparent indiscretion the prince, it is declared, was temporarily banished to Dantsic, his summer home. The kaiser inspired an editorial in the semi-official *Kölnische Zeitung*, which says in part: "We do not desire that the crown prince be prevented from expressing his opinion in a fitting manner and place, not, however, in the way chosen in the Reichstag, the effect of which we consider extremely grave." The French public seemed satisfied with the terms of the German treaty when they were made public, but recent reports say that France, too, is having internal trouble over the Morocco question. It is reported that a secret treaty with Spain, bearing on Morocco, has been uncovered, and the people are incensed, not so much over the text, it is said, but because it was so long kept a secret.

"Less than a week ago," said Professor Herbert Martin in addressing the Des Moines Ministers' Association, "the warden of one of our state penitentiaries told me of a conversation between two of the men in his charge. One asked the other, 'Why are you here?' The reply was, 'I held up a preacher.' 'How much did you get?' He answered, 'Fifty cents.' The other replied, 'You should not be here, you should be in an insane asylum.'"

The Christian World

A Page for Interdenominational Acquaintance.

Presbyterian

Authority in Religion.

The advocates of an authority religion have always found difficulty in finding an unquestioned authority. Sabatier states this difficulty with power in his "Religions of Authority and the Religion of the Spirit." We find one of our Presbyterian contemporaries, the *Presbyterian Advance* stating the issue as follows:

The Bible proves itself to be an infallible rule of faith and practice to all who undertake to follow it, and has so proved itself through all the ages, countless numbers of persons having found peace and joy and assurance of salvation through heeding its teachings. In his famous discussion with Eck, Martin Luther declared, "The Christian believer acknowledges no other authority than Holy Scripture," and this has always been the Protestant position. In its effort to maintain itself against the authority of an infallible church, Protestantism began to insist upon the authority of an infallible book in a way which obscured the distinction between the infallibility of the Word of God as contained in the Scriptures and the infallibility of the Scriptures as interpreted by a church. But this was a later development. The confident faith of the early reformers was not founded upon an infallible book, but upon "the experience of the religion of grace and justification by faith," which they had gained from Scripture. The theology of experience was boldly substituted for that of authority. Luther says: "Christ is the Master, *the Scriptures are the servant.* (Italics ours.) Here is the true touchstone for testing all the books: we must see whether they work the works of Christ or not. The book which does not teach Christ is not apostolic, were St. Peter or St. Paul its writer. On the other hand, the book which preaches Christ is apostolic, were its author Judas, Ananias, Pilate or Herod."

Moderator Carson's Views.

Rev. Dr. John F. Carson of Brooklyn, moderator of the Presbyterian General Assembly this year, has just concluded a preaching tour that took him before the synods of Indiana, Missouri, Kansas, and Minnesota, and to Omaha, Denver, Spokane, Portland, Seattle, San Francisco, Salt Lake City, Kansas City, Birmingham and Nashville. On the tour he was accompanied by Rev. Dr. W. H. Foulks of New York, late of Portland, Oregon.

Aims of the tour, which is unusual for Presbyterian moderators to make, were three: (1) To show to Presbyterians, and especially to those of the Middle West, the Coast and the South, that the Presbyterian Church is national, not sectional; (2) To gain for the whole Church the views of an eastern man concerning Presbyterian conditions in the West. Heretofore the church has had only the testimonies and the judgments of western men concerning the West; (3) To visit western colleges in the interest of Christian education, to encourage such as need it, and to ascertain what help is essential to reinforce these institutions.

Returning from the tour the moderator says he finds Presbyterian churches, colleges and other institutions in the West, the South and on the Coast, to be still in need of assistance from the East, because Presbyterians in these newer localities are struggling to erect their necessary church foundations, their hospitals, and their colleges. The East has set standards which the West must equal. There is today a competition which the East did not have to meet at the time it built its churches and hospitals. Hence the need of assistance from the East while Presbyterians in the West are anchoring.

"Conditions in the West," thinks the moderator, "have wholly changed in fifteen years, as they have in the East. A decade and a half ago, certainly a quarter of a century ago, the Presbyterian Church, in common with others, was a field, and only in small measure a force. The concern of its members was to secure and to insure salvation. Such their purpose, they were in the churches on Sundays, and so-called church attendance was possible to be gauged.

"Today church members, and especially laymen, are engaged in many forms of religious effort, as missions, Y. M. C. A., brotherhoods, Christian Endeavor, Sunday-school and social service, and Presbyterianism is, like other bodies, a force rather than a field. Out at work as teachers and preachers, members are not in the churches, and church attendance on Sundays cannot be gauged. I am convinced," says the moderator, "after careful study of conditions West and East, in the South and on the Coast, that if there could be a line up, as there could be when people thought they did their whole duty by attending public worship in the churches, the showing would be far ahead of that of fifteen to twenty-five years ago. Things have not grown worse but better. The talk about decrease in church attendance comes from those who have not studied the real situation."

Y. M. C. A.

Vast Association Activities.

Speaking at the annual dinner of the International Y. M. C. A. Committee eleven heads of as many departments of work related achievements and needs of Associations of the United States and Canada at the moment. There are now 225 general secretaries, about equally divided between home and foreign work, and the International Committee expended last year, in running cost $600,000, of which nearly half went to foreign fields. For new buildings $5,000,000 has recently been secured, and closer co-operation is now assured between state and general committees.

In more than five hundred communities country work is carried on, aiming at community betterment, and co-operating with churches, schools, granges and farmers' institutes. There have recently been brought into touch with this line of work professors in theological seminaries, presidents of agricultural colleges, and United States Government experts in the Agricultural Department. There are 87,000 railroad men in Associations and 768 student Associations, chiefly in colleges and high grade schools, and these Associations are part of a world student movement having centers in thirty nations. There attend the thirty-five Associations at Army and Navy stations 7,000 enlisted men daily. Buildings at New York and Fortress Monroe are having to turn applicants away, at the last named as many as 20,000 a year who desire accommodations for longer or shorter periods. At San Francisco recently when $25,000 was available in the hands of enlisted men, having just been paid to them by the Government, $18,000 was deposited in Association safe keeping within an hour. Under the benefactions of a large hearted Jew, Mr. Julius Rosenwald, of Chicago, six new buildings for colored Associations are erecting, or will soon be begun.

In the new industrial department work is carried on among lumbermen, cotton mill operatives of New England and the South, metal miners and coal miners, and with immigrants, utilizing in the latter work students of many colleges, especially throughout the east. There are 180,000 boys and 300 secretaries caring for their interests. The physical training is advancing as it has done since its beginning. Recently, in one special campaign for the purpose, 30,000 men and boys were taught to swim.

In educational classes 65,000 employed men are enrolled, and in all of the educational work of all Associations' tuition fees amounting to the large total of $528,000 were paid last year. The Men and Religion campaign represents the religious Association work, which covers both individual and social service. The foreign work now touches Japan, Korea, China, the Philippine Islands, Ceylon, India, Russia, Turkey and its dependencies, Argentina, Uruguay, Chile, Brazil, Mexico and the West Indies. Association property values are now $57,000,000, and the whole enrollment of members nearly 600,000.

Congregational

Hindrances to Church Attendance.

The lack of audiences in many churches is to be accounted for by more fundamental causes than we have been prone to consider. The student of the present social situation finds many causes operating against the growth of religion. The *Congregationalist* which is ever on the alert with regard to the social tendencies of the present time, quotes with approval from the *Survey* as follows:

It seemed to me that there was something significant in the fact that the Congregational church in Southeastern Lackawanna was not holding Sunday morning services; that the pastor of the Methodist church did not reside in Lackawanna, but made his living in business in Buffalo, coming out on Sundays to preach; that the pastor of the Presbyterian church was adding to the area within which his voice might be heard by editing a weekly newspaper; and that even the Catholic churches could not depend on their members observing the rites of the church. I asked the pastors of two of the Protestant churches and the priest of the American Catholic church about it. They all said the same thing—that the long hours and Sunday work of the steel mills are fatal to spiritual growth. The Congregational church suspended its morning services because its male members are either at work, or in bed after a night of work, at the time for beginning Sunday morning services.

"It is a calamity to a community," said one of the churchmen, "to have a steel plant built in its midst, for steel is made in America today under conditions ruinous to health and morals."

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Failures and Victories of the Church in the War Against Rum

The church and the liquor dealer appeal to science for testimony in behalf of their theories. The liquor man would have us believe that the drinking of intoxicating beverages is necessary to the health and happiness of the nation. The representative of the church announces that abstinence is the way of national salvation. The liquor man has on his side ancient prejudice and custom. He is able to speak convincingly to multitudes simply because they demand confirmation of their views and approval of their practices. The advocate of abstinence may be prejudiced, but his prejudice lacks the support of appetite and greed. The testimony of science is becoming more and more favorable to his view.

A common designation of whiskey is "snake medicine." This designation indicates that whiskey has been thought to be a cure for snake-bite. Now high medical authorities declare that the belief in the efficacy of whiskey in cases of snake-bite is another of the delusions of which men are the willing victims. Dr. S. Weir Mitchell is quoted by the *Sunday-school Times* as saying: "Many men have been killed by the alcohol given them to relieve them from the effects of snake-bite, and it is a matter of record that men dead drunk with whiskey, and then bitten, have died of the bite." Dr. J. H. Kellogg says: "Alcohol lessens the resistance of the patient, weakens the heart, and helps along the prostration which is the characteristic effect of rattlesnake venom."

The Thirteenth International Congress against alcoholism was held at The Hague in September, 1911. This fact is significant. The war against alcoholism is not a local uprising. The liquor question cannot be settled by one nation. If alcohol is a poison, men everywhere ought to know it. Men of science and philanthropists of all races and creeds are uniting to fight the evils of alcoholism. When the liquor dealer points to Germany as an example of a drinking nation that is foremost in science and trade, the church can name distinguished German scientists who pronounce beer a curse to Germany. These scientists give the facts, too. They have not spoken hastily, but after patient and careful research.

Whenever any person or organization undertakes to improve the condition of any class of unfortunates, the discovery is apt to be made that the liquor business is in the way. Homer Folks, secretary of the State Charities Aid Association of New York, writing in the *Review of Reviews*, says: "The State Charities Aid Association and the other organizations engaged in the prevention of insanity are not temperance societies. They were not formed in the first instance by people who were practically interested in the temperance question, or, if so interested, that interest found expression in other directions. The time has come, however, when every person desirous of promoting the health and happiness of his fellowmen and preventing disease, and especially the great scourges of tuberculosis and insanity, must join hands in furthering whatever methods stand the test of practicability for the purpose of stopping the exploitation of the weakness of human beings for profit. Let us recognize once for all that liquors are not made to be drunk but to be sold, and that the most difficult problem of temperance is not the man who wants to drink but the man who wants to sell drinks."

In a discussion of the recommendations of The Hague Congress, a writer in *The Survey* thus sums up the opinions of the papers read: "Three conclusions are significantly common to nearly all the papers, namely: the problem of the drunkard is not the ultimate alcohol problem but one that, since it exists, must be handled more efficiently and intelligently than heretofore; abstinence is required in any method; and education of the drinker, his family, and society at large as to the facts involved is essential." So it is becoming clear that the poor wretch who is the laughing stock of the ignorant and shallow-minded is to be treated as other diseased and abnormal persons are treated. He is to be compelled to abstain from the use of alcohol. He is to be cured by medical and social treatment. But this is not all. The sources of his disorder must be sought, as in the case of other diseases. This means that public opinion will be educated and that the sentiment against commercializing the weakness of human nature will grow until the laws of the nations shall embody the visions of philanthropists and the conclusions of science rather than ancient prejudice and heartless greed. [Midweek Service, Dec. 13. Matt. 17:9-21.] S. J.

The Meaning of Baptism

X.—THE SOCIOLOGY OF BAPTISM (Continued.)

We shall take up our study at the point where it was rather abruptly broken off last week. Baptism, we saw, is a social institution or rite auxiliary to the church. Its whole meaning is derived from its function in the church. It is initiation, induction, into the social organism which, in the mystical terms of the New Testament, is called the body of Christ. As such, therefore, baptism is the church defining itself. Without such initiation, such conferment of a Christian status upon individuals by the church, the church itself would lose its identity; it would cease to be a positive, definite, self-conscious organism.

This function of baptism registers itself both in the individual mind of the initiate and in the corporate mind of the church. Without being too nice in our analysis we saw, on the one hand, that it gives the individual a consciousness of right and privilege in the religious community and, on the other hand, that it gives the church a certain authority over the individual. Baptism is thus a means of social control, organizing individual life into a corporate life in order to make the purposes of religion effective both in the individual soul and in the social order.

* * * *

In speaking thus of baptism the reader is asked to keep in mind the basic distinction we have made between baptism itself and the particular physical act by which it is solemnized. The baptism whose function it is to define the corporate life of the church as an institution in the social order is not a physical act; it is a psychical, social, spiritual act. It utilizes the physical to be sure—as do all psychical and social acts—for purposes of expression, publicity, solemnization, or symbolism; but the essential thing in the baptismal act is not its overt physical sign, but its spiritual purpose.

The full absurdity of the immersionist contention that baptism and immersion are equivalents does not appear until a sociological analysis of the ceremony has been made. Even in the solemnization of the ceremony by immersion it is the non-physical factor that has significance. This social, psychical factor in the act is what distinguishes it from a mere bath. Many immersionists, to guard themselves against the charge of teaching water regeneration, are accustomed to distinguish the baptismal act from a mere bath by defining baptism as "the immersion in water of a *penitent believer*." They imagine that this definition somehow puts into the physical act of immersion a spiritual content. If the immersion is preceded by faith and repentance it is assumed to partake of the nature of faith and repentance. But this definition does not define.

Penitent believers are, presumably, many times immersed without being baptized! To say baptism is the immersion of a penitent believer leaves us therefore quite as hopelessly upon the physical plane as does the doctrine of water regeneration. It does not give us any principle by which to distinguish the baptism of a penitent believer from his accustomed bath. Each act is the immersion of a penitent believer. What is it that gives baptismal significance to one act of immersion performed by a penitent believer while other acts of immersion performed by the same penitent believer have no baptismal significance? This question the dogmatic immersionist does not answer, because to answer it is to confess that the distinctive

and essential thing in the baptismal ceremony is not the physical act of immersion but the social act of induction or initiation into the church of Christ. It is obvious that the mere precedence of immersion by faith and penitence does not give to the physical act a baptismal character. Nor is the definition helped by adding the august names of the Trinity as directed in the great commission. Even so, the essential element in baptism is left out—the spiritual, psychical, social act of self-consecration by the individual and his initiation by the church.

* * * *

There is no natural connection—ethical, logical, psychological, or otherwise—between faith and immersion or between repentance and immersion. Faith has other and natural ways of expressing itself; repentance has other and natural ways of expresing itself. Never in a millenium would an ethical faith or an ethical repentance feel drawn toward the physical act of immersion as a peculiarly appropriate mode of self-expression, or to any other physical act. The natural expression of moral faith and moral penitence is a *moral* act. Service, self-denial, resistance to temptation, forbearance, tolerance, humility, love of truth, the pursuit of righteousness, communion with God, love—these are the true and only outward signs of the inward graces of faith and repentance.

The physical act of immersion is nothing in itself; it has been taken up by the fiat of social custom and made the symbol, the expression, the publication to the world, of the social act of initiation into the body of Christ. It marks and memorializes, on the human side, the meeting place of the corporate will of the church and the surrendered will of the penitent believer in a spiritual act of mutual identification.

By a procedure which we regard as irregular and unfortunate, involving a distinct loss to the church, this primitive custom of solemnizing initiation into the body of Christ by immersion in water has been changed to other forms throughout a large part of Christendom. There are good and sufficient reasons, as we shall undertake to show, why the early practice should be restored. But the usual reason put forward by immersionists, namely, that only immersion is baptism, is intolerable. Baptism is solemnized by other forms than immersion. Not all who have been initiated into the church have been immersed. The body of Christ is not composed exclusively of immersed believers. Churches that practice affusion are churches of Christ as truly as are churches that practice only immersion. And their members are truly members of the church of Christ, validly initiated into its fellowship, that is, baptized. In any urging of immersion we must not "paganize the church," as Thomas Campbell replied to his son, Alexander, when the latter first suggested that no one had been baptized who had not been immersed.

No, baptism is not immersion. Nor is it the immersion of a penitent believer. It is the *initiation* or *induction* of a penitent believer into the church of Christ.

* * * *

We say above in making a list of the outward signs of faith and repentance that these are their "true and *only*" outward signs. We are now prepared to revise that statement and affirm that *baptism* is a true outward sign of these inward graces worthy to be included in any list of the moral virtues. Not immersion, not affusion, not any physical act, but the spiritual act of uniting oneself with those who are of like mind concerning Jesus Christ—this is a true *moral* sign of faith and repentance. And this is baptism.

Baptism, we say, therefore, is a moral virtue. It is not a physical act; not the putting away of the filth of the flesh. It is not an outward form. It is the response of a good conscience toward God. Its moral quality is rooted in the conscience. It has back of it the same divine authority that sanctions any other moral duty.

The duty of baptism is the duty of church membership, the alliance of oneself with Christ's people, openly and actively merging one's personality into the organism of Christ's body, contributing one's self and one's goods to the furtherance of the ideals of the Christian community, bearing any odium the body must suffer, rejoicing in the joy of its victories, finding one's life by losing it in the organic life of that community of which Christ is Head and Lord.

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—*Hugh Black.*

The Unity Demanded by Democracy

It is clear to all thinking statesmen that if our republic is to survive, there must be some unity of sentiment to hold it together. We have been busy in our social circles discussing the things that divide, such as wealth, race, employment and the rest. It is for a foremost sociologist to point out recently that the most divisive of all things in our republics is the chasm between the good and the bad, the regenerate and the profligate. In Chicago the contest over the open Sunday exemplifies this. The saloon question exemplifies it. The vice question is in point. No one thing so threatens our national unity as division over moral and religious ideals. The *Continent* states the function of the church in view of this in a profoundly convincing way:

But on the other hand, in the light of this analysis, the church may see a supreme opportunity to perform, in saving individual men, an indispensable saving service for its nation.

The church, preaching its gospel rightly and exemplifying it fully, can make religion a mighty factor of like-mindedness among American citizens.

This does not propose any mealy-mouthed utterance of Christ's demands for clean, square life in the individual soul; it does not point to any paltering compromise with sin; it does not signify a weakening down of God's judgments on unrighteousness.

But it does mean the constant setting forth and showing forth of the loving compassions of Jesus Christ, who never withdraws the hand of brotherly solicitude from any man because he is vile nor abandons him to his wickedness because he is stubborn or stolid.

Christianity in its ecclesiastical, ritualistic, intellectual or cultural aspects—its aspects of pride—is often divisive; but with its mission for saving men held foremost, it is a force knitting men together and inducing like-mindedness in them.

It may indeed fail to win all men to its standard, but in the mood of seeking all men, it will command the reverence of all. Though many may awhile hate it for the vigor of its assaults on their evil doings, normal humanity will in the end yield honor to its ideals and acknowledge its moral suzerainty in the national life.

A church thoroughly desiring Christ's honor and men's redemption can prevent the cleavage of America on any fundamental question of morals, and if America is not split apart by immoral tendencies, it will hold together in the face of all other differences.

Is not the duty thus rising into view fairly to be called "The Greater Patriotism?" Will the church be faithful in it?

Pastors May Profit by Defeats

Some will say, though, that the typical modern church will never take a man for its pastor if it has the slightest suspicion that he has ever been anything but a vast success wherever he has preached. The feeling (if not the word) of many preachers is that they could not possibly get another charge anywhere if they admitted that any former congregation had sound reason to ask a resignation.

In some degree this approaches truth; churches are mightily sensitive to any blot of ill success on a minister's record.

But the reason underlying that is the general opinion or laymen that preachers never learn anything by their mistakes; that if a man has made a bad blunder in any place he is pretty sure in the next place to go and do the same foolish thing over again.

Unfortunately there is only too much support in the history of ministers for the feeling that if a man fails in one field because he is lazy, unresponsive, cold, self-opinionated, arrogant, extravagant, frivolous, weak initiative and execution he will be all the same things in his next field.

But that opinion will not be dissipated by concealment of defeats.

When some man is big enough and strong enough to turn round on the ordinary custom and say to the pastoral committee of a church considering his name, "You will find I failed in my last charge for certain definite reasons of which I am wholly aware, and I shall not fail for the same reasons again," the prejudice which is now supposed to hinder candor will vanish.

Laymen know how that is themselves. They blunder in business, but they don't lose in the same place the second time for the same mistake. The preacher who likewise profits by the lessons of his failures will grapple their confidence to him with hooks of steel.

—*The Continent.*

Armour & Company on November 1 started a pension fund for their 15,000 employees. A fund of $1,000,000 has been contributed by the firm and an assessment is made on the employees. When an employee retires he or she will receive two per cent of the salary received at the time of retirement for each year of service.

He that is choice of his time will be choice of his company and choice of his actions.—*Jeremy Taylor.*

Startling Conditions in China

Not a community in America but there is in it some particular friend of Christian missionary work in China. Few communities there are that have not furnished one or more of the almost 5,000 missionaries now in that country. The missionary societies report that nothing in the present uprising in China seems aimed at foreigners, while there are many reasons why rebels and loyalists alike will protect them, if for none other than to prevent intervention by American or European powers and possible division of their empire.

The Committee of Reference and Counsel of all foreign missionary societies of the United States and Canada, Rev. Dr. Arthur J. Brown of the Presbyterian Board chairman, has just sent to churches in both countries requests for intercessory prayer by Christian people, giving as reasons many startling facts. These facts are under three heads:

1. For the people of China, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Flood, famine and pestilence are intensifying the tragedy of internal strife. Vast areas have been inundated in the provinces of Gan-hwei, Kiang-su and Hu-nan, the two former facing desolation and famine for the third time in five years. The Yang-tse River is forty-five miles wide 250 miles from the sea, and thousands of villages have been submerged. Five hundred thousand families must be aided through the winter at an average cost of $15 per family, or ten times more people will die of starvation than of wounds in battle.

2. For the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches of their non-Christian neighbors who imagine that these multiplied calamitites are due to the wrath of the spirits against those who have abandoned the ancestral faith. Hundreds of Chinese pastors, teachers and evangelists, who have been supported wholly or in part by the Christians on the field, cannot now be maintained by their impoverished people. Churches and schools have been swept away by floods, families have been scattered by war, and multitudes of Christians are without food and shelter for the winter.

3. For the missionaries, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they must incessantly toil in circumstances of almost unbearable physical and mental strain.

In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care, a work which is now represented by 4,299 foreign missionaries, 11,611 Chinese ministers, teachers and evangelists, 3,485 stations and out-stations, 2,029 primary schools, 1,116 academies, colleges, industrial, medical, nurses' and normal schools, 170 hospitals, 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and for deaf mutes, 5 rescue homes for fallen women, 100 opium refuges, 2 industrial homes, 1 asylum for the insane, 2,341 churches with 278,628 members, a Christian community of 750,000, and property valued at millions of dollars—all this not including the missions of the Roman Catholic Church.

"Christian work," says the Committee, "has been greatly prospered, the growth in a decade having been 175 per cent. The missionaries are in immediate charge of this extensive enterprise. The American Minister at Peking has ordered women and children out of the zones of hostilities, but as a rule the men heroically remain at their posts. They feel that they can no more leave at such a time than a physician could leave his patients when contagious disease is epidemic, or a chaplain his regiment in time of war. This is the day when the faithful missionary of Christ is most needed, not only to care for the mission property and work, but to comfort and serve the excited and distressed people and to aid in caring for the sick and wounded."

Speaking for the American and Canadian missionary societies themselves, the committee refuses to emphasize their needs, but reminds Christian people of both countries that societies must stand by their workers, and that famine and other special funds ought not to act to decrease regular gifts, for regular expenditures are being increased as a necessary part of the present situation.

Men and Religion to Date

Sixteen Men and Religion campaign conventions have now been held in as many cities that were regularly planned by the general committee, and seventy-four conventions have been held under the extension plan of having deputations from tributary towns attend main conventions and return home to duplicate the meetings. In the cities of medium size it is found in practice that practically all Protestant churches take part. In the cities of largest size 75 per cent of the churches do so. Others have not expressed dissent, but have simply not united.

The average registration of men in the sixteen cities has been 600. These do not include men who merely attend banquets, but only those who take the full week's instructions, and express intention to maintain personal work. Many of them are representatives of smaller cities, and are therefore leaders. At one central convention, that of Cedar Rapids, one hundred and ten other Iowa towns were represented under the extension plan.

The most tangible result of the campaign thus far is a largely increased attendance upon Bible classes. In some churches where no classes for men existed they have been formed. Representatives of the general committee are following up the work in every city where conventions have been held, not to garner results, but to check up the local men and to see that they gather in harvests. These general representatives are also studying effects, and reporting for the advantage of conventions yet to be held. Together general and local men are now co-operating on the task of bringing men into the churches and training them for service.

The Farmer and the Churches

Taking up work begun by President Roosevelt's Country Life Commission, which urged the holding of local, state and even national conferences on rural progress, the Churches are making surveys and holding local conferences throughout the country, at well established centers of agricultural industry. Rev. Dr. Warren H. Wilson, head of the Presbyterian Department of Church and Country Life and his assistant, Miss Anna B. Taft, have just returned from a conference held at Memphis, Nov. 13 and 14. Speaking of the condition of the farmers, Dr. Wilson says he found a great awakening of spirit among the cotton growers, and the people commonly called the "poor whites."

"This is mainly due," he said, "to the splendid work started by the Department of Agriculture, which is doing a great demonstration work in eleven southern states. The farmers have awakened from their apathy, and are finding themselves in a marvelous manner. The increase that they have made in their corn and cotton crops through scientific farming, has made them hungry for knowledge of all kinds, and it is an opportunity that the church must not neglect. I find the southern farmer keenly alive to all suggestions that can be made for his good," continued Dr. Wilson, "much more so than that the self-satisfied farmer of the Middle West, who is inclined to be complacent over his success, or the old-time farmers of New England, who are hide bound by traditions and are inclined to resent any change in the methods of church work in their community.

The conference in Memphis was attended by ministers and professional men generally. There were present a large number of lawyers, doctors, bankers, educators and capitalists, besides the men actively engaged in the work. "We are teaching the country preacher how not only to preach on Sundays, but to care for his people on week-days. Every church has a population which it must serve and it must develop along social and economic lines if it would live in the new South which is no longer disheartened, but one of the livest sections of the whole country. We do not plan to make the church a great social center as in the cities, but rather to make it the leader of activities in its own local community. Preachers must show their people how to play as well as pray, for recreation must be brought to both the farmer and his wife, who frequently toil from four in the morning until nine at night, with no hope in the future of any rest from the grinding routine which is the bane of country life."

"The farmer's wife," said Miss Taft, who has studied the question carefully, "is the most discontented person in the community. But as women are generally more sensible than men, these farmers' wives must have good reasons for their discontent. And there are many reasons. The kitchen, where women spend most of their time, is generally the most inconvenient workshop in the land. Running water is a luxury had only by the few and other conveniences are as limited. Mothers know that their children are

receiving but crude education in the schools of the community, many teachers being totally unfitted for the work. The church must change these conditions. It must lighten the burden of the farmer's wife, and it is beginning to do so."

The Visitor

The Disciples in New York City

The Disciples of Christ in New York City have reached a moment of great interest in the development of their work. After a long period of slow growth in which the ideals of expansion and mission work prevailing in the West were urged and utilized as fully as possible, the leaders in that metropolis seem to have reached the wise conclusion that the best interests of our propaganda there demand not expansion but centralization, and the development of a congregation important and strong enough to bear adequate testimony to the work of the great body of Disciples in America.

It is easy to believe that the obligation of the brotherhood is the same in all sections of the country, and that missions should be planted and churches established wherever there is need, and the interests of our common Christianity do not suffer by denominational intrusion on our part. This is certainly true in those parts of the country which are still formative and where the Disciples are sufficiently numerous and strong to make the program effective.

* * * *

But in the East the situation is very different. Our people came into being too late in the history of the country, and at a point too far west, to materially influence the conservative life of the East by the regular ministeries of evangelism and church building. We have obtained local influence in a few centers, largely through the devotion of men who have remained loyally in the same church for many years and have acted as personal and trusted interpreters of our message. But for the most part our churches in the East have been barely able to maintain themselves by the accessions which came from the provinces and from the West. And in some instances this bare survival has been the only result, notwithstanding considerable amounts of missionary money devoted to their aid.

The reason for this condition does not lie in inefficiency or unfaithfulness, though there have been instances of both in the history of these churches. It lies rather in the fundamental facts that the Disciples are not an eastern people in their habits of thought or methods of work, and that they have never felt themselves at home on the Atlantic seaboard.

* * * *

It is inevitable, therefore, that they must choose between two alternatives. They must on the one hand, continue to believe that their message is equally for the East and the West, and must disregard the seemingly conclusive facts which would point to the impracticable nature of missionary effort on their part in the East at the present time. In this case they will continue to plant missions and to put missionary funds into enterprises of a more or less precarious character, with the probable result of seeing them decline and die later on.

On the other hand they may frankly face the situation as it exists. They may recognize the fact that they are very much nearer the position both of Baptists and Congregationalists in the East than in the West, and that the average religiously inclined person in the East prefers to continue in the religious relationship to which he has been accustomed rather than to attach himself to a comparatively unknown group of people, particularly when that group appears to differ only slightly from other religious organizations with which he is acquainted. In this case the leaders of our work in the East will recognize their duty less to build up numerous congregations than to strengthen a few representative churches in centers like Boston, New York, Philadelphia, Baltimore, and Washington. These strong churches we greatly need, both to receive care for the large numbers of Disciples who go East to reside, and also for the purpose of bearing testimony to the people of these cities regarding the history and ideals of the Disciples throughout the country.

* * * *

We have had a number of vigorous churches in larger New York, and these churches ought to be maintained and strengthened. But it is clear to the writer that on Manhattan Island we are in great need of one church much stronger than any single congregation we now possess. It is this need of uniting our forces in the metropolis which presents the emergency and opportunity now upon us.

For some time there has been a steady growth of sentiment toward the union of the mother church at 81st Street and the vigorous Lenox Avenue congregation at 119th Street. A few months ago the older church moved from 56th Street to 81st, thereby greatly improving its opportunity for efficiency. But even so its membership and equipment have not been adequate to its field. It has been but partially able to care for the Disciples who come in such numbers to the city from the West. And its location, though comfortable and accessible, is not conspicuous.

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It is now felt that if these two congregations could unite they would furnish the basis of such a work as could begin to impress itself upon numbers of our own people now without church homes in the city, and also upon the Christian community of New York in general. Steps have recently been taken to consummate this union. The official boards of the two churches reached perfect agreement upon the subject. Pastors Craig and Fisher both resigned to leave the united congregation in perfect freedom to choose its leaders. The project of selling both properties and securing a much more adequate plant somewhere on Broadway was taken up with confidence and enthusiasm. In fact it was widely announced in our papers that the union had actually been accomplished.

But there were some of the Lenox Avenue people who felt reluctant to abandon the community in which they wished to do a local and somewhat social work. For this reason when the question was submitted to that congregation it was disapproved by a small majority. With great tact and wisdom the officers of the two churches, who are still a unit upon the union proposition, have determined to take no radical steps but to foster the sentiment in the hope that the united church may be realized in a short time. It is believed that this will be the result, and it would be much better to achieve it in this quiet and constructive way than by any radical measures, however successful they might prove.

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The Visitor spent an exceedingly enjoyable day with the congregation at 81st Street. Many of the Lenox Avenue people were present at the services. The memories of a year ago, when the centennial anniversary of the old church was celebrated, were fresh in mind. More than ever it seemed clear that manifest destiny marks out the path of union and concentrated growth. A great opportunity is before the Disciples of New York if they can rise from local to city-wide horizons. A great company of Disciples is added each year to the population of New York. Probably a much larger proportion of these people could be gathered into a church of the character contemplated than the present congregations can reach.

But particularly could the Disciples under the circumstances contemplated have a platform of such conspicuity and speak a message of such force as to be heard in the great city. Some of their ministers in the past, notably Dr. B. B. Tyler, have exerted a real influence upon the ministerial circles of the metropolis. But the handicap of a small and obscure church equipment renders ineffective even the most forceful interpreter. The combination of both ought to give the Disciples a new and impressive place in the life of our first city. And the Visitor anticipates such an outcome from the wisdom and courage with which the leaders of our cause in New York are now studying the problem. Mr. Fisher, whose work has been admirable and effective, continues to minister to the church at 81st Street, though ready at any time to aid in the larger share in any manner possible.

When the keen scrutiny of skeptics has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted—a place where age is reverenced, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place, ten miles square, on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.—*James Russell Lowell.*

We cannot remove the conditions under which our work is to be done, but we can transform them. They are the elements out of which we must build the temples wherein we serve.—*Brooke Foss Westcott.*

The Church Speaks to America's Toilers

Words of the Church's Fraternal Delegate to the Federation of Labor

BY CHARLES S. MACFARLAND

EDITORS' NOTE.—The beginnings of real accomplishment in the matter of bringing the resources of the church into earnest practical action on behalf of working men are at last apparent. The Federal Council of the Churches of Christ in America sent Secretary Macfarland as a fraternal delegate to the recent convention of the American Federation of Labor at Atlanta, Ga., and after his address the convention framed a resolution of appreciation of the new spirit manifested by the churches. Dr. Macfarland engaged the convention's coöperation in a nation-wide campaign to secure to all industrial workers one day's rest in seven. This campaign is soon to be launched by the Federal Council's Commission on the Church and Social Service. We regard the informal address which Dr. Macfarland delivered at Atlanta as of highest significance. The spirit of it is the spirit of primitive and essential Christianity. And it is the spirit of historic Christianity, too, except that the church has not always possessed adequate machinery and, perhaps, clear enough vision to express itself fully. More and more the bond of sympathy and common interest between the church and the great mass of toilers is being strengthened. Only when the church, transcending all class distinctions, completely identifies her life with them will the full measure of her ministry be accomplished.

I cannot come before you, strictly speaking as a union member, because my craft, although it knows as yet no minimum wage, and has a pretty low average, is as yet unorganized. And when, in my boyhood and young manhood, I was engaged in manual toil, there was no union in my trade, or if there was, I did not know it.

While I was in Newcastle last summer, attending the British Trades Union Congress, in writing to my home I asked the question: "Why is it that I have given up my vacation to come up here for this meeting? It is more than anything else, I think, because, as I look into the faces of these men, I see a vision in the background of millions of homes, mothers and children, some with the glow of happiness, with countenances expressing the joy of health, like my own home, and still more of other little children with the haggard face of want, and with womanhood bent and burdened by the relentless iron hand of industrial rapacity or maladjustment."

The Church's Attitude.

Let me at the beginning of my relations with you, say a word as to the attitude of the Christian Church. It should not be that of entangling itself with your economic machinery but rather, first, that of continually reminding you of the moral idealism of your movement, and second, of co-operating with you in what should be, and are, your ultimate moral aims and ends.

I am in the warmest sympathy with Mr. Duncan as to a certain movement in Germany, and my estimate, made during a recent visit there, is much the same as his. I would, as quickly as any one of you, resent the assumption and intrusion of any ecclesiastical or clerical authority.

But your leaders and ours are rapidly discovering that we are moving in parallel lines and in the performance of sympathetic tasks.

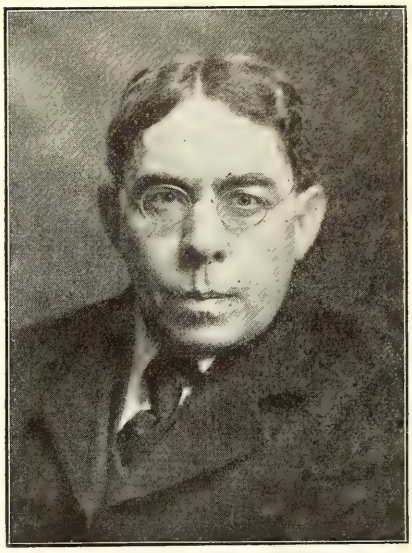
Social Program of Churches.

Perhaps the best evidence of progress, during the past year, was the request which came to me from this national Federation of Churches, to resign my pastorate, in order that I might give myself entirely to the social service work of the churches of the nation. Upon my assumption of office, a clear-cut program was handed me and, under the providence of God, it becomes my duty to carry out that program.

Among other things, it speaks as follows:

"To us it seems that the churches must stand—
"For equal rights and complete justice for all men in all stations of life."

Among the other things that are passing away is that old heresy that there is any inherent difference between the work of the head and the work of the hand; that the one element of humanity belongs down here and the other up there. Whenever in the university city of New Haven, I happen to be passing in company with one of its learned professors, it always gives me a sense of mischievous joy to see the bootblack who calls



Rev. Charles S. Macfarland, Ph. D.

himself 'professor,' because it is an intimation that honest service rendered in one sphere of life is equally entitled to recognition with any other.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the rights of workers to some protection against the hardships often resulting from the swift crises of industrial change."
"For the principle of conciliation and arbitration in industrial dissensions."
"For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality."

This leaves no room for "Fellow servant," "assumption of risk," or any other specious limitation.

The Burden of Disaster.

It means nothing else or less than that the burden of disaster should be borne, not by the toiler who gives himself or his life as a sacrifice upon the altar of industry, but by the industry which he serves, in some fair and equitable way. I spent two days last summer in Berlin, with the chairman of the German Commission, and it seems to me that they are working in the right direction.

The other articles read:

"For the abolition of child labor."
"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community."
"For the suppression of the 'sweating system.'"
"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life."
"For a release from employment one day in seven."
"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford."
"For suitable provision for the old age of the workers and for those incapacitated by injury."
"For the abatement of poverty."

But, gentlemen, that creed of confession is not worth the paper upon which it is printed, unless it also takes into account some means by which it can effectively be carried out. Therefore, the wise and thoughtful men who framed it, added this final clause:

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greetings of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."

And that I understand, is the reason why I am sent here by the Federal Council of the Churches of Christ.

Carrying Out the Program.

We have, therefore, within the past few days, endeavored to put that program into actual operation.

First, by the establishing of a national office, in which, you will be interested to know, we receive over two hundred Labor papers and magazines regularly, and while I do not read them all through, I think perhaps I may say that I read more Labor literature than some of you brethren do of religious reading.

Here is another item:

"The relation of the churches to the multitude of Agencies of Social Reform and betterment is an important problem before the Commission. Its influence will be brought to co-operate with such societies and movements in relation especially to those measures which affect the moral and spiritual welfare of the people. This will include such matters as child labor, the reduction of hours, the betterment of wages, housing conditions, and many other similar causes."

That means close working relations, not only with your movement, but with others, like the Child Labor Committee, the Consumer's League, the Association for Labor Legislation, and the Woman's Trade Union League.

Educational Work of Council.

The Federal Council is also becoming the publishing agency to issue handbooks and study courses for our preachers and churches, an important feature of which will be to give them a sympathetic understanding of the interests of Labor. We shall, by means of news letters, like your own, inform the labor and trade journals of our doings and the religious press of your movements.

Here is another significant item:

"To the toilers of America and to those who by sentatives and will send its delegates to their gatherings. Similarly, it will confer with groups of business men and send delegates to their gatherings."

If any of you should be conservative enough to object to one part of this, I shall have to answer as I once did on a similar occasion. Having accepted an invitation to offer the opening prayer at a Republican convention, then a little later on, also at a Democratic convention, and being rebuked for my inconsistency by a Republican candidate, I asked him if he did not think that the one element needed praying for fully as much as the other.

This program announces that an impartial investigation will be made of important industries and I want to say that we shall make them fair and open, and rebuke wrong and

oppression, even if we should find you to be the oppressors.

One Day in Seven.

There is one matter in relation to which it seems to me you have lost much ground. We are having, gentlemen, a very rapid increase in what are conveniently called "Continuous Industries," and most of them involve continuous toil for the workers. I wish to say fairly and squarely, in the name of the Federal Council of Churches, that for a man to be deprived of one day out of seven for rest and recreation; for cultivation of the life of his home; for companionship with his wife and children; and for his moral and spiritual culture, is an unspeakable disgrace upon our nation, and when it comes to be not even one day in thirty, or as in some cases, not even one day in 365, there is no appropriate vocabulary with which to give it description.

We talk a good deal about the "dignity of labor," as a paltry and beggarly excuse for forgetting and neglecting the dignity of him who labors.

Therefore, we have entered upon a nation-wide campaign for one day in seven for industrial workers, and in this I am sure that my colleague, Father Dietz, will express a hearty co-operation; for whatever may be the differentiation between us, there is certainly no such thing as Catholic seven-day labor as distinguished from Protestant overwork.

Observance of Labor Sunday.

For the purpose of renewing interest in all these plans, we mean to preserve and increase the observance of Labor Sunday in the pulpits and by the churches of the land.

When I ask myself what service we can best render in this great cause, I begin to look for those aspects of it which seem to be neglected. Among these is the creation of a better state of public opinion. I think this has been neglected. The great mass of the people who are not directly affected by the wrongs of Labor are either indifferent or hostile. I am frank to say, whatever may be the explanation, that you do not receive on the whole, a fair treatment from the press.

In this situation there are many things which need to be explained to those who are not on the inside of your reasons, and I mean to do my best to bring about a fair and just attitude regarding your movement.

Reads Letters Sent to His Wife.

I am richly enjoying these days with you. Perhaps it will do no harm to put a little touch of human nature into the formality of this address. I write each evening, a letter to my wife regarding the doings of the day. It is a very good thing to do, gentlemen, and I hope you do it. Here are some extracts from these daily letters:

"This is an historic meeting, charged with most serious and solemn tasks. I like its carefully ordered ways and measures."

"Old Samuel Gompers (the descriptive adjective, Mr. President, is in the nature of a term of affection and relates to your length of service rather than to the number of your days) gave his address today. Had he been the leading actor in the Old Testament story of the Prophet Daniel, that story would have been the same. His companions in the apartment would have taken him for one after their own heart. But I more than suspect that the old man's heart is as big as his head, and his address today was a classic in economics, an epitome of history and a moral phillipic that would do credit to an inspired ancient or modern prophet. To read that address is to take a course in political economy."

Labor Leader's Clerical Look.

"If James Duncan were to wear a black frock coat and a white tie to set forth his measured dignity in fitting garb, I never would be taken as the representative of the churches at this convention. His review today of his recent trip abroad, was a masterpiece of serious statesmanship, wide information, broad vision and keen discernment."

"John Mitchell has grown still shyer during a year when he has grown to be a bigger man than ever in the estimation of his fellows and the world at large, because he has gone through the crucible of a severe test of loyalty."

"If I were to go back to the local pastorate again, I would like to be called to the Presbyterian Church at Bloomington, Ilinois, that I might have John Lennon as my senior deacon, to keep me in the straight and narrow way."

Order Out of Chaos.

"Why is it that all our moral leaders do not see that in the American Federation of Labor, with its tried and proven economic machinery, the most gigantic economic force of any day or generation, we have, in the midst of our seething, threatening, social unrest, one great safety valve, one great conserving, constructive social agency, one clear speaking voice amid the many clamoring tongues, so many of which

"Are like infants crying in the night,
Like infants crying for the light,
And with no language but a cry,"

one great evolutionary force that is, more than anything else, bringing order out of chaos, because it mingles light with heat and serves not only to incite but also to restrain. My profound belief is that, far more than they know, these men hold the destinies of human social order."

You can readily see, gentlemen, that my utterances need be somewhat cautious and guarded, because, at least in an ideal sense, I commit by them a constituency of 100,000 churches and 18,000,000 men and women, and the utterances which I am now to make are not without premeditation. There is surely one thing for which the church cannot stand. It cannot stand for anarchy. And one definition of anarchy is that it is the attempted destruction of any fundamental institution of society. In a democratic state, the organization of labor is, by the common agreement of statesmen and economists, one of those fundamental institutions.

Movement Calls for Restraint.

It needs guidance; it calls for restraint; its methods should be the subject of most careful thought and revision, but with all its limitations, this remains true, that any group of men who conspire together for the covert or avowed intent and purpose of crushing out of existence the organization of industry, would be the most dangerous and dreaded group of anarchists in this or any other land.

Brethren of this convention, in our ultimate aims, we belong together. In the mind and heart of God, such movements as your own and his church look toward the coming of the same Kingdom of Heaven. And what God hath joined together, let no man put asunder. And I say it thoughtfully and reverently, of any man who would seek to separate the church and modern industry, it were better for him, as our Master said, "that a mill stone be hanged about his neck and he be cast into the depths of the sea.."

For, after all, the church and the gospel have been, in large measure, creators of social unrest, because the gospel has given to man the vision of a high, pure and noble life.

Church Has Faltered.

There is one of the old masterpieces upon which I love to gaze. It is the painting of Raphael in the Vatican at Rome, of the transfiguration of our common Master. But whenever I look upon it, I wish that I might have the genius to wield the brush of a master, that I might paint and place beside it one other picture which would be that of the same Master a little later in the day, down upon the plane of human life, healing men of their diseases and feeding their hunger.

It must be admitted that the church has faltered some in the face of the great social problems which she, herself, has partly created. She is now with Peter, on his way from Rome, in the old story of the Russian novelist.

"Seest thou yon brightness approaching us."

"I see nothing," said Nazarius.

"Some figure is coming in the gleam of the sun."

Then Peter fell upon his knees and this cry left his lips:

"O Christ! O, Christ!"

Then the question: "Quo Vadis, Domine?"

"If thou desert my people, I go back to Rome to be crucified a second time."

Quo Vadis, Domine." This time the question of Nazarius to Peter.

"To Rome," said the apostle, and he returned.

The Ideal of the Movement.

I bid you, then, go on with your work patiently, guardedly, with a deepening sense of justice, until every home in our land, even to the home of the last poor stranger that comes within our gates, becomes the abode of happiness and health:

Until the rushing wheels and roar of industry no longer drown the moans, while they blight the lives of little children as dear to God as your children and mine:

Until womanhood in the home shall be a a happy wifehood and a sweet motherhood that shall bear its own natural and sufficient burdens without the sad countenance of hunger of body and of soul, or if in toil, shall have the safeguards of virtue and health:

Until manhood, with a toil that does not diminish self-respect and with leisure to cultivate the finer graces of our human life, shall be in the answer to our prayer: "Thy kingdom come, thy will be done, as in Heaven, so on earth;"

Until the Fatherhood of God shall be in reality and truth a Brotherhood of Man.

And to this end I repeat:

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this council sends the greetings of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."

A Chapter From the Book of Hannah

Rebecca Wentworth Spalding.

Ye have heard of Hannah and how the word of the Lord came to Samuel, her son. Now I will tell you of another Hannah, who also loved the Lord and served him all her days, and of how the word of the Lord came to the daughter of Hannah's daughter.

When Hannah was old she abode with her daughter, for she was a widow. And the youngest child of Hannah's daughter was called Hannah, and she was of tender years. And Hannah loved the child and cherished her. And a day came when she said to the child, "Come, let us go a Sabbath day's journey into the country."

And they two set forth to go to the house of Hannah's son, and the house of her son was in the midst of a garden, and many children ran in and out of it, and a brook ran through the garden, and at the end of the garden there was a well of clear water and a high fence was around about the place, and a great gate swung back when any entered there. It was a place of delight to the child Hannah and they two journeyed toward it with glad hearts.

And they passed the homes of those whom the Lord had prospered, and they greeted their friends whom they knew, and they went on and came to the outskirts of the town where were the dwelling places of the

(Continued on page 13.)

The Prodigal Son's Brother

A Square Look at an Overlooked Character

BY EDGAR DEWITT JONES.

The parable of the Prodigal Son is at once a familiar and popular pulpit theme. Ministers of all shades of theological thought like to preach from Luke the fifteenth chapter and this parable is a prime favorite with evangelists everywhere. Nor is this to be wondered at. The story of the prodigal is full of human interest. It is a life-drama in five acts: The Old Home, The Far Country, The Swine Field, The Homeward Journey, The Father's Welcome.

Here as in no other scripture we are made to feel that

"There's a wideness in God's mercy,
Like the wideness of the sea,
There's a kindness in his justice,
Which is more than liberty."

Familiar as this parable is, we seldom attach much importance to its latter portion, most of us are accustomed to stop short with the twenty-fourth verse. The prodigal gets all the lime-light; his brother is left among the shadows. I propose that we get a good "square look" at the elder brother and that we study his character silhouetted as it is so darkly against a wondrously fair background.

The Prodigal's Brother Introduced.

Coming from the fields, the elder brother is astonished to find the whole house given over to gaiety and festivity. There is much bustle and confusion, there is going to and fro and the soft sound of music comes from within. The elder brother stops outside puzzled and perplexed. Why should there be a feast without his knowledge and approval? What does it all mean! He calls a servant and asks for an explanation. The answer instead of reassuring him perplexes and pains him still more. "Thy brother is come and thy father hath killed the fatted calf because he hath received him safe and sound." At this piece of news, the elder brother's surprised perplexity gives way to sullen anger, "So this is it" he muses, "a feast for him who has been living in sin and prodigality—a feast for such a fellow—Well, I will not go in. Let them get along without me." So angry, pouting, jealous, envious, small-souled, the prodigal's brother is shown to us a most unlovely and unlovable man.

A Respectable Sinner.

The prodigal son's brother is a pronounced type of the "respectable sinner." He had not lived as his brother. He had stayed at home and worked faithfully. He had kept himself decent. He was honorable and moral clear through. For all this, let us give him credit. He seems to have been a dutiful son. Nor is there any place for excuse on the part of the prodigal for his sins. He had done wrong. He had sinned deeply. He had been foolish and short sighted. He had sown a luxuriant crop of "wild oats" and, according to an inexorable law, he harvested pain, suffering and remorse. Yet notwithstanding all this the prodigal is a more lovable character than his boastful, self-righteous, unforgiving brother who while not disreputable was a sinner of a repellant sort.

Respectable and Disrespectable Sins.

Somehow, we have divided sins into two great classes, those that seem to us respectable and the sort that we judge as disreputable and particularly heinous. Drunkenness, licentiousness, gambling, stealing, profanity —these we put in a class quite by themselves. These we inveigh against vehemently, continually. And so we should, but we must not forget that selfishness, covetousness, malice, jealousy, gossip and false pride are also blameworthy in the sight of the great Judge of all the earth. This elder brother in his cold-heartedness, his stern, unrelenting spirit, is a type of religionist that called forth from Christ caustic condemnation. I think it was Beecher who in commenting on the conduct of the elder brother in this parable said: "To be perfectly moral, to be scrupulous in the every decency of society and to lose all sympathy for men, and all care for the weak and poor and imperfect, in taking care of yourself, this is more horrible to God than if you were a drunkard."

And this is a type of religionist that has done untold harm to the cause of Christ. A man who has no love in his heart, no forgiveness for an erring brother but is proud, distant and cold, carrying with him a sort of "holier than thou" atmosphere is the most unlike Christ of all men, no matter how punctilious he be in preserving the form and ceremonies—all the externals of religion. The Hoosier poet is right:

"No man is great till he can see
How less than little he can be,
If, stripped to self, and stark and bare,
He hung his sign out anywhere."

The Green-Eyed Monster.

Outside of the house, sullenly angry the elder son stands. He will not go in. So his father comes out and entreats him. But the young man is obdurate. His heart is not in the spirit of joy. Instead he is envious and jealous, and he says: "Lo these many years do I serve thee, and I never transgressed a commandment of thine, and yet thou never gavest me a kid, that I might make merry with my friends, but when this thy son came, who hath divided his living with harlots thou killest for him the fatted calf." Could any other speech have been so untimely, so unlovely as this one? It is like a harsh discord in the midst of an entrancing harmony. It is like a dash and flurry of snow and sleet on a May morning. It is like gall to the taste while honey is still on the tongue. Incongruous and unhappy and out of place is this speech and conduct of the elder brother.

No wonder so many consider the parable ended when the prodigal is received back so tenderly by the Father. This entrance of the other son on the scene is like freezing frost in June when the cherries are ripe and the roses are blooming. The young man was jealous. This is easy to see. That

"Green-eyed monster which doth mock
The meat it feeds on,"

was taking complete possession of his being and when jealousy comes in happiness goes out. Where envy abides, love starves to death. Jealousy! One thinks of Cain, of King Saul, of Haaman, of Othello, of Cassius and the long list of names that are coupled with jealousy's madness. Says Solomon: "Wrath is cruel, and anger is overwhelming, but who is able to stand before jealousy?" There stands the elder son angry and sullen. What an ugly picture! No, he will not go in and even the tender intercession of his father cannot melt his heart. He speaks of the commandments that he has never broken, unmindful that he is now breaking the greatest of all commandments—that of love. Character conceit is the worst kind of conceit. I once heard that gifted London preacher, G. Campbell Morgan, say that whenever a young man arose in prayer-meeting and talked boastfully of his spiritual attainments, he always made such a one a subject of special prayer. "When a man thinketh he standeth let him take heed lest he fall," is a good text for all of us to take to heart.

The prodigal's brother reveals to his father that he has been serving him all these years as a matter of duty and not out of filial love. He reveals the heart of a servant not that of a son. He shows clearly that he is not one with his father in love and sympathy though outwardly he has seemed to be the soul of honor. So it may happen that after a life-time of respectable living something may reveal the ugly truth that all the time we have lived an alien to God's love, wearing the "livery of heaven" yet not possessing heaven in the heart.

Who is the Prodigal's Brother?

The old-time preachers used to spend a good deal of time speculating on this question. Who does this elder brother represent? Some thought the Pharisees, some the angels in their relation to the human race and still others had different theories. But I am best satisfied with the answer of an old saint who when the question was up for discussion in a minister's meeting said: "I know the fellow very well, I met him only yesterday."

"Who is he," they asked eagerly, and the old man replied solemnly, "Myself." Then he went on to explain that a few days before a man who had lived a rather worldly life had received a gracious visitation of God's goodness, and consequently, he had been envious and irritable. All of us are thus tested at times. The prodigal's brother is a picture of many of us in our attitude to people who seem to be blest of God far out of proportion to their service for him. Unable to account for it, we grow sarcastic, or suspicious and frequently pronounce judgment that is both unkind and unjust.

A Plea for Tenderness.

The prodigal's brother was absolutely devoid of tenderness. The springs of his affections had gone dry. If the prodigal had met him before he met his father it is not likely he would have gotten into the house at all. The elder son would have had no welcome for the prodigal. "Don't come back here," he would have coldly cried, "you have had your chance. You have consumed your share. There is no place for you here." What hard-heartedness, and how it suffers when contrasted with the great loving heart of the father so full of forgiveness!

Last spring, you planted a vine beside the porch or trellis. Carefully you tended that little plant, watering it and teaching the tendrils to twine about the wood work. Warmed by the sun and nourished by the rain, the vine grew and gradually climbed half way up the trellis. The leaves began to put forth and in a little while would have afforded some shade as well as a thing of beauty to grace the place and please the eye. But one night there came a storm.

The winds blew furiously and the rain fell in torrents and when you looked out of doors the next day you saw that vine lying flat on the ground and in places half submerged by the muddy water. And then what did you do? Why this! You stooped over and very tenderly lifted up the fallen vine, you twined it carefully about the trellis again and in places you fastened the tendrils by means of pieces of strings. Then you watched it eagerly for a day or two, and you noted with pleasure that the vine you had lifted up was beginning to take hold of the wood-work itself and warmed by the genial rays of the sun gave promise of complete restoration to life. Then you were happy.

My friends, be as kind to men and women who suffer, who weep, as you were to that plant which knows neither pain nor pleasure. Be as willing to lift up your brother man who has fallen low as you were that vine. Give him as fair a chance. This is Jesus' way. This is practical Christianity.

God's Matchless Love.

But I would not turn away from this parable, without seeing in the Father's attitude toward this jealous and selfish-souled son a very wonderful illustration of God's love. Observe that the father is very patient and kindly with him. "Why son," he says, in substance, "all that I have is yours. This is no time for such a spirit. Your brother whom we have thought of as dead is alive. It is proper that we should rejoice. It is right that we have music and a feast. Come let us go into the house and make merry."

Let us hope that the lad went, that he met his brother becomingly and entered full into the spirit of the occasion. For be assured, if he was not moved by such a display of love on his father's part, no outburst of wrath would move him.

Henry Ward Beecher once had a letter from a man saying, "Preach on hell next Sunday night. I will be there to hear the sermon. I am contemplating taking my own life. Maybe a sermon on such a subject will save me." Mr. Beecher preached from the text: "In my Father's house are many mansions," and began the sermon by saying: If this tender teaching won't save a man from destruction, no other passage possibly can."

I believe that fully, and if this 15th chapter of Luke does not melt the heart of man completely there is none other that can.

The heart-cry of every man and woman who has been lifted out of self into Christ is that of George Matheson:

> "O love that wilt not let me go,
> I rest my weary soul in thee,
> I give thee back the life I owe,
> That in thine ocean depths its flow,
> May richer, fuller be."

Our Readers' Opinions

Denies Fatherhood and Motherhood

In a labored effort to justify a practice of "infant dedication" as a church rite, The Christian Century ("Disciple") says: "Society should be made to feel its responsibility for each new child that enters its communal life. The Motherhood of the Church [capitals those of the author] as the spiritual organ of the social order, needs constant re-emphasis and illumination. It is a reality in religion second only to the fact of the Fatherhood of God." Which means that it is no reality at all. The first great plea of "Disciples" is: "Where the Bible speaks we speak, and where the Bible is silent we are silent." The Bible says nothing of "the Fatherhood of God," nor of the "Motherhood of the Church." Both are manufactured ideas true neither to the Bible nor to common sense. If there is anything more silly than the idea of "the Church" as the Mother of an infant, we have not lighted upon it. —*Journal and Messenger* (Baptist, Cincinnati.)

Christians But Not Baptized.

Editors Christian Century: I have read your editorials on the question of Christian Unity with a great deal of interest. I admire your courage in making a strong fight for consistency in our efforts to reach the goal for which our movement has its being. I wish, if I may, to express a few thoughts upon this the greatest question confronting the church today. In the first place I have long felt the need of harmonizing our practice with our position on this question. And this leads me to raise the question, are we scripturally justified in our attitude on baptism? I do not refer to the action of baptism, I feel sure that we are justified in that, but as to what is comprehended in its design.

While I agree with you in much you write I think your position on baptism comprehends too much. I know that you are logical in taking the position that, if the immersed are Christians we should not hesitate to fellowship them. I believe that as strongly as you do. But when you undertake to justify your consistency by trying to prove that they have been baptized into Christ I think you are undertaking too much. In a recent editorial you stated something like this: We know of no way to get into Christ except to be baptized into Him. All who are in Christ are Christians. Methodists and Presbyterians are Christians. Therefore they have been baptized into Christ. These may not be your exact words but it is your logic. Now if it is true that there is no other way to get into Christ except to be baptized into him, then you are right, for surely if they are in Christ they must have been baptized into Him. But this is exactly the point I raise. Paul says, "Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold they are become new."

Now was it not at the time that the old things were passing away that he was really entering into Christ? Or was it not Christ entering into his life through the knowledge of the gospel truth that, at the same time, drove out the old things? so it seems to me. Then the actual fact would be that he actively believed into Christ. This faith must exist in him before it could be manifested in baptism; but he is commanded to express that faith in obedience or baptism. If I understand your position you include this change in your definition of baptism, that is why I think you have enlarged on the meaning of the word.

I believe that the word when used by Christ and the Apostles meant no more than is usually understood by it and that it is the outward expression of the real coming into Christ by faith. According to Wilson's emphatic Diaglott containing Griesbach's Translation of the Greek text of the New Testament you will find the preposition of motion (*eis*) used in expressing their believing into Christ. They *believed into* Christ. We are said to be saved by a number of different things in the New Testament, and among these is baptism, but no one would single out baptism and say that by that alone are we saved; neither do I think we are justified in limiting the real coming into Christ to those only who have expressed it in the outward confession of their faith, i. e., in baptism. I would not for a minute favor the discontinuance of our plea for the New Testament use and place of the rite. But I am opposed to making more of it than is implied or taught by the scripture, in order to meet a difficulty which would not seem so great, if the true meaning or design of baptism was understood. I think we are perfectly justified by scripture when we claim that immersion is the only act that can express the design.

But in the light of present day interpretation of Christianity, we dare not take the position that none but immersed believers are in Christ.

Baptism counts for nothing unless it expresses faith in Christ. And that faith may be held, though not expressed by baptism, but is often expressed by or through other forms of obedience to the neglect of baptism. We never neglect baptism but often neglect other forms of obedience, the *go* precedes the baptism but is often overlooked. I would that our people could see their way clear to fellowship all Christians, though they have not been baptized. I do not look on sprinkling as an irregular baptism. It is not baptism at all. If they are in Christ at all it is because they have believed into Him and I am sure that such is the case though their entrance is not regularly expressed.

T. L. READ.

Ontario, Oregon.

A Chapter From the Book of Hannah

(Continued from page 11.)

poor, and they went on and the way was between fields of corn. And they walked by the path at the side of the road, for many wagons had passed and the dust was thick upon the way.

And as they drew near the place of delight Hannah saw on the other side of the road a man fallen by the way and he could neither stir nor move. The sun beat down upon him and the dust of the road was over him and the feet of the horses passed by his head.

And the child Hannah saw the man, and her soul was filled with loathing, for she knew that he was drunk, and she abhorred him.

And Hannah left the child there in the path and crossed the road and lifted the man's head out of the way of the horses' feet, and picked up his hat that was fallen from him and set it over his eyes so that the sun beat not into his face.

Then the word of the Lord came to the child Hannah, as she stood in the path on the other side of the way, and the Lord said, "All the children of men are my children;" and the child made haste to answer the Lord and she said, "Our Father, thou hast opened mine eyes, and I know that this man is my brother." And the Lord was well pleased with the answer the child had made.

And they two went on, Hannah and the child Hannah, and they came to the place of delight and tarried there a while.

And it came to pass that when Hannah was old and full of years that she died and was buried on the hill near the place of delight.

And she that was the child Hannah went out and came in alone, and the Lord gave her wisdom; and if there were any in that place that walked in darkness, or that fell by the way, she stretched forth her hand to them and helped them and taught them that the Lord God was their Father.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

The Beginning of Women's Organization.

The decade from 1840 to 1850 was a period of reform. It was a time of practical experiment in the doctrines of Socialism, and a number of communities were started to demonstrate their theories. The best known of these was the famous Brook Farm Community, in which some of the most distinguished men and women of the day were associated. The Temperance movement and the Anti-Slavery agitation were at their height then—the reformer was certainly abroad in the land!

Many of them, especially if they were women, were looked on with disfavor, and dwelt in an atmosphere of criticism and caricature. Literature had much to say about them; Dickens wrote his *Bleak House* about this time, and burlesqued the missionary women in Mrs. Tillyby and Mr. Coterie, whose eyes were so fixed on the West Coast of Africa, that they neglected their own households, and ridiculed the systematic worker among the poor in Mrs. Pardeggle.

Tennyson's Princess.

Tennyson published the *Princess*, his first long narrative poem in 1847, and chose an advanced woman for his heroine. His treatment of the theme was sentimental, rather than vigorous, but he gave a wider sphere to women than was then granted to her.

"The woman's cause is man's; they sink or rise
Together, dwarfed or godlike, bond or free.
The woman is not undeveloped man,
But diverse.

"Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness, and in moral height,
She mental breadth."

Hawthorne treated the theme more sympathetically than any of the great writers. He was one of the residents of Brook Farm, and perpetuated his memories of it in his *Blithedale Romance*. His characters are reformers, and the heroine, Zenobia, is a type of the strong minded woman (as the phrase was then) of the times. She is supposed to be drawn from Margaret Fuller, the most brilliant woman of her day. Hawthorne yields to woman all that the most advanced advocate of woman's rights could claim. When Zenobia complains that the right of public speech is denied her, he says:

"I would give woman the widest liberty she has yet dreamed of; I would give her all she asks, and a great deal more, which she will not be a party to demand, but which men, if they were wise, would grant of their own free will."

Hawthorne's Liberal View.

And he then goes on to say, he would give her a share in government and in the church, and adds:

"O, in the better order of things, heaven grant that the ministry of souls be left in charge of women! The task belongs to woman—God meant it for her! He has endowed her with the religious sentiment in its utmost depth and purity, refined from that gross, intellectual alloy with which every masculine theologist has been prone to mingle it."

The denial of the right of public speech, of which Zenobia complained, and of sharing in the public reform movements of the day were the leading causes of the impulse to separate organizations among women. In 1840, a World's Anti-Slavery Convention was held in London, and a number of American women were appointed delegates, and crossed the ocean to share in its deliberations; but they were denied a part in its proceedings, for no other reason than that they were women. Later in the decade, they were refused participation in Temperance Conventions on the same grounds. The most strenuous opponents to women delegates were ministers of the gospel, who claimed that their opposition was based on scriptural authority. They seemed to have overlooked the statement that there was "neither male nor female" in the gospel message, but "all were one in Christ Jesus."

First Woman's Rights Convention.

The thoughtful women rebelled at their indignities, and finally a Woman's Rights Convention was called in Seneca Falls, New York, in 1848, in which Elizabeth Cady Stanton, and Lucretia Mott were the leading spirits. The rights that they claimed were considered unwomanly and revolutionary then; but all of them are freely conceded now, except the right of political suffrage, and we can hardly realize that we have not always possessed them. The declaration issued at that first Woman's Convention claimed for them the right to personal freedom, to acquire an education, to earn a living, to own their property and wages, to make contracts, to bring suit, to testify in court, to obtain a divorce for just cause, to have joint ownership in their children—and to equal political rights with men.

The right to personal liberty was not accorded to them then as now. It is said that Margaret Fuller shocked public taste in Boston by sitting down in a public library to read a book. Women seen upon streets in cities, devoted to business conducted by men, like Wall Street in New York, were regarded with suspicion. As has been said, they were barred from sharing in reforms in which they were deeply interested, because they were women. We can all bear testimony to the change since then; the personal liberty that women possess today, to be, to do, to go, and to say what she chooses is one of the debts she owes to the brave leaders sixty years ago.

I wrote two weeks ago of the long fight of woman to acquire an education, and to earn her living, so I need not emphasize that part of the Seneca Falls propaganda.

Woman's Restricted Liberty.

Before this convention, the only woman that the law recognized was the single woman—the married woman had no legal existence; she could not sue or be sued, she had no right to the property she might inherit or earn, she had no right even to the children she might bear—all of her rights were vested in her husband. Space fails me to tell of the great progress along this line—for surely, if slowly in some of the states, the law is according full property rights to women, and recognizing her co-guardianship with her husband of their children.

But the right to full suffrage still lingers. The present status of the political rights of women, with a brief mention of the recent National Woman's Suffrage Convention in Louisville, Kentucky, will be the theme of the next paper.

I. W. H.

Woman's Scientific Leadership.

The Nobel Science Prize for $40,000 goes this year to Mme. Curie.

The editor of this page well recalls a day spent in Oxford, England, and her sensations of delight and reverence, as she drove from one college to another, in that most venerable of universities. The spell of eight centuries of learning and history invested them with a glory and glamor all their own. She thought of the statesmen, the warriors, the scientists, the poets and men of letters, who had been trained there, and had gone forth to make England's greatness, and her heart burned within her as she stood where they stood and walked where they walked. But as the day waned, there came a growing feeling of discontent which finally found voice in a request to the driver:

"Show me a woman's college."

The driver was as embarrassed as at an unreasonable demand, and finally said with some resentment:

"Oh, Lady Margaret's Hall!"—and forthwith drove us to a painfully modern brick building, and then to an inadequate and inconspicuous place called Somerville College. These two buildings we found (from the guide-book) had been erected in 1879, and here women are now admitted to lectures and examinations at the University, but are not granted degrees.

As she thought of the splendid provision that the mother country had made for her men for 800 years, and the imperfect facilities for the education of her women for only thirty-two years, her heart burned within her again—but with indignation, not with reverence.

The fellow traveler uttered an emphatic protest against this injustice to her sex in these words:

"Let's go back to London and join the Suffragettes!"

The reproach is often made that we have no women scientists, inventors, composers, artists, etc. How can they do these things unless they be trained, and how can they be trained, with schools of higher learning closed to them!

But in the few years that they have had a chance to secure an education, we are having an increasing list of women who are winning distinction in lines that were once thought to be the sole perquisite of men. Mme. Curie, who has been recently awarded the $40,000 Nobel Chemistry prize is unquestionably one of the most notable scientists in the world. She was the discoverer, with her husband, the late Prof. Curie, of radium, and in 1908 shared with him half of the Nobel prize for physics. Announcement was made recently of her success in producting *polonium*. The New York Evening Post says:

"The award to Mme. Curie of the Nobel prize for chemistry is a signal distinction. Indeed, the assignment of this great honor and emolument to a person who had already been—though jointly with two others, M. Lecquerel and M. Curie—the winner of a Nobel prize, seemed so extraordinary that one felt a momentary hesitation in accepting it as a fact. That Mme. Curie's work, however, has been of the highest merit and importance in the years that have passed since the discovery of radium by herself and her

husband is well known; and the estimate placed upon her researches and upon her ability by fellow-workers in the domain of physics and chemistry has had more than one recent demonstration. In the early part of this year, she missed by only one vote, the honor of election as a member of the Paris Academy of Sciences; and at the International Congress of Radiology, held a year ago at Brussels, it was to Mme. Curie, that the task was committed of preparing a standard specimen of a pure radium salt, to serve as a basis of reference for all workers in radiology. The discoveries she has made since the death of her husband have been such as to dispose completely of the notion, entertained by some, that in her joint work in the discovery of radium her part was subordinate to that of M. Curie—who, himself, of course, has always asserted her claim to a full and equal share in the discovery. But the present award of the Nobel prize fixes beyond possibility of mistake, the achievement by this woman of an undisputed place among the foremost scientists of her time."

Boys and Girls

A Kitten Puzzle

Grandma was sorry she ever thought of giving the black kitten to Janey and Carolyn, when she learned that they quarreled about its name. Janey wished to name the kitten "Midnight," because it was so black. Carolyn insisted upon calling it "Jetty." The only fact about that kitten upon which the little sisters agreed was its color. It was unquestionably black.

Janey wished the kitten to be fed nothing but milk and begged to keep its bed in the kitchen. Carolyn tried to teach the kitten to eat everything, even oranges; she was glad mother said it must sleep in the woodshed. It did seem as if the little black kitten made more trouble in the family than anything that had ever happened—even measles. Mother threatened to send the pretty creature back to the farm to live with its mother cat and grandma and grandpa.

While mother, father, grandma and grandpa were feeling so bad because Janey and Carolyn quarreled about their pet, no one stopped to think that the kitten was much troubled himself. You see, he didn't know whether he was Midnight or Jetty. Sometimes he thought he was Midnight, and liked nothing but milk to drink; again, he was sure he was Jetty, who preferred bits of beefsteak for dinner. It was extremely puzzling.

One day something happened that never had happened before.

Said Janey: "It's name is Midnight, I tell you."

Said Carolyn: "And I tell you it's name is Jetty."

The kitten had listened to this many times before; but, when Janey made a face at Carolyn, and Carolyn that very minute made a face at Janey, the kitten fled.

One day passed, two days passed, and the kitten failed to return. Janey waited with fresh saucers of milk. Carolyn waited with a feast spread on the woodshed steps.

At last Janey cried. "I am afraid something has happened to our dear kitten," she said, "Oh, if it will only come back, we will call it 'Jetty'!"

"Don't speak of it," answered Carolyn. "If the sweet thing ever comes back, I shall be too glad to call it 'Midnight.' I am afraid it has been killed by dogs."

"Or run over by an automobile," wailed Janey.

"And it is all our own fault," persisted Carolyn. "If we had even said, 'Come back, kitty, kitty, kitty,' that day, I believe it would have stayed at home."

"Instead of doing that," moaned Janey, "I called, 'Come, Midnight, Midnight, Midnight,' and it mewed and ran fast."

"Yes," added Carolyn, "and, when I called, 'Come, Jetty, Jetty, Jetty,' it mewed and ran faster than ever. I believe that kitten knew more'n we supposed."

"Oh, I often saw the little thing wash its face and think at the same time," admitted Janey.

One moonlight evening, when Janey and Carolyn were sitting on the front steps with their arms around each other, who should come walking up the garden path but one black kitten followed by a second black kitten! Midnight and Jetty had come back home, but which is which, neither Janey nor Carolyn knows to this day. All they do know is that grandma's kitten from the country came home with a twin so exactly like himself that even grandma can't tell which one is the farm kitten.

The kitten knows which one he is, because once in a great while, when Janey and Carolyn talk over the past and agree never to quarrel over anything again, one kitten winks at the little girls. Before Janey and Carolyn get over their surprise, the kitten quickly has a game of "tag" with his twin, and three seconds after that no one can tell which kitten winked, because they both look so exactly alike and so pleasant.

Perhaps all kittens would do nothing but purr cheerfully and never mew if they lived with such loving sisters as Janey and Carolyn have been ever since their black kitten left home long enough to think of a way out of his puzzle.—Boys and Girls.

A Prize Corn Raiser

How Jerry Won the World's Championship.

BY MISS A. M. BARNES.

It is a wonderful thing for a boy but little more than fifteen years of age to win the world's championship in a notable achievement, one of genuine value to mankind. Such a record is held by Jerry Moore, of South Carolina. Jerry's score shows two hundred and twenty-eight bushels and three pecks of corn produced on one acre. He thus becomes the champion boy corn-grower of the world.

Jerry is now nearly sixteen years of age, but he had but little more than passed his fifteenth birthday when the wonderful feat of producing two hundred and twenty-eight bushels and three pecks of corn on good old South Carolina soil was accomplished. Jerry lives in Florence County, near a little station known as Winona. He is the son of a Methodist minister, Rev. J. H. Moore, formerly of the Western North Carolina Conference, but now a member of the South Carolina Conference.

So many people, principally newspaper reporters, have been to see Jerry of late, that, to use the homely expression of one of them, the path to the parsonage, close by the little brick church building, known as Liberty Chapel, "is getting mighty slick."

Another reporter gives us this engaging picture of our champion corn-grower: "As we turned in and stopped at the front gate, we knew by the mountain of cornstalks off to one side that we had struck the right place. In front of the barn door there was a little slip of a fellow in blue overalls and brogan shoes. He was tying a hamestring on a big, awkward horse. As he was the only one in sight, we greeted him by asking: 'Are you the fellow who raised the corn?' 'I am the one,' he answered. And here we were face to face with the champion. Jerry Moore is small for his age. He might tip the beam at seventy-five pounds, but it would be close. He is modest, even demure, and does not seem to think it any big thing to be the champion of the world. He showed us his pile of corn, and what a pile it was to come off one acre of land! He had it shucked and planked off in one end of the crib, and overflowing innumerable barrels and boxes besides."

The North Carolina people are very proud of the fact that the seed used by Jerry for this wonderful yield of corn came from that state. It is what is known as Batts' Prolific.

Now all this required both grit and industry on the part of Jerry. He did not win his championship honor and his prizes easily. Nothing was done in a half-handed fashion. Jerry went over his ground again and again. It wasn't an extra bit of soil, as some may suppose. It was no better than hundreds of acres to be found all through the Carolinas. Indeed, Jerry's judges state that it was at the start but "poor, sandy soil." Jerry worked patiently to free it of weeds and brambles, till it was as clean as a parlor floor. Then wagon load after wagon load of manure was hauled and carefully distributed through the soil. All this work Jerry did himself—all the plowing and the hoeing and all the harvesting. What a happy boy he must have been as he saw the rich reward of his patient labor!

It is not given to all boys to attain to such honors as have been won by Jerry Moore; but there is always a reward worth seeking that awaits every one who strives for it with patience and industry.

About a Snail Family

BY BLANCHE ELIZABETH WADE.

Once upon a time a little jelly-like bunch of matter hung upon the stem of a watercress plant in a brook. This globe or jelly-like bunch was as clear as glass, and unless you looked closely you were not likely to see it.

Day after day passed and still the jelly-like matter hung there, and you might not have seen any change in it at all; but a change was really taking place, and soon even you would not have noticed it. By looking carefully, it was possible to see very tiny, round, egg-like divisions, and each egg —for eggs they were—was a small, light-colored dot, no larger than a pin point.

Still more days passed and each dot grew more and more easy to see, for each was growing in size; and then, one day, through a magnifying glass, or even without the glass, you could see the dots move. The glass made it easier to see what the dots looked like, and showed that these dots were shells. Inside each shell was a baby watersnail.

By and by there was no more of the jelly-like matter which kept the eggs. It was needed no longer, for the tiny snails were able to begin setting out upon their travels. This they did right away, and upon the watercress stem they started out to see what they could do for themselves. Slowly they moved. You might have thought each snail but a tiny grain of sand. The baby snails found the watercress leaves made a fine meal, and so the hungry little things set at work upon the tender, green leaves.

Such fun they had! They ate; they crawled up and down the stems; and they grew larger day by day. Having found there was something else in the world besides watercresses, they set out to find new sights on the bottom of the brook. There were other kinds of food, they learned, and there were other creatures besides themselves.

Larger and larger grew the snails, and they

(Continued on page 17)

Illinois Department

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THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

M. M. Show has become pastor of the church at Stronghurst.

The Scoville Evangelistic Company is at Pontiac in a great meeting held in a large tabernacle.

The church at Woodson will be pastorless at the end of the year, due to the resignation of W. H. Crain.

The church at West Salem enjoyed the services of W. H. Waggoner in a Bible Institute during the last of November.

At Streator, where C. M. Smithson preaches, there were two additions the nineteenth. Both were by baptism.

New Douglass Church is being led in a meeting at Tomson, assisting the pastor, H. daughter is conducting the music.

Vawter and Marty are holding a revival meeting at Tomson, assisting the pastor, H. W. Thoreson. The meeting opened auspiciously.

A three weeks revival meeting was held at Hazel Dell Church by Steve Owings, which added thirteen to the church, all being by baptism.

A meeting held at Timewell, by E. V. Spicer, was conducted after forty-five additions were received. Mr. Spicer is now in a meeting at Old Union Church, near Madison.

E. U. Smith, who has been pastor of the church at Sandoval, has been called by the church at Windsor and began his new pastorate there the first of December.

Evangelist S. S. Offutt of Indiana has concluded a revival meeting at Brocton, to the satisfaction of the entire congregation and the pastor, C. F. Shaul.

J. A. Clemens of Casey was assisted in the celebration of his birthday by almost half a hundred of his members, who evinced their appreciation of the pastor by presenting him with an overcoat.

At Hamilton, on a special Sunday recently, there were seven additions to the church, and money was raised for liquidating indebtedness incident to repairing of the building. The pastor is J. Ross Miller.

Carbondale Church is enlisted in a revival meeting with its own pastor, Adam K. Adcock as evangelist, and George E. Crist of Ohio as singer. In two weeks there have been twenty-one additions.

The church at Twin Grove near Bloomington, was destroyed by storm near the middle of November. It has not been reported whether the congregation will rebuild, but undoubtedly this will be done.

At Christopher, where W. O. S. Cliffe is peacher, there have been several additions recently. This congregation united with the Methodists on a recent Sunday evening. The latter people and pastor initiated the union service.

The first year of C. F. Shaul's pastorate at Hume has just been concluded, and the annual report showed a total of seventy-four received into the membership of the church, of which number thirty were on profession of faith.

A. P. Cobb of Decatur recently held revival meetings at Hindsboro with fourteen additions, at Rural Retreat with thirty-five additions, and at Bushton with twenty-two additions. Mr. Cobb ministers to these churches regularly.

The church at Carmel, ministered to by W. W. Weedon, is in a prosperous condition. Since the present pastorate began, only two months ago, there have been six additions, and a very hearty response is being given by the community to the minister's message.

Carthage Church is having the leadership of the Harlow Evangelistic Company in a meeting which had resulted in twenty-four additions the first week, with large congregations hearing the minister and manifesting great interest. The pastor is W. W. Denham.

Augusta Church will unite with the other congregations of the city in a sunrise prayer-meeting on Thanksgiving morning. We submit, this is a most appropriate way for celebrating a day which has lost very much of the religious significance it was intended originally to possess.

The great meeting at Mattoon conducted by the pastor, F. B. Thomas, resulted in one hundred-fifty six additions to the church, a large majority of whom were on profession of faith. This is probably the largest meeting held by a pastor in Illinois for many months, and indicates the extensive influence of this pastor in his home city.

N. S. Haynes, of Decatur, is writing a history of the Disciples in Illinois. He will endeavor to make a comprehensive volume. Mr. Haynes is a happy choice for this important work. He is fully conversant with the subject and brings to his task a lucid and unprejudiced mind and an entertaining literary style.

J. F. McMahan, who has been pastor of East End Church, Quincy, since its organization last September, held a week's meeting with home forces, in which there were twelve additions. This new church is growing very rapidly, having increased more than one hundred per cent since its organization. The entire congregation is imbued with an evangelistic spirit.

H. H. Peters, of Eureka, was appointed chaplain of the Grand Lodge of the I. O. O. F. of Illinois last week at the meeting of the Grand Lodge in Springfield. There were about 2,500 Odd Fellows and Rebeccas in attendance. Mr. Peters will do some lecturing during the year in the interest of Odd Fellowship, and would be pleased to hear from lodges in any part of the state.

True Economy

The difference in cost between an alum baking powder and the highest-class cream of tartar baking powder would not amount for a family's supply to one dollar a year.

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W. J. Lhamon, professor of theology in Drury College in Missouri, has been selected to deliver a series of lectures at University Place, Champaign. There is an encouraging prospect that Dr. Peter Ainslie of Christian Temple, Baltimore, will be the lecturer during the second half of the school year. These lectures are made possible by a fund left by will from the Bondurant estate.

S. S. Jones, pastor of Danville Third Church, will hold a meeting for H. J. Hostetler at Newman in January. Mr. Jones has just had the delightful experience of providing for the entire indebtedness on the property of the church for which he is pastor, and in addition to this a sufficient amount is being collected to refurnish the edifice.

The funeral of the late Rev. O. W. Lawrence, formerly pastor of Decatur and Rock Island Churches, was held Sunday December third at Central Church, Decatur, the body having been brought from North Yakima, Washington. The service was in charge of F. W. Burnham of First Church, Springfield, and was attended by a great company of former parishioners and friends throughout the city and central Illinois.

The Union Evangelistic Campaign at Rushville was concluded with something less than six hundred reported conversions. The Christian Church, of which H. L. Maltman is pastor, held a brief meeting following the general revival, assisted by D. E. Hughes of Monmouth. This resulted in ninety additions. Mr. Maltman will continue indefinitely with

the congregation, though he had intended accepting a call to his former charge in Michigan. He is now assisting a country church nearby in a revival meeting.

Central Church, Peoria, of which W. F. Turner is pastor, held its annual meeting in November, at which time the pastor's report showed an increase of membership of seventy-seven, with a net increase of fifty-six. For missions, one thousand four hundred eighty-four dollars was contributed, which entitled the church to living-link standing in the Foreign society, and the total contributions of the congregation amounted to six thousand sixty-three dollars. The membership of the church is more than six hundred. During less than three years of labor, the present pastor has succeeded in accomplishing a most excellent work, which gives promise of being more than duplicated in the future.

Secretary's Letter.

J. W. Porter of Carlinville, has accepted a call to Rantoul, January 1.

There were 189 conversions the first three days of invitation in the Scoville meeting at Pontiac. This is a union meeting and B. W. Tate is our minister there.

Gibson City dedicated their splendid rebuilt house of worship and Pastor Lehman is happy and the work prospers.

The Mattoon meeting, F. B. Thomas pastor, resulted in 156 additions, said to be the best meeting ever held there.

A letter just received says: "We have an organization here, but no house, no preacher, no Bible school, only the Ladies Aid Society and we have done very little work for some time, yet we are sending you $4.50 on our apportionment. I only wish I could have sent double the amount, and hope the Lord will bless your work." If four hundred churches in our state would do as well in proportion to ability, what a wonderful work we could do. This is a remarkable example of missionary liberality, and it ought to be a standing rebuke to many churches that are doing little or nothing for Illinois missions.

Thos. E. Israel had three additions at Morganville, and he began a meeting at Sweetwater, the 30th, with the help of G. A. Butler, singer.

Offerings are coming in better this week. Keep them coming fast.

Be careful to send the offerings for Girl's and Boy's Rally Day for American missions, to the American Christian Missionary Society, Carew Bldg., Cincinnatti, O. But send the church offering for Illinois missions to this office, payable to the treasurer, W. D. Deweese.

We are greatly shocked and pained to learn of the death of O. W. Lawrence, who recently went from Decatur to take the work at North Yakima, Wash. He was an honored member of our state board up to the time he went from our state. He was a faithful man and truly great preacher of the gospel.

Do your best brethren, for the state offering. Indications are that this will be an off year unless the churches make larger offerings than have been coming in. We must not take a backward step.

J. Fred Jones, Field Secretary.
W. D. Deweese, Office Sec'y-Treas.
Bloomington.

Eureka College

It has been suggested by many of the friends of Eureka College that due recognition should be given in our church papers to the men and women, who made possible the recent campaign for the raising of $125,000 for Eureka College. These friends were known as Sustainers. Four years ago a group of men and women agreed to pay $25 a year each, for five years, to support a man in the field in the interest of Eureka College. A few people made the pledge for one year, others for two years. Three persons, whose names appear in the following list, paid a portion of the first year, but were compelled to give the matter up because of other obligations. We have felt justified, however, in giving the entire list without special mention to any one. The list follows in the order in which the names were secured.

H. H. Peters, Eureka; J. W. Shepard, Paris; F. W. Burnham, Springfield; Luceba E. Miner, Bone Gap; Mark Camp, Harristown; H. H. Jenner, Springfield; John Lemmon, Springfield; Dr. N. B. Crawford, Eureka; D. N. Wetzel, Mattoon; A. J. Elliott, Peoria; O. W. Lawrence, Decatur; J. G. Waggoner, Canton; J. P. Darst, Peoria; Mrs. Maria Ball, Toluca; W. W. Sniff, Paris; Mrs. W. H. Simms, Gibson City; L. B. Pickerell, DeLand; John B. Campbell, LaHarpe; Mrs. Mary Wilson, Lynnville; Mrs. O. W. Stewart, Chicago; Fred Kline, Illiopolis; Mrs. Charlotte Mills, Phoenix, Ariz.; W. H. Waggoner, Eureka; Mrs. M. L. Harper, Eureka; L. H. Coleman, Springfield; Frank Johnson, Oregon; Henry Parish, Harristown; David Wolf, Lanark; B. J. Radford, Eureka; T. J. McGuire, Eureka; J. A. McGuire, Eureka; W. H. Smith, Eureka; J. M. Allen, Eureka; W. B. Stroud, Long Beach, Calif.; R. E. Hieronymus, Eureka; S. G. Harrod, Eureka; W. F. Shaw, Chicago; E. E. Boyer, Eureka; E. M. Peterson, New Bedford; Silas Jones, Eureka; W. F. Aleshire, Plymouth; B. R. Hieronymus, Springfield; Chas. Ireland, Washburn; Mrs. Nancy J. Jones, Niantic; Dr. Fred Pratz, Holly, Colo.; P. A. Felter, Eureka; F. B. Vennum, Champaign; H. C. Reichel, Eureka; Dr. C. U. Collins, Peoria; Mrs. Mary A. Campbell, La Harpe; Thos. Jury, Washburn; Mrs. S. A. Hoyt, Forrest; J. Fred Jones, Stanford; Miss Alma Trumbo, Loami; A. J. Cayton, Youngstown; M. S. Rees, Gerlaw; R. F. Thrapp, Jacksonville; Dr. H. O. Breeden, Fresno, Calif.; J. W. Camp, Eureka; J. P. Lowry, Gibson City; John D. Miller, Shelbyville; W. H. Cannon, Pittsfield; Louis O. Lehman, Gibson City; Peter Whitmer, Bloomington; R. T. Hicks, Pittsfield; H. C. Hawk, Battle Creek, Mich; Giles Bradley, Peoria; Stephen E. Fisher, Champaign; J. P. Hieronymus, Atlanta; Ira S. Whitmer, Bloomington; Mrs. J. O. Wilson, Bloomington; Samuel Collison, Rossville; C. S. Jones, Stanford; S. S. Lappin, Cincinnati, Ohio; B. F. Harber, Bloomington; Robert Ward, Magnolia; John Kauffman, Eureka; Dr. H. B. Boone, Chandlerville; Judge Chas. J. Scofield, Carthage; John Gunzenhauser, Patavia; Mrs. Geo. Pasfield, Springfield; J. P. Henderson, Virden; Dr. J. H. Breeden, Ipava; J. M. Cathcart, Sidell; Mrs. Virginia Hieronymus, White Hall; Dean Blankinship, Patoka; Geo. L. Warlow, Fresno, Calif.; Clarence L. DePew, Jacksonville; W. M. Groves, Petersburg; N. S. Haynes, Decatur; I. Coriell, L. E. West, Rock Island; S. S. Tanner, Minier; W. T. Browlie, Davenport, Ia.; Alonzo Eyman, Decatur; E. B. Dickinson, Eureka; R. J. Dickinson, Eureka; R. V. Calloway, Havana.

A new campaign will be inaugurated January 1, 1912, to continue three years. A movement is being considered to create another sustaining group on the same basis to support this campaign. Many who have been helping the college in this way will permit the last year of the five years' campaign to be the first year of the three years' campaign and will extend the pledge to the end of the seven years from the beginning of this work. We will doubtless be able to secure enough new contributors for the three years' campaign to make our list complete, so that we will not have to draw upon the general fund of the college to support the campaign. Brother W. M. Groves, of Petersburg, who was one of the Sustainers for the first campaign, has paid his pledge for the full five years, and has stated that he and his wife will become Sustainers for the three years' work beginning January 1 next. This matter will be taken up by the Trustees at the January meeting, but we would be pleased to hear from any of the present Sustainers or friends of the college concerning the matter.

H. H. Peters.

Dedication Services at Gibson City.

The new church building at Gibson, which has been the objective of our work for this year, is rapidly being furnished and will be dedicated with appropriate exercises, Sunday, December 10. S. E. Fisher of Campaign, a former minister of the church, will preach morning and evening of that day, and the church is looking forward to one of the greatest days in its history. In connection with the dedication, special services, lasting nearly a week, will be held. It is planned to have W. W. Sniff, of Paris, and J. R. Golden, of Springfield, and other former ministers of the church, present during the week, to speak at different services. Clarence L. Depew, and H. H. Peters will be present one day for a conference of the Sunday-school and Christian Education. For the closing day, the church has secured Dr. A. L. Shelton of Batang, Tibet, with his wonderful message of missionary service and sacrifice.

The new building is a very substantial building in mission style, finished with rough coat cement or pebble dash in white cement. The old church has been utilized in the new, but the whole building has been worked over until the old is scarcely discernable, and the whole structure is quite harmonious and convenient. The plan has been, to build a workshop for the Sunday-school and church, and it has been pronounced by a Sunday-school expert to be better adapted for its work than other buildings costing as high as $40,000. The improvement will cost approximately $15,000, three fourths of which is already provided for.

L. O. Lehman, Pastor.

About a Snail Family

(Continued from page 15.)

A wise snail always makes use of everything he learns. It was not long before each snail knew all the things about a brook that every snail knows. One thing was this: That snails must keep the brook as clean as possible by eating such things as fishes and other creatures do not eat. Each of this small family set about this task, and sometime, if you will go and look down into a little brook, you will see happy brown snails going slowly but steadily, about their work, for every snail is a wise fellow.—Churchman.

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Church Life

James Small will lead the church at Tampa, Fla., in a meeting beginning December 10. E. W. Elliott is pastor.

National superintendent, Robert M. Hopkins reports that the offerings for Amarican missions from the Sunday-schools are coming in encouragingly.

W. C. Bower, pastor of Wilshire Boulevard Church, Los Angeles, Calif., is preaching a series of sermons on "Nation Building, or Christian Ideals as Factors in Citizenship."

J. M. Rudy held an evangelistic meeting for the church at Sweet Springs, Mo., G. E. Shanklin, pastor. Twenty-nine persons responded to the invitation in two weeks. Mr. Rudy began a similar meeting at Danville, Ind., December 3.

The Sunday-school of the church at Tipton, Ind., held its annual rally recently and had 860 prsent, it being the largest Sunday-school ever held in the county. The Men's Bible class taught by the pastor of the church, G. I. Hoover, had 164 in attendance.

The church at Tipton, Ind., has an organized department of Teacher Training, which has been offering courses on biblical and religious subjects during the past three years. The courses lead to a diploma granted by the State Sunday-school Association. The second annual recognition service was held on Monday evening, Nov. 13, Garry L. Cook delivering the recognition address. About fifty have been enlisted in the classes during the past year. G. I. Hoover is pastor at Tipton.

George L. Snively followed the successful dedication of the new $40,000 church edifice at Boise, Ida., in which $21,000 was raised on dedication Sunday, with the dedication of a house for the congregation at Nowata, Okla., on Dec. 3. He is to lead in similar services at Bloomfield, Ia., Dec. 17, where A. W. Prentice is pastor. On Dec. 24, Mr. Snively will dedicate at Knobnoster, Mo., and follow these services by a meeting to last through the holidays. W. E. Britton is pastor at Knobnoster.

A local newspaper gives an editorial mention of the evangelistic meeting being conducted at the Christian Church, Vinita, Okla., by J. B. Hunley and Mrs. Hunley. "These meetings," says the editor, "have been carried on quietly, without any unnecessary noise or blare of trumpets but gradually the city is waking up to the fact that a genuine revival is in progress in Vinita. All over the city people are discussing the revival and knots of men on the streets may be heard talking about what is going on up at the Christian Church. Stripped of the usual clap-trap methods of some evangelists, Mr. Hunley is a very forceful gospel preacher and is making an impression in Vinita that will last."

Central Church, North Tonawanda, N. Y., passed all previous records on Sunday, November 26 in its offering for home missionary interests, over $200 being received. This church gave $750 to foreign missions in June, supporting Alexander Paul in Wuhu, China. With the C. W. B. M. offerings this church will be giving over $1,000 to missions this year. The Payne Avenue church also gives over $1,000 to missions. Verle W. Blair is pastor at the latter church. George B. Evans, who but recently went to Central Church from Chagrin Falls, Ohio, writes that "the Niagara frontier believes in missions" and

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And this is a gift in which we could reciprocate. Your own paper would be more valuable to you; and your friends whose subscriptions you received—think how they would be benefitted throughout the year!

Christmas time offers an ideal opportunity for all the friends of The Christian Century who have on many occasions expressed their appreciation in words to express it in a practical deed. You can help make a greater paper, if you will. Begin to talk with your friends now.

If you send a list of five or more you may have a good commission on each new subscription.

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says that Central Church, but ten years old, has a splendidly equipped plant and not a cent of encumbrance.

Grand Avenue Church, Minneapolis, has just closed one of the most successful meetings in its history. There were fifty-two additions. The meeting lasted just two weeks and was held with home forces. The minister, H. G. Connelly was the evangelist and was ably supported by his talented wife, who had charge of the music and personal work.

Wabash Ave. Church, Kansas City, is leading the men of its community representing all the churches into an enterprise of practical united effort. There are four other churches in the neighborhood, Baptist, Presbyterian, Methodist and Congregationalist. Two weeks ago the official board of the Wabash Ave. Christian Church sent an invitation to the men of the other churches, asking them to unite in the forming of a Men's Club, to be composed of men from all five of the churches in the community. All the churches accepted the invitation, and on Monday evening, Nov. 20, about fifty representative men came together at the Wabash Ave. Church, freely discussed the advisability of such an organization, elected temporary officers, and appointed committee on permanent organization. The purpose of this organization, stated briefly is, "To do whatever needs to be done by the men of this community." These men all expressed a desire to co-operate with one another because they have unity of purpose. "We are expecting good things from this company of men." says Pastor L. J. Marshall. "You may hear more of us later."

H. H. Peters, endowment secretary of Eureka college, Eureka, Ill., recently assisted the Norwood (Ohio) church in some special work in behalf of their new house of worship. Though engaged in this work during the day, he also preached each evening during one week. The union evangelistic campaign conducted by M. H. Lyon and his assistants had previously closed. As a result of these two meetings, there were fifty-eight additions to the church, making seventy-eight since the first of the year. The Sunday-school is the largest in its history, and the church was never more hopeful or the outlook more promising. The brief ministry of Mr. Peters is described by W. J. Shelburne, the pastor, as "an inspiration to the church. His messages were thoughtful and practical, emphasizing the social as well as individual claims of Jesus. Though the meeting was in a way incidental, being so brief, and little or no personal work being done, the church was stimulated and strengthen, aside from the additions, and hopes to have him back at some later date to lead in another and longer campaign."

The Men's club of B. S. Ferrall's church, Buffalo, N. Y., recently was entertained at the parsonage and carried out the following interesting program. It will have suggestion in it for other clubs and pastors to follow: Invocation. Song. Recitation of 23rd Psalm. Song. Business Session. Roll Call. Committee reports. Unfinished and new business. Introduction and reception of new members. Recess and refreshments, music by orchestra. Reassembling of Club and singing "The Church in the Wildwood." Five minute talk by club president on "Loyalty to our Organization," our obligations to it, etc. Music by Mendelssohn quartette. Five minute talk on "The Men and Religion Forward Movement, how extend it in our own community?" W. H. Leonard. Five minute talk by S. H. Rohrer on "Friendship the Master Passion." Song by Club. Five minute talk on "The Thing we Need to do Now," Chas. Obensheimer.

The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in The Life of Christ? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a Life of Christ so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's LIFE OF CHRIST in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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Five minute talk on "The Boy Problem," Dr. Eli H. Long. Quartette, "Where is my Wandering Boy Tonight?" Minute talks by members on any line of club work, including the coming "Tack-Pulling Contest." Song by the club. Closing prayer by Loius Cost.

Fowler, Colo., church is planning a new edifice.

J. E. Dinger is holding a meeting in Central Church, Dallas, Tex.

The latest church-built-in-a-day is at Royal Heights, near Joplin, Mo.

South Texas district convention was held at Lockhart, Nov. 30 to Dec. 3.

The church house at Jamestown, Ind., was destroyed by a high wind storm recently, with a loss of $3,500.

J. G. Slayter of Minneapolis addressed a company of 200 men at a Men and Religion banquet at Albert Lea, Minn.

Ninety-four have been added in R. W. Abberley's meeting at Broadway Church, Lexington, Ky.

Carey E. Morgan, for nine years pastor at Paris, Ky., has accepted a call to Vine Street Church, Nashville, to succeed P. Y. Pendleton.

The Scoville revival in Pontiac, Ill., is a union meeting, embracing Methodist, Presbyterian, Lutheran, Baptist and Christian churches.

The Fife Evangelistic Company closed a successful meeting with Elmer Ward Cole at Huntington, Ind., and are now holding forth at Owensville.

The new house of worship for the Christian church, Knoxville, Ia., will be the best religious building in the city. It will be ready for occupancy soon.

Atchison, Kan., Church has received plans from George Kramer, the New York church architect, for its new edifice. The building will probably be delayed until spring.

A new church is likely to be established in Lincoln, Nebr. The joint boards of the several congregations have been taking counsel on the matter. An unchurched district invites them where there are already 195 Disciples residing.

The newest department in the Independence Boulevard Church, Kansas City, is the nursery, where mothers can leave their babies when they are in church. A matron will be in charge under the direction of the Ladies' Aid Society.

A special correspondent of the Chicago Record-Herald has been writing up the colleges of this central section. He gave several columns recently to Butler College, Indianapolis, dwelling particularly upon the high standards the school has always maintained.

Two weeks of evangelistic lectures are in progress at Linwood Boulevard Church, Kansas City, of which Burris A. Jenkins is pastor. The lectures are being given by Z. T. Sweeney, former American consul-general at Constantinople during the McKinley administration.

Sunday, Dec. 10, has been set apart as the date for formally installing Benj. L. Smith to the pastorate of Moberly, Mo., church. Mr. Smith goes there from Salina, Kan. He was formerly corresponding secretary of the American Missionary Society. F. W. Richardson, of Kansas City, will preach the installation sermon.

H. P. Williams has a unique advertising asset in the meeting his brother, Mark Wayne Williams, is conducting for him in Albuquerque, N. M. This asset is the evangelist's poetry, which his pastor brother publishes in the church paper and elsewhere with good effect—because it is good poetry. The meeting is progressing successfully.

An enthusiastic welcome was tendered S. Walton Fay, new pastor of the Christian Church at Valley Junction, Ia., by the people of his parish and others of the faith in Des Moines. A musicale and social gathering was given in his honor in the church parlor. Mr. Fay recently came to them from England.

O. F. Jordan, pastor of the Christian Church, spoke at the union Thanksgiving service in First Methodist Church of Evanston. "I believe there should be a union of religion and politics," he said. "I believe the functions of government and the functions of religion are far from being divorced. This holiday seems to me to be the greatest day of all, for it is not only a religious day but also a patriotic day."

Chicago Heights Church is engaged in a Sunday-school contest. They are taking a trip to the Holy Land in two boats, the Lusitania and the Mauretania. On a recent Sunday the Mauretania had 140 on board and the Lusitania 144. At the close of the contest 362 were present and the collection amounted to over $63. They will have a return trip of the two boats. The recent meeting held by J. G. Slater of Minneapolis resulted in sixty-eight additions to the church.

S. Grundy Fisher, pastor at Trenton, Mo., speaks in his church paper of D. Y. Donaldson, the state secretary, as a "prophet." This is what our states are needing, men who can see the big opportunities and obligations of their task, who know how to do more than keep the machinery going. That Mr. Donaldson's visit to Trenton should have thus impressed the people and pastor of that church is a significant fact. Mr. Fisher's work is prospering in every way.

The note recently published in these columns from F. Coop, of Southport, Eng., calling for a pastor for the church made famous by the philanthropy of Timothy Coop and the ministries of W. T. Moore and J. H. Garrison, has resulted in pulling from this land one of our best known pastors, G. W. Buckner, of Canton, Mo. Mr. Buckner will begin his work in England January 1. He will prove admirably fitted to his new field. In a letter from Mr. Coop he says the new pastor ought to be sound: he comes recommended by Drs. Willett, Garrison and McLean!

Mrs. Frank Wells, of Indianapolis, president of the Indiana Christian Woman's Board of Missions and vice-president of the Indianapolis Young Women's Christian Association, was the principal speaker at the annual banquet of the South Bend, Ind., Y. W. C. A. She spoke on the subject, "The Privileges, Responsibilities and Opportunities of Womanhood." To the two hundred women assembled Mrs. Wells urged the duty to realize the fullest possibilities of their natures. She pointed out the good they might do for their city and for the association.

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The new church house at Stockport, Ia., will be ready for dedication soon.

H. O. Pritchard and L. C. Oberlies are in a meeting at Bradshaw, Nebr., where E. H. Longman is the popular preacher.

The Texas Christian Lectureship was held at Denton the last week of November. B. A. Abbott of St. Louis was the principal lecturer.

Mayor Shank, of Indianapolis, was auctioneer at the sale of the old property of the Hillside Church, of which Charles M. Fillmore is pastor. The highest bid was $700.

Rock Island, Ill., Maryville, Mo., and Decatur, Ill., newspapers all contain lengthly accounts of the death of O. W. Lawrence, who died in North Yakima, Wash., recently, and testify editorially to the great affection in which their communities held him. These three cities were the scenes of his former pastoral labors.

The church at Niantic, Ill., closed a very successful revival of two weeks duration Oct. 22. The services were conducted wholly by home forces. The singing was under the direction of the regular chorister, Miss Olive Stahl, who had a chorus of more than thirty and an orchestra of six pieces. There were fifteen additions to the church, all adults. Robt. E. Henry is the efficient pastor.

Robt. A. Sickles, who has held a successful pastorate at Illiopolis, Ill., for the past three years, has had good evidence recently that his work is being appreciated. The board and congregation have extended him a unanimous call to remain with them for the next three years. Mr. Sickles has done a progressive work in this field and it is a matter of congratulation to his congregation that it is to be continued without interruption.

Charles S. Earley closed his meeting with the Belleville, Kan., Church, Nov. 26. A. E. Buss, his singer, left to begin his work as singing director in W. H. Book's church at Columbus, Ind. Mr. Earley speaks very heartily of Mr. Buss. "Our fellowship," he says, "was most satisfactory. He is a splendid man, with great ability and is using it to a good purpose. The church at Columbus is to be congratulated on securing his services." Mr. Earley began a meeting last Sunday at Hill City, Kan.

The First Church, Rochester, Ind., celebrated the twenty-fifth anniversary of its house of worship by dedicating its building remodeled, suited to modern needs for progressive church work. The building has been raised five feet from the old foundation, and an eight-foot basement placed under the entire structure. It has also been re-roofed, repainted and re-decorated in an artistic manner. The building as its stands now, both in appearance and arrangement, is a credit to our plea in this community. E. S. Farmer is pastor.

The marriage of Mrs. Luella Wilcox St. Clair, president of Christian College, Columbia, Mo., to Dr. Woodson Moss, physician of the University of Missouri, took place Nov. 22. The ceremony was performed at Christian College by Rev. Madison A. Hart, pastor of the Christian Church, and Rev. W. Jasper Howell, pastor of the Baptist Church in Columbia. Dr. and Mrs. Moss left for New Orleans, where Mrs. Moss will deliver an address before the Southern Educational Association. As the couple left all of the Christian College girls in white dresses surrounded the carriage and sang college songs. Mrs. Moss has been president of the college since its leadership was relinquished several years ago by Mrs. W. T. Moore. Prior to that time she was president of Hamilton College, Lexington, Ky. Doctor Moss is a member of a pioneer Missouri family and for several years has taught medicine at the university. The Christian Century extends sincere congratulations.

"There are hours in every life and lives in every generation which belong to the common good. No life, indeed, belongs anywhere else except as by devoting it to the individual self it tends to make that self more fit for general service. We must get to give, we must climb that we may lift, we must be strong to aid the weak: that is the law of the kingdom."

Status of New York's Union Movement

In the Visitor's department on another page, Dr. Willett tells of his recent short stay in New York City and of the plans of the two congregations in Manhattan Island to get together. The congregational meetings held to bring about this union, resulted in a unanimously favorable vote in First Church, and a close division in Lenox Avenue Church, with fifty-five to fifty-one against the union. Those in the Lenox Avenue Church, favorable to the union, feel their duty to be so urgent and plain that they have decided, in the best of Christian spirit, to unite with First Church in forming the new congregation as originally proposed to be called Central Church, Disciples of Christ. A communication is at hand signed by R. A. While, P. F. Jerome, Geo. D. Briggs and J. A. Stitt on behalf of these members, which after reciting certain facts already known to our readers, reads as follows:

"After the congregational meetings, some of us of the Lenox Avenue Union Church met with the officers of the First Church to see what might yet be done toward the ad-

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vancement of this forward movement; for it appeared to many that this greater work should not be forsaken because of the community interest prevailing in the one church. The Official Board of the First Church by unanimous vote agreed to accord to us all the privileges suggested and proposed in the contract which would have become effective had that contract been accepted by our congregation, on November 8, 1911, with the sole exception that it is now clearly understood that we are to carry with us none of the physical assets of the church. They made it very clear that this proposition was not made as an inducement to entice us away from our present congregation with the object of merely strengthening their congregation; but that the proposition was agreed to solely in the interest of the greater work in which the two forces might unite in a reorganized movement and under a new name.

"Now in view of the foregoing facts and believing that the greatest interest of the brotherhood at large and of the cause of Christ in New York City will be best served by so doing, a number of us of the Lenox Union Church have indicated by signature our desire and purpose to unite our efforts with those of the First Church in the reorganized movement to be known as the Central Church of the Disciples of Christ in New York City."

The "declaration" closes by affirming the complete confidence of the dissenting group in the good faith of those who decline to enter the union. It is regrettable that this union could not have been completely carried out, and one commanding church established in New York City.

Association of Evangelists in St. Louis.

The Executive committee of the National Association of Evangelists have authorized a meeting of the Association to be called for St. Louis, Missouri, Wednesday, December 27, 1911, in the committee room of the Christian Board of Publication. Meeting will convene at nine o'clock, a. m., with the president, W. T. Brooks, in the chair.

This is the second meeting of the National Association of Evangelists; the first meeting being held at the time of organization at the Portland convention. All evangelists, singing evangelists and evangelistic pastors, interested in the work of evangelism, whether members of the National Association of Evangelists or not, are cordially invited to be present at this meeting. A constitution and by-laws for the association will be presented and acted upon.

E. E. Elliott, Secretary.

Notes from the Foreign Society.

By Secretary F. M. Rains.

A. F. Hensey, of Bolenge, Africa, writes on September 29, "The evangelists came in with such a host as we had never seen before and we wrote the names of 300 inquirers that day. The next night the evangelists told the story of their three months' work and what a story it was!"

The missionaries in Africa have been having a most remarkable conference. During the conference 192 were baptized. 174 of these were from Bolenge and eighteen from Longa. On the Sunday of the conference, there were 1016 in the Bible-school. Forty-four missionaries and about 1200 natives attended the conference.

C. P. Hedges after full time on the Congo is returning home on furlough. He has done good work. After a season of rest he will return to the field.

R. E. Eldred of Longa, Africa, writes "The school is increasing in numbers as well as in interest. I have established the teaching of French as a part of the course. The regular school is in the native language. At present I have twenty-five in the French class. The interest is very good indeed. Those who attend this class are, for the most part, those who are farthest advanced in the other school."

Dr. W. N. Lemmon of the Philippines writes that in the month of September, the work was hindered by storms. The rivers were higher than for years past. Dr. Lemmon reports five baptisms. The Laoag church is now self-supporting. It is paying enough to support its own pastor. The medical work was not materially affected by the storms. The hospital was almost full all the time. 1,046 patients were treated during the month. Twenty-six operations were performed. Five outside towns were visited. 3,000 tracts were distributed. 157 homes were visited.

Bruce L. Kershner of the Philippines reports that the semi-annual Bible Intitute for evangelists and workers in all Tegalog has just closed. It was held at the mission house in Manila and was attended by about twenty delegates. These with others from the school brought the enrollment up to twenty-three. The Institute lasted over six days. Many of the delegates slept and were fed at the mission house. Interest in all the classes was good. The last night of the Institute there was a distribution of certificates and rewards. A certificate was given to all who were enrolled, a hymnal to all who tried the examinations, and a set of boooks in English to each of the three young men who attained to a higher degree of proficiency.

Bruce L. Kershner of the Philippines writes "Work at the Central station is moving along well. Last Sunday we had 130 in the Sunday-school and chapel and mission house and organized a new school on Calle Constantia. The brethren in Tondo could be organized into a congregation now soon if we had a qualified evangelist to take charge. We have had baptism in Central almost every week for about two months.

Miss Stella Walker Lewis of Japan is visiting among the churches of Linn and Benton counties, Iowa, at the request of these churches. Mrs. Garst is with her. They have been well received in all the churches. The services they hold will bear fruit for many years to come.

M. B. Madden and family have changed from Sendai to Osaka, Japan. Osaka is one of the great cities of the world. The station of the society is within five minutes' walk of the largest Buddhist temple in the empire.

Some changes have been made in the location of the missionaries in India. David Rioch and family go to Damoh. H. A. Eicher and family go to Harda, Dr. Fleming to Harda, O. J. Grainger and family to Mungeli after the first of March.

A friend in Ohio sends $700 for the work of the Foreign Society on the Annuity Plan. This is her third gift and the sum is $3,200.

Joseph Franklin, who has two daughters in India missionaries of the Foreign Society, is ill in Cleveland where he abides with his daughter. This brave soldier looks out on the whole harvest field with intelligence and rejoices in very step.

The State Conventions in the Southland were completely cantivated by the splendid addresses of Dr. A. L. Shelton of Batang, Tibet. He returns to his distant field of

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labor with his family in the near future. It will require more than four months to make the long journey.

Two mission study books have just been issued by the Foreign Society. "The Social Work of Christian Missions" by Alva W. Taylor and "Ten Lessons in World Conquest" by Stephen J. Corey. These will be the special books for this year. It is believed each will fill a unique need. 500 copies of these two books have already been sent out four days after publication. Mr. Taylor's book in cloth, 265 pages, sells for fifty cents, postage ten cents extra. Mr. Corey's bok, 100 pages in boards, twenty-five cents. In parcels of five or more, twenty cents postpaid.

Our Field Glass

This time we are looking through a surveyor's theodolite. The field is Montana: That new commonwealth has just been awarded, at Madison Square, N. Y., four prizes out of nine, given for the largest yield and finest quality of agricultural products in the United States. They were for wheat, oats, alfalfa, and barley—two of these from the Gallatin valley, of which Bozeman is the chief city.

That state also felicitates herself on her heroic men. The longest list of awards from Carnegie's fund for heroism in 1911 belongs to Montana.

What of Home Mission survey? Facts, facts, facts, and only facts, are sought concerning the religious condition of thirteen states between Wisconsin and the Pacific ocean and lying in two tiers along Canada's border and parallel to it. In that territory Montana holds first place for size, with an area of 146,240 square miles.

The population in 1910 was 376,053, an increase of 132,724 in ten years. To this scattered population only 273 preachers minister. Representatives of all Protestant bodies in the state agree that between 20,000 and 50,000 people live five miles or more from any place of Christian worship.

Sixteen ministers from different parts of the state claimed acquaintance with adults, born and reared in Montana, who have never heard a sermon. Examples of these were reported twenty miles from Helena, the capital.

No village, town or cities were reported "over-churched." The few cities of the state show a lack of accommodations for worship. The seating capacity of such is but twenty per cent of the inhabitants.

Foreigners are choosing Montana for homes. Of the nationalities represented, there are Austrian, Canadian and Norwegian, 9,000 each; Danes, 3,000; German, 28,000; Irish, 43,000; English, 47,000; Italian, 46,000; Swedish, 13,000; Scotch, 10,000; French, 1,700; Swiss, 2,000; Welsh, 1,100; Finns, 1,500; Hungarians, 1,000; Bohemians, Poles and Russians, each 700; others unclassified, 700.

Here is one of the greatest mission fields in the world—none excel it in importance and promise to the kingdom of God.

The Disciples of Christ are led by a competent company of self-sacrificing leaders. They need reinforcement and thousands of dollars to enter places unprovided with gospel privileges. The American Christian Missionary Society helped organize, last year, eleven new churches for them. Lewiston has just dedicated a $10,000 house. Frank Maples has a prosperous mission in South Billings, where there is only one other church among four thousand people. A choice building site has been paid for and part of the money subscribed for a house of worship Brother Faulders of Kansas becomes pastor in North-Side, December 1.

Bozeman becomes a living link in the Home Society. I. N. McCash, Secretary.

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For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER
Religion for Men

JANUARY: Religion in Action.
1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.
1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.
1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER
Woman and the Community

APRIL: Woman in the Home.
1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.
1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.
1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER
The Home and the Family

JULY: Homes or Tenements.
1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.
1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.
1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER
Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.
1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.
1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.
1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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The Christian Century
CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . .EDITORS

Speech Laden With the Eternal

GEORGE A. CAMPBELL, writing of Rev. C. M. Chilton, president of the American Missionary Society, refers feelingly to Mr. Chilton's voice. He says the impression made upon him by that voice when he first heard it, perhaps twenty years ago, abides with him still. "No other voice was like Chilton's. It was then, and is more so now, laden with the eternal. It raises emotions in your soul as do the many waters of the sea."

To the host of those who have sat under the ministry of the St. Joseph pastor these words of his friend will seem a most happy interpretation. One never hears this preacher but one comes away with a sense of the eternal importance of his message. It is this power to make life serious, to interpret its infinite meaning to the souls of men, that is the genius of Mr. Chilton's preaching and of any prophetic ministry. And it is not amiss to lodge this power in the voice, provided only the voice is taken not simply as a physical instrument of tone but a carrier of the preacher's own spiritual life.

We have heard many voices equal in fullness and depth to that of Mr. Chilton, and quite as pleasing in their richness of overtone, which did not seem particularly "laden with the eternal." They stirred within our soul no such emotions "as do the waters of the sea." Mr. Chilton's power is not in his vocal endowment, nor in his vocal art. It is not his voice that glorifies his speech; it is his speech that glorifies his voice.

"I am fond of my pastor," said a discriminating layman, "but I wish he would take his preaching seriously." Pressed for an explanation, he said his pastor did not seem to study earnestly, that he dealt mainly in his preaching with the practical duties of church membership—going to church, teaching in the Sunday-school, giving money, and so forth, and that when he did strike a vein of rich thinking it usually led straight to some funny story, whose incongruous connection spoiled the whole sermon. This layman said he rarely passed out of the sanctuary except with a sense of lack. No great word had been spoken, no seriously prepared word, whose meaning took hold on the eternal.

* * *

It is a great day in the soul of a preacher when he learns that people are fundamentally earnest, that they can be presumed to be interested in the infinite, that they do not go to church to be entertained, that they are capable of comprehending something beside the pragmatic details of so-called church work, and that there is nothing true and living which interests his soul but it will also interest them. One of the most obvious weaknesses in many a preacher's speech is that he does not choose big enough subjects. There are only a few themes for the preacher, but these reach out far into the eternal. And the preacher who meditates upon them, who lives in them, will preach upon these themes with exhaustless variation, coming into his pulpit with his face shining like Moses' face when he had been speaking with God in the mount.

But this presence of the eternal in any man's speech is far from being explained by mere intellectual occupation with themes that are of eternal importance. Such a preacher as Mr. Campbell described Mr. Chilton to be is always a man who is himself dealing in tremendous moral earnestness with the problems of his own soul. A preacher is not simply a speaker, a scholar, a teacher; he is primarily a human soul, living precisely the same human life as his parishioners, meeting essentially the same problems and temptations, albeit often more subtle and undiscerned. There is no spectacle more pathetic and repellant to earnest-minded men than that of a preacher who imagines that he can charge his speech with the eternal by cultivating his voice! It is not the preacher's voice that needs cultivating, it is his soul. Earnestness is not an elocutionary effect.

But let the preacher watch his own soul's life. Let him meet his own personal problems Christianly. Let him guard his motives from professionalism. Let him take good care that Christian truth does not become to him merely the stuff to make sermons out of, instead of the stuff to make his own life out of. Let him treat himself with moral earnestness, and his voice will take care of itself; his very lack of elocution will stir emotions in his hearers as do the many waters of the sea.

* * *

There is one element in the St. Joseph pastor which his interpreter suggested and which must be regnant in any fruitful ministry: a constructive, evangelical purpose. The preacher of Christ is not simply a man with a subject; he is a man with an object. It is not simply his business to deliver himself of his ideas, but to build up human life and the Kingdom of God. Too many preachers are content with analyzing problems, the problems of social conditions, or the problems of metaphysics, or the problems of the psychology of religion. The results of their ministry are chiefly the disillusionment of their people, the breaking of the charm of faith, and often the disintegrating of the congregational organism.

The eternal is not found by analysis. The sociologist, the psychologist, the theologian do not find God. No science finds God. God lies in the opposite direction from that in which science moves. This is no reflection upon science. Her work must be done; it is invaluable; it clears the path for true religion. But the way to God is not by the analysis of reality, but by the constructive creation of a nobler reality.

To put, affirmatively, into the hearts of men a truth which is inherently creative of new life, of eternal life, this is the unique function of the man of God.

And this is what religion's all about. This is the task of Christ's preacher. It is a constructive task. It is not the preacher's function to analyze life, much less to subtract from life. It is his function to carry life forward, to make it more abundant.

Let him enter his pulpit fresh from the contemplation of the truly big facts of life, with the moral glow and humbling of self-chastisement upon his soul and with the constructive purpose to open out the minds of his people toward God, to close in their flagging purposes and gird their souls for duty-doing, and he will speak that day the speech laden with the eternal.

Social Survey

BY ORVIS F. JORDAN.

Labor Unions and Violence

The McNamara case in Los Angeles, Calif., takes on the aspect of an important test case. In some ways, it is the most important happening in the labor world in a century. It has far reaching influences. Far better than a conviction in a court has been the confession of the McNamara brothers to the blowing up of the Times building in Los Angeles. If the men had been convicted, they would have been martyrs and the victims of a frame-up. As it is, no one can deny that the truth is known at last. The question of years is answered. Labor leaders have proved recreant to their trust and there is now precedent for believing that these leaders may sometimes incite and even execute illegal acts. Of course this is no more than might have been expected. The labor men are right in insisting that the betrayal of the cause by two men has no more bearing upon labor than the sin of two preachers would have upon the church. The only thing that gives it a larger significance is the necessity of explaining still other mysteries that the McNamaras could not possibly have been connected with in any way.

Danger of Prejudging Criminal Suits

The labor men have done no wrong in raising a defense fund in behalf of their union officials, provided it has been spent in legitimate channels, as it probably has been. Every man charged with crime is innocent until proven guilty. The McNamaras loudly protested their innocence. The point, however, where the labor men have made a tremendous tactical blunder has been in prejudging the case before the trial. They have been free with charges against the detective that was placed on the case by the government. They have charged a capitalistic combine with having "framed up" the case against the McNamaras. They have not been content with asking for a suspended judgment with reference to the labor leaders. They have pushed on to pronounce judgement against the men who did not see the case as they did. In the light of the present developments, they have placed themselves in an unfortunate light before the American people. The rash charges against everybody connected with the prosecution of the McNamaras has done more to undermine the public respect for labor leaders than has the defection of two men. The leadership of a great labor movement is a responsibility which calls for balance and fairness. It is permitted to any man to go as far as he will in his enthusiasm for toilers, but in the public mind it is not permitted that men in this enthusiasm should lose faith in other men. We shall never get far in the adjustment of our labor difficulties until on both sides there shall be a disposition to be fair and judicial. Labor leaders like Mr. Gompers are worse hurt by their off-hand ways of disposing of labor situations than by any alleged complicity with the McNamaras. We shall never know when Gompers first learned of the McNamaras' guilt but we do know his willingness to condemn men outside the labor movement without a trial.

A Housecleaning for Labor Leadership

No one can doubt that the great body of labor men in this country are honest. Probably the average of integrity among them would not be exceeded by any profession or business in the land. It is not the body of labor that is wrong, it is the leadership. The McNamara case will be the occasion of great good to labor by creating a demand for a thorough housecleaning in the organizations connected with the American Federation of Labor. Labor unions theoretically have a democratic form of government. We all know, however, that democracy furnishes ever the opportunity for the demagogue and the professional politician. It is not to be wondered at that laboring men who are unskilled in the arts of politics should fall the more ready victims of political methods. There are walking delegates whose days in the ranks of real labor have been few. There are leaders whose only claim to leadership is the fact that they know how to make a good speech in a company where speech-making is not an ordinary gift. There are of course great minded leaders like John Mitchell, who would be a credit to any government. But just as the political parties in many cities have fallen into the hands of Tammany organizations, or some other "inner circle" that is corrupt, so the labor men have been in more than one instance bought and sold in blocks. Labor unions are inevitable. The right of organization is too sacred to be denied to any group that has right purposes. But the right of organization carries with it the responsibility to order the affairs of the organization to the public good. The public is a party to every strike and suffers from every form of mal-adjustment between capital and labor. The average man is a sympathizer with unions. In this hour, however, when a definite proof of criminal leadership has been made, the friends of labor demand, as condition of their further friendship, a house-cleaning in the leader-ship. "Go after the man higher up."

The Weapons of Labor

The McNamara case furnishes further food for meditation upon the proper weapons of labor. The labor union movement necessarily faced war in securing its demands. Men of capital would not grant either proper hours, proper wages or proper conditions of labor by any mere polite request. It was the very first problem of union labor, and has remained a problem, what weapons were to be used in securing labor's demands. The strike was the first weapon. It has been used effectively in some cases. Against large corporations, however, it has not been an effective tool. The corporation will transport laborers from other communities or even from Europe to break up a strike. Or perhaps the large corporation will close its shop and starve the men into submission. Various other devices have been used of lesser power. When every other weapon has failed, the violent agitator begins to think of the method of the anarchist. The violent deeds of the laboring man have included the slugging of non-union men and the dynamiting of the property of corporations. These deeds of violence have been committed in many cases in all good conscience. They have been called "war." The socialistic contingent has through its street orators often encouraged such methods of warfare in this strife.

The McNamara case represents the breaking down of extreme methods. Labor will henceforth find its weapons in other quarters. The method will be arbitration. Even now the newspapers and public sentiment represent a kind of arbitration court that assigns defeat or victory to a given cause. When we grow more civilized, we shall have compulsory arbitration as they do in New Zealand. When this happy day comes, the warfare of labor will be conducted before a jury of disinterested citizens by rational arguments. Men will no longer be tempted to believe that killing 21 innocent citizens is war.

Unions Inevitable

It is certainly no time for any citizen to feel that unions are an evil to be abolished. Organization must be met with organization. Labor unions have improved human conditions immensely through their organization. The comparison of the lot of the steel operatives in Pittsburg who work seven days in the week with the workmen that are organized in other communities, shows that no corporation, no matter how benevolent the head may be in person—and where could you find a more benevolent head than the head of the steel trust?—may be trusted to do entire justice to its men. Unionism has reduced hours. It has improved conditions of labor. It has raised wages. It has furnished a means of helping destitute fellow-workmen. In many cases it has established a helpful apprentice system. Laborers have been educated in democracy in their efforts to unite in their common organization. They have grown in brotherhood as they have consciously related themselves to the rest of the industrial world. They have felt an increased dignity in labor. They have pooled their common knowledge in each craft and have come thereby to be far more skilled than the men who do not enjoy organization. These tremendous benefits are of such importance to society that with all the bad leadership of the union movement, we must all feel that it is by the road of something like our present unionism. we are to bring labor to the proper goal. There is a growing dignity in the union movement. Many unions that once met in saloons do so no more. The union movement was once mostly against the church. It is now experiencing a rapid change of front in this regard in the face of the friendliness of the churches. The movement will yet produce labor statesmen who will know how to mitigate the lot of laborers. Men will be delivered from the monotony of the highly specialized forms of industry. The greatly endowed men among the sons of toil will yet be the leaders.

The Christian World

A Page for Interdenominational Acquaintance.

Episcopal

Unity Not Mechanical But Dynamic.

The spiritual, evangelical conception of unity is fermenting in the thought of the Episcopal Church as well as among Disciples of Christ. The movement of these two bodies toward the realization of Christian unity will go forward along parallel lines. The dogma of the episcopate and the dogma of immersion-baptism stand in precisely the same position. Unity is impossible on the basis of these or any other dogmas. Not only is unity impossible, but the body that insists upon either dogma is rendered incapable of pleading for unity in such a spirit as to make the plea effective. An Episcopalian rector, writing in *The Churchman*, takes his brethren to task for their ungenerous spirit as follows:

As so-called Episcopalians we are ever boasting by word and manner that we are a lineal part of the Apostolic Church; that we enjoy an historic ecclesiastical prestige handed on unimpaired, that we are somehow the original givers of the great Authorized Version of the Bible; that we have preserved the primitive Faith, the primitive Orders, and the primitive Doctrine; that we are a Church household with peculiar prerogatives by reason of a kind of religious sanity and far-sightedness expressed through Anglo-Saxon Christianity, and yet, there are certain blemishes apparent which do not speak well for the "peace of Israel." Among them may be noted the "contemptuousness" and the "superiority" (to use Bishop Doane's own words) which some of the priests of the Church show in their ordinary intercourse with religious bodies around them. This does not make for unity. It strikes at the very heart of it. It is not in keeping with the religious spirit of the times, nor with apostolic principle or practice. Christ condemned it, and so did St. Paul. Besides, there are Church statesmen today, like the Bishop of the Philippines, the Bishop of Chicago and the Bishop of Montana, who, with real Christian humility, are willing to sacrifice some very dear and attractive Church pretensions, not principles, for a larger and deeper unity in the wide Church of God. Has this Vision taken hold of the soul of the Church? If it has not, it betrays a woeful lack of "foresight and hindsight" characteristic of the best religious thought of the times.

I take it that the idea of unity is often too superficial. It only spells uniformity. It should be dynamic, express with spiritual power the determination to win back the broken fragments of primitive Christian principle without betrayal of loyalty to that which binds us to "unseen realities." Can this be done by repudiating everything that is dear to the great religious bodies of Christendom, those bodies who are so fervent in their sincere desire to meet the personal and religious requirements of the Gospel of a Common Lord? I am convinced that Bishop Doane has a profound sense of that organic unity which occupies so large a place in the activities of the Church today, but I beg leave to take issue with him when he says that the "other Christian bodies" do not understand anything about the "priestly idea." They may not understand it in the way that we have been taught to understand it, but they certainly include it among those other aspects of the ministry which are fundamental. We may have the broader truth, the deeper, if you please, and the more historic, but the Christian priesthood presupposes, first of all, a vital belief in the saving power of Christ, and, without this saving belief, there can be nothing left but a formal, or mechanical, method which belongs to a dead system. While we may believe in the so-called "form of sound words" and enjoy a ceremony which has historicity for its watchword, we cannot, without stultifying the act and the motive, entirely repudiate those simpler methods which have brought comfort and light to the many thousands professing Christ outside "our Israel."

Episcopal General Convention.

Episcopal Church authorities in New York have just decided to erect, at a cost of $300,000, a hall that will accommodate the Episcopal General Convention meeting in that city in October, 1913, and afterward will be available for local use. The hall will contain auditorium seating 1,500, plenty of committee rooms, and a large dining room. The location will be on the Cathedral grounds, fronting on Amsterdam Avenue and the Cathedral Parkway.

There are two houses in the Episcopal General Convention. The House of Deputies, or larger body, will occupy the new hall, and the House of Bishops, with about one hundred in attendance, will sit in the old Synod Hall, which is eventually to be torn down to make way for the Cathedral's south transept, but is to be retained until after the fall of 1913. It was once an orphan asylum, and has been rebuilt for temporary use. The religious services of the Convention will take place in the Cathedral, of course.

The Cathedral is being made more and more a center for Episcopal agencies of the New York diocese. Archdeaconries have just been abolished, and in their places have been created general missionaries to be members of the Cathedral clergy staff. On the Cathedral grounds, besides the new Synod Hall, are soon to be erected a Cathedral Choir School, which draws its students from boys possessed of excellent voices wherever in the whole country they are found, and residences for bishop and dean. There is already on the ground, and in use, a School for Deaconesses, an institution of national scope. It is expected that work upon the new General Convention hall will be started at once.

Baptist

Do Baptists Excommunicate the Unimmersed?

It is very difficult nowadays for most Christian people to believe that there still exist professed Christians who regard as entirely outside of the church of Christ those who have not conformed to the outward physical act of immersion. But the *Presbyterian Advance* quotes a Baptist paper as giving the following explanation of the close communion still practiced by that body in the South: "The reason Baptists refuse to commune with Pedo-baptists is this: Pedo-baptists are not members of the church. They are good Christian men and women who ought to join the church." The *Advance* comments as follows:

It is seen that the writer admits that people who are not baptized by immersion may be good Christians, which is to admit that baptism is not essential to salvation, yet such unimmersed Christians are not fit to associate with at the table of the Redeemer of all Christians because they "are not members of the church."

The common view is that the church of Jesus Christ is made up of all true believers, but according to the Baptist view quoted above the church is not composed of believers but of persons who have been immersed. Immersion makes one fit for fellowship; regeneration does not. It is ridiculous logic by which such a writer seeks to maintain an untenable position. The only logical and reasonable position for such Baptists to assume is that immersion is essential to salvation. The only persons out of the church are those who are out of Christ. And what are these Baptist friends to do in the heavenly mansions? If the rest of us are Christians, they can hardly hope to put us out of heaven. Is it possible that they will still refuse to commune with their fellow Christians in the better world?

The *Advance* goes on to quote from The Christian Century a statement which, it says, affords a certain amount of comfort as showing that "not all Christians who believe immersion to be the proper form of baptism are in accord with this Baptist writer concerning the situation of the rest of us." The quotation is as follows:

"The Christian Century is not willing to conceive the membership of the church of Christ as limited only to those who have been immersed at their baptism. We joyfully acknowledge, not the Christian character only, but the Christian church membership also of Presbyterians, Congregationalists, Methodists and the rest. They are just as truly members of the church of Christ as are the members of a Baptist church. Their churches are just as truly churches of Christ as are churches of the Disciples. If certain isolated passages of Scripture should seem to us to teach that these persons were not Christians and these churches not churches of Christ, we could more easily doubt our understanding, our exegesis, of the Scripture passages than we could bring our mind to disfranchise the great body of the existing churches."

Congregational

Full-Orbed Evangelism.

The effect of the Men and Religion Movement on the evangelistic ideals of the churches is already being felt. This full-orbed evangelism, which stresses both the individual and social aspects of Christianity represented in the team-work of such men as Fred B. Smith and W. E. Biederwolf on one hand and Charles Stelzle and Raymond Robins on the other, is not the least significant thing about the Men's Movement. The *Congregationalist*, reporting the Gipsy Smith meetings on the Pacific Coast, says:

Gipsy Smith has finished his evangelistic campaign at Spokane and Seattle, in Washington, and is now at Portland, Ore. He will go from Portland to Tacoma, thence to San Francisco and Los Angeles, giving three weeks to each place. The meetings in Seattle were marked by unity on the part of the churches, crowds and the generation of a splendid spiritual atmosphere. He made religion the topic of conversation. Those reached were nearly all church people—the members and children of the Sunday-school. The only jarring note was his attack upon Christian Science and Unitarianism, which brought out spirited replies in the press. It was evident to all that the "evangelistic note" is of great importance and must never be omitted from the program of the church. Thoughtful observers remarked, however, that it needed, even in so captivating an evangelist as Gipsy Smith, the crowning of the social application to life's activities. These observers are waiting with expectation for the Men and Religion Movement

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The Spiritual Significance of Christmas

"The Word became flesh." The notion that the body is vile and that the religious person lives an attenuated existence in an ethereal region is inconsistent with belief in the incarnation. There was no hostility in the life of Jesus to material things. He warned men against a wrong use of them. Worldliness and spirituality are not distinguished by the use and non-use of the material world but the motives that control conduct. Money is used to buy votes and to defeat justice; it is also used to build hospitals and schools and to send missionaries of education and religion to the ignorant and degraded.

The sacredness of the body is emphasized in the teaching of Paul. It is the dwelling place of the Spirit of God. It ought therefore to be kept from defilement and made strong. It should be so disciplined that it will be on the side of our most exalted duties. To provide for it food and clothing and shelter is a good part of the work of us all. This work is a means of grace if we understand the relation between the world of sense and the world of thought and emotion. To mistreat the body is to deform the mind. The simplicity of truth incarnate is sung by Tennyson in these lines:

> "And so the Word had breath, and wrought
> With human hands the creed of creeds
> In loveliness of perfect deeds,
> More strong than all poetic thought;
>
> Which he may read who binds the sheaf,
> Or builds the house, or digs the grave,
> And those wild eyes that watch the wave
> In roarings round the coral reef."

Ideas of human dignity and worth which wise men have grasped with difficulty and have stated in cloudy sentences are lodged in the minds of humble toilers and receive worthy expression in simple tasks. The themes of religion still engage the attention of the scholar and the philosopher and it is not likely that the most comprehensive and penetrating minds will ever cease to feel that the search for truth is just beginning; yet we can follow Christ with the assurance that we are getting the meaning we ought to get from our experience.

A spiritual service is the care, protection and guidance of childhood. A good woman, who had brought up in the nurture and admonition of the Lord her own children and after they were able to take care of themselves had taken a family of orphans and given them a mother's love, told a visiting minister that she had never been able to do any religious work. The visitor happened to know a little about religion and he promptly assured her that she had done more than the average woman in the service of the Master. It was unfortunate that some teacher of religion had not told her many years before that she was doing a splendid service. The Christmas exercises of the church should direct our minds toward the needs of all the children of the world and set us to work in behalf of those whose parents are unable to give them the care they need or who are ignorant or vicious and have no ideals for their children.

There is nothing honorable in a selfish life. It may be surrounded by all the externals of dignity and with ceremonies hoary with age; it remains loathsome and beastly. On the other hand, there is glory in deeds that bind men together in confidence and love. Lincoln once said he would be willing to hold the horse of a certain of his generals if the general would only win victories. This was in answer to the resentment of one who thought the general had shown the President scant courtesy. And had Lincoln held the horse, the world would have demanded that some great artist give it a painting of him in the act. The cross, which had been a symbol of shame and crime, was made the symbol of a conquering faith when it bore the body of him who came not to be ministered unto but to minister. The Christmas season is properly a time of joy. But its joys ought to be that of reasonable beings who never forget the serious side of life. The angels sang at the birth of the Savior and we ought to sing when we celebrate his birth. But our songs must not put us to sleep spiritually; they must be calls to duty as well as expressions of gratitude for benefits received. [Midweek Service, Dec. 20. John 1:14; Luke 2:1-7; Phil. 2:5-11.]

S. J.

The Meaning of Baptism

XI.—JOHN THE BAPTIST.

We have been analyzing the ordinance of baptism as a social institution, to find what function, if any, it actually serves in the organization of religion. We found that the distinctive and essential characteristic of baptism is the induction of a penitent believer into the church; the conferment upon him of the Christian status, with its rights and obligations, by the social organism called in the New Testament the body of Christ.

It is our duty now to examine the passages of scripture which bear either directly or by implication upon the meaning of baptism, to see whether what we have called the sociological view checks up, so to speak, with scriptural usage. And naturally we take up first of all the New Testament narrative of the work of John the Baptist. Compared with all other baptism passages, the story of John is our classic source of information. Elsewhere only fragmentary allusions to the ordinance are found whose meaning is largely to be inferred from the context. But in the account of the Baptist we have a story in which baptism is the chief feature. And while, even here, the rite is referred to as though its significance were well known to the readers and its meaning is, therefore, not made explicit, nevertheless the whole enterprise of John is made so plain that we can hardly be left in doubt as to the place of baptism in his program.

* * *

John appeared upon the scene definitely as the founder of a new order. It was an order of penitent men, an order of righteousness. Into this order he bade men come. The proclamation of the fundamental principle and the specific duties of the new order was the burden of his preaching. He called men out, definitely, from the world and demanded that they stand with him in effecting specific works of righteousness. His message was directed to all, no less to the leaders of religion than to outcasts and Gentiles. He did not call men into any existing institution. He did not speak on behalf of the Jewish church or any religious order. He attacked the devotees of prevailing orthodoxy, and swept their cherished institutions away with a reformer's abandon. The times called for a new order, an order of repentance and right-doing. John came to establish such an order and his preaching called all men into it.

This character of John's work as definitely tending to constitute a new moral order in society is rarely considered. His use of the Old Testament passage to describe himself as a "voice" has been over-emphasized for rhetorical purposes by many interpreters. The individualistic aspect of his message and plan receives virtually the total attention of biblical students. The reason of this is probably the fact that John's movement as a social force never got past the stage of inchoate beginnings. It was hardly launched until it was eclipsed by the more significant enterprise of which Jesus of Nazareth was the leader. Nevertheless there can be no doubt that had not the Messiah appeared so soon the ideals and forces entering into the make-up of John's movement would have resulted in an organic religious community, if not a church.

As it was, we know that John attached certain disciples to himself who possessed a quasi-authority, distinguishing them from the multitude of his converts in precisely the same way that Jesus' twelve disciples were afterward distinguished from the larger company. And after the lapse of many years the book of Acts introduces us to certain men who claim discipleship to John and membership in his movement, not knowing as yet that his movement had been superseded by that of Jesus Christ. These facts would seem to indicate that John's work was of such a nature as to bind men together in a more or less defined social order.

* * *

But the chief fact that calls for a social interpretation of John's movement, as against the view that he concerned himself wholly with individuals, is his practice of the rite of baptism. We have already seen in our study of the origin and early practice of baptism that this was the ceremony by which proselytes were initiated into Judaism. As such a ceremony it was perfectly familiar to the people to whom John came. The fact that he is never prompted to offer an authoritative sanction for the ceremony proves that it was a well known and accepted custom. And the fact that he makes no explanation of any peculiar meaning which he attaches to it proves that he uses it with the accustomed meaning.

If it had been a new ceremony which John derived from heaven he would surely have given the people a divine sanction for it. There would have been questions and expressions of doubt from the people, and the prophet would have devoted much of his teaching to the establishing of his novel ordinance. But instead, both people and prophet seem to have been relatively unconscious of the ceremony as such and deeply concerned with the thing the ceremony signified. And assuming that it was not a novel but a customary ordinance, we are entirely at a loss to account for the authority with which John commanded men to submit to it, unless we also assume that he was calling men into a definite moral order. No great reformatory significance would have attached to his ministry had he preached repentance and immersion in water. Repentance was not novel. Immersion in water was not novel. There would have been no pertinency in Jesus asking the Pharisees on a later day the question concerning the baptism of John, "Was it from heaven or of men?" If repentance and immersion had been the burden of John's preaching they would have answered without hesitation, from heaven. But the significance of John's baptism had lain in the fact that he had commanded *them* to be baptized! He did not command them to be immersed—that could easily enough have been brought into their elaborate program of ceremonial washings. And as for the repentance which he enjoined, they could have gotten around that without embarrassment. But John commanded them to be *baptized.* He preached to them, the leaders of the Jewish church, the chosen people of God, that they must be initiated into a freemasonry of penitent men seeking righteousness, as a preparation for the coming of the Messiah and the Kingdom of God.

* * *

This was the heresy of John, and his distinction as a reformer: he excommunicated the church! He declared that the very leaders of religion were hugging a delusion. They said, We have Abraham for our father. The promises are to him and to his seed. We are the direct heirs of the promises. But John said, You are trusting in a fiction. God is able of these stones to raise up children unto Abraham! No hereditary order will suffice. When Messiah comes he will see through your ecclesiastical pretensions. His flail is in his hand. He will thoroughly cleanse his floor. The wheat he will store in his barn and the chaff shall be burned with fire.

It is in John's attitude toward the representatives of religion that his essential significance stands out. He told them that they did not belong to the true church of God, and he commanded them humbly to bring forth appropriate fruits of repentance and *join* the true church of God! This was what his baptism meant. It was a baptism of repentance, an initiation into an order of penitent men. It was in his mind the beginning of a new order of Judaism, a spiritual order, whose fulfillment should come to pass at Messiah's appearing.

We can well understand the moral authority with which John spoke such a message as this. It is impossible to understand how he could command a specific physical act like immersion with moral authority. Why should any man be under obligation to heed such a command? Who is this wild stranger that presumes to tell us that we must be immersed at his hands? This is the way intelligent men would have met such an arbitrary mandate. But John is neither emphasizing an old ceremonial washing nor introducing a new rite—he is no partner of the Pharisees. He is the prophet of a new religious order, an order of righteousness, the vision of which he has caught somewhere in the wilderness. He calls men to the Jordan's banks that he may tell them of it and at once initiate as many as accept his message. It is his vision of a spiritual order that is the source of his moral imperativeness. It in his proclamation of a spiritual order that puts every hearer under moral obligation to accept his baptism.

* * *

John's use of the baptismal ceremony was both striking and revealing. It left no doubt in anybody's mind as to what the prophet's message meant. Baptism was the accepted rite of the initiation of a proselyte into Judaism. John's use of it, his insistence that all should submit to it, involved the invalidation of their present status before God. To ask the children of Abraham to be baptized meant that their blood-kinship to Abraham counted nought. It put them on precisely the same level as the proselytes whom they compassed sea and land to secure. It said to them, You are no better off before God than the proselytes! Let every man repent and be baptized into the new order of righteousness, for the kingdom of heaven is at hand!

It is no wonder this prophet was called *the Baptist.* He did not receive this title because he introduced baptism, nor because he preached the physical act of immersion as a divine command. He did neither. That John, the preacher of repentance and right doing as the only way of approach to God, should have become known to his contemporaries and to history as "the Baptist" is due to the fact that he preached the duty of the moral initiation, the baptism, of all men—pharisee, publican and Gentile—into the new order of righteousness the vision of which had been given him.

And because John laid the axe at the root of the tree of Judaism, and cut down every delusive pretension, and made a beginning at establishing a true religious order on the basis of righteous manhood, as over against privilege and heredity, Jesus himself bore this testimony of him that he was more than a prophet, that of all men born of women none had arisen greater than he.

But What Sayest Thou?

We have saved the soul of the man that killed,
  We have turned to shrive the thief;
We restored the pride of the man that lied
  And we gave him our belief;
But for her that fell we have fashioned hell
  With a faith all stern and just—
It was so of old; and no man has told
  What our Lord wrote in the dust.

We have sighed betimes of our brothers' crimes
  And have bade them be of cheer,
For the flesh is weak, and the soul grown meek
  May yet read its title clear.
But we draw away from the one astray
  As the truly righteous must.
She is cursed, indeed!—and we did not read
  What our Lord wrote in the dust.

For the men who thieved, and who killed, and lied—
  Who have slain the woman's soul—
We have worked and prayed, and have seen them made
  All clean and all pure and all whole.
But we drive her out with a righteous shout
  In our Pharisaic trust.
So the man goes free—but we did not see
  What our Lord wrote in the dust.

—*Wilbur D. Nesbit.*

So long as character hovers between competing ends, computing the consequences of pleasure and of pain, balancing the expediency of self-interest and of self-sacrifice, its spiritual momentum slackens. It is like a vessel that hangs in the wind until her steerageway is lost. Movement involves decision, as a vessel obeys its wheel. To seek righteousness first is to have other things added; to seek other things first is to find that the more they are gained, the more of life they subtract.—*Francis Greenwood Peabody.*

No character is made, whether it be good or bad, but by a slow building up: no man becomes most wicked all at once, and no man is sanctified by a wish or at a jump. As long as men are in a world so abounding with temptation, "he that is washed" will need daily to "wash his feet" that have been stained in the foul ways of life, if he is to be "clean every whit."—*Alexander Maclaren.*

The World's Perfect Love Story

"The Brownings: Their Life and Art."

REVIEWED BY FRANCES KINGDON.

Once in a while there comes from the publishers a book so beautiful and full of treasures that the reader wants to take it away to some quiet, lovely corner and there simply hold it close to the heart before beginning to turn the pages which are to give so much joy. Such a book has come this season from the Boston firm of Little, Brown & Co., and it is the story of "The Browings; Their Life and Art," by Lilian Whiting, who must have written it with a tear in her eye and a bird singing in her heart. To write of the life of Robert and Elizabeth Barrett Browning whose romance, one of the most beautiful the world has known, is the pleasant, sacred task that Miss Whiting has completed so well that literature is the richer and finer for her record.

Picturesque Surroundings.

"It is difficult to realize," says Miss Whiting, on the first page of her book, "that this immortal idyll of poetry, genius and love, this story which has touched the entire world "with mystic gleams, like fragments of forgotten dreams," was less than fifteen years in duration, out of his seventy-seven and her fifty-five years of life. The destiny of the Brownings led them into constantly picturesque surroundings; and the force and manliness of his nature, the tender sweetness and playful loveliness of hers, combined with their vast intellectual range, their mutual genius for friendship, their devotion to each other and to their son, their reverence for art, and their lofty and noble spirituality of nature, all united to produce this exquisite and unrivaled romance of life—'A Beauty passing the Earth's store.'

Childhood of the Poets.

"In their childhood each of these two beloved poets lived in an atmosphere of rare culture and fortunate influences and early were stimulated and encouraged to warm their hands at the divine fire. With Browning there was never any question about his definite vocation as a poet. The first book of his own purchase was a copy of Ossian's poems and his first poem, 'Pauline,' published before his twenty-first birthday, had the same conceptions of life as those more clearly and fully presented in 'Paracelsus' and 'Sordello.' Little Elizabeth Barrett was also born to love books and dreams, and assimilated learning as naturally as she played with her dolls. She was no prodigy, but an eager, earnest little maid, who, although she read Homer before she was eight years old, yet read him with her doll clasped close in one hand, and who wrote her childish rhymes as unconsciously as a bird sings. When she was fifteen years old a fall from her saddle when trying to mount her pony caused a life-long delicacy of health. In spite of legendary traditions that she was a nervous invalid, Elizabeth Barrett was 'full of intensest life.' 'I have had enough,' she once wrote to Mr. Browning, 'to tame me, and might be expected to stand still in my stal., but you see I do not. Headlong I was at first and headlong I continue, precipitately rushing forward through all manner of nettles and s, instead of keeping the path; guessing at the meaning of unknown words instead of looking in the dictionary, tearing up letters and never untying a string—and expecting everything to be done in a minute and the thunder to be as quick as the lightning.'

First Meeting of the Poets.

"It was on a beautiful May afternoon that at last, after some inspiring and tenderly appreciative correspondence, Robert Browning and Elizabeth Barrett first met, and of them it could almost have been said, in words ascribed to Michael Angelo for Vittoria Colonna,—

'We are the only two, that face to face,
Do know each other, as God doth know us both.'"

In the years which had preceded this meeting the poets had become famous. Miss Barrett had "heard the nations praising her far off," but the verdict did not affect her own high standard. "I have written these poems," she says, "as well as I could, and I hope to write others better. I have not reached my own ideal . . . but I love poetry more than I love my own success in it."

King of the Mystics.

"Robert Browning was even then 'king of the mystics,' and had given to the world Pippa Passes, A Blot in the 'Scutcheon, etc."

Owing to the strange attitude of Miss Barrett's father in forbidding any of his children to marry, and her own delicate health, she felt at first that she could not accept the great trust of his happiness. But in a few months she confesses to him that she is his "for everything but to do you harm, and none except God and your own will shall interpose between you and me." And he answers, "When I come back from seeing you and think over it all, there is never a least word of yours I could not occupy myself with."

It was in September that the two poets were wedded, clandestinely, with only two servants as witnesses, but says Miss Whiting, "in no act of Mrs. Browning's life did she more impressively reveal her good sense than in this of her marriage. 'I had long believed such an act,' she said, 'the most personal of my life, to be within the rights of every person of mature age, and I had resolved to exercise that right in my own case by a resolution that had slowly ripened. All the other doors of life were shut to me, and only before this door stood one whom I loved best and who loved me best, and who invited me out through it for the good's sake he thought I could do him!'"

Removal to Italy.

After their marriage the Brownings went to Italy to live. In Pisa and Florence they lived, loved and wrote. In Florence their little son was born and they "caught up" their parental duties with a sort of rapture. Mr. Browning would walk the terraces where orange trees and oleanders blossomed, with the baby in his arms. It was there one morning after their breakfast that Mrs. Browning, with shy sweetness, tucked the pages of the "Sonnets" into her husband's pocket and swiftly vanished. It is in these she answers his question—

"How do I love thee? Let me count the ways.
I love thee to the depth and breadth and height
My soul can reach . . .
I love thee with the breath,
Smiles, tears of all my life!
And if God choose,
I shall but love thee better after death."

The wonderful friendships that so enriched the lives of the poets could fill a volume alone. The Marchese and Marchesa d' O'ssoli (Margaret Fuller) and their child spent their last evening in Italy with them and even then expressed a fear of the voyage that after its fatal termination was recalled as being almost prophetic. At the christening ceremony of Tennyson's little son Browning took the baby in his arms and tossed him up and down, although his own little son "disgraced us all by refusing to kiss the baby." Florence Nightingale was another visitor to the Brownings when they visited England, and always followed her calls by a gift of masses of flowers. Charles Kingsley impressed them with his genial and tender kindness, and while they thought some of his social views rather wild and theoretical, they loved his earnestness and originality. Mrs. Carlyle, Mrs. Browning found, "full of thought, and feeling and character." Hans Christian Anderson, Fanny Kemble, Thackeray's daughter, now Lady Ritchie, Harriet Hosmer, Goethe's grandson, Adelaide Proctor, Bayard Taylor, Kate Field, the Hawthornes and many other of the world's illustrious, met the Brownings again and again and shared with them their love of beauty and poetry.

Last Days.

During the closing days of Mrs. Browning's stay on earth, her constant aim was to "keep quiet and try not to give cause for trouble on my account, to be patient and live on God's daily bread from day to day." At the close, for a few hours before she died, she talked with her husband, passing into a state of ecstacy, expressing to him in ardent and tender words her love and happiness. With the glow of a bright Florentine dawn entering her room and with the words, "It is beautiful," she passed away. Browning was too great a spirit to sink into a recluse, and afterward in London, in Rosetti's studio, he soon met Millais and by degrees he responded to friends and the many voices of life. He seemed to think there was something morbid and unworthy in the avoidance of the world of men and women and no revelation of human nature could come amiss to him. It was not until twenty-eight years later, when the world had again and again given him new honors and greater fame and homage, that the reunion he had anticipated in these lines came:

"Then a light, then to my breast,
O thou soul of my soul, I shall
clasp thee again
And with God be the rest."

Robert and Elizabeth Browning would have been great as man and woman, if they had not been great poets. They lived for something higher than mere personal ends and their aim may well be read in the lines of "Aurora Leigh,"

"Beloved, let us love so well,
Our work shall be better for our love,
And still our love be sweeter for our work,
And both commended. for the sake of each,
By all true workers and true lovers born."

The Beauty of Duty

The longer on earth we live,
And weigh the various qualities of men,
The more we feel the high, stern-featured beauty
Of plain devotedness to duty;
Steadfast and still, nor paid by mortal praise,

—*James Russell Lowell.*

Surveying a City's Church Life

An Examination of Religious Conditions in Springfield, Illinois

BY H. T. MORRISON, M. D.

EDITORS' NOTE: **Next to faith the facts are the most important matters in religious work. There is no sacrilege in making an inventory of the Christian resources in a given community. On the contrary the church has been handicapped for the lack of just this kind of definite information. Each denomination in the community knows the facts as to its own progress and present strength, but the church as a whole has no machinery for gathering the data by which to determine whether its cause is gaining or waning. The united ministers' association of Springfield, Ill., requested Dr. H. T. Morrison, a layman, but deeply interested in Christian work, to make a Survey of church conditions in the city. With great pains he has wrought at the task for many weeks, finally completed it and presented its results before the association on a recent Monday. We have made an abstract of this Survey which we set before our readers as a suggestion of the method by which a similar service may be rendered in any city. We have selected these particular facts from Dr. Morrison's voluminous array in order to make a background for his examination of the results of the W. A. Sunday revival held in Springfield two and a half years ago. The section of his Survey dealing with this revival we regard as the most incisive and illuminating study of present day revivalism which has ever come under our observation. It will be published in The Christian Century next week.**

In obtaining the facts presented in this survey, a questionaire was sent to thirty-three protestant evangelical pastors. These were returned with a few exceptions as completely filled out as possible. Where a report of an individual church was not granted by the minister addressed, it was obtained from the records through the courtesy of a reliable member of the congregation. So that the Survey included thirty-one churches—five Presbyterian, three Baptist, one United Brethren, five Methodist Episcopal, four Episcopal, two Congregational, three Lutheran, three Disciple, and five colored churches. The last named are not included in the general statistics, except where expressly indicated. I want, however, in this connection, to express my gratefulness to the colored ministers for the very modest statements made in their replies. In every instance, I am of the opinion, the statistics given were well within the limit of reality.

There is no intention to make the figures obtained a basis of comparison between preachers and congregations. I have a strong aversion to merely mathematical estimates in religion. The church's glory is not in its numbers. The Lord is not saving the world by mathematical demonstration. The kingdom of Heaven is not composed of congregations numbering one thousand people. The kingdom of Heaven is a spiritual entity, and the church is the instrument for realizing it. We cannot always safely estimate spiritual values by numbers. God pity the preacher who disregards this fact and concludes his ministry a failure without the crowd!

ORGANIZATION AND BUILDINGS.

Springfield contains a population of fifty thousand souls ministered to by not less than forty-eight religious organizations, Catholic and Protestant, in addition to the Y. M. C. A. and Y. W. C. A. Of these communions, forty-three have edifices in which their services are held. There are thirty-three protestant evangelical congregations.

The protestant edifices have a combined seating capacity of fifteen thousand four hundred, while the Catholic edifices have estimated sittings for from forty-five hundred to five thousand persons. The total sittings are, therefore, approximately twenty thousand.

CHURCH ATTENDANCE.

Every pastor was requested to record an actual count of men and women in his congregation for three Sundays. Every one of these days was an example of perfect fall weather, with a single exception on the evening of the third Sunday, when a heavy rain was falling. In the summarized figures herewith presented this evening's count was omitted, and the averages based on the two preceding evenings solely.

Lest there might be some who would give merely an estimate and not an actual count, I took the pains to either make the count myself or have it made by a reliable individual. As anticipated, some gave only estimates, and in all such cases the estimates were high. One pastor reported his morning congregation as numbering one hundred seventy-five, when there were only ninety-seven present; another recorded five hundred fifty, when the actual count showed three hundred seventy-six; and still another reported two hundred fifty, when he was preaching to just one hundred fifty-five. These had overestimated their congregations by thirty-one, fifty-five and sixty-two per cent.

Seating Capacity Exaggerated.

Another pastor recording the seating capacity of the edifice added practically one hundred per cent for good measure.

In advising of the sittings of their buildings, it was noteworthy the approach most pastors made to the facts. In most cities, I am of the opinion, the figures would be much above the actual capacity. Here the preachers showed an ability to count and record the sittings far beyond the average of those educated in theological seminaries. Some, however, showed the effect of a thorough seminary course. To these it would be a surprise to have a couple of high school boys count the congregation on some occassion when the seats were entirely filled, and from this count be apprised of the number in attendance. One example will suffice. The sittings in one church were recorded as 700, when 400 is an extreme limit of the building's capacity.

FINANCES.

Church finances is a continuously interesting subject. Books and magazine articles are written, preachers spend wakeful hours brewing plans, and church treasurers and ladies' aid society officials are on the job constantly to finance the organization without deficit. I have no solution for the problem. Some present today have and doubtless we shall hear from them. It was thought interest would attach to the figures connected with the monetary side of the church's life.

Including the colored churches, the protestant evangelical churches own property aggregating in value $1,125,500, with an indebtedness on the same and unprovided for of $83,240.

Assets, it will be observed, are well above liabilities, so no danger of insolvency on the material side is approaching.

Pastors' Salaries.

We pay our pastors an average annual salary, not including the colored churches, of $1,678. This does not mean that every pastor receives this amount of money, for some receive a pitifully small amount for the labor and efficiency required of them. It represents, however, a living wage, which the ministry is not always paid. Compared with the public school men of the city, it is more than $200 higher, their annual average being $1,467.

For its own current expense budget the churches raise and expend annually $83,637. This is merely for maintenance, such as salaries, heat, light, fuel, and all other local expenses.

MISSIONS AND BENEVOLENCE.

In support of missions and benevolence there is each year $25,580 contributed. Of this $7,623 is for Foreign Missions and $17,957 for Home Missions and benevolences, or less than thirty per cent for Foreign and more than seventy per cent for Home Missionaries and benevolence. According to these figures, we contribute not quite one third as much for missions and benevolence as for the support of our own local church. Slightly less than one third of the total missionary and benevolence offerings goes to heathen countries.

For musicians in the churches, we pay $8,215—more than our total contribution for foreign missions.

Of all the regular money raised and expended, there is a grand total of $109, 217. This represents a per capita offering, based on the active membership of the churches, of $13.15. The figures are an eloquent testimonial to tne real spirit of the real membership of our churches.

OVERLAPPING.

Within a radius of four blocks in the down-town district, we have eleven churches, requiring an equal number of preachers. In that district, six blocks long and five blocks wide, we expend annually approximately fifty thousand dollars for the maintenance of the churches alone. The entire company of people worshiping in these churches on Sunday morning could be ministered to by five preachers, and their congregations would average only four hundred and sixty-five, and the combined evening congregations of the eleven churches, if divided among five preachers, would make a congregation of only two hundred and seventy for each minister. The combined number on a good evening recently was only one thousand three hundred and forty-nine. With five instead of eleven churches, we could save in current expenses, annually, more than twenty-six thousand dollars, and would have property from our present holding amounting to six hundred twenty-two thousand six hundred dollars to establish churches and other needed institutions in unchurched localities.

Waste of Funds.

Our interest in the unsaved and in the mission fields at home and abroad may well be questioned when we are so profligate in the use of funds and men as to plant our churches thickly in one region and let the great masses go unchurched and unevangelized. Within a

radius of four blocks down-town we have eleven churches, while Harvard Park with a population of one thousand people has nothing but a mission with preaching once a month on Sunday afternoon, and Ridgely, a field as needy as any in the city and with a population of fifteen hundred, has no church at all.

It may be insisted that the down-town church is for Harvard Park and Ridgely, and this is true. But the down-town church will never save Harvard Park or Ridgely. By locating our churches far away, we are making attendance and worship there prohibitive for many who are not provided with conveyance nor sufficient means to afford transportation on the street car. More than this, the more capable and active members of the community who are qualified to add to the religious life of their locality and furnish religious leadership necessary for their neighborhood, are being drawn to a distant community where the church is located, so that the locality which has the rightful claim upon their talent and energy suffers from the removal of their religious activities to remote parts.

Church and Community Life.

More serious yet than these facts is it that that church cannot be an expression of the particular community's social life where these far removed persons live, and therefore fails in one of the essential characteristics of a successful church. A church situated down-town will never be of much value to people living in Ridgely, even should they have the means to attend. It can never grip and influence them in any great degree, except it connects up with their social life and becomes in some measure an expression of it. A resident of Springfield might almost as well be expected to hold church membership in Buffalo [a neighboring town] as for a citizen living in Harvard Park to expect great profit and satisfaction from membership in a down-town church. The slight difference in difficulty met by these two citizens in reaching their respective churches is not the point at issue. It is the fact that the Buffalo church is not, and cannot possibly be, an expression of the community and social life of the Springfield citizen, and will not therefore be of great advantage to him as a church. The church that really ministers must do so with a recognition of social peculiarities and life.

Remedy Lies in General Sentiment.

Now I am not dwelling upon this fault because there is possible the application of an immediately remedial agency. It will not be remedied for some time to come. Nor will it be accomplished by a single congregation or denomination determining to cure the unwholesome condition. Only by the power of united sentiment for division of territory will the church be made equally accessible to the residents of all districts.

Notwithstanding what I conceive to be a grievous fault in the overlapping of churches in certain parts of the city, I am very glad to testify to the fine fellowship and fraternity existing among the preachers and congregations throughout the entire city. Proselytism is reduced to the minimum by Christian comity. Churches give letters to each other where occasion warrants and in most cases the letters are received, and pastors consult more or less freely prior to the transfer of membership from one denomination to another.

MEMBERSHIP AND ACTIVITIES.

The total enrollment of the churches is 11,961. Of this company the active membership numbers 8,278, and the backsliders 3,683 Thirty per cent, almost one-third of the total enrolled membership of the churches, are backsliders. They have no vital touch with the church that warrants the pastor to count them among his helpers, or even among those who are recipients of the church's spiritual values. Their only connection is their name printed in the directory from year to year. One of the pastors suggested in the questionaire the subject of "Church Discipline," as appropriate for the consideration of this Survey. It is to be regretted that time is not sufficient for treatment of a theme so manifestly appropriate and suggestive!

Church Members at Church.

Of the entire enrolled membership, according to the figures obtained on three successive Sundays, thirty-seven per cent will be found at least once in attendance at the service of worship. Of the active membership, fifty-four per cent are present. For these percentages ten per cent was deducted from the morning congregation for non-members and children, and thirty per cent from the evening attendance for non members, children and those already enumerated in the morning congregation.

The average number of men attending church, counting both services on these three Sundays was 2,536, and the women numbered 3,813. The proportion of men was forty per cent and women sixty per cent—not a bad relative showing for the masculine element of the community. The figures suggest that if the data were on hand showing the relative proportion of men and women enrolled in the churches, it would be disclosed that the male members average as well or even higher in church attendance than the women.

Prayer Meetings.

The mid-week Prayer-meeting is attended by a company of people more religious than numerous. Only eleven per cent of the active membership of the church may be found there each week. Combined in one, all the prayer services would gather together 718—not a conspicuous multitude but numerically far stronger than Gideon's band.

The Sunday-school has no rival among the church's organizations, yet only twelve per cent of the enrolled and twenty-three per cent of the active membership of the church attend it. Out of an enrollment in the Sunday-schools of 5,576, about 3,633 children and adults study the Bible every fair Sunday morning.

No Salaried Sunday-School Workers.

No Sunday-school reported a salaried worker. No ungenerous word or thought should be allowed against the sacrificing and faithful men and women who uphold and carry forward the teaching function of the church. But it is to be hoped that some day a more just consideration will be found for this most vital part of our organized religious duty, and that, even at cost of money, the most capable teachers and workers, with special equipment, shall be set to the task of leading the child to God.

Perhaps, too, some day we shall discover instead of the great emotional revival there is a more substantial way for the church to grow. By our present evangelism we are not receiving as many converts into the church as should naturally come from the Sunday-school. There are churches that every year receive into their membership boys and girls just entering the adolescent period—the time of life most susceptible to the Gospel's appeal. These churches keep constantly before the child church membership and discipleship as the objective of the Sunday-school. So that when about the age of fourteen has been attained, he comes naturally, and without stirring emotional appeals, to accept the vows of a Christian. From the data of such churches in our own city, it is learned that for every 100 enrolled in Sunday-school there is annually an average of twelve children coming to the church membership age. So that the school of 300 enrollment, if the average is maintained, would have each year thirty-six becoming old enough for reception into the church.

Revivalism and Children.

In many churches these children are left for the moving power of an exciting revival campaign to sweep them into the church. Sometimes the revival avails and very often it does not. The data received from my questionaire reveals the fact that those churches, being recruited from the Sunday-schools, and depending solely on the teaching function to bring children to decision for Christ, are having proportionately more conversions annually than the churches relying on the revivalistic upheaval for their growth. This will be surprising to some. It was to me. The questionaire shows that those churches resorting to revivalism as a recruiting method had three converts last year for every one hundred of their membership, while the churches practicing confirmation had six converts per one hundred members, or exactly one hundred per cent more.

One Pupil in Eight.

We have said that one out of every eight enrolled in our Sunday-schools, according to statistics given, becomes of church membership age annually. To be very conservative let us say that one out of fourteen reaches this age annually. The combined enrollment of our schools last year was 5,576. This means that there should have been naturally expected from the Sunday-schools alone, four hundred conversions. As a matter of fact, we had from all sources a total of only 332 conversions during the year—sixty-eight less than should have been received normally from the Sunday-school ranks alone. If our high pressure revivalism succeeds in occasionally converting a hardened sinner, there is also apparent, as a result of our present system, a loss to the church of many of those children upon whom the claims of discipleship should most easily and normally be made. And who shall decide between the relative value to the kingdom of the converted sinner and the clean young life enlisted in the natural growth of its experience?

RELATIVE EFFICIENCY OF LARGE AND SMALL CHURCHES.

Is the balance for efficiency found on the side of the large or the small church? Arbitrarily, the churches were divided for comparison into two groups—those having a membership of less than 500 forming one, and those numbering more than 500 another. The only actual basis possessed for comparison is statistics. As to the absolute spiritual excellence of either, we may hardly judge. Only the data will be given and interpretation may be made by the individual hearer.

	Churches Over 500.	Churches Under 500
Enrolled membership	7603	4047
Active membership	5189	2776
Backsliders	31.8%	31.4%
Percentage membership attending Prayer-meeting	5.5%	13%
Percentage membership attending Sunday-school	26%	47%
Percentage membership attending Sunday Worship	38.5%	60%
Conversions per 100 Members	22	49
Per capita contribution to current expenses	$7.39	$7.28
Per capita contribution to Missions and Benevolence	$2.47	$1.51

The Social Views of Alexander Campbell

As Disclosed in His Debate with Robert Owen.

BY J. R. PERKINS.

It is not at all surprising that Alexander Campbell, metaphysician and theologian, and Robert Owen, patriarch of utopian socialism, were utterly incomprehensible to each other in their celebrated debate held in Cincinnati, April, 1829. That debate is valuable to the student today chiefly on its social side. But it is indeed regrettable that the theological rather than the social receives the greater attention. This is due to the fact that Mr. Campbell, far superior as a debater to Mr. Owen, brought to bear all the wealth of his erudition to the exposition of the theological side of the controversy; though it purported to be "a debate on the evidences of Christianity, containing an examination of the Social System, and all the systems of scepticism of ancient and modern times."

Traveled in Parallel Lines.

At the outset of the debate these two separated and traveled, not in opposite directions, but in parallel lines. Mr. Campbell, with his individualistic conception of Christianity, and Mr. Owen, without any clear notion of historic Christianity, held but little in common. It is not a question as to which "got the better" of the other; and the student who searches for this element in this debate misses the mark. Metaphysically and theologically, Mr. Owen did not attempt to answer Mr. Campbell. He could not. Socially and economically Mr. Campbell did not attempt to reply to this leader in utopian socialism. He could not. So it is idle for any to contend that the theologian crushed the socialist in the controversy.

It was easy for Mr. Campbell to demonstrate the fallacy of Mr. Owen's schemes for the amelioration of the ills of society. In fact, they were then demonstrating their own illusory character. In 1827, two years before the debate, the New Harmony experiment had come to naught, and to this the theologian pointed as argument and proof of the error in the socialist's theories. But nowhere did Mr. Campbell attempt to expound the fallacy of Mr. Owen's social principles, because the theologian did not understand them. And right here do we enter upon the crux in the whole matter.

Lacked Economic Interpretation.

Mr. Campbell seems to have had no grasp of the philosophy of history from its economic side. It would have been remarkable if he did have such grasp in the year 1829. For this interpretation of history was not fully formulated until 1847, nearly twenty years later, and then by one, Karl Marx, who had given a lifetime to its study. It is to be regretted by every lover of social evolution that Alexander Campbell did not meet Karl Marx in debate about 1847 instead of the fanciful Owen in 1829. If so, doubtless there would have been a better understanding among the fathers of the Restoration movement as to the place of the social teaching of Jesus in their theology.

Mr. Campbell labored under another difficulty. Robert Owen was not able to present with clarity the principles of communism, out of which our modern socialism has come. Like Saint-Simon and Fourier, he often lost sight of scientific socialism in his passionate desire to see it speedily at work. And when Mr. Campbell deals with the social subjects at all in this debate he, too, is looking at the Utopia and not at the Philosophy. For instance, when the question of property came up, Mr. Owen was utterly unable to make clear to the theologian that Socialism did not mean the abolition of property, but of bourgeois property just as bourgeois property had abolished feudal property. Had he been able to point out that social property is the aim of Socialism, and is but a natural step in the evolution of the race towards real Democracy, there is no reason to doubt that Mr. Campbell would have both understood and appreciated. But all this was but hazy at that time, and Marx and Engles were but boys.

Theological Retort.

It is indeed singular to note how Mr. Campbell gave a theological retort to all Mr. Owen's social propositions. The method reveals the mind of the great theologian. There is not the slightest doubt but that he was grounded in the old belief that the social system was God-given. He certainly held that God gave a social system to the Jews. The system is not to be changed necessarily, but men are to be changed within the system. He comprehends here the present school of extreme individualists who are making stout resistance against the encroachments of social interpretations. Apropos of one of Owen's social propositions, Mr. Campbell says, "It is surely a novel species of logic to argue that because we shall have better houses, schools, and must have new bridges, etc., therefore the Christian religion must be false."

Conception of Socialism.

Mr. Campbell understood the Socialist to be arguing wholly for a condition in society whereby man, like an over-fed ox, might lie down at ease and doze. No doubt Mr. Owen was cloudy in his statements as to a society in which there would be plenty. But it is rather remarkable that Mr. Campbell seems to have no conception at all as to what the socialist was driving at. Remarkable, because the generation was rife with such discussion. Can it be that Mr. Campbell was absolutely unaware of the significance of social movements in Europe? Or, does he hold that the union of the churches would remove the ills in society? Have we thus stumbled on to a theological cure for a social disease? There is but little doubt that Mr. Campbell held that the catholicon for all the vexing things in the social order was a united church. And a united church, still in a hard and unjust system, would, to Mr. Owen, but accentuate the farce. So there you are!

Socialism and French Revolution.

It is difficult for us today to understand just how Mr. Campbell confused the utopian socialism of Robert Owen with the evils of the French Revolution. The "spectre haunting Europe," just as the Revolution had been, was but the daring of unbelievers; was but the darkness of atheism to Alexander Campbell. He does not seem to have had grasp of the fact that the institutions within a system are necessarily destroyed, or altered, with the destruction or the alteration of that system. Thus, if the church in France is having a difficult time to adjust itself in the new order is it not proof that the new order is atheistical? The theologian all but asks that question to the amazed socialist. Had Mr. Campbell seen that the struggle in France was one between proletarian and bourgeoisie, in which theist and atheist were but incidental, if even that, he would have arrived at one of the most significant facts in the history of the race. It is the fault of the church if the church in such a struggle is caught on the wrong side.

One Point of Agreement.

Only once in debating the "Social System" does Mr. Campbell approach Mr. Owen. What a pity they could not have paused right there, discarded all metaphysical and theological argument, and in the light of historic Christianity and social evolution worked out a common philosophy. It was when the theologian touched on the communism of the church in the first century. In the light of the things looming largest on our social and religious horizon today, this statement from this great leader is by far the most significant of any. We may not twist it from its context, giving to it an ecclesiastical bent which he surely never intended. He said:

"There was a society in the New Testament times which had all things in common; but their happiness was not derived from a community of goods, but from that principle which issued, in their circumstances, in a community of goods. I most sanguinely anticipate a restoration of the ancient order of things, and a state of society far superior to anything yet exhibited on earth. . . And that some of the views of Mr. Owen may then be realized as the legitimate fruits of Christianity, I would not deny."

Campbell's Contribution.

This sentence is Alexander Campbell's contribution to what we love to term, Christian socialism. It came in a burst of oratory when he was admitting that, "Some truth (referring to Owen) may be learned from an opponent." It matters not that the happiness of those early disciples practicing communism came rather out of their expectation that Jesus would soon come again and perhaps transplant them to glory. Mr. Campbell's error here, if error it be, is wholly incidental. He accepts the fact of communism in the early church and, "anticipates a restoration of the ancient order." His may have been altogether an ecclesiastical program with no thought of an economic one. But an economic one, finally evolved and made clear by Marx and Engles, could not have failed to have appealed to the logical mind of the great theologian. His confusion of social problems and their cure was but the confusion of his times.

Alameda, Calif.

The wonderful Gary steel plant at Gary, Ind., is producing more steel than ever before in its history. There is activity in all departments, 6,500 men being on the steel works pay roll alone. The sixty inch universal plate mill has been placed in operation for the first time and wheels are turning once more in the axle mill, where many large orders have been received. The rail mill, merchant mill, five billet mills, six blast furnaces, twenty-two open hearth furnaces, and 360 coke ovens are in active commission. The Gary plant of the American Bridge company is working night and day.

Love one human being purely and warmly, and you will love all. The heart in this heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror which it warms and fills.—*Jean Paul Richter.*

Special Services for Christmas and New Year

By William E. Barton.

The year 1911 goes out on Sunday, and that fact affords some special opportunity for services on Christmas eve and also on the last night of the year.

A suitable Christmas eve service can be made round some of the old Christmas carols. People like to sing at Christmas time, and some of our very best hymns relate to the Christmas festival. Choirs do their best then, and the hearts of the people are in accord. We need our best music at Christmas time.

The sermons are not easy. Has not every possible aspect of the Christmas story been preached upon a thousand times? And not only the preachers but the poets and the musicians and the painters have gone over and over and over the story to find some theme associated with Christmas which they could give a new emphasis. But the heart makes its own discoveries of the meanings of Christmas, and every scribe instructed into the Word of God brings forth out of his treasures things new and old.

People Like Pictures.

People like pictures at Christmas time. A Sunday evening of stereopticon pictures of the life of Christ is very appropriate then. There are some new series on the life of Christ, particularly one by William Hole of Edinburgh. There are eighty beautiful colored pictures made in Palestine. The pictures from the Chapel of the Ascension in London, that wonderful church where no sermons are ever preached except through pictures, are now available. There are some fine new Madonnas from Munich and Holland and Italy. The story of mother love in art affords a fitting theme.

Effective New Year's Service.

A Sunday New Year's eve service can be made particularly effective. The time from 8 o'clock till midnight affords opportunity for a cumulative service of great power. It is astonishing how fast the time goes.

Suppose you plan it thus:

8-9:30. Regular evening service, with sermon appropriate for the closing year.

9:30-10:30. Messages from other pastors.

10:30-11. Intermission with light refreshments.

11-12. Prayer meeting.

That would be a very simple outline, and would take up the whole time very profitably.

I rather favor a half hour's intermission, as four hours is a long time to keep a service going. However, I have twice carried through such a service without any intermission, and it did not seem wearisome.

Keep Choir Through.

If you can arrange to keep your choir through and in good form, a musical service from 10:30 to 11:30 will prove an interesting feature, and will hold your congregation to the end. The choir, assisted perhaps by other choirs of the town, may prepare a cantata to last an hour, beginning just after the intermission.

If the other churches are holding their regular evening services, they can come into such a service as this and help it to its cumulation. Three different choirs and ministers can take an hour each for music and message.

Such a service might be planned thus:

8-9. Our own minister and choir.

9-9:40. A neighboring minister and choir.

9:40-10:30. Another minister and choir.

10:30-11. Intermission.

11-12. Prayer meeting.

Or if the musical service were to form the chief attraction, that could come from 10:30 to 11:30 and the prayer meeting follow.

Make Last Hour Impressive.

The last half hour or hour can be made very impressive if the hearts of the people are prepared for it. There should be brief and earnest testimonies, many prayers and some singing.

The pastor should take the last ten minutes for a simple, earnest word, closing with prayer.

It adds to the impressiveness if the prayer closes exactly at midnight, and the church bell tolls twelve strokes between the prayer and benediction. For this exact adjustment it may be well to have an electric signal connecting the pulpit with the belfry, the minister pressing the button at the precise moment when the bell should be rung. In some churches the belfry is so situated that this is not necessary, but it is a very simple thing to arrange and adds to the impressiveness of the close of the service.

Young Men and the Churches

By H. D. Jenkins.

We are heartily in sympathy with every effort to win men for Christ, but the representations made by some of our Brotherhood orators are open to criticism. It is not true that "men are deserting the churches," nor is it true, as the editor of a very widely-read, popular periodical has recently affirmed, that "young men do not go to church simply because they find nothing there worth while."

According to the census bureau, charged with enumeration and tabulation of our population, there are now in the United States proper, excluding our islands, 88,043,455 citizens. Of these, according to the same authorities, "there are 20,287,742 who are Protestant Church members, of which number 39.3 per cent are males." We have therefore, in America, according to the government reports, 7,973,983 men in communion with the Protestant churches.

Dr. Cressy's Study.

In 1903 Frank Graves Cressy, Ph. D., of the Chicago University, made an exhaustive study of the relation of "young" men to the churches, and published the same in book form. His tables have never been called in question, much less disproved. And he showed by reports from seventy-eight select churches, representing all denominations and all parts of the country, that in the Protestant churches 17.9 per cent of the membership was made up of young men between the ages of fifteen and thirty-five. There is no reason to apprehend that the proportions have perceptibly changed since. And that would give us 3,631,505 young men in the Protestant churches of America. As there are said to be 12,079,142 Catholics, of whom 49.3 per cent are males—and they admit to communion very young males—the number of young men over whom that church claims jurisdiction, must run considerably above 2,000,000. But apart from the Catholics, in the Prostestant churches alone are nearly four million young men who have joined upon their own request for admission, and who do not noticeably fall behind the other members in their fidelity. Indeed the same churches which reported that the young men constituted 17.9 per cent of their membership, reported that young men formed 20 per cent of their morning congregations and 30 per cent of the evening attendance.

Young Men's Excuses.

It is true that a good many young men excuse their not going to church on the ground that "they find nothing there worth while." But begging the young men's pardon, it may be questioned whether they are good or even tolerable judges of what is worth while. One Sunday evening in the city of Chicago workers from the Y. M. C. A. counted the attendants at the forty-five theatres of Chicago, and found them to be 17,160, largely young men, and the most crowded audiences were at the places which most openly defied public decency. One thousand and four young men were counted one Sunday afternoon, entering a Chicago billiard saloon, where they stood six deep around the tables betting on the games. There are thousands of such who prefer the vaudeville show and the gambling hell and even worse places to the church, but it is not because what is offered them in these places is "worth while."

"Learned Class" Changing.

The fact is that if our young men once constituted the "learned class" in America, they do so no longer. There are today in American high schools, academies and colleges nearly 50,000 more young women than young men, and if we were to look anywhere for the verdict of the educated and intelligent class upon the value of religion and the comparative merits of the sermon and the play, we would not go to the young men, but to their better educated sisters.

But not all young men in America assert "the church has nothing for them." Fifty-three percent of the 101,188 young men in our 464 colleges are church members and have found religion worth while. Eighty per cent of the students at Princeton University are members of Protestant churches; and, as we showed in The Advance recently, of the two hundred young men holding positions of trust and importance whom we personally interviewed, sixty-two per cent were found to be members of evangelical churches and many of the rest "regular attendants." The young man who prefers the billiard saloon or the ball park to the church on Sunday, may belong to the majority, but he does not belong to the intelligent or well employed majority; and he is to be pitied, not praised.

The Leaves

By Rev. E. F. Wright.

I said good-bye to the little leaves,
As falling one by one
From the boughs of my beloved trees,
When the autumn days had come.

I saw them come in the early spring,
I saw them each unfold;
I heard them in the breezes sing
Their songs, so weird and old.

I saw them with rain drops play,
And meet the driving storm;
I saw them at the close of day,
Fresh as a summer's morn.

I saw them clasp each other's hands
And form a shady glen
For some poor, stricken, wounded beast,
Away from the haunts of men.

And then I saw them turn to gold,
A reminder of their worth.
Ere they released their loving hold
To give themselves to earth.

And like the falling autumn leaves
We too, are pasing on,
And soon these garnered, human sheaves
Will to the earth return.

But let us like these little guests
In summer to us given,
Be always making our bequests,
Thus making earth a heaven.

Friend, Neb.

Watching for Souls

"They Watch in Behalf of Your Souls." Hebrews 13:17

BY G. CAMPBELL MORGAN

"Watching for souls" was a common phrase in the speech of our fathers. It has largely fallen out of use in the Christian church in the present day, or it is carelessly used, with sad ignorance of its Biblical sanctions and its proper values. It is, nevertheless, an illuminative and forceful phrase warranted by the whole Biblical revelation, and remarkably focused in my text, "They watch in behalf of your souls."

We shall consider, first, the Biblical sanctions of this word of the writer of the letter, and, secondly, some of its immediate applications.

Commencing with the Biblical sanctions, we are, first, quite simply and necessarily arrested by the central word, the word that gives thought and meaning and direction to the whole conception, "They watch." What is it to watch? If I take the word translated watch, and feel my way into its heart, I find that it suggests sleeplessness. Thayer says that the word has in it "an image drawn from shepherds," and at once, if we recognize that fact, the ampler atmosphere into which we are introduced is suggested. As a sprig of heather suggests the Highlands, or a spray of edelweiss suggests Alpine heights, so this word admits us into the atmosphere of the divine conception and method.

A Shepherd.

"Jehovah is my Shepherd," said one lonely singer millenniums ago; and down the millenniums and through the centuries his song has been taken up and repeated in lonely hours, in the midst of the rush of life, and as men have crossed the desert where no water is. It is the profoundest word concerning God in his attitude toward the sons of men in their sorrow and in their sin. It is a word which has within it all the other great facts concerning him. It is the synonym for his Kingship. It is the revelation of the meaning of his Fatherhood. So we start with that fundamental truth that kingship in the divine economy is shepherdhood, that God is King because he is Shepherd, and that his activity of sovereignty is for evermore the activity of his Shepherd heart. That is fundamental.

We turn from that fundamental word of the psalm, and go through the prophetic writings, selecting one only from the mass of material—that in Ezekiel, perhaps the most graphic of them all, in which we have the picture of the sheep scattered, and hear the thunder of the Divine denunciation, not of the sheep but of the shepherds. Those who should have bound up their wounds and healed the sick and sought the lost, and folded the flock and fed them; all these, said Ezekiel, had fed themselves instead of the sheep. Therein lay the supreme condemnation of the false shepherds.

Moved With Compassion.

I pass from these Old Testament Scriptures with the fundamental song of the Shepherdhood of Jehovah, and I come to the New Testament. I read that when Jesus saw the multitudes he was moved with compassion, and the reason was that he saw them as sheep having no shepherd. I go a little further on in the days of his public ministry, and hear him describing his mission in this selfsame figure, "I am the Good Shepherd." The hireling—mark the infinite scorn of it, the satire of Jesus—the hireling "fleeth because he is a hireling." The Good Shepherd whose own the sheep are enters into conflict with the wolf, grapples with the evil of that beast that spoils the sheep, and dies in the conflict. In that infinite mystery which is the heart of Christianity, exhausting all figures, he declares, "I lay down my life for the sheep . . . I lay down my life that I may take it again," thus prophesying the resurrection whereby he is able not merely to slay the wolf, but to communicate to the sheep the virtue and force of his own life that they themselves may be made strong against the marauding wolf. Finally, interpreting the word of Jesus to Peter by all the symbolism of the ancient economy and the attitude of the heart of Christ, I hear him charge the Christian man that it is his work to be a shepherd, to watch for souls.

Would Not Recognize Classes.

Jesus went through all the cities and villages preaching, teaching, healing; and he saw the multitudes, the multitudes of the cities, villages and hamlets, rich and poor, high and low, learned and illiterate, massed humanity. It would in some senses be a most inaccurate thing to say that Jesus never saw whether a man was rich or poor; it would in some senses not be true to say that He was unconscious of the phylacteries that were upon the garments of the Pharisees, or of the rags of the beggar; but in a profound and deep sense I do affirm he was unconscious of all these things. He was not attracted by wealth, he was not attracted by poverty. Let me change the tense to the present. Christ cannot be the Head of a labor church, he cannot be the Head of a capitalist club; but he is in the club where wealth gathers, he is present when poverty is urging its necessity and grappling with its problem. He is attracted by humanity, indifferent to the false divisions in his passion for humanity and his determination ultimately to destroy the divisions that separate, and to create one flock and one Shepherd, the very Kingdom of God. He was conscious, and he is conscious today, of the scattered sheep, the fleeced, wounded sheep, the harried, worried souls of men. That is the condition that Ezekiel saw, the condition that Christ apprehended, and which exists until this moment.

Throbs With Agony.

This London of ours teems and throbs with agony and unrest; sheep having no shepherd, the prey of wolves that ravin, marauding by night and prowling by day, and stripping men of the things most precious to them. This is Christ's outlook; the Kingdom is not yet, the children are not home, the sheep are not folded. That vision of the condition of humanity is part of the light focused in my text, "They watch in behalf of your souls."

I have thus, so far, attempted merely the interpretation of the Biblical sanctions that lie behind this great text. Now I desire to turn, in the second place, to the practical, immediate application of this truth.

Vision of the Ultimate.

The first thing we need if we are to watch for souls is a clear vision of the ultimate. The responsibilities of the immediate result always from the nature of the ultimate. Watch a builder at his work, at his one small corner of the building! Why that accuracy of eye and the corrective precision of the plummet that every single brick be truly laid? Because, if not to him, at least to the architect under whose inspirations he labors, the ultimate building is in view. That was what Michael Angelo meant when he said that trifles make perfection. That was why he spent so many hours perfecting the curves in the marble. He had seen the angel in the marble, and every movement of the chisel and hammer was directed toward the final, the ultimate. I am more and more convinced that one of the perils of our day in Christian service is that we are so intent upon the near, so occupied with the immediate, that we fail sometimes to lift our eyes and look toward the ultimate; we lose the vision of God's final victory, and so we fail to do the finest work.

The ultimate in the work of Christ is the establishment of the Kingdom of God on earth; the ultimate in the work of Christ is one flock and the one Shepherd. It is when that ultimate glory has broken upon the soul and possessed it, when that gleaming splendor of the final day of God has surcharged the life of the shepherd; it is then that the immediate becomes instinct with meaning, and that, to quote the apostle Paul's great word, we labor "that we may present every man perfect in Christ."

The Immediate.

If in order to fulfilment of this ideal of watching for souls a vision of the ultimate is necessary, then also a vision of the immediate is necessary. Here I would speak with great carefulness and with great sympathy, and with strong conviction. Look out over the world today, look out over our own city, our own land today, and we see multitudes; we meet them every day, passing through their midst on the highways of the city, gazing upon them when they are massed for sport or spectacle or tragedy. How do we see them? Comfortable, respectable, fairly moral? Are we satisfied with the condition of the multitudes? Then we have not Christ's vision, and that because we lack the life that makes the light as we look. The vision of Christ was one that clearly saw the magnificence and possibility of humanity within the economy and purpose of God, the glory of the race; and that clear vision of the dignity of humanity, of the worth of one soul, of the splendid possibility of human life, created his vision of the ruin and the failure of humanity. You and I will be watchers for souls of men until we see the glory of God's thoughts for them, and in the light of that see the awfulness of their failure.

Our Business.

From these general words of application let me pass, in conclusion, to some particular words. We must recognize in the life and work of this church and of all churches, that this is our business. Our business is to attach men to Christ. Here are the perils which threaten us in Christian work—the peril that we should attach men to ourselves, and the peril that we attach them to our church. The peril is that the preacher should imagine that when he has gathered a crowd about himself he has done Christ's work. No. I know how this thing searches, how it creates the doubt as to whether there may not be failure in the very fact that

(Continued on page 17)

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

The Woman Suffrage Movement

In our last Study of Woman's Organizations, it was pointed out that, at the Woman's Rights Convention in 1848, the right of suffrage was not only asked for women, but the same social, legal, industrial and educational rights as men; all of these are now freely conceded to her, except the ballot. The question may occur to some at this point:

"If women have been successful along the lines mentioned, why have they not been equally successful in gaining the same political rights as men?"

At the start public opinion was as much opposed to women in education, and in the trades and professions, as to women having the ballot, but popular opinion was not vested with the right to grant or refuse them entrance therein. A woman brave enough to establish a school on new lines, and a few patrons brave enough to furnish pupils, and the experiment in education was launched—and being a righteous experiment it grew and prospered. So with the opening of the occupations and professions; a few women felt the necessity and the impulse toward certain lines of labor; they were strong and steadfast enough to stick to them in spite of public clamor and caricature—and lo, the professions were open to women!

The Line of Greatest Resistance.

But with the political privileges, the popular will could not only ridicule and protest, it could withhold; so here we have the line of greatest resistance, here, consequently, the least progress. Before the franchise can be given to women in any state, there has to be an amendment to the state constitution, striking the word *male* out of the suffrage clause in it; the usual method of amending a state constitution is to pass a Bill through both houses of the legislature by a two-thirds majority, and then submit it to a vote of the people at a following general election. When we consider that all the voters are men, some with prejudices and strong convictions against giving the ballot to women, it is not surprising that progress has been slow.

The Woman's Rights convention continued to be held annually from 1848 to 1861, when they were suspended on account of the Civil War. But in May 1869, the *National Woman Suffrage Association*, was formed in New York City, having for its sole object the enfranchisement of women. The educational, industrial and social rights for which they had pleaded twenty-one years before were now in a fair way of accomplishment—henceforth their one aim was to secure political rights as well.

Recent Woman Suffrage Convention.

A brief account of the recent convention of the National Woman Suffrage Association in Louisville, Kentucky, may best mark the growth of the movement, and its present outlook. Since the organization of the society in 1869, six states have given women full suffrage—Wyoming, Colorado, Utah, Washington and California. In one state, Kansas, women have full municipal suffrage, in five states tax paying women have a limited suffrage and in twenty-nine states they have school suffrage. In three states Oregon, Kansas and Wisconsin, amendments to the constitution have passed their legislatures, and will be submitted to the electors at the next general election.

As the two great states, Washington and California, had enfranchised their women since the last annual meeting, this gathering was a celebration as well as a convention. The first evening was Jubilee Night, when the Washington and California delegations told the story of their victories, and all felt they were on the eve of still greater triumphs. Not only will the votes of these women be a factor in their own states, but it makes the women's vote something to be reckoned with in national elections. Next year more than half a million women will be qualified to vote for President—which is more than the usual presidential plurality.

Notable for Distinguished Women.

The convention was notable for the number of distinguished women on the program. From England, there was Mrs. Emmeline Pankhurst, leader of the militant suffrage movement, and Mrs. T. P. O'Connor, wife of the Irish leader in Parliament. Mrs. Pankhurst won many hearts by her lovely personality and brilliant pleas for "one half the human race," as she styled the suffrage cause. Miss Mary Johnston, the popular southern novelist, Mrs. Ernest Thompson-Seton, Eliza Calvert Hare, author of *Aunt Jane of Kentucky*, Miss M. Carey Thomas, of Bryn Mawr College, Mrs. Bartlett Crane, Miss Fola LaFolette, Dr. Harvey Wiley, Dr. Anna Howard Shaw, and last and best, Miss Jane Addams, were also among the speakers.

Miss Jane Addams, Miss Sophronisba Breckenridge and Mrs. Robert LaFolette, wife of the distinguished senator and presidential candidate, were elected officers of the association.

Louisville Enthusiasm.

Louisville is a conservative old southern city, and it was not thought the convention would attract much attention or approval. But from the first night, the *standing room only* sign failed to express the attendance; on several evenings all vacant seats were filled an hour before the appointed time, and crowds were turned away every night; even the expedient of charging fifty cents admission failed to reduce the numbers. The patience and sympathy of the audience was remarkable in view of the discomfort of those who stood throughout the program of two or more hours.

College Women Enlisted.

One of the most hopeful signs of the growth of the Woman Suffrage idea was the large number of college women who have enlisted in the movement. These brilliant young students represent the highest type of educated American womanhood; there are now Equal Suffrage Leagues in fifty-five of our leading colleges. One evening was devoted to this work and Miss Carey Thomas, president of Bryn Mawr, told how the spirit is pervading college life today; she said the irresistible argument to win the doubtful and indifferent was, that the ballot would enable them to help the weak, the erring, the unfortunate, among women and children. The same note was struck by Miss Addams, Mrs. Pankhurst and others—that the problems of child labor, of the working woman, of the white slave traffic could best be solved by giving women the franchise. Miss Breckenridge said:

"I want the ballot, because it is only fair that women should have the chance of controlling, in a definite and powerful way, the forces which act for good and for evil in our homes and in our country."

This altruistic spirit pervaded the entire convention. The appeal of Woman Suffrage to most women today is not for rights for themselves, but for the right to help those who cannot help themselves.

I. W. H.

Women of Note

—Miss Martha Stark has been appointed by the health commissioner of Boston as head nurse of the new school hygiene bureau at a salary of $1,500 a year. Miss Stark has been superintendent of the District Nurses' Association, which covers the state of Massachusetts and of which Mrs. E. A. Codman is the president.

—The duchess of Albany is said to be responsible for the popularity of rowing among English women. She arises early each morning and drives in her trap from her home at Claremont-Esher to Hampton Court Bridge, where she rows one measured mile on the Thames. The duchess is the widow of the first duke of Albany, who died in 1884, two years after their marriage.

—Mrs. Lora Simons Carey, to whose memory a tablet was recently unveiled at Princeton, Ill., died at the early age of thirty years. On reaching Harpoot, Turkey, a missionary, ten years ago, she found hundreds of widows and children left destitute by recent massacres, and to aid them started a lace industry which has proven a great help. She had charge of a young married women's class, and taught them to be Christ-like home-makers. They loved her, and her picture still hangs on the walls of their homes.

—Suffragettes, in pursuance of the policy of militant tactics recently revived, invaded the City Temple, London, last week and by noisy interruptions prevented Premier Asquith from delivering a speech on settlement work. The premier, after repeated efforts to get a hearing left the church in disgust.

—Mrs. John F. Kidder is the only woman railroad president west of the Rocky mountains and she is about to give up her activities because she is tired of business life and wants to travel. Mrs. Kidder inherited from her husband some years ago a fortune of $1,000,000, including the control of the Nevada County Narrow Gauge railroad, California.

—Miss Fannie Crosby, the blind hymn writer, who is 92 years old, was presented at the thirty-second annual celebration of the Bowery mission in New York lately, where, as a young woman, she had worked to save those who had drifted there. She made a speech to the "spiritual sons of her boys," as she puts it.

—Mrs. Ellen Rose of Buena Vista, Pa., is carrying on a unique business among women—pumping sand and coal from the bottom of the Susquehanna river. Although Mrs. Rose has passed her seventieth year, she directs her force of fifteen workmen personally, going out with them every morning and visiting them several times a day to see that everything is going right.

—Mrs. Florence Howe Hall, a daughter of Julia Ward Howe, delivered the opening address at the twenty-first state convention of the New Jersey Woman Suffrage association at Passaic. She spoke against militant methods.

—Queen Elizabeth of Belgium is taking steps to revive the making of Brussels lace by the girls and women of her country. She is having lace making taught in the indus-

trial schools, and has formed a company with a capital of $27,000 for the purpose of getting the lace to higher priced markets, particularly in the larger American cities.

—Mrs. Maria Hopkins has been the organist of the Congregational church at Norridgewock, Me., for 62 years. She is now 72 years old, and lives in the same house where she was born and where her father was born.

Boys and Girls

How Elsie Saw the Circus

BY FRED MYRON COLBY.

Every boy and girl dearly loves to go to a circus, and so when little Elsie Clark, on her way home from school saw the flaming bills of the "Greatest Show on Earth" pasted on neighbor Brown's big barn, the girl naturally expressed herself as desirous of being present at that delectable exhibition. She ran home with flying feet, her head full of the sense of the vivid pictures of the dashing horses, the trained elephants, the caged lions and bears, and the whole glittering paraphernalia of the "Greatest Conglomeration of Eccentricities."

"Oh, ma!" she exclaimed, as she rushed into the house, "there's going to be a circus here next week, and mayn't I go?"

Good Mrs. Clark looked up from her ironing (it was Wednesday afternoon) and her flushed, tired face lighted at her daughter's voice, but her answer was not reassuring.

"I don't know what your father will think about it," she said. "It is a very busy season and money is scarce, and you know our mortgage is not paid yet. But you can ask him."

And Elsie did ask him when he came in to supper, tired and hungry, telling him all about the big colored posters with their great display of marvels.

"What day is it?" he asked.

"One week from tomorrow," replied Elsie, "and, oh, mayn't I go?" "We'll see, child, we'll see. Quarters are pretty scarce, but we'll see."

Elsie was not exactly sure what that meant, but she had confidence in her father, and she knew that if it was possible he would give his consent when the time came, for he was a kind and devoted parent.

The Clarks lived about a mile out of a small New Hampshire village, on a large farm which was not wholly paid for, and Elsie, a girl of twelve, helped a great deal about the place, for this was back in the "fifties" and girls and boys were not afraid of work in those days. She made the beds and fed the chickens and harnessed the horses, and often helped spread and rake hay in the field, for there were no boys in the Clark family, and Elsie was a brown and healthy as a young Arab.

She did not say anything more about the circus for several days, but every night she dreamed of the great show, and every day the desire grew greater and greater to go and see its splendid realities. A circus and menagerie was not of every day occurrence, and she felt that if she could only go and see all that aggregation of wonders it would be the day of her life. To stir Elsie's desire all the more, nearly all of her friends and schoolmates had proudly announced that they were going, and Jim Crane, her next door neighbor had boastingly shown a brand-new silver quarter that his father had given him for admission to the show. Elsie felt that if she only had a quarter she would give anything in the world.

The days hurried by, and before she hardly realized it a week had passed. The morning of the circus arrived bright and sunny—an ideal day for merry-making. Elsie's heart was all in a flutter as her father came in and sat down at the breakfast table.

"Well, Honey," he said, "I am afraid we can't quite afford the quarter this year, but your mother and I have been talking it over, and if you will harness old Dan, after the chores are done, you and she can ride over to town and see the parade. That will be better than nothing, won't it, Elsie?" and he leaned over and patted her blonde curls.

"Oh, yes, father," she answered, though there was a lump in her throat, "that will be real nice. I wish you could go too."

"I have all the fence to look after down in the lower meadow lot," declared the farmer, "and I have got to hustle. I am awfully sorry, little girl, that you can't go to the circus, but have as good a time as you can, and don't worry about my dinner."

"You are a dear good father," cried Elsie, kissing him, and somehow or other it didn't seem such a deprivation after all.

After her father's departure Elsie helped do the dishes and make the beds, and then she went to the barn to brush off Dan, and harness and have him ready before she dressed. The parade was set at eleven o'clock, and it was a mile and a half to the village; and they wanted to be there in good season to see it all.

It was a warm, sultry June morning with a good deal of moisture in the air, and as Elsie was throwing the harness on Dan's back she heard the mutter of thunder. Sure enough there was an angry cloud coming up in the west, and standing in the doorway of the barn she could see the sky gradually become overcast with the dark, threatening clouds. A shower was surely coming on and likely as not it would prevent them from seeing the parade.

She hitched Dan to the carriage and leaving him standing on the barn floor, Elsie was about to go to the house when she was startled by a disturbance behind the barn. The hens were cackling, the pigs were squealing, the cows were lowing and there was a general commotion. Such an uproar betokened some dire calamity, the nature of which she had no idea. But she was not long in finding out.

Back of the barn stood a pig-shed, a small, wooden building, with a stout rail fence on one side of it and connected with it by a sliding wooden door. Within this shed and enclosure were kept half a dozen young porkers which were being fed for the winter market, and with which Mr. Clark contemplated paying off the last of the mortgage on his farm. It was toward this spot that Elsie's feet were directed by the increasing turmoil. What she saw for a moment almost paralyzed her.

In the midst of the enclosure was a long, lithe, tawny-colored creature, with eyes like burning coals, engaged in the somewhat arduous task of carrying off one of the young swine who was wriggling desperately and making the most vociferous squeals. Elsie had no idea what the animal was or how dangerous it might be, but she was not disposed to see one of her father's cherished porkers carried away without at least interposing a protest. Seizing a hoe, the only weapon at hand, she sallied to the pig's defense. Mounting the rail fence she struck vigorously at the animal, but this only made the creature growl more fiercely while he showed no disposition to relinquish his attack upon the pig. Elsie was not to be nonplussed, however. Springing over the fence into the enclosure the plucky girl attacked the animal in the rear. Just at that moment there came a severe clap of thunder, almost deafening in its detonation. The discharge of celestial artillery together with the girl's amazing and unexpected attack seemed to have the effect of confounding the animal, and to Elsie's surprise, the beast relinquished its hold of the frenzied pig and rushed into the piggery. Quick as a flash Elsie closed the sliding door and made it fast. Whatever the animal might be she had it safely imprisoned, with no danger of its getting free.

The rain was now falling in torrents, and Elsie ran into the barn and stood by the side of Dan until it was over. Her father also came up from the field, "wet as a drowned rat," as he expressed it, and you can imagine his surprise and amazement as Elsie related her adventure

"It was as big as a calf, father," she said; "What kind of a creature can it be?"

"It must be a panther, child, but how did you dare to attack it? It might have torn you to pieces."

"I thought only of saving the pig, father, and the animal never showed a disposition to turn upon me."

"More than likely the beast has escaped from the circus," declared Mr. Clark; "a wild panther would have been more ferocious. Anyway you were lucky not to get hurt."

Mr. Clark's suggestion proved to be a fact, for before the shower was over a carriage drove up with two men in it who, upon alighting immediately made known their errand.

"One of our cougars escaped from its cage last night. The animal was seen to make its way in this direction. Have you seen or heard anything of such a creature?" inquired one of the men.

"Do you think you would know the beast, if you should see it?" returned Mr. Clark, in the usual Yankee manner.

"Certainly we would,—a huge ferocious creature. I would know it among a hundred."

"Well, I guess Elsie can show you the animal. She has it caged."

"What do you mean? This girl—how did she secure it?"

"The brute was trying to make away with one of my pigs, and she drove him into the piggery and fastened him up. I reckon the animal is safe enough."

"And you did this?" said one of the men, regarding Elsie with an incredulous look. "You certainly did what most men would have hesitated to do. We will see that you are well paid for it."

A visit to the piggery showed that the cougar was in secure quarters. One of the men returned to the village to obtain a wagon and the necessary help to take the animal back to his cage. When the work was accomplished the manager thrust a number of brand-new five dollar bills into Elsie's hands and tickets to the circus for the entire family. So although Elsie failed to witness the street parade as she had planned she did see the circus. And I dare say there was not a happier girl in the whole crowd than was Elsie Clark as she sat with one hand in her father's, and witnessed the entire performance of the "Vast Conglomeration of Eccentricities."

There is many and many a single praying soul, poor men and women in obscurity and poverty, that God's angels dwell with more abundantly than with those who stand in the conspicuity of exhibitive holiness. The higher Life is very low. "He that would be chief among you, let him be your slave; let him be minister of all."—*Henry Ward Beecher.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

H. W. Thoreson has removed from Tomson to accept the pastorate at El Paso.

West Salem Church is pastorless, due to the resignation of G. W. Ford, who has become pastor at Bement.

Evangelist Irwin and wife held a brief meeting at Pleasant Plains, resulting in a number of additions to the congregation.

In January, the church at Noble will have Evangelist J. Bennett and Mr. Cassel for a revival meeting. The minister is M. O. Dutcher.

Farmer City Church and its pastor, R. E. Stephenson, are being assisted in a meeting by Evangelists C. R. L. Vawter and C. E. Marty.

J. A. Baugh held a meeting at a country church in Edwards County, which lasted for two weeks and resulted in seven additions, six being on profession of faith.

J. A. Barnett dedicated the church at Oreana the first Sunday in December. Mr. Barnett was at one time pastor of this church, which is now ministered to to by Fred Galliger.

R. E. Hieronymus, formerly president of Eureka College, delivered his lecture on the "Passion Play" at Beardstown Church. The lecture is very highly spoken of by those in attendance.

Following the union tabernacle meeting at Palestine, Pastor D. W. Connor of the Christian Church is holding a revival meeting, in which, at last report, there had been forty-eight additions.

Moline Church and W. B. Slater, the pastor, will have the assistance of G. E. Crist of Ohio as director of the music, in a revival meeting to be held after the first of the year.

I. W. Lowman led the New Douglas Church in a revival meeting, which resulted in twelve additions, all but two being conversions. Mr. Lowman was assisted by his daughter, Golda, who had charge of the music.

Carlinville congregation profited by an evangelistic campaign, conducted by the pastor, J. W. Porter, with the assistance of Guy B. Williamson, pastor of Waverly Church. There were seven additions.

There were seven additions to the membership on a recent Sunday in Hamilton Church, to which J. Ross Miller preaches. On the same Sunday, a sum of money sufficient to liquidate all indebtedness on the church, was raised.

H. H. Peters, financial secretary of Eureka College, was honored with the chaplaincy of the Oddfellows of Illinois. In connection with his office, it is the expectation of Mr. Peters to deliver a number of lectures on Oddfellowship.

The church at Sumner is being re-organized by J. E. Stout. Response to the evangelist's appeal, early in the meeting, brought forward almost sixty, to form the nucleous of the new orgaization.

J. W. Porter, who has been pastor of Carlinville Church for a year and a half, preaches his farewell sermon for that congregation the last Sunday in December, having accepted the pastorate at Rantoul, where he begins his new work the first of January.

Evangelist Joel Brown of Iowa, assisted by a singer, is in a revival meeting at Fulton. This is a mission congregation, and any outside assistance for the meeting will be gladly received.

Adam K. Adcock closed a meeting for his home congregation, which resulted in about forty additions. He was assisted by G. E. Crist as director of music. The meeting is said to have been one of the best held by the congregation for many years.

The concluding Sundays of Russell F. Thrapp's pastorate at Jacksonville resulted in thirty-nine additions, twelve of these being the last day. Mr. Thrapp had been with this church for ten years, and assumed the leadership of First Church, Los Angeles, the tenth of December.

At Fairbury, C. H. Hands of the Christian Church, delivered the Thanksgiving sermon which was listened to by a very large congregation, on the evening preceding Thanksgiving Day. The local papers gave extended notice to the service, and a liberal amount of space to the sermon.

Brownstown congregation is erecting a new building at a cost of sixteen thousand dollars which, it is anticipated, will be completed for occupancy by the first of January. S. F. Fannon is pastor, and has the co-operation of the entire church membership and the esteem of the whole community.

The Scoville meeting at Pontiac had resulted in more than two hundred additions at last report. Mr. Scoville's meeting is said to be exceeding the result of Mr. Sunday's meeting, held there several years ago. It is a union campaign, with practically all of the churches of the town co-operating.

The church at Rosiclare has secured the services of J. H. Thomas of Kentucky, as pastor. This congregation has recently been re-organized under the evangelistic ministry of Edward C. Wilson, who succeeded in establishing unity and in adding eleven members to the congregation.

John R. Golden's meeting held for Pastor Jenner and the Stuart Street Church, Springfield, resulted in thirty-four additions to the membership and an added impetus to the church's activity. Perhaps the meeting's chief value was in the enlarged vision and faith growing out of the instructive messages for Christian living and devotion.

W. H. Storm has become pastor of Toulon Church. Mr. Storm has for the past three years been pastor at Cissna Park of a Union Church which has grown splendidly under his ministry. To manifest their appreciation, on his last visit to the town, more than a hundred citizens co-operated in a farewell reception, and in presenting the minister with a substantial gift of gold.

W. F. Turner and the Peoria Church are in a splendid Sunday-school campaign with Miss Eva Lamert as leader. An attendance of 666 was the aim for Nov. 26, and 602 were present. The first two weeks are devoted to increasing the membership. The last week will be devoted to organization of classes and conferences on ways and means of conserving the new forces added and to the efficiency of every department of the school.

F. W. Burnham has been pastor of First Church, Springfield, five years. On accepting the pastorate, it was understood by both congregation and minister that the period of employment should be for five years. This term expiring the first of January, the congregation recently, on advice of the Official Board, extended an invitation to Mr. Burnham to remain another five years, with an increase of salary. This pastor and church are in the midst now of building the finest edifice among the Christian churches of Illinois. The building is enclosed, and the interior work is progressing rapidly. It is expected the building will be entirely complete and ready for dedication by the first of March or April.

Secretary's Letter.

J. R. Golden, of the West Side Church, Springfield, has the joy of seeing the cause prosper under his leadership, and of preaching to the largest audiences since going to Springfield. He was recently honored by being elected president of the Ministerial Association of the city. Mr. Golden is secretary of the Fifth district.

L. S. Harrington will soon close his work at Bellflower and is open for another field. Write him direct.

C. W. Marlow of Flora, says: "Our work is in a flourishing condition; never worked with a more loyal people."

Wm. F. Hole of Ambia, Ind., will close his work with the Prairie Green Church in Iroquois county January 1. They will want another man for half time. The clerk is O. M. Miller, Wellington, Ill.

It is quite noticeable, more so than usual it seems, how many clerks and preachers in sending the offerings for state missions declare their deep interest in the state work, wish the offerings were larger and send their prayers along with the drafts and money orders. Such manifest interest and serious concern for this cause is encouraging.

The brethren at La Fayette are very anxious to locate some Disciples in business in their town. There ore good openings for a physician, a barber, a hardware merchant, a drug store, and a new hotel is going up which will need a proprietor. For futher information write Mrs. C. H. Baker.

Cassius Garst of Stanford has located with the church at Irving full time. This is his first regular work and we predict that the Stanford church will always be proud of him.

If your offerings for state missions has been taken, please ask the treasurer why it has not been forwarded to us. Find out who is holding it and why. Some offerings do not reach us for several months.

J. FRED JONES, Field Secretary.
W. D. DEWEESE, Office Sec'y-Treas.
Bloomington.

Watching for Souls

(Continued from page 13)

men and women gather about a ministry. I must be true to God and my soul. If I do but gather here men and women to hear me, I am of all failures the most terrible.

If that is our business we must prepare ourselves to the enterprise. We must partake of the shepherd nature, have the shepherd heart. It is through manifestation of the Shepherd that we must lead souls to him.

Must Know How.

Our responsibility is also that of availing ourselves of the resources at our disposal. If I am to feed the flock of God I must be familiar with the sustenance of souls. I must be a student of the Word of God, not merely of its technicalities, but of its dynamic. I must be a man of prayer, or, as I prefer now to put it, I must be a man often talking with the Shepherd himself if I am to help him in his shepherd work.

Then it is not merely necesssary that we recognize this as our business, and not merely necessary that we prepare ourselves for this enterprise; we must actually give ourselves to the business. That is the business of the preacher in his study, in his pulpit, in his social relationships. Woe be to the minister of Jesus Christ who establishes social relationships with his people of such a nature that he is not able to talk to them about their souls. Woe be to any man in the ministry who becomes so friendly with a member of his congregation at the club that he cannot grip him on the matter of God and eternity when occasion arises.

A Work for All.

That is true of the teacher in the class. Dear fellow-worker in this great enterprise, teacher in the Sunday-school, what are the children and young people gathered about you for? They create your opportunity to lead them to Christ. It is true of all office-bearers in the church. It is true of the men who seat this congregation; it is true of those who sing in the choir; it is true of those who preside over the finances of the church. The ultimate reason of everything must be to lead men to his open side, the sheep for whom the Shepherd died.

It is true of the church in the neighborhood in which it exists and in its world relationships. The church has nothing to do with social relationships, apart from its insistence upon the necessity that men shall find their way to Christ. If men want me to come out and help in their fight to get better conditions, I will come, provided always they will crown my King. My business is to present men to Christ and Christ to men in individual life, and then, upon the basis of regenerate humanity, to reconstruct society.

This is the business of every church member. This is your central responsibility at home. Fathers and mothers, the supreme word of your parenthood is this—watching for souls.

May that God, who is the Shepherd of humanity, and who has revealed himself in the one who is the good, the great, the true Shepherd, lead all those of us who rejoice in his Shepherdhood into such fellowship with himself, that of us also it may be said, "They watch in behalf of souls."

Theology is rather a divine life than a divine knowledge. In heaven, indeed, we shall first see and then love; but here on earth we must first love, and then will open our eyes as well as our hearts; and we shall then see and perceive and understand.—*Jeremy Taylor.*

The Family Altar League

W. E. Biederwolf, General Secretary.

The Family Altar League, which has been working steadily along for three years seems to be destined to become a permanent factor in the redigious activities of the church in general.

It is estimated that 14,000 lives are now being daily touched and influenced by family prayers through the work of this organiza-

The plan of operation is a simple one. In brief, all families taking a solemn covenant to maintain family worship, and are enrolled in the League. An aristic wall card is sent to such family as a constant reminder of this covenant. A systematic effort is then made to help these familiies in their religious life by furnishing them with daily Bible readings.

The work is interdenominational, and all contested points of doctrine are carefully avoided, as the ai mof thereadings is a purely devotional one. It is not without significance that large numbers of ecclesiastical bodies of all denominations in their annual gatherings have passed commendatory resolutions concerning the work of the Family Altar League, and earnestly urge the pastors to hold a Family Altar Day in their churches on some convenient Sabbath. What better thing could any such religious gathering do, and it would be well if every such body in the United States would give attention to this, and pass some similar resolution. The following resolution, similar to which scores have already been passed, serves as an index to what other religious gatherings might profitably do.

"Resolved that the Synod of Oregon heatily approves the purpose and methods of The Family Altar League, and urges all its members to co-operate by a public and private emphasis of this neglected means of grace, and that the subject of Family Religion be presented in all our congregations on some Sunday, to be known in that church as Family Altar Day, with the effort to secure the adoption of the covenant in every Christian household."

The work is entirely non-commercial, a number of God's people giving their time and means to it freely for His sake.

The work is supported by volutary contributions, and any offering, however small, will be greatly appreciated.

Nearly all the literature and printed matter is furnished without cost. Orders of service for Family Altar Day can be had at cost (1.50 per 100) by addressing headquarters of the "Family Altar League," 602 Lakeside Building, Chicago, Ill., where all information may be obtained upon request.

Please send stamps when requesting reply, as the correspondence is very heavy.

Diseases are not the only things that are contagious. Courage is contagious. Kindness is contagious. All the positive virtues with red blood in their veins are contagious. The heaviest blow you can srike at the kingdom of evil is just to follow the advice Sir Walter Scott gave to his son-in-law Lockhart: "Ba a good man." And if you want to know how, there is but one perfect and supreme example, the life of Him who not only did no evil, but went about doing good. The stronghold of intemperance lies in the vacancy and despair of men's minds. The way to attack it is to make the sober life beautiful and happy and full of interest.—*Selected.*

A man may come to think highly of himself by believing his own talk.

Some people are only willing to lay up as treasures in heaven the things they can't use on earth.

Dr Price's
CREAM
BAKING
POWDER
Improves the flavor and adds to the healthfulness of the food

Church Life

M. W. Harkins and DeLoss Smith will assist Pastor J. Boyd Jones in a meeting with Anderson, Ind., church in January.

The church in Beatrice, Neb., has decided to install a pipe organ to cost $3,000. The organ is to be ready for dedication, March 1, 1912.

Married at the bride's home, Lodi, Calif., Nov. 29, Robert G. Williamson and Anne B. Haley, daughter of J. J. Haley former pastor at Richmond, Va. F. B. Huffman, officiated.

The church at Owasso, Mich., gave a delightful reception to the new pastor, C. R. Wolford and his wife. Four persons were recently received into the church there.

Union Thanksgiving services of a number of the leading churches of the East End, Pittsburgh, were held in the East End Christian Church, of which J. R. Ewers is pastor.

Park Ave. Church, Knoxville, Tenn., has called J. L. Keevil to its pulpit. He leaves the Sherman, Tex., church. His ministry in Sherman and elsewhere has been uniformly successful.

Two Bible classes of young ladies in the Baptist and Disciple churches of Independence, Mo., have united in a "tag day" enterprise to raise money for a Christmas for the poor of the city.

Professor Charles T. Paul of the Missionary Training School, Indianapolis, spoke on a recent Sunday for Pastor C. C. Rowlison in Iowa City, Ia. Professor Paul's theme was "The Present Crisis in China."

A. C. M. S. Evangelist H. F. Lutz, of the Atlantic Coast states, has labored mostly with mission churches during the year, and in nine places has baptized 208 souls and added 90 otherwise.

The weekly bulletin of Uhrichsville, O., church calls attention to the sub-normal proportion of men in its congregation: "The census report shows 60 per cent of the Protestant churches females and 40 per cent males. The Disciples of the nation have 58½ per cent female sand 41½ per cent males. The Uhrichsville church has only 273 male members in a total of 739. To be in the same proportion it should have about 330."

James Small is in a meeting with W. T. Moore at Eustice, Fla. He reports the best church building in the city, and that Dr. Moore preaches to large crowds of tourists during the winter months. Mr. Small goes to Tampa, Fla., for his next meeeting, then to Des Moines, Ia., with H. E. Van Horn.

R. W. Moore, pastor at White Hall, Ill., remains another year at an increase in salary. He reports two additions by baptism, Dec. 3. Mr. Moare would like to exchange meetings with a brother pastor of western Illinois or eastern Missouri. Write him at once if you like the suggestion.

J. H. Garrison, of St. Louis, Mo., has issued a call for funds with which to meet the Disciples' apportionment of the expense of the Federal Council of the Churches of Christ in America. Those who bore this expense last year will be glad to repeat their offerings, and no doubt many new givers will be enlisted.

Central Church, Syracuse, N. Y., Arthur Braden pastor, has just concluded a series of special evangelistic meetings. The pastor reports some sixty responses to the invitations. The Kendalls assisted him most satisfactorily in the music and personal work. He commends them heartily. Inasmuch as Central Church is down town, and in a University city, the success was most gratifying to Mr. Braden.

The Christian Century is in receipt of a handsome program of the dedicatory services at Gibson City, Ill.,. L. O. Lehman pastor. S. E. Fisher was the speaker, Dec. 10, at 11 a. m.. Greetings were had from the other churches at the afternoon service. The following speakers were present during the week and made addresses: W. W. Sniff, J. R. Golden, Clarence L. De Pew, H. H. Peters and Dr. A. L. Shelton of Batang, Thibet.

Oklahoma Christian University has 160 acres of land two miles east of the college. Just north of it is another 160 acres owned by a private party that can be used on very reasonable terms. They wish to develop an industrial work that will support a number of young men while in school. A competent man who understands poultry and dairy business and truck farming is needed to organize the undertaking. The right man could do well for himself and perform a great service for the school. Applicants may address President E. V. Zollars, Enid, Okla.

H. E. Beckler, pastor at Springfield, O. writes of the great meeting recently closed at his church. "We closed a two weeks' meeting here with 265 added. J. V. Baird assisted as singer; he did it well. C. S. Brooks preached three nights, J. J. Tisdall six, and I preached the remainder of the time. Closed first year here with 302 added. November 26 was first Sunday of second year; 23 added. Four hundred and seventy-eight in Bible-school Sunday; 152 one year ago. This is one of the best fields in Ohio. Will be in new Sunday-school rooms in two weeks. Then watch us grow."

Disciples of Christ in Alabama, have just celebrated their "Silver Jubilee." Remarkable progress has been made. Just six preachers co-operated in that first convention twenty-five years ago. The record for eight of these intervening years was lost. For the remaining years the following interesting facts are noted by A. R. Moore: "We have raised during the twenty-five years, the eight years missing, $26,448.41; there have been thirty-seven churches and thirty-two Sunday-schools organized; the number or additions received into the church totals, 3,615. The eight years missing are practically one-third of the period, and if we take the average and add one-third for the missing eight years we should have a grand total of forty-two Sunday-schools organized, and 4,820 additions."

A new church edifice was dedicated at Nowata, Okla., on Dec. 3. The new building is modern in all its apartments. The auditorium is forty-eight feet square, containing a fine gallery. The Bible-school room is thirty-two feet by thirty-six feet, with gallery and class-rooms. This opens into the auditorium. Pastor's study, Ladies' parlor, are on first floors. Dining-room, kitchen, robing-room, etc., in basement. The dedicatory service was conducted by George L. Snively. It was necessary to raise $7,000, to provide for the indebtedness of the church. At the morning service, $7,300 was pledged. A few moments at the evening service were taken and $300 more was secured. Immediately following the dedicatory services, D. A. Wickizer, state secretary, began an evangelistic campaign. During the day twenty-nine responded to the invitation. Nineteen of these came at the Sunday-school hour. At least half of these will not be baptized at present, their parents believing them to be too young. The Nowata church is but eighteen months old being ministered to from the date of its organization by William Hamilton, who is also principal of the public school.

The Loyal Berean Bible class of Fowler, Colo., church, L. D. Cartwright, minister, was organized in November of last year. In the eleven months since it has grown to have a total enrollment of eighty-five and an attendance of sixty recently. It is composed of young men and young women above the age of sixteen. The record now gives the young men the greater proportion in both enrollment and attendance. The church there has been organized but a little over a year and as yet the Sunday-school is compelled to meet in a hall over a store. The class obtained the "kitchen and pantry" for their meeting place, but have since had to include the hallway as well. Thus they are using three rooms. The organization is simple, following the adult Bible class standard exactly. The social side is emphasized and made rather prominent in the work of the class. Among other events, during the year, the class has conducted a "Yale-Harvard Track Meet," a "Honeymoon Trip" and a "Campfire Party" given by the girls. The social committee has for its aim to make it so "warm" for the stranger when he comes to the class that he will want to come back again and become a member. It seldom fails.

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J. T. McGarvey has resigned the pastorate of Woodward Ave. Church, Detroit, Mich. He returns to Lexington, Ky., to settle the estate of his sainted father, J. W. McGarvey, and to write a biography of his father.

Atchison, Kan., reports a great day, Dec. 3. 450 in the Sunday-school with an offering of $686 from the school. Twenty-two young young people responded to the invitation to accept Christ. Jesse Bader is pastor there.

Mark Wayne Williams, Milwaukee, Wis., has returned home after having finished a meeting with his brother Herman P. Williams pastor of the church at Albuqurque, N. M. There were fifty additions.

E. N. Duty, closes his ministry at Minerva, Ohio, Dec. 31, having accepted a call to First Church, Charleroi, Pa., where he begins his pastorate, Jan. 1.

The Mississippi State Convention, which was held at Greenwood, recently pledged $10,000 to the support of Southern Christian College. A whirlwind campaign is now on to raise an adequate endowment fund.

The district convention of the churches of West Texas and South Central New Mexico, was held in First Church, El Paso, Nov. 29-Dec. 2. An excellent program and a large attendance were reported.

Charles E. McVay is assisting the church at Yellow Grass, Saskatchewan, Canada., in a meeting. The minister, R. W. Madden is preaching. The church membership is 140. The outlook is bright there for a good meeting and also for the future of the work.

Ralph C. Harding, pastor of the Stockton, Kan., church has resigned to accept the pastorate of Central Park Church at Topeka, Kan. The Stockton church has had a short career but now has 400 members and the finest church building in the county. The church has prospered under the leadership of Mr. Stockton.

C. C. Dobbs of Longmont, Colo., has just closed a good meeting with J. Arthur Dillinger at Littleton, Colo. There were thirty-one added, twenty-six by confession. The Littleton pulpit will be open after the first of the year. Any minister wishing to come to Colorado, who will take a growing church at a small salary should write to the pastor.

Russell F. Thrapp preached his farewell sermon at Jacksonville, Ill., Nov. 26, and has departed for his new work in Los Angeles, Calif. His ministry covers a period of twenty years. The Jacksonville papers speak in the highest terms of his life and ministry. Mr. Thrapp was especially active in the long struggle with the liquor forces of Jacksonville. Twelve persons were added to the church Nev. 26.

The city of Canton, Missouri, and all of Lewis County, voted "dry," by a majority of 593 votes at the local option election, December 2, and by May 1, 1912 the last saloon in the county will be closed. This is another advance step for Christian University, located in Canton. President Johann, with all his faculty and students, joined heartily in this campaign, and their efforts were deciding factors in the fight.

Cloyd Goodnight and his excellent church at Shelbyville, Ind., recently closed a seventeen day's meeting with home forces. Mr. Charles Daugherty of Indianapolis, had charge of the music; his solo work brought forth warm expressions of appreciation from all who heard him. There were twenty-six confessions, mostly from the Sunday-school; thirteen were received by letter and upon confession. It was a quiet meeting which has materially added to the church forces.

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THE SIGNS INDICATE AN UNPRECEDENTED INCREASE IN VOLUME OF ORDERS FOR THE WINTER QUARTER

Chancellor Louis Cupp, of Christian University, Canton, Missouri, announces that the friend who recently gave $25,000 for the erection of a dormitory for the school, has now added $25,000 more, with which to build a gymnasium, to be completely furnished with modern apparatus, shower-baths, and swimming-pool. The entire $50,000 has been paid into the treasury of the school. Both buildings will be ready for use by the opening of school in September 1912. This school expects to raise $200,000 for buildings and endowment by 1915. At the request of the donor, her name is withheld from the public.

The *Congregationalist* says: "One result of the Men and Religion Forward Movement in Des Moines has been the organization of an interchurch Sunday-school institute. The institute is under the direction of Professor Athern, head of the department of religious pedagogy of Drake University, assisted by Miss Grace Jones of Drake University, who is a member of Plymouth Church. Under the direction of the Bible study committee of the Movement this institute has been organized. A fine faculty has been selected. It is expected that from one to two hundred Sunday-school teachers will soon be enrolled. Services of the various members of the faculty are being given. Much stress is to be laid upon Sunday-school methods and the proper grading of the school. The schools of Des Moines need new methods. The School of Pedagogy at Drake University is rendering a valuable service not only to this institute, but to the Sunday-school work in the city. The Sunday-schools are being graded according to the methods of the public school, and in a few years the coursess of instruction will doubtless equal those given to the latter. The local problem in Sunday-school work is that of teachers, but fortunately many teachers in the public schools are training themselves for this religious instruction."

Notes From the Foreign Society

Chas. P. Hedges of Lotumbe, Africa, has just retured to America for his usual furlough. He has rendered splendid service on the Congo.

Miss Mary Kelly of China, who is at present on her furlough, is attending the Bible Teachers' Training School in New York City and doing some special work to better fit her for her important work in China. Her location is Nankin, the present center of the great revolution.

Kanchedi Lal, the splendid evangelist, has just moved to Sawatal, India, an important out-station. He graduated from the Jubbulpore Bible College in 1909. His wife is a trained teacher. They are efficient people and will command a large influence among their people.

Bluff City, Caldwell, Ashton, South Haven and Geula Springs, churches in Sumner county, Kansas, combine their offerings for the support of a missionary on the foreign field and thus constitute another Living-link in the Foreign Society. W. E. Zirkle, a business man in South Haven, leads in this

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By Professor Herbert L. Willett

PART I, FROM MOSES TO ELISHA

This is the first of four parts, which will cover the entire field of prophetic activity in the Old Testament. In the present issue there are thirteen sections, as follows:

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MOSES AND ISRAEL.
MOSES AND THE BEGINNINGS OF THE NATION.
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SAMUEL, JUDGE AND PROPHET.
DAVID AND NATHAN.
AHIJAH OF SHILOH.
ELIJAH AND THE PROPHETS OF BAAL.
ELIJAH, DEFENDER OF POPULAR RIGHTS.
ELISHA, THE PASTOR OF ISRAEL
THE REFORMS OF ELISHA.
THE PROPHETS OF THE JUDEAN SCHOOL.

These studies and those that follow in the series have been in use in many Sunday-schools during the past year, in the weekly form in which they have appeared in The Christian Century. This first part is now thoroughly revised and published in convenient form for class work or private use.

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new enterprise. R. W. Nelson, a student in Oklahoma University, Enid, seconds his efforts.

The work is progressing successfully at Jubbulpore, India. There is the greatest possible need for two buildings, one for a home and one for a dormitory for the young men in the college of the Bible. We are hoping these building will be supplied at an early date.

Dr. E. I. Osgood, chairman of the China mission, reports the building of the new hosiptal at Nantungchow progressing favorably. The rains have somewhat hindered the beginning of the work, but it is hoped it will be done by the first of January. Dr. W. E. Poland has spent much time and great care in the building of the hospital.

The demand for Mission Study text books has never been so great and never before in the history of the Foreign Society have we been able to supply this demand with such splendid material. The Endeavor Societies have entered upon a regular campaign in missionary instruction.

The Foreign Society is sending out a very interesting and instructive Endeavor Day program for the first Sunday in February. One of the special features is a letter from one of the older boys in the Damoh Orphanage. It will be remembered that the Endeavor Societies have sustained this orphanage chiefly from the beginning. There are now 240 boys in the institution.

F. M. RAINS, Secretary.

How a Church will Spend One Hundred Thousand Dollars

Recently the Linwood Boulevard Christian Church of Kansas City came into a bequest of one hundred thousand dollars to be used as a trust fund, the income only of which can be expended by the church.

We had an indebtedness of $70,000—$20,000 of which was floating indebtedness, the other $50,000 a bond issue. On Sunday, December third, we raised $22,000 by popular subscription to pay off the floating indebtedness. We still have the $50,000 bond issue, the interest of which must still be met regularly. Fifty thousand dollars of our bequest, when we receive the money, (which will be a year or two hence) can be applied over against the $50,000 of the bond issue—that is to say, the interest of one cancelling the interest of the other, and we can, if necessary, borrow $50,000 more in similar fashion with which to enlarge our plant. Probably something of this kind will be done. We are crowded for Sunday-school space; Ladies Aid rooms; dinning rooms; entertainment rooms; and we want a roof garden for evening meetings in the summer time in the open air. All these things we think can be provided on $50,000, as we already have a seventy-five foot lot upon which to build.

Two years ago when we completed our structure, which cost us about $140,000, we had a membership of about six hundred. Today we have twelve hundred. A year from now we should have two thousand, if we do not decide to hive and swarm. All told, our own people have raised close to $100,000 for this structure, with no one very wealthy man to carry the heavy end of the burden. The church is homogeneous in character—made up almost entirely of people in moderate, though comfortable circumstances.

Yesterday's appeal was made for us by Z. T. Sweeney of Columbus, Indiana, after a two weeks series of sermons. He gave our people a thorough grounding in first principles and made the call for money yesterday in most admirable fashion.

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Resolutions Adopted by the National Board of Christian Endeavor

Whereas, a National Board of Christian Endeavor was elected by the General Convention of the Disciples of Christ in session at Topeka, Kansas, October 11-16, 1910.

And whereas, it becomes the duty of this board to advance the interests of Christian Endeavor in every way possible among the Disciples of Christ.

And Whereas, The first Sunday in February of each year is observed among the Christian Endeavor Societies of all religious bodies as Endeavor Day, commemorating the institution of this movement and otherwise promoting the cause of Christian Endeavor.

Therefore be it resolved:

1. That all the societies among the Disciples of Christ be requested to observe the first Sunday in February as Christian Endeavor Day.

2. That this Board prepare and furnish to the societies, free of all cost, a suitable program to be used for this occasion.

3. That all the societies among our churches be requested to take an offering on that day to be used by this Board in the conduct of its work.

4. That all money raised in this, or other ways, by this Board over the amount necessary to adequately carry on the work committed to its care be divided as this Board may direct, among our National Missionary organizations.

(Signed)

Austin Hunter	Claude E. Hill
H. B. Brown	W. E. M. Hackleman
C. G. Kindred	C. J. Sharp

FROM THE NATIONAL SUPERINTENDENT.

The attention of all our preachers, Endeavor societies, and leaders in the work among our young people is called to the above resolutions which were passed at a recent meeting of the National Board of Christian Endeavor for the Disciples of Christ. These resolutions were unanimously adopted after full discussion, and we believe they not only express the wishes and purpose of the body adopting them, but will meet with the general approval of our people. Christian Endeavor Day has never among us, been used for the distinct purpose of educating our young people in Christian Endeavor, and for its extension among our churches. That there is a very general desire that the day be so used, is not news to those who are in touch with the Christian Endeavor work among us. Other religious bodies make much of this celebration along the lines indicated above, and there is no doubt that this purpose was in view when the United Society of Christian Endeavor first led the societies into observing the birthday of this great movement. Acting in harmony with the resolutions, and following, as we believe, the growing desire of our young people to restore the day to its original meaning and significance, our Board has prepared a most interesting and attractive program entitled: "Christian Endeavor in All Lands," for the use in our societies. This program has been prepared by Austin Hunter of Chicago, and W. E. M. Hackleman of Indianapolis. It will be found complete in every respect. It will educate and instruct as well as entertain. It adequately sets forth the purpose and work of Christian Endeavor. The songs, both music and words, are printed in the program. We are asking all our societies to use this program on the first Sunday evening in February. They will be furnished free of all cost in such quantities as may be desired. Of course we expect that an offering be taken at the close of the meeting and forwarded to the undersiged. The money which the societies give will be expended, under the direction of our Board in extending Christian Endeavor in our churches, and doing such work as may be possible for us to do to increase the efficiency of the societies. It should be kept in mind that no money sent us is expended in salaries, except the salary of a stenographer. After the expenses which our work entails, such as the publication of literature, postage and printing, any funds remaining will be turned over to our various missionary agencies in accordance with the resolutions and under the direction of our Endeavor Board. All orders for programs should be sent at once and to the undersigned.

CLAUDE E. HILL,
National Superintendent.

Christian University, Canton, Missouri.

The recent gift of $25,000, by a philanthropic woman of St. Louis, assures us an elegant new dormitory by the opening of school next September. A St. Louis architect is preparing plans for a building to accommdoate about sixty students. The building will be steam-heated, electric-lighted and have all the modern conveniences. We need two such buildings. We ought to have a central heating plant, for economy and efficiency.

Mrs. Rowena Mason, of St. Louis, adds $5,000 to our endowment fund on the annuity plan. We offer annuities on the same basis as our other church organizations. Those interested should write me for a sample bond, stating age of applicant.

Our Board of Trustees has formally lauched a campaign to raise $200,000 in the next three and one-half years, of which $70,000 will be expended for needed buildings and the remaining $130,000 added to our permanent endowment. This will bring our productive endowment up to $200,000, giving us many advantages which we can not now have.

The future of Christian University looks brighter than for many years. In a little more than two years we have received about $102,000 from outside sources, either in cash or reliable securities. If our friends and alumni would loyally support our new campaign to a successful issue, this honored institution will be placed on a solid and permanent basis for future growth and work.

Joseph Bryan and I are planning a short team-campaign among a number of churches to present the claims of the Sunday-school and the Church College. The relation between these two institutions should be as close and vital as that which exists between the ward and high schools, or between high schools and State Universities. Cameron, Kearney, Hamilton, Wheeling, Chillicothe, Bramer, Cowgill, and Lawson are on our first intinerary.

Our students are clamoring insistently for a gymnasium, which is very much needed for their health and happiness. We shall require $25,000 to erect this building and equip it with complete apparatus, swimming-pool, shower-baths, etc. Who will make a generous gift to start it?

W. F. Richardson, of Kansas City, has just made our college library a generous donation of valuable reference books. If there are other preachers who would like to make us gifts of books from their private libraries we shall gladly pay the charges. Write, Dean Henry B. Robison the list of books you can spare. LOUIS S. CUPP, Chancellor.

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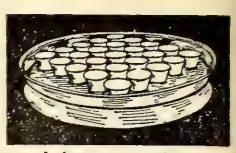

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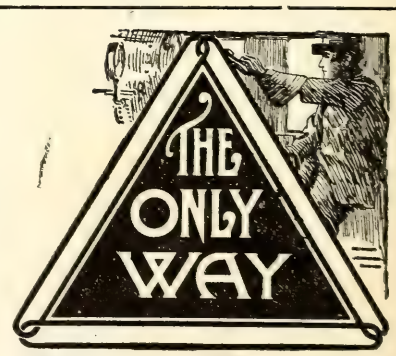

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an increase over the corresponding day of last year. The total for the week is $4,512.56 as compared with $2,127.51 for 1910. This is more than double. A continuation of this record will unquestionably mean "$40,000 from the Sunday-schools for American Missions." In all, 471 schools have sent offerings.

The preparatory campaign this year has been conducted with unusual vigor. Six months of earnest prayer with an intelligent presentation of some of the needs of the homeland has proven just what was necessary to enlist the co-operation of all the forces. The educational exercise has been very popular and most schools have used part of it, if not all, in their program. The class apportionment with a blackboard analysis of the offering has done every school good that tried it, and has increased the offering materially.

Those schools that for any reason did not use November 26 should use one of the remaining Sundays in December. The 24th, Christmas Eve, would be a fine time to make a generous Christmas gift that good will may prevail in all America, and Christ's name be known and honored. Supplies will be sent to all for the asking.

It is good to see how happy the workers are in the making of this offering.

ROBERT M. HOPKINS,
American Superintendent.

Good Church Extension News

The brethren everywhere will be glad to hear that for October and November of the new missionary year, the total Church Extension receipts are $23,549.65. This is a gain over the first two months of 1910 of $14,999. We gained $14,337.05 from individuals and $661.95 from the churches. There was a gain of 194 in contributing churches. There are yet many churches that promised to take the offering, that have not sent their remittances. These we hope will be sent in during the month of December.

During the month of November the Board received a $9,000 annuity from a friend in one of the western states. This makes $18,000 that he has contributed to Church Extension in the last four years. The Board received another annuity gift of $900 from a friend in Atlanta, Ga. The Board received $500 from the estate of Mrs. Ellen Green of Jacksonville, Ill., and $4,000 from the estate of Edwin S. Adams, of Cleveland, Ohio, who was a member of the Euclid Ave. Christian Church.

These special gifts have lifted the Church Extension Fund up to $918,783 on the first of December. It ought to be no trouble now to reach the million dollars in 1912. It requires only $88,000 to reach the coveted goal. Shall we not all work to this end?

When the Wesleyan Movement was started in England, John Wesley's motto was, "A church for every preacher, a preacher for every church and a house for every congregation." This motto has been well carried out by the Methodist Episcopal churches of America because of the $29,000,000 raised for Church Extension in the last fifty years, over $14,000,000, or nearly half, was raised by the Methodist Episcopal Church, and, of the 42,633 churches built by Church Extension money, 23,000 buildings were erected by the Church Extension Fund of the Methodist Church, North and South. A good motto for any religious body is, "No idle preachers, no pastorless church, and no homeless congregation."

Applications are still coming in for help, 266 churches applied for help to build in 1911 thus far. Truly we are a growing religious body.

G. W. MUCKLEY, Cor. Sec.

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER
Religion for Men

JANUARY: Religion in Action.
1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.
1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.
1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER
Woman and the Community

APRIL: Woman in the Home.
1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.
1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.
1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER
The Home and the Family

JULY: Homes or Tenements.
1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.
1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.
1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER
Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.
1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes
4. Causes.

NOVEMBER: The Treatment of the Criminal.
1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.
1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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Charles Clayton Morrison, Editor

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BY HUGH T. MORRISON, M. D.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . .EDITORS

The Message of the Advent

IT WAS in the days when Augustus who had found Rome a city of brick was making it a city of marble that a new voice was heard upon the streets of that old world proclaiming the simple story of a Jewish peasant who had arisen among his fellow-men to proclaim an era of good will in a world of strife.

Of course few took seriously this message at the first. It was not the first time in history that dreamers had anticipated the coming of the golden age. There had always been seers and mystics who had hoped for the great enlightenment and had made themselves the prophets of the dawn.

But the mystery of this new voice was that, unlike the other harbingers of the day, it would not be hushed. Slowly the story of the Nazarene traveled along the highways of that Roman world. It was told on the hillsides of Judea, in the marts of Galilee and even in the half-heretical retreats of Samaria.

It was whispered along the shores of the Mediterranean, on the streets of Tyre and Sidon and amid the groves of Daphne at Antioch. It got itself repeated in Corinth and Ephesus and Athens, and presently even Rome itself heard the story of the Man who was sent from God.

* * *

To be sure, there were many wonderful features in the story as it was told. They said this new prophet had the mysterious power of healing the sick, cleansing the lepers, giving sight to the blind, casting out evil spirits and of raising the dead. They reported that after his death those who were his closest friends had seen him again alive, and that he had promised them to abide with them forever.

Such reports were amazing, and yet they were not the most important features of his career. Some of these things had been said of other men in history, though with varying stress. And though they aroused a certain interest, it was only of a mild and transient character, and never deeply stirred the heart of the Roman world.

But much more astonishing and convincing were the reports regarding the life, the teachings and the ideals of this wonderful Savior who delighted to call himself the Son of Man. They said of him that his life was ful of human sympathy and kindness, though he did not lack the qualities of stern and unbending severity upon occasion.

They said of him that he actually treated all men and women as his brothers and sisters, that he took them at their highest value, urged them to the achievement of the noblest character, and really convinced them that the attainment of holiness and human brotherhood was possible to them and to all.

* * *

They said that he lived a life of such dependence upon the unseen God whom he called Father, that his prayerful, reverent, and devout attitude was itself an inspiration to undertake the same quest of the inner way and the same conquest of the lesser good.

They said of him that he had such an all-embracing ideal for humanity as seemed to put upon the basis of reality the most opulent dreams of earlier ages, dreams which had been cherished but for a moment and then abandoned as nothing worth. He talked of the Kingdom of God, the realm of divine activities, not only as if it were capable of realization, but had already come in the beginnings of its power.

He gathered about himself a little company of friends whom he led gradually to see his far-reaching and world-embracing ideas, and whom he transformed in the same gradual way from selfish, irresolute and half-trained men to generous, confident and disciplined interpreters of his ideal. And the astonishing factor in the lives of these men was their departure to places both near and far, bent upon the disclosure of his message to men of every race, confident that his program would really work wherever it was attempted.

* * *

And thus on that hard pagan world there dawned the consciousness that a new and vital element had entered human life. It was seen to be true beyond all misbelieving that this Teacher of Nazareth, who had lived so convincing and inspiring a life had both by his conduct and his message made evident to his fellowmen that such companionship with God as the world had dreamed of but never hoped to attain was actually possible for all men and in every age. He had come to lift his brethren into a realm of joy and power in which he himself forever abode.

The old Greek myth of Deucalion and Pyrra affirmed that after the deluge this man and woman had repeopled the world by casting stones over their shoulders. Those thrown by Deucalion became men; those dropped by Pyrra were women. In Mr. William Vaughn Moody's impressive drama, "The Fire Bringer," Prometheus, half man and half god, devotes himself to the quickening of these poor, half-formed, stone men and earth women into real life and joy. The mighty compassion of an older brother came upon him, and he could not stay from his work of completing their half-finished lives.

* * *

Even so, Jesus, Son of God and Son of Man, felt himself implicit in the experience of humanity. Its griefs and burdens, its mistakes and superstitions he felt as a part of his own tragedy. He must bring them the fire from heaven. He must open to them the gates of life. He must show them that the meaning of humanity had never been known, and that he would make it clear by filling out to fullness the outlines of that great word.

And this message of an older Brother who had the insight to see truth and life in their largest dimensions is the story of the Advent which all the centuries have been telling. No Christmas proclamation can compass its significance. No anthems can ever sufficiently voice its majesty. It was the advent of Man into a world made for men. It is the message of the advent of humanity to its own estate made possible by that Man.

Social Survey

BY ORVIS F. JORDAN.

The New Labor Leader

Last week we studied the effect of the McNamara case in the labor movement. The problem of labor is the problem of leadership. Labor needs most of all a new type of leader. We must not think that this leader can be secured elsewhere than from the ranks of labor itself. The problems of labor must be made real through every day human contact with them. Yet somehow the labor leader must rise above the ranks of his brethren in intelligence and equipment or he is no real leader. May not the work of the labor leader come at last to be something like the work of the minister? Why should not a bright, intelligent carpenter be sent by his brethren to a school to study sociology and economics that he may be fitted to do the work of a real leader? The greatness of John Mitchell is that he combines the real human experiences of the every-day miner with a knowledge of books and movements. He is no mere man of the pick nor on the other hand is he a mere man of theories. He has been produced by a natural process. The process that produced him is not producing enough like him. Why might not the labor union observe the value of such men and actually educate and prepare its own leaders just as the church sends away its young men to prepare for the service of the religious community? The new labor leader must be a man who works not only for laboring men but for the whole community, since the welfare of each is bound up with the welfare of all. The ideal labor leader will have large human sympathies, he will know when to fight and when to speak softly; he will above all things recognize that men are brothers and partners, and that even the employer may have human rights. We shall hail the day when the new labor leader shall be in every case a Christian. It will mean the introduction into the labor movement of just that set of ideal influences of which it has stood in need so much during the passing years.

The Social Evil and Politics

The financing of the corrupt political rings of a city through the revenue of the underworld was once a scandalous charge that the American people were not ready to bring against even their worst leaders. Now no one questions the unholy alliance. Mayor Harrison is just now engaged in a laudable effort to clean up the police force of Chicago. Since we are sometimes called upon to criticise his honor we should be none the less generous in our praise of this good move, for it seems the real thing at last. We are told that Mrs. Harrison, who is a social student, is deeply interested in this move of the mayor. The method of the corrupt forces is a simple one. There are upon the statute book many laws which are not enforcible under city conditions. There are other laws which are enforcible, but which public opinion will allow to be violated without too much protest. The violation of these laws is the condition that makes it possible for the underworld to greatly increase its revenue. The underworld can easily afford to pay tribute money to the proper political powers in order that it shall not be molested. The social evil, yielding an income in Chicago of $15,000,000, can easily furnish political funds which will buy in politics anything which money can buy. It has been thus that an evil ring has perpetuated itself in many of the cities of the country. It is the money power which has made our municipal politics a stench in the nostrils of the civilized world. We shall have no permanent reforms in municipal politics until this unholy alliance is permanently dissolved. The low saloon and the dive require the political ring for their existence. The interests of the church and the kingdom demand that the war on corrupt politics shall be carried to the spot where the heart of the whole system beats.

The Christmas Campaign Against Tuberculosis

It is at this time of year that the Christmas stamps are sold to provide funds for the war against tuberculosis. So widespread is the interest and co-operation that the representatives of this good cause are now permitted to do their work even in government buildings and department stores where any ordinary cause would be barred. It should be impossible for any good Christian to enjoy Christmas time without participating in this great movement. The funds that are provided are used in a number of ways. We are realizing that the first step in the war against tuberculosis is education. Even poor families have the resources for dealing with this dread disease in many cases but fail to employ them through ignorance. This ignorance is often shared by those in homes of wealth. The simple remedies of open air day and night, specially nourishing food, freedom from excessive fatigue, and the observance of the ordinary hygienic precautions have cured many a case of tuberculosis that was not too far advanced. The care of the sputum and the burning of all polluted cloths has kept the dread disease from spreading in the family where the patient lives. The strongest member of the family should be the nurse. Tuberculosis is not to be quarantined, but the comparative isolation of the patient from weaker members of the household is always advisable. Many old and exploded notions about the treatment of this disease need still to be met. It is not necessary usually to change climate. The doctor who advises it often wishes to have the responsibility for the death of the patient to fall upon some one else. The sanatoria for the care and cure of tuberculous patients are not located in any particular section of the country. Their good work is going on in every kind of climate. The Christmas fund that we accumulate will help to bring to sufferers from this dread disease the detailed information they need and will help on the movement for sanatoria where the patients can be cared for away from home and in a place that does not endanger the rest of the family.

The Social Note in Missions

The laymen's movements of recent times have disclosed that the best men of our country are interested in missions. That there has been a great change of front on the missionary subject none can dispute. Perhaps a muck-raking magazine may still venture to bring a railing accusation against the missionary forces throughout the world but no one any longer takes this seriously. Why has the country at large, as well as the church, taken this advanced ground on missions? Why do men that are not members of the church often contribute to missions? It is the change of front in our missionary propaganda. Once we sent missionaries to the foreign field to snatch dying souls from hell. It was once a favorite argument to compute how many souls went into hell every minute without the benefits of a blood atonement. We talk missions altogether differently now. The most orthodox of people speak of the "investment" in missions. Perhaps the phrase is a commercial one and must pass out for a still better terminology, but the significance of it is that we now believe that missionary money buys more that is significant to civilization and human happiness than perhaps anything we spend. We now have schools, hospitals, dispensaries and many other "institutional church" devices upon the foreign field. We are far more modern in our methods in China that we are in the United States. We draw no unholy antithesis between "religion" and sociology on the foreign field. We find in our foreign mission work that the parable of the Good Samaritan is in the same gospel with the parable of the Prodigal Son, though we sometimes forget this in home missions. As electricity must have its wire in order to be useful to humanity, so religion must have its social program or it is no more serviceable than is the diffused force of the aurora borealis. Missions has united the practical and the ideal, it has married philanthropy to mysticism and we have the powerful religion of the mission field.

Four Great Causes of Poverty

Poverty has been the curse of the world since the dawn of civilization. Once property was communal and poverty was not an individual matter. With the introduction of private property came the differences that have resulted from the various causes. Poverty is one of the greatest evils in the world. Many of our social troubles flow from this root trouble of the present order of things. In an age so ingenious in other things, it seems we might invent a remedy for poverty. The causes of poverty when thoroughly discovered will point the way to the remedy. The first great cause is ignorance. We are trying to dissipate that cause through education, but education has often been but little concerned about the root necessity of life, to have food. Men that have been literate have yet failed in "practical" life. They have even been college graduates and yet have failed to make the practical adjustments to life whereby they would be comfortable. A second great cause is a bad economic order. The greed of commercial interests taking advantage of the ignorance and weakness of men has established industrial standards that keep men on the brink of poverty in their most productive period and leave them stranded and to be kept at public expense in their old age. Labor unions have fought for better conditions, but

until some of these matters receive governmental regulation, we shall still have the problem of the desperately poor. A third cause is vicious habits. The moral element enters into all of life. The tremendous income from the sale of liquor is drawn from the pockets of the hand-workers far more than from the resources of employers and brain-workers. The money spent in this country for habit-producing drugs, such as nicotine and caffein, is a serious economic problem. A fourth cause is sickness. This is often due to bad health conditions at the place of employment.

The Christian World

A Page for Interdenominational Acquaintance.

A Step Toward Church Union

A first step toward union between the Presbyterian and Reformed Churches, the latter the Dutch, and not the German branch, was taken in New York last week. The promotor, Rev. Dr. Henry Sloane Coffin, a young Presbyterian pastor who comes from the famous Sloane family of New York, said there has been much talk about unity and he thought it time somebody made a start towards it. Presbyterian and Reformed communions have precisely the same form of government, and almost the same confessions—the Westminster and the Heidelberg. If they cannot unite, the young leader wondered what two bodies could do so.

The action proposed thus far does not contemplate organic union, nor does it mention federation. It simply proposes co-operative work, with the thought that it may lead to actual and complete union some day. The work is Church extension in New York suburbs, united adjustment of existing fields in Manhattan, and possible common work in public institutions. Only one presbytery and one classic are involved. Members of these bodies have just held a union meeting, the first in their long histories. The sentiment was cordial, and plans of work as outlined were unanimously agreed upon.

The Presbyterian body involved is the large northern one, with 1,500,000 communicants. The Reformed Church is that which, coming from Holland not long after the Pilgrims came from England by the way of Holland, settled New York and founded the first Church there. The Church is still in existence, with a Fifth Avenue place of worship, and is a part of the great Collegiate Reformed corporation. There are Reformed Churches in others parts of New York, in New Jersey, and in a few other states, but most in Michigan. The total membership is about 140,000 in the whole country.

Baptists Exerting Their Strength

Rev. Dr. Robert S. MacArthur of New York has just sailed for Russia on a mission unlike any which an American citizen, certainly an American preacher ever entered upon. He is the new president of the Baptist World Alliance, and in a real sense represents Christian people by the hundreds of thousands, even millions, as might be possible in no other religious body. His mission is first to Russia, but it is even broader than that. He goes bearing letters to world rulers from President Taft, and letters from Secretary of State Knox to Ambassadors in all countres in Europe and Asia which he expects to visit.

The Allliance president's mission to Russia is to ask the Czar and the Russian government for a larger measure of religious liberty for all peoples of all faiths within his vast empire. He will present, he says, a written statement and will back it up with an oral one in case he is permitted to do so. He is famous throughout the Roman Catholic Church in America for having preached and spoken many things against it. He says that now, however, he will ask the Czar for larger liberty for Roman Catholics in Russia, of which there are many thousands, and especially for better treatment of Jews.

Just before sailing President MacArthur admitted that his mission in Russia is a difficult one. "New England Puritans have treated Baptists as badly as ever Russians treated Jews," he observed, "and I suspect the Czar of all the Russians knows it. The American people have been cruel to the American negro, and I suspect the Czar knows that too. We exclude the Chinese, and I am sure that all Russia knows that, and knows how unjust we are in this respect. Nevertheless, I believe that with full confession for American failings on my part, I may be able to accomplish something on Russia's part."

Dr. MacArthur has succeeded in raising from American Baptists a considerable sum of money with which to complete a Baptist Church in St. Petersburg. He will assist in this Church's dedication there, and will visit Moscow, where are other Baptist churches. He will not visit Rome, where there is a considerable Baptist membership, but will go to some other European centres, where Baptist strength has much increased of late. Then he will continue around the world, visiting especially Baptist missions in Burma, where foreign missions from America had one important start, and finally, reaching San Francisco, he will inspect home mission work on the Coast and in the Rocky mountain states.

The world trip, lasting a year, means more than an expression of Baptist strength, it is said. It means a centralization of Baptist power such as is quite foreign to old Baptist ideas, which are congregational. It means also, it is claimed, wielding of a Christian force for world betterment in a way and in a strength greater than has ever been exercised before.

Reorganizing Congregationalism

Organic changes of very far reaching import are proposed by Congregationalists. The changes are outlined in a report made by nineteen representative men, appointed a Commission on Polity by the National Council one year ago in Boston, and instructed to report two years hence to the Council to meet in Kansas City. On the Commission are the moderator of the Council, Rev. Dr. Nehemiah Boynton, the president of the American Board, Hon. Samuel B. Capen; the chairman of the International Committee Y. M. C. A., Dr. Lucien C. Warner; and leaders of like grade, among them Rev. Dr. Henry A. Stimson, Rev. Dr. Rockwell H. Potter, Rev. Dr. William E. Barton, Prof. Frank K. Sanders and Prof. Williston Walker.

The trend of the report is in favor of a complete reorganization of American Congregationalism, and greatly to centralize it. It is claimed, however, that Congregational traditions are not violated in any marked degree. The legislative power and the representative character are introduced. The National Council, a volunteer body, becomes much more an official one. It is to sit every other instead of every third year, and through its nomination of fixed proportions of managers of missionary societies it is in effect to come into control of all Congregational benevolences.

The American Board, the oldest of American missionary societies, is continued for foreign work, subject to control as just outlined, but for home work there is proposed a Home Board of Missions into which all existing home benevolent organizations are either merged or to which control is surrendered. Several of these organizations are comparatively small, like Education, Church Building, Ministerial Relief and Publishing, but two well known societies, both home, form the basis of the proposed Home Board. These are the present Home and the American Missionary. The former celebrated its diamond jubilee a few years ago. It grew out of a society formed in early days in Connecticut, and has had much to do with the planting of Congregational Churches throughout the West. The American Missionary Association grew out of Civil War controversies and times, and has had to do with Fisk University and similar educational institutions in the South, with Indian and Esquimaux work, and later with Porto Ricans.

The report of the Commission has just been made public. It has not been adopted, and its features are put forth at this time in order that ministers' associations, congregations, and members may study it. If a vote were to be taken at this time it is said to be likely that some amendments would be proposed, but as the vote is two years in future, the prediction is made that by that time its approval will be unanimous. The aims are decrease of administrative expense of benevolences, and closer co-operation of all general agencies. As a step toward the latter aim, the same Commission report proposes to magnify greatly the office of secretary of the National Council. So marked is the change that the secretary, if on the foundation now suggested, will virtually be at the head of the denomination in even larger degree, and with rather more powers, than the presiding bishop in the Episcopal Church, or the moderator of the General Assembly in the Presbyterian. The report recommends that the Council secretary be selected and set to work as soon as possible. The suggestions are among the most radical ever made by any religious body in what may be called a time of peace; that is, when there was upon it no stress of doctrinal dispute or division.

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The Conclusion of the Whole Matter

Have we employed our time in the most profitable way during the year that is closing? Are we more intelligent and courageous than we were a year ago? Have we been lovers of pleasure more than lovers of the God of truth and justice? Have we given up the ideals that once gave meaning to life and have we allowed our work to become drudgery? Have we tried to make any contribution to the strength of the church, the school, and the state? Have we lived with and for others or have we uniformly thought of others as means to our private ends? Few of us know ourselves well enough to give entirely satisfactory answers to these questions. The one whose aims have been the narrowest is apt to answer promptly that he has met all his obligations in a generous spirit. The generous man knows that he has probably overlooked some important obligation.

The man who is ready to say he would change nothing in the experience of the past year will not come to the prayer-meeting to give us the benefit of his wisdom. Those who come will wish that some things had been different. Their confidence has been betrayed, the forces of evil have triumphed, friends have been slow to appreciate the significance of spiritual movements. It will remove a great burden from our shoulders if we fix it firmly in our minds that we are not running the universe. We have a part in its work. If we have neglected to do our duty, we ought to be discontented. Watchfulness must not become worry that hinders efficiency. If the proper conclusion of the whole matter is to fear God and keep his commandments, it must be true that God can be trusted to manage the universe.

That a life of pleasure-seeking is unsatisfying is well known even to those who follow pleasure as the chief good. They may or may not have visions of a more worthy existence. If they identify the chief good with pleasures that weaken their own intelligence and bring to others shame and misery, they will conclude, if they have any capacity for thought, that all is vanity and a striving after wind. The logic of experience forces them to this confession.

The search for knowledge may be just as selfish as the search for pleasures. The aristocracy of intellect is a hindrance to happiness. The world has never been overstocked with intelligence. It needs much more than it now has. But the man who sets himself apart from the rest of his kind, or from all but a few elect minds, and indulges in contemptuous sneers at the stupidity of the average man, will come to the conclusion that life is hardly worth living, if he has half as much sense as he thinks he has.

Another delusion is cherished by the religious formalist. He separates religion from common experience. His God is one that can be appeased by prayers and gifts and refrains from interfering with the private and political acts of his worshipers. The worshiper may rob a neighbor of his land, drive women and children from their homes, enjoy luxury at the price of the life-blood of his countrymen, and yet feel no entrangement from his God so long as he is liberal in his offerings and careful in observing to the letter the ritual of the sanctuary. The kind of honesty of which he boasts is that of keeping the rules of the game, not of dealing with human beings as human beings.

The conclusion of the whole matter as seen by a modern scientist is given in the following words of Professor Huxley: "In the eighth century B. C., in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to be as wonderful an inspiration of genius as the art of Phidias or the science of Aristotle. 'And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!' If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while if it adds thereto I think it obscures, the perfect ideal of religion. But what extent of knowledge, what acuteness of scientific criticism, can touch this, if any one possessed of knowledge and acuteness could be absurd enough to make the attempt? Will progress of research prove justice worthless and mercy hateful; will it ever soften the bitter contrast between our actions and our aspirations; or show us the bounds of the universe and bid us say, 'Go to, now we comprehend the infinite?'" More valuable to the Christian than the words of the scientist is the testimony of his own heart that it is life to declare the love of God through service to man. [Midweek service, Dec. 27. Eccl. 12:13, 14; Micah 6:6-8; Matt. 22:34-40.]

S. J.

The Meaning of Baptism

XII.—JOHN THE BAPTIST (CONTINUED).

In the last article we found that the attitude of John the Baptist toward the religious leaders of his day and their attitude toward his baptism threw an interpreting side-light upon the meaning of the ordinance. It was clear that the meaning of baptism did not inhere in the specific physical act of immersion by which it was solemnized. Nor was it a merely individualistic expression of repentance. It was rather an act whereby the penitent individual allied himself with a social order of penitent men in an endeavor to practice the ideals of right-doing which their prophet-leader enjoined. It was through baptism, with the organized community to which it pointed, that John proposed to conserve the results of his ministry. By means of it the repentance and moral decision which his preaching produced were objectified, socialized, carried out of the private closet of subjective experience into the open world of public control.

John was not content with being a mere voice, quickening men to repentance and moral aspiration. He well enough knew how easily these subjective states are dissipated unless they are embodied in a social fellowship of like-minded men. Hence he commanded baptism. He was not simply a preacher; he was an organizer of a movement. He quickened men to repentance, but he also commanded them to come out publicly and join the pre-messianic order of penitent men which he was inaugurating.

This *coming out publicly and joining* was baptism. Baptism was the single word which covered the whole initiatory act—its social aspect of induction and its individual aspect of self-commitment; its essential psychical or spiritual content and the incidental physical form by which the act was solemnized. It was this organizational character of John's work which got him the name of the "Baptist." John, the people perceived, was the founder of a pre-messianic movement and he made it his business to initiate men into it, that is, to baptize them. Therefore they called him the Baptist.

The fact that initiation into his movement was signalized by immersion was purely incidental, customary. If he had adopted some other form of initiation beside immersion he would have been compelled to step aside from his main purpose of urging repentance as the prime prerequisite of fellowship in the new brotherhood in order to explain why he had chosen his novel form. The form of immersion was already in use. It meant to the people in its customary use in initiating proselytes precisely what John wanted it to mean in his use of it—it was the outward mark and seal of the conferment of a new religious status. But the baptism was not the immersion; it was the conferment of the status, the initiation into the new order.

* * *

As we indicated in the last article, it was in this large social and religious connotation that Jesus used the word when he asked the Pharisees whether the baptism of John was from Heaven or of men. We cannot imagine Jesus concerning himself with a question so typically pharisaic as to ask whether the physical act of immersion was from heaven or of men! Nor can we imagine him diverting the minds of his hearers from the great

moral issues his presence was raising to accuse them of not having been immersed in water at the hands of John. Besides, John had not claimed divine authority for immersion, any more than for the garment of camel's hair that he wore. He had claimed divine authority for his mission, his movement, and therefore for his baptism, but the particular physical act of immersion by which he signalized baptism seems not to have become a matter of consciousness either to himself or to the people.. Jesus' question to the Pharisees was a moral question. It cut through their whole system of religious pretension and made them face again the facts of conscience with which John had confronted them over three years before.

By the baptism of John, Jesus plainly meant John's enterprise, his ministry, his movement, the new order of repentant souls which he had sought to establish as a spiritual preparation for Messiah's coming. The enterprise of John, was it from heaven or of men? Was John's work divinely planned or was it a mere human project? Was his order of penitent men an inspiration of God or was it the vagary of a fanatic? This is the question Jesus put to the Pharisees under the single category of "baptism." It discloses the breadth and content of the word.

And the Pharisees understood it precisely as Jesus meant it. In preparing their answer they did not reason concerning John's authority for practicing immersion, they reasoned concerning the authority for his ministry, his enterprise. And one side of their predicament was, as they clearly saw, that if they said John's authority was from heaven, Jesus would ask them, why, then, had they not believed in him? They did not seem to fear that he would ask why they had not been immersed!

* * *

It is perfectly clear that the point at which the Pharisees reacted against the mission of John was where his enterprise cut across the pretensions of their aristocratic religious order. If John had stood *within* that order, if he had acknowledged the authority of its traditions, the validity of its claims to the divine promise, his message of repentance and righteousness would have been not wholly unacceptable to the leaders of the church. He then would have spoken in comparative or relative terms. He would have said, "Yes, Messiah is to come of the seed of Abraham. You who are the children of Abraham are peculiarly the custodians of the divine promise. But even to you he will not come without repentance and right doing. Come let us turn from our evil ways and let us serve God in righteousness!"

In these comparative terms John might have spoken. But he did not. He spoke in absolute terms. He stood outside their order and condemned it as a deceptive fiction. The son of a priest, he had reacted against the whole system of formalism and had spent many ascetic years in the wilderness.

As he appears on Jordan's bank the whole dramatic setting makes it plain that he approaches the Jewish church as an outsider. At no time does he seek to establish points of identification with the church. He makes no allusion to his having sprung from priestly loins. He is an out-and-out iconoclast. He does not undertake to repair the old Judaism. He is no tinkering compromiser. He believes that the old order has grown up upon a fiction. He lays the axe at the root of the tree, and predicts that Messiah when he comes will even more drastically than himself complete the work of reformation.

* * *

The Judaism of John's day was a messianic religious order, hereditary in its determining principle. But John said that the true messianic order must be moral, spiritual, not hereditary. It must be an order of penitent men seeking righteousness, not an order of blue-blooded aristocracy. God's children are not determised by heredity, he said. The true children of Abraham are not those in whose veins his blood runs but those in whose souls his faith dwells. God is able of these stones to raise up children unto Abraham!

And so, to set his movement in the attitude of directly challenging the existing order he appropriated the baptism belonging to that existing order. This baptism was the gateway through which converts to the Jewish messianic order entered it. What John took was not simply the physical act of immersion, but the social and religious meaning of which the physical act was a sign and token. His baptism meant the same for his order of penitent men as the rite meant for the Jewish messianic community.

It is no marvel, then, that the church leaders refused to accept John. At the first it seems that they were disposed to accept him. Matthew tells us that John saw many of the Pharisees and Sadducees coming "to receive his baptism." They misapprehended its meaning. They may have thought that it was merely a ceremonial washing which John was administering. That sort of a bath was to them a religious delight. They were perfectly willing to be immersed. They were not unwilling to repent. But John quickly undeceived them. He was not interested in immersing them in water. He was not interested, either, in their repentance, regarded simply as a subjective, individualistic state of mind. He was interested in an order of penitent men.

Do not come to me thinking within yourselves that Abraham is your father, he said. This baptism of mine is not a ceremony of purification for those who already *belong to* the messianic order it is an initiation into the *true* messianic order. It is not just a sacrament of your church; it is the initiating ceremony into the true church. To receive my baptism is not an act which comes under the sanctions of your traditions; it is an act destructive of your traditions. My order of penitent men is not a movement *within* your hereditary Judaism but a movement *opposed* to it. To receive my baptism is therefore to acknowledge the invalidity of your present status before God and humbly to accept membership in the order of penitent men as the true preparation for Messiah's appearing.

When the Pharisees and Sadducees opened their eyes to this meaning of John's baptism they saw that he had carried off bodily the gate of their messianic order and hung it at the entrance of his messianic order, leaving them as a result altogether outside the gate! His baptism disfranchised every man of them! It excommunicated the church! No wonder they refused his baptism and hated him! Through that gate they too must go. They must be inducted into the true messianic order. They the converters of prosyletes must themselves be converted. They the children of Abraham must take their places on a level of spiritual freemasonry with publicans, social outcasts and Gentile soldiers. They must yield their proud fiction of hereditary status and accept the moral status of penitence and right-doing.

Too often the happiness of home life is marred by thoughtless, unkind words. May it never be said of us:

"We have careful thought for the stranger,
And smiles for the sometime guest,
But oft for our own the bitter tone,
Though we love our own the best.
Ah, lip with the curve impatient,
Ah, brow with the shade of scorn,
'Twere a cruel fate were the night too late
To undo the work of morn."

A woman whom you can trust with your inmost secrets and who will not betray you, and as a wife will help you in your plans and air castles for the future, give you sympathy, love, inspiration, and advice when the world and all mankind is harsh and overbearing toward you and seems to have a grudge. A wife who will smooth the road for you when adversity strikes the hardest is indeed an angel. And you as her protector should return that love and faithfulness to its fullest extent. Make the cup of love overrun. A man should remember that his wife craves for his love and sympathy.—*Selected.*

O plaintive, restless heart, be still, be still!
Know that is thy Father's will
Thou here shouldst stay,
And the full measure of his purpose fill,
Though others stray.

Thy life is his appoiting. He doth know
The cares that press, yearnings that glow
Within thy breast:
Thy lot is low, but he meant it so;
Then be at rest!

—*Exchange.*

"The small girl had attempted, during her mother's absence, to surprise that lady by putting the shelves of the fruit cupboard in order, and found that her enterprise ended in wreck and disaster, wrote mournfully in her diary: 'Resolved, to be just common good after this.' There really is no substitute for just common goodness. All the extra flights, the spasms of enthusiastic effort, the flurry of special undertakings and causes cannot take the place of steady, everyday faithfulness to duty. The spectacular achievement may win the applause of observers, but it is the quiet fidelity to commonplace tasks along common ways that counts for most in the end."

Professor Taylor's New Book

Professor Taylor of the Bible College of Missouri has rendered a valuable service to the Foreign Christian Missionary Society and to the cause of missions by his recently published book. The average person needs correction of a common impression that missionary work consists almost entirely in the evangelization of the heathen by revival or preaching efforts. The practical man of the modern world is perhaps less interested in this phase of Christianity than almost any other. But if he can be confronted by the work which the Christian missionary is accomplishing in the education of ignorant or partially instructed nations, the preparation of medical, surgical and hospital facilities for the relief of suffering, the creation of industrial agencies for the improvement of business and craftsmanship, and the reorganization of the home upon principles of Christian morality, he will perceive the far-reaching character of the modern missionary propaganda.

This side of things has been too little interpreted in the literature of missions. Mr. Taylor's wide acquaintance with the facts of the social revival in our generation makes him an admirable interpreter of this feature of missionary work. The six chapters of the book deal with such features as the home, medical and benevolent work on the mission fields, education, the political influence of missions, and the social approach in foreign lands. The treatment is by no means confined to the work of the Disciples, yet this is featured in a way to bring home to all members of our own churches the large share which our missionaries are having in the social regeneration of foreign lands. Mr. Taylor writes in an interesting and convincing style. He is well acquainted with his facts. The book is rendered more interesting by many photographic illustrations taken from the mission fields. In addition there is a competent bibliography and in an appendix a list of questions provides material for class-room discussion.

The Foreign Christian Missionary Society has placed this book absolutely within the reach of all by selling it at actual cost. The purpose is not the securing of profit but the dissemination of intelligence. It would be a blessing in any church to have sufficient copies distributed so that every member might read the book.

China Sets United States An Example

The plague of the opium habit has afflicted China for a century. It was recognized as the greatest enemy of the future of China that could be found. At first the drug was imported from India, but the poppy came to be raised at home, so there was a double source of supply. The inhuman treaty thrust upon China by Great Britain demanded entry for the drug from India. A few years ago a policy was adopted. The drug was to be exterminated from China in ten years. The poppy fields were to be progressively diminished in spite of the economic questions involved. Government officials addicted to the habit were to be dismissed. Only a few more years remain to complete the reformation of China with reference to this terrible plague. Unless the reform is interrupted by the present revolution, another five years will see China freed from bondage to opium. In our country, we have a drug habit none the less dangerous to civilization than the dread opium habit. It is worse than opium in that it is a powerful promoter of crime as well as a cause of dire poverty. We have wondered how a ten-year reduction policy would work in this country? Could we dismiss public servants who are addicted to the drug habit as they do in China? Perhaps our republican forms of social control would not permit us to undertake all they are undertaking there. Yet it is a scandal that can be removed, to take away those leaders who are drug-fiends for alcohol. We once witnesed the disgrace of a free electorate selecting a man who a few months before had rolled out of the judge's bench dead drunk, to be their representative in Congress. Surely this is not one of the evidences that our civilization is superior to that of China.

The Mission Travel Study Class

The correspondence regarding the Mission Travel Study Class, to be conducted next year by Professor Willett under the direction of the University of Chicago, indicates that there is a wide-spread interest in some such plan of study and travel. Many inquiries have come in regarding the probability of visiting China a year from this time. The plans will go forward consistently with full expectation that by that time conditions will have quieted beyond the point of any danger. More than this, it will be a period of immense interest considering the reconstruction of the country under the forces of reform and democracy. One of the former classes was in Constantinople at the very moment when the revolution was at its height. The members of that class counted it one of their greatest privileges to observe the events of that crisis at close range.

It will be remembered that the class starts early in September of next year and journeys westward from the Pacific coast, stopping at Honolulu, spending a month in Japan, a month and a half in China, a similar period in India, with a probable journey to the Philippine Islands provided the steamer sailings are satisfactory, and will finish its work with the customary class studies in Egypt and Palestine.

The class will consist of both ladies and gentlemen and the number will be limited, if possible, to fifteen. It is hoped that the results will be not only of great value to the members of the class in the careful study of the history, religions and missionary opportunities of Asiatic lands, but will afford opportunity for direct contributions to the mission work in the form of institutes and lectures to be given by the leader and members of the class. A preliminary course of study covering in general the features of the work is prepared for members of the class to pursue in the months preceding the journey. Circulars of information may be secured by addressing Professor Willett at the University of Chicago.

We are slowly learning that social advance depends quite as much upon an increase in moral sensibility as it does upon a sense of duty, and of this one could cite many illustrations. I was at one time chairman of the Child Labor Committee in the General Federation of Woman's Clubs, which sent out a schedule asking each club in the United States to report as nearly as possible all the working children under fourteen living in its vicinity.

A Florida club filled out the schedule with an astonishing number of Cuban children, who were at work in sugar mills, and the club members registered a complaint that our committee had sent the schedule too late, for if they had realized the conditions earlier, they might have presented a bill to the legislature which had now adjourned. Of course the children had been working in the sugar mills for years, and had probably gone back and forth under the very eyes of the club women; but the women had never seen them, much less felt any obligation to protect them, until they joined a club.—*Jane Addams.*

No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. Every time a resolve or a fine glow of feeling evaporates without bearing practical fruit it is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from taking the normal path of discharge.—*Wiliam James.*

We ought to be ashamed of being careful for riches, how we may acquire them in greatest abundance, and for glory and honor, but care not nor take thought for wisdom and truth, and for our souls, how they may be made most perfect.—*Socrates.*

He who is plenteously provided for from within, needs but little from without.—*Goethe.*

I Am Still My Mother's Boy

Sometimes in the hush of the evening hour,
When the shadows creep from the west,
I think of the twilight songs you sang
And the boy you lulled to rest.
The wee little boy with curls on his head
That so long ago was thine,
I wonder if sometimes you long for that boy—
You dear old mother of mine:

And now he's come to man's estate,
Grown sound in body and strong,
And you'd hardly know that he was the lad
Whom you lulled with your slumber song.
The years have altered the form and the life,
But his heart is unchanged by time—
And I'm still your only boy as of old—
"You dear old mother of mine."

The Living Church.

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*"The Social Work of Christian Missions" by Alva W. Taylor. Cincinnati: Foreign Christian Missionary Society, 1911, pp. 257; cloth, 50 cents.

A Big Revival Two and a Half Years After

Analysis and Estimate of Results of a Typical Evangelistic Enterprise

BY HUGH T. MORRISON, M. D.

EDITORS' NOTE: In the spring of 1909, The Christian Century made a feature of reporting the "Billy" Sunday revival, then being held in Springfield, Ill. Our purpose was to present impartially, even sympathetically, the facts concerning this meeting as a typical case, to afford a background for an earnest examination of modern revivalistic procedure. The weekly reports of Mr. Sunday's meeting were, therefore, followed by a series of critiques of the successful revival tending to point out the perils, illusions and possible harm in such meetings. The Springfield meeting was one of Mr. Sunday's greatest successes. There were close to 5,000 "conversions" and an offering for the evangelist of $11,000. Some months ago the united ministers' association asked Dr. H. T. Morrison, a physician, to make for that body a Survey of religious conditions in Springfield. The members of the association co-operated with him in every way to put him in possession of the actual facts of the church life of the city. A portion of these facts were given to our readers last week. A section of Dr. Morrison's voluminous report deals directly with the effect of the great revival. This section we believe to be the most remarkable analysis of a concrete revivalistic situation which has ever been given to the public. Whether the city of Springfield is typical or exceptional we do not pronounce. But that the facts disclose the illusory character of much of the benefit felt to accrue from the great revival is undeniable. The facts in regard to this one city suggest that the present evangelistic method prevailing throughout the church is in need of drastic reformation.

A consideration of Springfield's religious condition today can hardly be made without a more or less extended reference to the great religious revival of two and one-half years ago. No single event in the history of the city's religious life during the last quarter of a century bulks so large in the minds of the people. It is the date from which all our later church happenings are reckoned. We calculate the date of all events as either before or after the Sunday meeting. It is to our churches and religious experience a focal point, and serves our church calendar a purpose analogous to that served by the flood at Galveston, the earthquake at San Francisco, and the great fire in Chicago. No political or commercial event ever so stirred the city. I want to speak fairly about the meeting, and yet I want to state what seems to me the truth. The popular judgment is rendered solely on the basis of the good accomplished, but this yields a one-sided, fallacious estimate. It is not enough that we are able to point to specific instances of good that has been accomplished. We must ask as well whether any harm has been done by the meeting. It is hardly likely that an enterprise engaging the united Christian forces of a community could be carried on without accomplishing some good. But allowing for this, it may still be true that the enterprise is organized on mistaken lines and in its total, larger effect may be productive of actual harm.

Look at Both Sides.

I wish us to look this morning at both sides of the revival. It cost us twenty thousand dollars. There were reported between four and five thousand conversions. The membership of our churches was increased from twenty-five to fifty per cent. Crowds of from five to eight thousand people were addressed nightly and three times on Sunday for a period of six weeks. Hundreds, perhaps thousands of people went to the tabernacle who never go to church. The nickelodeons and theatres were temporarily almost abandoned. The meeting was the common topic of conversation on the street, in the office, in the store, at the fireside, and in the social circle. Temporarily, it displaced the weather as a topic of conversation. Two and one half years have now passed since the meeting was closed, and every leader and student of religion in the community is intensely interested to know what permanent effect has been produced by such an organized effort of the religious forces of the city.

Favorable Results

We may first look at certain results which are obviously beneficial:

First—In some of the churches, perhaps in all, there are some converts who are remaining faithful to their vows. Some of these were actual converts of the revival, and others were the indirect result of the extraordinary religious wave. In a few instances these converts have not only remained faithful, but have come to take a place among the most reliable and active of the church's membership.

Second—A number of Bible classes organized during the meeting have been perpetuated throughout the succeeding period, and several of these, to my knowledge, have been carrying forward a creditable and wholesome Bible study. I may note in this connection, that these classes, so far as I have been able to discover, are made up almost entirely of older church members, rather than the Sunday converts. Among the entire seventeen classes, only three have any Sunday converts, and two of these have but a single member each.

Third—The Y. W. C. A. and the Washington Street Mission are direct outgrowths from the revival. As to the efficiency of the latter, no word of mine need be spoken. As to the Y. W. C. A., it is only just to the citizens of Springfield to relate that among the church women a movement was on foot many months before the revival began, looking toward the starting of such an organization. The same was temporarily abandoned, the occasion seeming inappropriate at that time for its initiation. This fact is not recorded, however, to discredit the revival.

Religion Not Measured by Statistics.

I wish to deal in utmost fairness in reckoning up the positive benefit of the revival meeting. If more is to be said to its credit, I am perfectly unaware of what it may be.

I well know that religious work is not for a moment to be judged in terms of objective numerical or institutional results. And the fact that in my catalogue of beneficial effects I do not include those less tangible, less overt values, which, in religious work, are always most important, is simply due to the absence of such values from the permanent effects of this revival. When we ask such questions as: Has the quality of religious life in the churches been improved? or, Has the efficiency of the churches as instruments of the Kingdom of God been increased? or, Has the prestige, the dignity, the supreme claim of religion, been strengthened in the mind of the community as a whole?—when we ask such questions as these, my own intimate observations as well as the facts returned to me by my questionnaire, compel me to answer, no.

The fact is that in these matters of the spiritual life and the Kingdom of God—which are, after all, so much more the affairs of the community as such than we usually conceive—the revival was probably a positive harm. To say this, however, is to anticipate the third division of this analysis. And before I come to that I wish to consider the respects in which the revival was a disappointment. I am organizing my data, it will thus be seen, under three headings, (1) the benefits, (2) the disappointments, (3) the positive harm. I have already pointed out the benefits, and pass now to consider the disappointments of the revival.

The Disappointments

I. THE STATE OF THE CHURCH.

We are disappointed in the failure of the revival to appreciably strengthen the church in numbers and efficiency. A superficial observer would first notice the attendance at church services. Immediately after the close of the revival every church in the city was crowded. Long unused galleries were pressed into service, and then people could hardly be accommodated. Allowing for a good sized slump, we had good reason to expect a very large net gain in numbers. But the data gathered by our questionnaire reveals that congregations, with a possible exception or two, have been reduced to the same point at which they stood before the revival. Some are even smaller than before. The enrolled membership is greatly in advance of two and a half years ago, but there is shown an appalling disparity between the active membership and this enrollment. The total active membership is not appreciably greater than before the revival. The prayer-meetings are attended apparently by the same few who were faithful before, with perhaps enough additions to balance those dropping out. The Sunday-schools show no advance. Some of the larger schools are considerably smaller, and others of the largest are standing in attendance practically at the same figure as two and one half years ago, but none of the larger schools show an increase, with perhaps one exception. Some of the smaller schools have increased, some have lost, and some have remained unchanged. If any change in the combined schools of the city is to be noted, it cannot be placed on the gain side of the ledger.

Church Finances.

A comparison of the moneys raised for current expenses before the revival and during the past year gives again rather notable figures. The figures from those churches recording the amount raised for local expenses immediately prior to the campaign and also since the revival, show in total the slight difference of only $507 in favor last year. This indicates that virtually no more money can be produced for local church maintenance, as a result of the revival and its great throng of converts, than was being regularly contributed by the much smaller

church membership before the meeting. It justifies the further conclusion, that pastors' salaries have not been increased, and the dream of greater expansion to the local work as a consequence of more money from several thousand additional members, has not been realized. The offering for missions and benevolence from these churches shows a balance on the ledger in favor of the present of $1,543. But deducting from the totals of last year, two unusual contributions amounting to $3,600, subscribed for a local mission church and for an exciting local option campaign, the balance would be decidedly in favor of the period immediately preceding the revival meeting.

A Typical Case.

Let me sum up the situation by citing a perfectly typical case. One congregation had an increase of fifty per cent in its membership from the Sunday revival. Let us use the figures of four hundred and six hundred to report the membership before and after the meeting. With a membership of four hundred, this church had Sunday congregations as large as it now has with six hundred members; with four hundred members it had a prayer-meeting as large as with six hundred members; with four hundred members it had a Sunday-school as large as with six hundred members; and with four hundred members the offerings for missions and current expenses were as large as now with six hundred members. I have not singled out this congregation to utilize an extreme case. This church is typical of the general situation.

Other Indications.

But this is not the extent of a proper analysis of the strength of the churches. Other considerations in addition to those already cited furnish occasion for disappointment. For example, certain churches had Brotherhoods numbering into the hundreds before Mr. Sunday's meeting, and today have almost ceased to meet, so depleted have they become in numbers and spirit. The appeal for men to shoulder responsibility and take intitiative in our churches was never more unavailing. In the tone of some pastors—and I have heard a number in recent weeks—there is a certain pathos, hardly repressed, that comes from disappointment and from failure to get your people to grapple with the problems that tug at your hearts and which, recited to them in passionate plea, elicit scarcely a faint gleam of appreciation. There is an inertia in our churches little less than appalling.

Inertia of the Men.

I sat only a few weeks ago with a company of men representing our various churches and numbering perhaps fifty, to hear a Christian leader from St. Louis present the "Men and Religion Forward Movement," probably the most significant and far-reaching of all current church movements. He invited the men of Springfield churches to co-operate in carrying the campaign into our own community. Eight or ten of our leading pastors were present and not one dared to rise to the floor with a positive assurance that the men of his church would attempt to carry out the suggestions of the speaker. I am not relating this to the discredit of the clergy, I am only remarking a fact, which was just as true of the laymen present. None of the laymen, of whom I was one, dared declare in a positive way that the Springfield churches should and would respond to this great challenge. We may differ as to the cause of this inertia. I am inclined to believe it follows as a natural effect of the failure of the greatest united undertaking we have laid our hands to in recent years. Had any one of us predicted two and a half years ago, that Springfield's Christian men would, in this short time, reach a nerveless condition like that revealed in this meeting, he would have been set down as a hopeless pessimist, if not an infidel.

II. The Moral Life of the City.

We have reason to be disappointed in the total failure of the moral reforms, which Mr. Sunday advocated so strenuously. The fiercest sermons preached by the evangelist were directed against cards, dancing, rum and the social evil.

Social Amusements.

It is well known that during the meeting and for a short time after, the card table and the dance-hall were scantily patronized. In social circles these forms of amusement were practically tabu. Many social leaders under the influence of the meeting, solemnly vowed to cease engaging in these pleasures, and did desist for a short time. It is quite as well known by anyone who has taken the pains to investigate, that the next season after the evangelist's departure saw a decided re-action, and it was commonly remarked that cards and dancing were never more prevalent in the social life of the city. What was true of the first season after the revival, is just as true of last season and the present. With exceptions so rare as to be negligible, it must be said that those who solemnly promised to refrain from these amusements are back at the card table and the dance with never more zest.

The Liquor Traffic.

As to the rum traffic, it is patent to all that there has been no curtailment since the meeting. We have more saloons than when Mr. Sunday came to town. Six months after Mr. Sunday's departure there were twenty-four more saloons in Springfield than when he came. In every respect, making due allowance for the financial depression from the inoperation of the mines and certain other industries, the rum traffic is as prosperous as before the famous sermon on "booze" was delivered. The revival meeting resulted in between four and five thousand converts. Fully one half were men, let us say two thousand two hundred. In the very height of the meeting the cleanest and most promising law enforcement mayoralty campaign ever waged in the city was lost. Less than a year after the meeting, before the glow of the meeting had wholly worn off, the local option election was lost by a majority lacking but little of that in the defeat of two years before. Remember the churches were nearly five thousand stronger, supposedly. Place the voters among the converts at two thousand. Suppose only one half of these had previously voted the saloon ticket. Throwing them over to the local option side should have made it possible to overcome a lead of two thousand votes, which is several hundred more than the actual saloon majority of two years previous. But this did not occur, much to the regret of the good citizens. To fully describe the disappointment, the fact must be added that Mr. Sunday himself wound up the campaign the night before election, speaking to enough men to have won the fight with no help from others outside his audience, and brought practically every man to his feet with a promise to vote against the rum traffic the following day. Yet the battle was lost by one thousand four hundred votes.

The Social Evil.

Regarding the social evil, it was thought and heralded far and wide, that life in the underworld had been greatly improved. It was even declared that several of the leading denizens of the district of shame were closing up their places of business and becoming devout Christian women. I speak here with inexpressible sorrow, and in view of efforts I myself made to attach permanently some of these unfortunates to the church: I think you will agree, if aware of the facts, that no man in the churches of Springfield worked more patiently and earnestly to this end than I. Yet it must be confessed that no semblance of a reformation in the underworld of the city remains to tell the story of our revival. I suppose no pastor will deny this assertion, but I have taken the pains to make inquiry among those who from their profession or particular station should know, and without exception I am informed that there is no apparent evidence of even a slight diminution in this most loathsome traffic. The definite number of professionally immoral women in the city for comparison, is not obtainable, as strict surveillance has not for some time been practiced as a means of collecting revenue. These characters are more widely scattered through the city, but I am informed their number is not below the average usually infesting the municipality. My purpose is not to censure the evangelist for the existence of these conditions, but only to show the futility of such a revival as a means of their curtailment.

III. The Lapse of the Converts.

Fundamentally, however, our disappointment concerns not institutions but persons. At the close of the Sunday revival we counted close to five thousand conversions. About three thousand of these were added to our churches. The direct question as to the number of these who are active in the churches today was not put to the ministers, but the fact that the returns in the questionnaire show practically no increase in the active membership of the churches beyond the active membership before the revival began, leaves us with a great company of backsliders in the community. To the hearts of Christian men this is ever the most serious aspect of such an enterprise. This disillusionment with respect to actual persons in whom our hopes were lodged, is more grave than our disappointment with respect to the state of the church, or the moral condition of the community.

Lack of Spiritual Capital.

A new phrase has been recently cast in the scientific world to explain the high mortality rate of very young infants. It is suggested the cause is to be traced to the fact that the child is born with a "lack of biological capital." This is only another way of saying that he is possessed of subnormal vitality. We may use the phrase in connection with the great revival, with the alteration of one word, to explain why the converts backslide. The reason is their "lack of spiritual capital." Mr. Sunday's meeting does not create spiritual life. Every attention is given to method, to first aid to the fainting, to the advertisements and reporters, to expeditious ways of clearing the front seats and getting people to the front, etc., so that this method side of the meeting easily becomes its predominating feature. The impartation of real spiritual capital is decidedly secondary. It is not unfair to say that "conversion" in Mr. Sunday's meeting is not so much based upon a preception of spiritual truth as upon admiration for the evangelist's past-mastership in handling his enterprise. As a result, we have the backsliders, who have hardly gone far enough forward to warrant so serious a characterization as backslider. But they put their hand to the plow and have turned back, and the heart of the church is grieved.

We cannot speak of the lapse of the converts without being brought to the third division of our analysis of the meeting: namely, the positive harm wrought by it.

This, we shall now consider, with the lapsed converts as our starting point.

Positive Harm

Backsliders.

Backsliders in the church are not a neutral factor. They always modify church conditions. A large proportion of the church's enrollment being thus classified, endangers the church's power. This is the first injury that I wish to point out. Any evangelistic enterprise, that adds the unconverted in large numbers to the church, cannot be justified by calling attention to a few staunch Christians whom it added also. The church's strength as an organ of spiritual righteousness, and of the Kingdom of God, depends upon the purity of its evangelistic method. The vulgarizing of that method is bound to result in an inferior church.

But we must consider not alone the harm done the church by the backsliders, but the harm done the backsliders by the church through its revival.

A Serious Business.

The making of backsliders is a serious business. The vast majority of backsliders are further away from the Kingdom than before they united with the church. Few will ever be reclaimed. Their lives are more impervious to the Gospel appeal than before. We must not be satisfied, therefore, in assessing the value of such a campaign, to merely state how many have been benefitted, but we must ask as well the equally important question: How many have suffered harm as a consequence of the revival?

The large number, for example, who have broken the vow they made to eschew cards and the dance—in point of character they are worse than had they made no such vow. What has happened to them represents, perhaps, greater damage than would accrue from the harmful influence of the amusements themselves. One of the great safe-guards to character has been broken down—the sanctity of a vow. To be swept into the making of impulsive promises which, in most instances, were certain to be broken as soon as the hypnotic spell of the organized meeting was broken, is of necessity a demoralizing experience. Character will be looser, and moral effort, as a consequence, will be inhibited and minimized in the future.

Christ's Reputation Harmed.

Secondly—The reputation of Jesus and the church has been harmed by the revival. In view of the conspicuous results of the revival, what impression has the world received regarding the power of the Gospel and the church? The evangelist declared with great warmth and earnestness that Jesus saves, and this was backed up by the re-assurance of numerous personal workers throughout the congregation. But he did *not* save a large majority of these converts! It may be said that the fault was not with Christ but with the convert. This does not, however, protect the reputation of Jesus as the Savior of men's souls, for the average man will not be made to understand that the fault was with the convert rather than with Christ, when so large a per cent falls back unsaved. Nor does the evangelist suffer in the estimation of the populace. Mr. Sunday is not criticised by the world. It is the church that must bear the criticism. Mr. Sunday entertained and amused the people to the degree that theatres and nickelodeons were temporarily unpatronized. *He* is not condemned. The condemnation falls on the preachers and the churches for not holding and utilizing this vast concourse of people turned over to them. As the meeting closed, the ministers commended the evangelist and his meeting without stint. Very naturally, therefore, any censure for what has resulted since is put upon the clergy and the church. It is a very common remark heard in the community that Mr. Sunday was all right, and if the church, into which the converts went, had not been an iceberg they would still be active Christians. The reputation of Jesus as the Savior of men's souls and the church as His agent, has been irreparably damaged by the forced methods and unwarranted promises, made for Him and in His name under the artificial conditions of the revival.

Respect for Evangelism Weakened.

Third—If this is the community's judgment of the church and the Gospel, what must of necessity be the consequence as to the effectiveness of the church's evangelism? Precisely, I think, what the facts indicate. Nothing is more apparent in our church today than its evangelistic paralysis. Not a single evangelistic effort of any proportions, to my knowledge, has been made since Mr. Sunday's departure. Further than this, the number of conversions in the churches has been reduced in an astounding degree, and the conversions reported are almost entirely from among the Sunday-school scholars, showing that the church's evangelistic appeal has been shorn of its vital power. On the basis of statistics from churches reporting the total conversions for both last year and the years prior to Mr. Sunday's meeting, so that comparison could be made, there is shown a decline of forty-three per cent in conversions today in contrast with the period preceding the revival. From the questionnaire as a concrete illustration of this, I can point you to a single church with a large membership, which in former years had regularly from thirty-five to seventy-five or more conversions within a year, and this too without a heated revival. This same church, within fifteen months, has had but two conversions. Of course, this lack of evangelistic effectiveness may be variously explained. In the case referred to, I am told the minister has always been evangelistically successful. His members say his preaching has lost none of its former evangelistic fervor, and there is a constant appeal to the unsaved in every message. The explanation is not, therefore, to be found in the preacher. It must lie, accordingly, either with the congregation which has decidedly re-acted from evangelism, or with the popular sophistication concerning evangelism, making the pulpit's message an ineffectual invitation to repentance. Since this evangelistic paralysis has existed only since the revival, and has no notable parallel in the years preceding, it is reasonable to conclude that it results from the Sunday revival. If the evangelism of Mr. Sunday makes evangelism unpopular with the church, or the Gospel message ineffective with the disillusionized populace, we may well pause to reflect. We may rebel, all of us, against certain types of evangelism, but when the church ceases to be evangelistic because it cannot tolerate a particular variety of evangelism, a sad day for spiritual religion has arrived!

No Pastor Wishes Another.

Fourth—It is not without considerable significance that in my questionaire returned by nearly every preacher in the city, in answering the query, "What practical task would you like the united church of the city to undertake?" not a single one suggested a Sunday meeting or even a union revival, nor was there one word approaching anything like that, except from one minister who has been in the city only a few months, who suggests "a general revival." This same pastor has a congregation with an enrolled membership of four hundred, of which number he puts down as working membership only one hundred and fifty. A very large percentage of the congregation was enrolled as a consequence of the Sunday revival. I do not think, with this fact in view and from the general way in which the answer was put, that this pastor was suggesting his desire for a similar revival to that of two and a half years ago.

A Moral Verdict.

Fifth—Any *a priori* consideration lies quite outside the range of this questionnaire. We are here endeavoring to base a judgment of this revival wholly upon its results. The facts and conditions with which this investigation deals are objective, concrete fruits of the revival. Every tree is to be judged by its fruits.

But as Christian men, we ought to base our judgment not alone upon fruits, but upon the inherent character of the revival. It is our moral duty to try every spirit by the test of its moral quality, and to affirm in the face of any specious-looking facts to the contrary, that a bad tree cannot bring forth good fruit. But it seems hardly necessary to wait for judgment until such facts are gathered as have been brought together by this questionnaire. It is possible to make a judgment of the revival by short cut, a judgment based upon the character of the meeting itself. A crass theology, an unchristian temper, a wholly unwarranted hypnotic method, an indelicate treatment of people and subjects, and the personal centrality of the evangelist in his message, advertising, etc., together with extreme sensationalism and a blood-curdling irreverence, should in itself, to say nothing of the observed results, give sufficient data for a moral judgment as to the possible effects of such a meeting. If the minister and the church have been criticized for failure to assimilate the great company of converts, it must be said that even Mr. Sunday himself could not have accomplished this. The very atmosphere of the meeting was bound to make unappealing any type of service which might again be held in the individual churches. It cannot be forgotten how eagerly every pastor put forth his utmost effort in sermon and in pastoral care, to the extent even that in some cases health was broken down; how you used the revival songs, and introduced the informality of the revival, and even went so far sometimes as to use the very *speech* of the evangelist in trying to carry over into your own church the atmosphere of the tabernacle. If ever pastors labored with zeal born of a spiritual burden, and congregations sought by every conceivable means to save the crowd, God knows this was the case in Springfield! And no layman worked more nearly to his limit and more faithfully for his ability than did your essayist.

Revival Not Essentially Spiritual.

But the fact is that the revival was not a natural flowering of the religious spirit. It had no sufficient foundation in the life of our churches or our community. It was forced, artificial, manipulated. It was not essentially spiritual; it did not grow up indigenously; it was superimposed upon the community as an exotic.

The Sunday meeting has left our community disillusionized with respect to religion. Springfield is today, and will be for some time, like a burned out district. Religious emotion has been burned out. The sacred power of the souls of men to respond *naturally* to the gentle knocking of Christ at the door, has been coerced and strained by the high-pressure organization of the Sunday meeting, and the effect of it all is to leave the community wary and sophisticated with respect to any normal measures that may be undertaken to win it to Christ.

A Vision of Angels

A Different and a Deeper Christmas Story

BY IDA WITHERS HARRISON

Ruth stood by the window, watching her sister and Benny with an aching, anxious heart. The little boy lay in the same stupor he had been in for a day and night; and he looked now, except for his short, soft breathing, as though the death they dreaded had already come.

His mother sat by him, staring at him with wide, despairing eyes. There was something in her face that frightened Ruth even more than the little boy's dangerous condition.

Presently, Mrs Brown arose, and with lagging, listless step started across the room to the bureau, where the medicine was; but before she got there she reeled and would have fallen if Ruth had not sprung forward and caught her.

"You see, sister," she said, reproachingly, "you have broken yourself down; you have not slept for three days and nights. Come and lie down on the bed by Benny—you can watch him just as well as if you were sitting by him."

She half led half carried Mrs. Brown to the bed, and gently forced her to lean back against the nest of pillows there. The poor mother gazed down on the dear, pallid face, and took one of the limp, little hands in hers.

"Mary—darling," said Ruth, bending over her, "don't look so hopeless. You have been such a brave woman—you have borne so much—don't give up now."

Mrs. Brown made no reply, but placed her other hand over the little hand she held.

"The doctor has not given up hope," urged Ruth. "You must not give up—you must keep up for Tom's sake. What would become of him without you?"

Mrs. Brown lifted her heavy eyes for the first time, and asked,

"Where is Tom?"

"He is asleep in the next room."

Mrs. Brown looked at her sister dumbly, but Ruth knew what she meant, and answered as though she had asked a question,

"He has hardly been drinking anything since Benny has been so ill; the doctor gave him something just now to quiet his nerves, and give him some rest."

"Poor Tom! what would he do without his sweetie boy!"

She leaned back on the pillows with closed eyes, and a spasm crossed her face; not that she realized at all what it would be to her and Tom to lose their little boy; that merciful dullness—that blessed bewilderment that often comes with our supreme sorrows was upon her. The pang of parting would be past bearing, if we could realize at once what it meant. Mrs. Brown even felt—and with a kind of contempt for herself for thinking of such a trifle—a sense of comfort from the soft pillows at her aching back. She gently pressed the little hand she held, and thought how often she had held on to that dear hand as her only anchor in life. When Tom was drinking, and she would be sitting up for him at night, she had often crept to Benny's little crib, and clung to his soft warm hand, and felt that it quieted her terrors and gave her fresh courage. Surely, there never was a life more precious—his father loved him so—and for her—he was the sun—the centre of her being. God was good—he would not take their only child; there were so many children in the world that could be so much better spared—she knew a woman across the street, who was always complaining of having so many children—of so many hungry mouths to feed—who beat her little ones—who neglected them—

Suddenly, a wide view seemed to open out before her—a lovely green plain, flooded with soft, tinted light, like that of a summer sunrise. The air was delicately sweet, as though it had passed over a garden of fragrant flowers afar off. And there were sweet sounds, too; at first she thought they were rare music; but after listening, she knew them to be two voices talking; presently she could even hear what they were saying. One was a deep voice like an organ, and the other was soft; and every time the soft voice spoke, she felt as though her heart was a stringed instrument, and some loving hand were playing on it.

"Nay, it is best," said the deep voice; "he is one of the Master's lambs—it is time he were in the fold."

"Hath the Father called him yet?" asked the soft voice.

"Not yet; he would have you go and bring him."

"Thou standest in the presence of the Father," eagerly said the soft voice (and it stirred the listener's heart so strangely, she could scarcely breathe) "hath he considered the poor mother, how hard her life hath been —how much the child is to her?"

"Not a sparrow falleth without the Father knowing," said the deep voice, with gentle reproach.

"I know—I know," hastily; "but his ears are ever open to our cry. I was—I am her mother, and I know every pang she feels."

The voice paused a moment, then went on pleadingly,

"Her husband is a prisoner to that evil spirit, strong drink. Thou knowest what that brings on a loving wife—unkindness—want—daily and nightly dread—"

"But she loveth him—he loveth her," interrupted the deep voice, "and love is life's greatest good."

"She looks to the child to save his father," went on the soft voice, as though not hearing, "even when life hath been darkest, she hath trusted that the child may do for its father what she hath failed in. O great Gabriel, can'st thou not intercede?"

"Daughter," said Gabriel, rebukingly, "thy Father doth not willingly afflict those who love him. He chastiseth in love and wisdom. Thy love and pity for thy child hath blinded thee, so thou can'st not see what is right. Lift thy heart unto Him now in prayer, and he will show it is best the Shepherd should take the little lamb to his bosom. And as this poor sorrowing soul hath been stricken and smitten heavily, it is permitted thee to go to her and reveal the Father's will."

There was a pause—and then the soft voice said in thrilling tones,

"Praise be unto his holy name forever—for all his judgments are holy and just and good!"

Mary had listened with fast beating heart; she lifted her eyes now, and saw a figure in dazzling apparel; a shining light was around the head, but through the glory she saw a beloved face, and with a yearning cry—"Mother—Mother!"—she fell before her with outstretched arms, and would have embraced her feet.

"Thou mayest not touch me, till thou art ascended to the Father," said the loved voice, a little sadly. "He hath sent me to comfort thee, and tell thee of his will."

"Mother, it is such peace and joy to look in your eyes," said Mary; "if I might but see you sometimes, I could endure all things."

"It cannot be, my child," said the Mother. "Thou must overcome life's sorrows and difficulties by faith in the Master. The Father hath permitted me to come to thee, because thy burden was getting past thy strength. Thou knowest he sent angels to strengthen the Master in his great agony."

She paused a moment, then went on,

"And yet, I have been permitted to be near thee a few times in thy great need. Dost thou remember the night thy little Benny came, when thou wast alone in the house with thy husband, and the pangs of childbirth seized thee, and he was in so heavy a stupor, thou could'st not rouse him—how thou wast not afraid in thy extremity, but felt calm and fearless. I was by thee then."

"I remember—I remember," cried Mary, "and presently he aroused himself, when I had almost given up hope of waking him, and went for help."

"And how, when he had been gone many days, and thou had'st not heard from him, and feared some terrible thing had befallen him—and thou had'st but a few crusts of bread, and no money to buy more—and thou did'st fall on thy knees by thy sleeping babe, too dull and despairing to pray even—"

"And a strange peace and quiet fell upon me," cried Mary. "And it was you, my dear mother!—and Tom came home that night, more at himself than he had been for months, and we had a long, sweet time before he fell back in the old bondage."

She gazed on her mother, and drank in the heavenly sweetness of her smile—then a shadow fell on her face, and she said entreatingly,

"Mother, you must not think accusingly of my poor husband; when he is drinking he does not know what he is doing or saying; it is as though an evil spirit had him. It is not given to many wives to have so loyal and unwavering a love as he lavishes on me."

"It is not given to many husbands to have so loyal and unwavering a love as thou givest him," said the mother—

"He is my husband—I love him," said Mary, simply. "I have often thought that if I were more wise and patient and trustful, I might have helped him more to struggle against his bondage; for he does struggle—he hates it."

The shadow deepened on her face, and there was a sob in her voice as she said,

"Mother—my angel boy—I had trusted it had been he who would have saved his father!"

"I know—I know, my child."

"That hope supported me," cried Mary, the blessed tears filling her eyes—she had not wept since the child had been so ill—"even when things looked most hopeless. If his love for his little boy could not help to loose his chains, I looked forward through the dark years to the time when that boy was a good, noble man, leading his father out of temptation—strengthening him—supporting him—saving him, as no woman could do."

She looked beseechingly up at the heavenly pity on the dear face above her, and went on,

"Mother, if God takes him from me, he takes not only what is a thousand times more to me than my own life, but all the hope of my future. Mother, God heard the prayer of his servant of old, and spared his

life—would he not spare my little ewe lamb to me, if I besought him?"

"But thou wilt not ask, my child, when thou knowest it is best for thee, and the father, and the child."

"Best for his father, mother?" asked Mary, incredulously.

"How may that be, when his father worships him? O, no—no!—it would drive him to reckless despair—it would make him hopeless—it would take all motive for good away from him."

'My child," said the mother, gently, "thou forgettest thy husband's child-like faith. When he who is our Brother was on earth, he said, 'To whom much is forgiven, the same loveth much!' Thy husband hath grieved him much, but when he comes to himself, he feels a passion of need and gratitude to the Master which passeth even thy faith. His belief in heavenly things is as simple and undoubting as thy little Benny's. Even when he seemed most hopelessly enslaved to drink, the skeptics cold sneer has never passed his lips."

"I have so often thanked God for it," cried Mary.

"When thy dear one goes to the Master's arms, he will be as real to his father, as though he could see and touch him. He will be ever striving to do nothing to offend his little boy's stainless heart, or bring a cloud to his sweet face. The thought that his little one is in the Heavenly City, will be an ever present help to resist temptation and to set his face steadfastly toward it. To be a father to one of the little ones who always behold the Father's face will be more to him than the earthly son thou did'st dream of. Thy little angel will be the Father's hostage that thy husband shall follow him."

Mary looked dumbly at the angelic face above her; the tears were streaming down her face—but it was a healing rain.

"Thy little flower was but lent thee for a brief while," went on the mother—oh, so tenderly and lovingly, "to comfort and bless thee in thy sorrows, and to make his father love him, and all that was pure and innocent through him. His little mission on earth is finished. He was never meant for life's struggles and difficulties—he was too tender a plant, too stainless a soul for earth's rough storms. Dost thou not remember how he loved holy things from a babe?"

"I do—I do," sobbed Mary. "It was ever natural to him to pray— he loved it. And of all things I used to tell him, he loved best to hear of the gentle Saviour. I remember once," she said, brokenly, "a poor ignorant boy came, and Benny got his picture books and showed him, and his father and I overheard him telling about Jesus—all the sweet story, from the little babe to the cruel death. We wondered that he knew it so well—he told it so sweetly and reverently."

"He was one of the Master's messengers," said the gentle spirit.

"And when I took him with me to church," Mary went on, "he was ever quiet and reverent. I remember once, I opened my eyes during prayer, to see if he were restless, and he was standing by me with bowed head and closed eyes. O, that dear little bowed head! —that dear little head!"

"Hast thou never noted," said the Mother, "how many little ones are called, before their child-hearts are stained by sin? So many—so many of those spotless little souls return to the Shepherd's arms. They are his hostages in heaven, that those who loved them on earth will follow them. Thinkest thou not, it is easier to set your affections on things above when your little treasure is there?"

Mary was silently sobbing, and the soft voice went on,

"They speak louder to loving, sorrowing hearts than the most eloquent preacher of God's word. There is not even a little babe who goes back to the Master's arm, without accomplising its little work. It lives again in the holier thoughts of those who loved it here. My child," and her voice took a more thrilling tone, "can'st thou not willingly give back thy darling to the loving Saviour—when thou knowest it is best for him?"

Mary's head sank in her hands, and it seemed as though her heart must break. "I love him so—I love him so," she groaned.

"Think not the Father is unmindful of thy pangs. He knows that the loss of an only son is the supremest of earth's sorrows. Did he not give his only son to show his love for us?"

Mary started; she had never before taken to heart what God's gift to us was.

"He gave his son to suffer—to die for you—can you refuse to give him back the stainless soul he lent you—not to suffering —but to sinlessness—to safety—to perfect happiness?"

Her voice with all its softness had a trumpet ring to it, and Mary, even through her mist of tears, could see a yet diviner light on the radiant face.

"Thou hast been called through much tribulation—great will be thy reward. The God of love and comfort will comfort thee; thy sorrow will be the key that will unlock to thee all sorrowing hearts, and thou shalt be able to comfort them with the comfort wherewith our Father hath comforted thee. O, there is so much of blessed service before thee!—service for the Master and for his little ones. Can'st thou not yield to his loving will?"

It seemed to Mary her heart was bursting. She fell with her face to the ground; she knew not whether she spoke or not, but in her aching, breaking heart she felt, "Father, thy will be done."

"Blessed be his holy name," said the voice, and it was like joyful music. "Lift thine eyes, O, lift thine eyes, my poor sufferer—God hath granted thee one brief glimpse of paradise, to stay thee in thy grief."

Mary raised her tear-dimmed eyes, and saw!—that which is unspeakable; no tongue could utter the glories of that heavenly vision. And her ear was filled with the dear music of her mother's voice, uttering the familiar words:

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the lamb. Therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of waters; and God shall wipe away all tears from their eyes."

Mary knew not how long that gracious vision lasted; it seemed to melt away like a joyful love, looking down on her with such lovely sunset, not all at once, but gradually. The voice ceased, but there still rang in her ears the blessed words,

"And God shall wipe away all tears from their eyes."

Suddenly, in the softened light the fading vision had left, she saw One standing!—that face full of unutterable love—of divine pity!—she knew him!—she knew him!

"Master!" she cried, as that other sorrowing Mary had cried long ago.

But what was that he held so closely—so tenderly to his bosom! That little glorified face, looking up at the Master with such loving sorrow—her little lamb—her own little Benny!

"Lo, I am with you always—even to the end of the world," she heard a tender voice saying.

What was this cold touch on her hand that seemed to send an icy chill to her heart! What were those warm drops that were falling on her face! Bewildered, she started up and saw—Ruth's face, full of pity and sorrow, bending over her, her streaming tears falling on her. Instinctively, she turned to look at her little Benny!—that sacred stillness—that heavenly, changeless smile—ah, she knew!—she knew!

She raised the little, lifeless hand, she had held all along, to her lips, and kissed it gently, then laid it tenderly on the pulsless heart. She would have risen from the bed, but Ruth's arms were around her—Ruth's wet face was pressed against her shoulder.

"He went so sweetly and quietly," she sobbed. "His breathing was so gentle, I did not know when it stopped. He opened his eyes wide, and the sweetest, beautifulest smile came on his little face—you can see it still. O, Mary!—sister, let us bear it together!"

"When did he go?" Mary asked.

"But a moment ago—forgive me darling, that I did not wake you. It came so quickly —so gently, I did not know what it was— I called you—you did not hear. Darling—darling, let us weep together!"

Mary gently loosed her sister's arms from around her, and rose from the bed; she walked around to the other side of it, and stood looking on the dead little boy. Ruth watched her with an awe that dried her falling tears. That strange, exalted calm—that far-off look in her dilated eyes—it was unnatural! It surely meant her reason was giving way.

"My little flower—my tender plant!" was all she said.

"Sister," faltered Ruth, timidly laying her hand on her shoulder, " do you know tnat he is—"

"He is risen; he is not here." Mary answered quietly; and then she started, and asked, "My dear husband,—does he know?"

"No—I dared not call him."

"I must not stay here—I must go to him and comfort him."

She turned again to the little boy, and said, "The only son of his mother, but she is not a widow, thank God," and left the room with the same steadfast, and to Ruth, awful tranquility.

Ruth heard her enter the next room—heard Tom start up—heard him ask, "How is he?" —then heard him groan,

"My sweetie boy!—My little man!"

And she knew he was clinging to Mary.

The Kingdom of God will come not through organization but through inspiration. Its sign will not be the domination of a church, but the regeneration of humanity. When man to man shall brother be the world over, and war shal no longer drench cornfields with blood; when women are everywhere honored, and children are protected; when cities are full of health and holiness, and when the burden of misery has been lifted from the poor, then the world shall know Christ has not died in vain, and his vision shall be fulfilled.—*John Watson.*

"There is no more vexing possession than a conscience that weakly protests, but is not strong enough to control. It frets and complains at wrong, but it is too feeble to enforce the right; it only makes its owner uncomfortable, it does not rule or guide him. It cannot be at peace in questionable ways, but it never resolutely compels the walking in any other."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Moonlight School in Rowen County Kentucky

Rowan County is situated in the mountain section of Eastern Kentucky, and is one of the poorest counties in the state. The Rowan County Feud is still remembered as one of the bitterest ever known in the mountains, and twenty-five years ago the streets of Morehead, the county seat, were the scene of battle after battle between the combatants.

A gentleman of Lexington, a member of the Christian Church, was deeply concerned at the condition of things there; he felt that the people were not to blame, for they were acting according to the traditions and social usages that prevailed among them. Loyalty to family was a duty with them, and wrong or insult to any member of it must be atoned by blood; it was essentially the same code that obtained among gentlemen sixty years ago, when the duel was considered the only settlement of certain differences between men of honor. He saw that what they needed was education, and a personal touch with the progress and ideals of today.

A Flourishing School.

So, while the feud was at its height, he sent a young man, Frank C. Button, and his brave mother, Mrs. Phoebe Button, to open a school in Morehead. It has been in existence for nearly a quarter of a century, and Prof. Button has been in charge of it during the whole time, his noble mother assisting him until she was called up higher. The school has become a large institution—it has an enrollment now of 375 pupils, and will doubtless have five hundred before the close of the term; Morehead has grown to be a flourishing town, as law abiding as any in the state. In Rowan County, during the past year, there was not a single murder—life and property are as safe there as in any county in the land. This wonderful change is largely owing to the beneficent influence of this Christian school, and the good man who has been its leader and guiding spirit. About twelve years ago, the Morehead Mountain School passed into the hands of the Christian Woman's Board of Missions, and in the graduating class that year was a young man, whose grandfather and five uncles had been killed in the feud. They were of the same fine material as this splendid young scholar, but they lacked the education and opportunity that a better day had brought him.

The Passion for Education.

But while a brighter day has dawned for Rowan County, there is still much illiteracy among the people. Those of school age eagerly embrace the opportunities for education; their appreciation of it is shown by the unusual fact that there are more pupils enrolled this year than the school census shows. The passion for education among the young people is shown by the difficulties they overcome to attain that end. One of the teachers of a rural school told of some of her boys who had waded through a creek in water up to their necks rather than miss a day in school. It is in the adult population of the county that illiteracy still ingers; this is not of choice, but of necessity; the soil is so poor, and the country so broken, that it is only by the hardest toil that a bare living can be made—and the bread-winners of a family have neither time nor money to go to school.

Woman's Heart Burdened.

This condition of things lay like a burden on the heart of the County Superintendent, Mrs. Cora Wilson Stewart. She is a fine type of modern womanhood, and her work therefore is a fit subject for this page. She is a mountain woman and received practically all of her education at the Morehead Mountain School. The state this year recognized her worth by making her president of the Kentucky Educational Association—the first woman who has ever held that position. She finally evolved a plan to give the people of the county past school age an opportunity to receive some instruction, and this was by holding Moonlight Schools for their benefit. They could only be held on moonlight nights, because the roads are so bad that it would not be safe to travel them on dark nights.

She had no money for the work, so in order to carry her plan into effect she had to depend on the voluntary and unpaid services of the rural school teachers. She has about fifty teachers in the county, and they willingly agreed to help in the noble enterprise. Some of them had to walk a mile and a half to their homes to supper, after teaching all day, and cheerfully walked back to the school house to teach two hours in the evening. Nearly every one of these noble young teachers had received this training at our Morehead School and are an example of the spirit that prevails there.

Newspaper the Best Primer.

The moonlight schools began at the opening of the school term this year, and continued for two weeks each month throughout the fall. They have to be discontinued in the winter, because the "creeks are up," (to use the mountain phrase) and there are no bridges to cross them. The machinery of the moonlight schools is very simple—the school houses, the public school teachers working free of charge, a black board, a few copy books, and a little newspaper, *The Rowan County Messenger*, published by Mrs. Stewart, from which they learn to read. This unique reader has been proven to be better for those of mature years than a primer—it tells of people they know, and has names and events in it with which they are familiar.

During the months in which the rural night schools were conducted, over 1200 attended them—people largely in middle life or old age, the youngest was eighteen, the oldest eighty-six. A majority of them could read and write, but wanted more information—more than a hundred of these learned to read and write. One man when he was able to write his name shouted, "Glory to God, I never have to make my mark again!"

Overcoming Illiteracy.

A preacher of the gospel, over fifty years of age, learned to read and write, and is now able to read the Word of God to his church. One of the most touching things in the work has been that when a man or woman in middle life learns to read, the first book that he wants is the Bible. Mrs. Stewart has promised a copy of the Holy Book to each one of these. What an era in their lives when for the first time they open that Book and read it for themselves!

Something of the splendid spirit in the superintendent and her teachers is found in their scholars. Mrs. Stewart has chosen for her chief aim, *No illiteracy in Rowan County*, and she finds her moonlight pupils as responsive to this unselfish and patriotic ideal as for their own personal instruction.

Over the roads of Rowan County in days gone by have marched the fuedists, and often its steep and rocky way has been sprinkled with their blood; over them have walked men seeking the secret moonshine stills; over them have toiled the great wagons, laden with timber, and the wealth of the mountains; but no more noble and distinguished company ever trod these rough roads, or any roads, than these men and women, after the day's hard toil, seeking the knowledge that had been so long denied them!

I. W. H.

Women of Note

—Queen Mary of England, now in India, appears to be quite sensible compared with most women of the royal purple. She is said to have devoted the bulk of her coronation gift from the "Marys" of the United Kingdom to the founding of a holiday home for working girls. Barn House, in Whitstable, has been acquired and will be made into a home for tired working girls of London to retire to for a week or two after the busy London season.

—Next year the New York school girl is going to learn to swim. A course of lessons in various natatoriums throughout the city will qualify the girls for certificates. Three woman instructors in swimming have been appointed and four more will be selected shortly. The work of instruction will be in charge of Miss Adeline Trapp, who holds the woman's long distance record for swimming in local waters.

—Dr. Dora Greene Wilson, vice-president of the Kansas City Suffrage Association, says the clinging vine variety of woman will soon be a thing of the past, along with the woman with gauzy silk stockings and the dainty black slipper. She says the latter will be superseded by a woman with roomy, square-toed shoes and clothes enough on to keep her warm. The doctor does not follow the facts of life. The clinging vine type will not die out as long as there is a wage earning member of the opposite sex to cling to. Neither will the other type criticized, for such extreme and showy styles are worn because of the attention and popularity they bring the wearer. The doctor does not know the sex she discusses. Women will never wear "square-toed, roomy shoes" as long as they have feet to put in something else.

—Another ideal Daughter of the American Revolution has just passed away. Mrs. Fannie Barton died at Elgin, Ill., last week, at the age of ninety-one years. She was the daughter of a private in Washington's army.

—Germany is waging war on the deadly hatpin that women have been wearing of late years. The latest development is that women whose hatpins are considered dangerous to public safety may be debarred from travelling by train.

—Emma Goldman, an anarchist who is

against bloodshed and wanton destruction of property, was recently the guest of honor at a dinner given by C. W. Eliot of Harvard, a grandson of the famous college president. "Highbrow" professors and other ladylike persons are said to have left the place affronted at this radical action of a Junior at a big school.

—Miss Fannie Bixby has resigned as probation officer of the county juvenile court of Los Angeles, Calif. Miss Bixby is a woman of a large independent fortune, a graduate of Wellesley College, and was the pioneer woman police officer in the United States. Miss Bixby resigns because of her health and for the sake of devoting more of her time to general philanthropic work for boys and girls.

Boys and Girls

The Difference

Eight fingers,
Ten toes,
Two eyes,
And one nose.
Baby said,
When she smelt the rose,
"Oh, what a pity
I've only one nose."
Twelve teeth
In even rows,
Lots of dimples,
And one nose.
Baby said,
When she smelt the snuff,
"Dearie me!
One is enough." —Selected.

Quick Wits and the Indians

BY REX O. HOLMAN.

Down the old cow path staggered a boy, trying to run, but making but little headway. The lad's honest, strong features were drawn out of shape by pain—the expression of one who has run until he feels that another step must kill him. If you have ever seen the finish of a long-distance race, perhaps you can imagine the strained look that distorted Paul Leesit's face. He too, was running a long-distance race. But it was not for ribbons, or medals, or for the honor of a school that he ran. There were no spectators in bedecked grandstands to cheer him on. Yet he was exerting every nerve and torturing lungs and muscles to their utmost efforts that he might win the race. His very life, the lives of a village, depended upon the result. Win he must, and win he would!

It was before the war of the Revolution. The Indians had suddenly broken their treaty with the whites and, without any warning, had descended upon the little village of Bethel, whooping in savage glee while they shot their arrows against the hurriedly-closed stockade. The men of Bethel, with the help of women and children to load their guns, had managed to hold off the Indians for a night and a day, but this was about all. They had not discouraged the savages in the least, while they themselves were deeply disheartened. They knew that they must have help or be massacred. They might hold out another night, but there would be no hope the next day unless something unexpected happened.

Thus it was that Paul Leesit happened to be running this grilling race. He had offered to go to Hatsborough, the nearest village, for help. He was the fastest runner in Bethel, he had argued, so why shouldn't he attempt the task? Some friends had tried to hold him back; but failed. Under cover of darkness, Paul had slipped out of the stockade, and wriggled throught the Indians before they noticed him. But luck was against him, it seemed, for a sudden flash of lightning disclosed him, and was answered by a yell from the savages that told Paul that he was pursued. Just how many were following him, he was unable to see, but he knew that they would not let him get away without a fierce struggle. So he ran—ran as he had never run before! Try as he might, he could not dodge all of his pursuers. Every once in a while the hiss of an arrow warned him of this fact. Once he even heard the breathing of one of the fiends. And thus had been the race for eight swampy, sandy, rocky, briery miles—sometimes running, sometimes hiding, sometimes tearing a path through a tangle brush. And still Paul was not permitted a chance to catch an easy breath. Still one or two relentless Indians followed. A number of times they had lost the trail, but somehow could not be baffled long. Paul could not see them and they could not see him, except at long intervals, but each knew that the other was near.

Two more miles remained before Hatsborough would be reached. The Indians were determined that no message should ever get there. It was evident that they would follow Paul to the very gates before they would let him spoil their plans. So continued the struggle. At last Paul found his feet in a smooth trail. It was the cow-path that led to the village. Had he better run the risk of using this open trail, or would he stand a better chance to dodge about in the brush? Well, perhaps the Indians might not expect him to use the path. Perhaps he might be able to move with less noise in it. So down the path the plucky boy staggered.

A half-mile was covered. Wh-hiz-zip! An arrow took away Paul's cap. The heedless lightning had searched him out. The boy had thought he was running as fast as he could, but now he knew he was mistaken. The warning arrow increased his speed. But his lungs! O, how they smarted and struggled for oxogen! His legs! They felt as though every muscle were torn loose from their tendons and tied in hard knots. His head ached and a strange dizziness clouded his brain at times. Yet the race continued.

After another heart-breaking half mile, Paul heard a dull roaring sound ahead. It was not voices. What could it be? O, yes, Paul remembered. It was the old milldam on Betsy Creek. Could he ever gather up strength enough to cross it? This was a new worry to the poor lad as he stumbled along with the patter of pursuing feet in his ears. His strength had just about given out. How was he to cross the Betsy? A cloud seemed to envelope his courage. But it was the cloud that goes before sunshine, for suddenly a bright thought flashed forth a ray of hope. The milldam must be his preserver. He remembered an old trick that he had often played while in swimming.

At last the creek was in sight. Along its bank plunged the boy. Ah, there was the dam! Paul glanced back for his savage pursuers. He fancied that he could hear them, but they were not to be seen. For the first time in forty hours Paul smiled. Then he filled his heaving lungs and dived head first into the wall of water that thundered over the dam. The force of his plunge carried him through, and he dropped to his knees upon the stone base of the dam. Over his head poured tons of water, but still he breathed, for the height of the wall and the pressure behind the water forced the flood behind his crouching figure. By hugging close to the wall it was not hard to find an abundance of air. Would the Indians ever think to look for him in such a place, Paul wondered. Then he stopped worrying. He had fainted.

When again he gained consciousness, the boy still lay beneath the waterfall, safe. Trembling, hoping, half dazed, he waited. But no savage form plunged into his hiding place. After half an hour the boy's strength and courage returned. He remembered the people of Bethel whose lives hung upon his efforts. He must not wait longer. He must take his chances once more. With a prayer to God for the power to cover the remaining mile, he caught his breath and plunged out into the open.

Not an Indian was in sight. Paul listened intently and long. Not a sound of danger! The peril was not past, perhaps, but there was hope. Silently the young messenger sped away.

Eight minutes later the Hatborough watchman carried the panting boy into a cabin. Ten minutes later fifty armed men were on their way to Bethel, shouting the praises of Master Paul Leesit. The next morning found Bethel rescued, and joining her voices in the same shouts of praise.

Why the Cat Family Didn't Move

Mrs. Dappled Gray lived in the barn where the hay was stored, with her three little kittens. One kitty was black and one white and one gray, just like his mamma cat.

When they got big enough to open their eyes, Mrs. Dappled Gray told her kittens all about the lovely big house and the milk and bread which they should have when they got big enough to go there for their meals as she did.

Every time Mamma Cat came back from the house she told the kittens about the lovely romp she had with the baby and how sunny and nice it was there, till they could hardly wait to go and see it all for themselves.

One day Mamma Cat said, "I have found a nice new house for you in a very large trunk, where some old clothes are kept, and I think we will move in at once."

Then she picked up black kitty and walked right out of the barn with him in her mouth. Mamma Cat went into the hall upstairs, and dropped black kitty in the open trunk there. Then she started for white kitty.

But what do you think! The lady who owned the trunk came out, and, seeing it open, shut it with a bang. She did not know that a dear little fat kitten was in there.

Oh how frightened Mamma Cat was when she came back with white kitty! She scratched and clawed the trunk, and rushed to the lady who was playing with her baby in another room. "Mee-ow, mee-ow! You have your baby, and I want mine," she cried, and rubbed against her dress.

The lady saw Mamma Cat jump on the trunk and scratch it with her sharp claws. "What can the matter be?" said the lady; and she opened her trunk. There cuddled up in the clothes was black kitty, sound asleep.

Before the lady could ask Mamma Cat a single question, she had picked up black kitty out of the trunk and started for the old home and the barn.

When she got the three babies back in the hay, Mrs. Dappled Gray Cat told them that the house was a very nice place to go, but the barn was the best home to bring up little kitties.—Child's Hour.

Some New Books

INDIA'S HURT, and other addresses, by W. M. Forrest. Professor Forrest is the incumbent of the chair of biblical literature in the University of Virginia. For several years he was biblical lecturer at Calcutta, India, under the direction of the Christian Woman's Board of Missions, and his experience there gave him intimate and sympathetic knowledge of the conditions prevailing in the great empire. He has rendered excellent service to the cause of intelligent knowledge of conditions in the Far East by the preparation of these ten chapters which deal with such themes as "India's Hurt," "India's Need," "Mothers and Daughters of India," "The Old Life and the New in India," "Student Life," "Religious Ideals," "The New Theology and Christian Missions," and "Why Hindus Should Study Hinduism." These chapters are for the most part addresses delivered in India as well as America, and they reveal facts relating to the intellectua life of that land and the necessary point of approach for the missionary such as should prove of great value to students of the question and to those who propose to do missionary work in that land. (St. Louis, Christian Board of Publication. Pp. 171, 50 cents net.)

A MESSAGE FROM BATANG, by Z. S. Loftis, M. D. It is the exceptional man that writes a diary worth publishing. Dr. Loftis, who gave his life for Thibet, was such a man. He sailed as a missionary under the Foreign Missionary Society, Sept. 18, 1908, and fell a victim to smallpox and typhus fever, Aug. 12, 1909. His diary as now published covers less than eleven months' time, but like the view from one of his Thibetan mountains, it opens an inspiring vision of a life's devotion and the far-lying purposes of God. Young and enthusiastic, Dr. Loftis wrote most interestingly of what can most interest us. His notes sparkle with sketches of travel and glimpses of adventure through the heart of China. With the soul of an artist he pictures the beauties of the everlasting mountains, towering five miles into the heavens. His visit to the Litang monastery has all the fascination of original exploration. Gleams of strong sentiment (not sentimentality) wonderfully beautify the exasperating delays and hardships of travel. In this record Dr. Loftis has reared an eloquent monument that points out the open road to the heart of Thibet. (New York, Fleming H. Revell & Co., 75 cents net.)

THE DILEMMA OF THE MODERN CHRISTIAN, by Edward H. Eppens, is a popular statement of present day thought that will appeal to the average person. The following paragraph reveals the point of view of the author. "It is only because Jesus is eternally and supremely right about God that a rejection of him means, for all whom he forced and forces to face the one great issue, a rejection of God. It was only so far as he bore the message of God that he demanded and demands allegiance. The dignity and authority of kingship is vested in the ambassador only because and in so far as he represents the King. That we should accept him for his own sake was no part of his program as a savior. He came as a servant. His God, who is our God, was the Lord." The style of the book leaves the feeling that it is cleverer than it is deep. But no reader will fail to receive insight and inspiration from it. (Boston; Sherman, French & Co. Pp. 180. $1.20 net.)

THE BEAUTY OF SELF CONTROL, by J. R. Miller. It is a pleasure to follow the pen of one who is able to illumine ordinary human relations with touches of sweetness and strength from Jesus' teaching. The sober mind is cheered and the careless is corrected in realizing that the majestic purposes of redemption and the glories of divine truth are concerned with perfecting and embellishing the daily life that we live. In his latest book, "The Beauty of Self Control," Dr. Miller has exhibited phases of the living and livable gospel with special grace and charm. "Finding our Duties," "What About a Bad Temper," "People as means of Grace," "Seeing the Sunny Side," are some of the chapters that will be enjoyable and helpful to all. (Crowell Co., New York, $1.00; postage 10 cents.)

Out on Parole

BY EDGAR WHITE.

Tomasco, an Italian lad, was bound unto Simeon Jones, the farmer. It was a choice with the penitentiary for five years in the background. Tomasco took the farm because he loved the pure air and sunny skies. While hunting work on the railroad construction one winter he became very cold, and broke into the store shanty for some warmer clothes. The law denominated the act burglary and larceny, and on his plea of guilty Tomasco was sentenced to five years in the state's prison. Simeon Jones was in the court room at the time. He took a fancy to the bright-eyed Italian boy, and offered to go on his bond for five years if the judge would take his parole for good conduct. The condition was that Tomasco should work for him the five years, drawing such wage as was paid in that section. Tomasco was delighted with the bargain—for a year. Then the shackles began to grind. The work was hard, and there were no holidays. Simeon Jones was a poor man. His wife was dead, and a daughter, Leah, a gentle girl, kept house for him. Such money as Tomasco needed for clothes and small articles his master gave him, but withheld the greater part of his money until the five years were up.

As year after year went by, Tomasco became sullen. The work seemed to grow harder. His master did not speak kindly like he had at first. All demands for his money were met with a curt refusal. He had to wait. The bondman dared not rebel, as by the terms of his oath he must appear at court accompanied by his master, at stated times, and give an account of himself. A forfeiture meant arrest and the serving of the penitentiary sentence. He was virtually bound, hands and feet. Sold for a price and the money kept back.

Tomasco wrought like a slave in the fields, the forests and among the stock. The pure air and sunny skies had long since grown stagnant and dark to him. His master became the reincarnation of the old slave driver, constantly urging to greater endeavor. He had no pity, no time for rest. Never considered aches and pains. All the warm nature of the serf's blood revolted at the ever-increasing burden laid upon him. The master himself worked like a fiend, as if trying to make it all in a year.

Tomasco counted the days when he should be at liberty. And then the settlement! He sometimes thought it might be worth all the suffering to have the equisite pleasure of telling the master to his face what he thought of him. Then his teeth would close with a snap and his breath come hard. But he must abide the day of emancipation.

After an eternity, a service that had worn wrinkles around his eyes and mouth, it came—the day Tomasco had longed for with an embittered heart. He had made up his mind just exactly what he should do. He was now a well-grown, stalwart young man, easily able to cope with the ageing and work-worn master. Being somewhat versed in the ways of the law, he arranged to take with him a reliable witness, a man who worked on the adjoining farm, but not as a serf. When they met he would say something to the master that would cause him to resent it with a blow. What Tomasco did after that would be self-defense, amply proven by the hired hand of the neighbor. Of course, if he should overdo the thing, and punish the master too severely, the law would take cognizance that a man in resenting a blow cannot exactly gauge his resistance—that would be impossible. Tomasco labored under a high state of excitement all forenoon. When the whistle at the mill blew for twelve, his slavery ended. He had down carefully in a book, the day, hour and minute—five years ago.

Tomasco wondered to find himself so deliriously happy. It was like getting ready to go to a circus or something. It had been a hot day, and he had worked hard in the hay field, stacking and driving. Once or twice he had put his hand to his head and found it singularly free from perspiration. He attributed it to his excitement, his joy at nearing the end.

When the blast from the whistle came he threw down his pitchfork and walked to the division fence.

"Come," he said to the witness. The hired man slipped through the wires and followed. At a hay stack Tomasco stopped.

"This man has driven me like a dog for five years," he said, clinching his hands, while the veins on his face seemed to swell out; "winter cold, summer hot, go, go, go, like an ox; no mercy, no rest, not a holiday."

He paused and clutched at the collar of his blouse.

"Watch close—very close," he said, malignantly; "I'll not hit him first—don't miss that—he'll hit me first, and then—and then—"

The young man put a hand to his head, stretched the other out blindly, and then the world came up gently and all was dark.

Two days later a pale, dark-skinned young man opened his eyes, and looked out on an undulating meadow dotted with trees and cattle. A balmy air played into the window and gently moved the curtain. A large vase of nasturtiums and one of sweet peas were on the center table.

"How's the boy?"

A soft white hand was laid upon his forehead and two large blue eyes looked sympathetically down. The nurse was the gentle Leah, and it was she who had brought the flowers and tidied up his room.

"You've had a time, Tommie," she said, "but you're on the mend now, aren't you?"

He did not speak, but his eyes followed her as she moved over to his dresser and took something therefrom.

"Father is away today, Tommie," she said, "but he left something here for me to give you when you came back to yourself—so you could understand, you know. You've been out of your head a bit."

She held in front of him a check for his wages during the entire five years, making no deduction for the money he had drawn. He held the paper listlessly.

"You know, Tommie," the girl went on, her deft fingers straightening the covers about his bed, "your time is up and you can leave when you get well."

The boy turned his head over toward the window and put his hands to his eyes.

"Why, Tommie!" in astonishment. "What are you crying for?"

At this he buried his face in the pillow so she could not see.

"I—I—I don't want to—to go, Miss Leah," he said. "Won't you please tell—tell him to—to let me stay?"

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Clay City Church is in a revival meeting, conducted by Donald G. Vint.

Evangelist Charles H. Bloom is in a meeting at Franklin, with large congregations hearing his message nightly.

The congregation at Deer Creek invited its minister, L. H. Hooe, to remain in the pastorate with an increase of salary.

District Worker J. D. Williams is in a revival meeting at Ripley, which has had seventeen additions at the end of the first week.

O. M. Eaton is holding a revival meeting for his home congregation at Sailor Springs. During the first week there were reported two additions.

F. A. Welton is reported to have closed his pastorate at Mason City, December 10. No announcement is made as to his future location.

At Sumner, where J. E. Stout is in a meeting, there have been, at last report, eighty-four additions, and promises of many more before the meeting is concluded.

Atlanta Church is having the services of R. W. Abberly in a revival meeting, which began the first Sunday in December, with seven additions the first day.

P. F. York, formerly minister of Sidell Church, is now residing at Hoopeston, from which point it is understood he expects to preach on Sundays.

E. D. Sears, of Maroa Church, is holding a revival meeting at Christian Chapel, near Pulaski. This is the third evangelistic meeting held by Mr. Sears for this church.

The church at White Hall has re-employed its pastor, Robert W. Moore, for a third year. It is expected that Mr. Moore will hold a revival meeting for this church during the winter.

Olney Church, where W. S. Gamboe is pastor, is finishing the basement of its edifice, on account of needed extra room for its work. It is expected the remodeled house will be ready for re-dedication soon.

It is learned that G. W. Ford who had resigned at West Salem, has consented to withdraw his resignation and remain with the congregation, much to the satisfaction of the church.

The revival meeting at Concord, conducted by E. P. Gish, resulted in seven additions, and the entire church inspired to renewed activity. Mr. Gish has been pastor of this church for only a short time.

The congregations at Thompson in the Vawter-Marty meeting are uniformly large. One of the results of the meeting, in addition to a considerable ingathering, is the payment of the entire indebtedness of the church. The meeting has produced great enthusiasm throughout the congregation.

B. F. Cato goes to Bowling Green, Kentucky, at the first of the year. He resigned his pulpit at Lawrenceville much to the regret of the congregation, where he has been laboring for about two years. Mr. Cato's pastorate has been productive of a substantial and healthful development of the church.

The Oblong pastor, J. I. O'Neal, follows an exceptionally good custom in holding each year a missionary meeting for one or two weak congregations. His church this year granted him leave of absence, during which he held a meeting for an Indiana Church and for the Lancaster Church in Illinois. The two meetings resulted in sixty additions, about twenty of these being at the latter point.

The church at Jacksonville extended a very beautiful courtesy to its retiring pastor, R. F. Thrapp. Resolutions of respect and endorsement of his ministry were adopted at the final Sunday morning service of his pastorate. The resolutions were tastily prepared and bound, having on the cover an excellent likeness of the pastor, with the title, "Russell F. Thrapp—An Appreciation." This church is fortunate to have no interim between pastorates. Clyde Darsie, who has been pastor of Quincy Church began his ministry at Jacksonville last Sunday with an auspicious opening, and the congregation evidently determined to accord him the same loyal support which his predecessor had received for ten years.

Eureka College

$150,000 for Eureka College.

I believe our recent campaign was successful because the people throughout Illinois knew exactly what we were trying to do. campaign will be for "$150,000 for Eureka College by September 1, 1911." The next campaign will be for "150,000 for Eureka College." There are four elements in this campaign and we wish to briefly call attention to them.

First: We have launched a movement to raise $5,000 for the expenses of the campaign, so that we will not have to draw upon the general fund of the college to support the field work. This will be an enlargement of the present sustaining group. It will consist of getting a number of people to pledge $25 a year for three years. Already a number of friends of the college have indicated their willingness to have fellowship with us; and we believe this part of the work will be successfully completed among the first things.

Second: We expect to raise $25,000 to build a gymnasium. This is badly needed for two reasons. *First*: The young people attending college need opportunities for scientific physical training. We have been handicapped for a long time in this respect and the time has come when we must equip ourselves or lose much that has been gained. *Second*: Young people must have opportunities for legitimate play. There is a sacredness in play. It is absolutely necessary in life and especially in college life. One of my friends said to me recently, that if we announced to our constituency, that we wanted $25,000 for a gymnasium, the folks would think it was foolishness and would turn us down. I do not believe any such nonsense. I feel sure our people in Illinois will see the necessity for an institution of this kind. Pledges on the gymnasium fund will be taken and we will put up the building just as soon as we have the money pledged. We do not expect to run any chances and, therefore, shall wait until we know exactly where the money is coming from for the work.

Third: Eureka College needs a new science hall. We have one building that we call the middle building, which is one of the best on the campus so far as the masonry is concerned. It has not been used to an advantage for some time and we propose to equip it for a science hall. This will cost about $20,000 and will meet a long felt need in the life and work of Eureka College. Personally I feel just as enthusiastic over asking men to give money to build a new gymnasium or science hall as I do for any other department of college work. Both are essential to an adequately equipped college, and Eureka College certainly wants to do this. We owe it to our people in Illinois and they demand it of us.

Fourth: Then we want $100,000 additional endowment. This will probably be the last thing accomplished in the campaign. We have given ourselves twelve years for the completion of the proposition. We now have all indebtedness paid or provided for and have at least $150,000 endowment. With the completion of the present proposition, Eureka College will have $250,000 endowment. This will be a good beginning for larger and better things. As our other campaign was successful because of the publicity we gave it, we have taken pains to state briefly and as comprehensively as we feel justified in doing through the columns of the paper just exactly what we propose to do. We are willing to give information on any point and solicit the co-operation of our friends everywhere. H. H. PETERS.

Call for Men for the Ministry

For the past two years the Brotherhood of Disciples of Christ has made a plea to our churches for consideration of the subject of Men for the Ministry. A more worthy subject has not been presented to our churches, nor our ministry.

At this moment, according to the very best authority, we have only fifty-five hundred ministers who devote any part of their time to preaching the Word to eleven thousand churches, which means that fifty-five hundred churches either have no preaching at all or preaching only occasionally. This is a situation that must be met. We may not be able to meet it in a day—though it will not take a generation. If one-half of our ministers will preach upon the ministry as a calling the third Sunday in January and will do personal work among the most likely young men and young women of their congregations between now and January 21, we ought to have as a result at least one thousand men turned to this highest of all high callings.

The interest of our business men in the success of the church is increasingly manifest and the ultimate result of such interest is bound to be a more able ministry and a better paid one. These conditions we have all prayed for in the past. Let us, as ministers, set to work to make them realities.

A few of our schools have small Students' Aid Funds. These ought to be materially

increased and by judicious administration we believe such funds possible and no greater need presents itself to our ministerial student body.

The undersigned representatives of our schools and colleges join in making this united appeal for a universal observance of the third Sunday in January ,1912, as the time for presenting the claims of the ministry to the young people of our churches.

Thomas E. Cramblet, President Bethany College, Bethany, W. Va.
Thomas Carr Howe, President Butler College, Indianapolis, Ind.
Carl Johann, President Christian University, Canton, Mo.
Hill M. Bell, President Drake University, Des Moines, Iowa.
Eugene C. Sanderson, President Eugene Bible University, Eugene, Oregon.
Alexander Chas. Gray, Acting President, Eureka College, Eureka, Ill.
Miner Lee Bates, President Hiram College, Hiram, Ohio.
Ashley Sidney Johnson, President Johnson Bible College, Kimberlin Heights, Tenn.
Jos. A. Serena, President Keuka College, Keuka Park, N. Y.
William Oeschger, Chancellor Cotner University, Bethany, Neb.
E. V. Zollars, President Oklahoma Christian University, Enid, Okla.
H. L. Calhoun, Dean The College of the Bible, Lexington, Ky.
Frederick D. Kershner, President Texas Christian University, Ft. Worth, Texas.
Richard Henry Crossfield, President Transylvania University, Lexington, Ky.
Henry B. Brown, President Valparaiso University, Valparaiso, Ind.

Social and Religious Work in Mexico

The institutional and social work carried on by "The People's Institute" at C. Porfirio Diaz, Mexico, conducted by S. G. Inman, under the auspices of the Christian Woman's Board of Missions, makes very interesting reading. In a recent letter Mr. Inman says:

"Up to September 1, 137 pupils were enrolled in night classes, which included English, Spanish literature, bookkeeping, geometry, grammar, declamation and music. Besides Mr. and Mrs. Inman and Horacio Quinones, Professors Cervera and Gonzales, of the Public Schools, Prof. Curtis, of the Custom Service, and Lic. Salvador Dumaine, Federal District Judge are on the staff of teachers and have for the most part largely rendered their services gratis. During the months of June and July, there were also conducted a Vacation Day School for children, taught by Prof. Gonzales and Mrs. Inman.

"The spiritual results of the educational work of the People's Institute have been so gratifying that last night we took the preliminary steps for the formal organization of our church here. Fourteen persons who have already become Christians promised to enter the organization, and there are five others who have made their confessions that we hope will be baptized this week. A man made his confession last night who is a typical representative of the class we are trying especially to reach in the institutional work of the institute, the really neglected class in Mexico, who has broken from Catholicism because of the rottenness of its priesthood, and the impossibility of its doctrine for the modern mind, and yet who would hardly attend an evangelistic service of the protestants. His position demanding that he know English, he came to the institute for classes, and after months of faithful effort to clear his mind of the doubt which is so common among the thinking men of Mexico, who are largely influenced by French standards, he has come to the point where he can say, "Lord, I believe; help Thou my unbelief." It has given us much hope to have him take this public stand, for we believe that his example will mean the coming of others, who both for social and intellectual reasons, have been hesitating, though almost persuaded. He is the first of the men who have given their services in teaching in our night classes, to make his public declaration for Christ. He has been teaching a class in telegraphy gratis for us."

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Pure, Healthful, Reliable

PRICE BAKING POWDER CO. CHICAGO

NOTE.—If mixtures called baking powder are offered you at lower price, remember they are mostly made from alum, a metallic acid deleterious to health.

Church Life

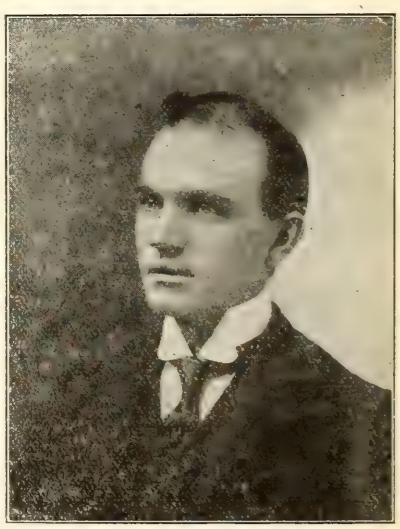
Roy E. Deadman whose good work at Glenwood Church, Buffalo, N. Y., was recently reported in these columns has accepted a call to Oskaloosa, Ia., and will begin his work Jan. 1. Oskaloosa church is one of the leading congregations of the state of Iowa.

Mrs. Minnie A. Darst of Berkeley, Calif., who was recently ordained to the ministry passed through Chicago recently on her way to Germany where she is to pursue the study of pedagogy and psychology in the University of Jena. Mrs. Darst is deeply interested in the work of religious education.

Mr. W. H. McClain of St. Louis, promtnent as a leader in the Disciples National Sunday-school Convention and as an official of the World's Fair convention held in St. Louis, passed away Dec. 7. The cause of his death was Bright's disease. He will be greatly missed in church circles in his city. He held membership in First Church, of which John L. Brandt is pastor.

R. W. Abberley's meeting with Mark Collis and Broadway Church, Lexington, Ky., is reported by the evangelist as one of the joys of his lifetime. Scores of students from Transylvania university and the other colleges of the city were in constant attendance. Mark Collis, says Mr. Abberley, enjoys the absolute confidence of the entire city. He has been at the head of this church for twenty-one years. There were 127 accessions during the meeting. LeRoy St. John, evangelist, assisted Mr. Abberley.

Claire L. Waite, recently pastor of First Church, Milwaukee, Wis., has accepted the unanimous call of Central Church, Cincinnati, O., and will begin his work Jan. 1. The pastorate will be inaugurated with a "watch meeting" on the last night of the old year. Central Church is the oldest congregation of Disciples in Cincinnati and is still the largest in membership. It is one of the oldest churches in our movement. One of the elders has been a member of Central for sixty-two years. The old building, erected during the pastorate of Dr. W. T. Moore, seats 1,800 people. The church is out of debt and faces the future with confidence in spite of the "down-town" problem. Among its members are many very loyal souls who come great distances to worship at the old church every Lord's Day. Prior to his Milwaukee pastorate, Mr. Waite was for six years pastor of Douglas Park Church, Chicago. It was during his pastorate in Milwaukee that the Second Church was established there, now in its own building on a



Rev. Claire L. Waite.

fine lot and flourishing under the pastorate of Mark Wayne Williams. During the past eighteen months Mr. Waite has been in the evangelistic field. He is a well-equipped leader for this historic and strategic work.

Pres. R. H. Crossfield of Transylvania University and Prof. J. E. Sturgis of Butler, Ind., closed a meeting with First Church, Paducah, Ky., lasting two weeks and two days, which resulted in fifty additions to the church. Twenty-four of these were by confession and baptism, twenty-two by church fellowship, and four from other religious bodies. There were sixteen additions on Sunday preceeding the close of meeting on Monday night, and six on Monday night. Every one is delighted with the results of the meeting. The entire church and community have been greatly blessed by it. The pastor, W. A. Fite, says that Doctor Crossfield caught the ear of Puducah as few evangelists have. "He is greatly admired by people of all churches and all the people of Paducah. He relies upon a strong presentation of the gospel at night and energetic personal work through the day for results. His messages are clear, cultured and scriptural. His is an evangelism of sanity and common sense. There is the double appeal to the head and heart and so finely balanced is it that one does not overrule the other but both act in harmony." Prof. Sturgis rendered excellent service, singing his solos effectively, and ably conducting a lage cholr and a children's chorus. Doctor Crossfield secured from five men in the church $2,000 endowment for Transylvania University which gave the First Church a scholarship in the university. Twenty persons in the church also agreed to give $5 per year for five years for the purpose of educating some young man for the ministry who should be selected by the church and go out from the church.

Walter Scott Cook closed his work at Nelsonville, O., Dec. 10, after a fruitful ministry of nearly six years. He began work at Wilkinsburg Church, Pittsburg, last Sunday. The outlook for a fine work there is good. We are assured by those who know that it is one of the finest opportunities in Western Pennsylvania. The spirit in which Mr. Cooks' ministry closed at Nelsonville is indicated by the following beautiful sentiment which he indited to his congregation and printed in the calendar on his last Sunday. It is entitled "The Parting of the Ways" and reads as follows: "For more than five years we have walked down life's pathway together. They have been beautiful years, full of kindness and love. They have gone quickly—too quickly. But what experiences we have had together! Many of you have found the path to God in these years. Indeed we have read the whole chapter of life together—its joys and sorrows, its victories and defeats, its sunshine and its shadow. These years have meant much to us. You have taught us some great lessons. We believe in people now as never before. Whenever we are tempted to doubt again we shall remember you all and faith will come in place of doubt. If we need to think again of love, you will be our thirteenth chapter of I. Corinthians. If we are ever discouraged again, we shall recall your fine appreciation. We came empty handed but we go treasure laden. Your friendship to us is worth more than all the world's gold. Our parting ways shall come together again and in the Father's house we shall have time to cultivate to the full your rich capacity for loving friendship."

At the regular annual meeting of the church in Beatrice, Nebr., reports were received from all the working auxiliaries of the church. The pastor, J. E. Davis, gave a record of 126 sermons. The missionary activities of the church have been larger this year than any previous year in the history of the church, the church having taken on a new obligation in providing the salary of a missionary at work in the United States. The church now supports five missionary teachers besides its own pastor. They are as follows: In 1907 the church took up the support of Dr. Mary Lougdon of Bilaspur, India; in 1908 the support of Dr. James Butchart, Lu Chow Fu, China; in 1909 the support of C. G. Elsam of Bina, India was assumed; in 1910 the support of Mrs. Dr. James Butchart of Lu Chow Fu, China was undertaken. The last work undertaken was during 1911, this last year, when J. W. Baker of West Washington was taken as a missionary of the church. This missionary work is made possible by the devotion and consecration of some of the individual members of the church. In addition to the above, the church and individual members have taken a wide interest in special work on mission fields, covering an expenditure of over $17,000. The pastor reported a net increase in the membership during the last year and many steps taken in the plans of working auxiliaries of the church. He reported that the securing of a pipe organ and the support of a new missionary worker in the west were the two things where the church touched high water mark during the year. The total money given from all sources during the year was $18,400. It is the best report and

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6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor. Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

THE SIGNS INDICATE AN UNPRECEDENTED INCREASE IN VOLUME OF ORDERS FOR THE WINTER QUARTER

the best year the church has had in its history.

W. D. Endres reports thirteen additions to the membership of Kirksville, Mo., church in November. They hope to have a new pipe organ installed by Easter.

William Mayfield of Butler, Mo., has accepted a call to West Side Church, Kansas City, Mo., and will begin his ministry there January 1, 1912. The church at Butler has not yet chosen his successor.

Geo. R. Southgate of Calfax, Ill., reports the work progressing nicely. He has just completed a series of twelve sermons on the Book of Romans which had decidely educational adventages for the large congregations in attendance.

Large crowds are hearing Gipsy Smith in his Pacific Coast tour. At present he is in Tacoma, Wash. Nearly 6000 people are hearing him nightly in the tabernacle. The Disciples of Christ are co-operating in the meetings.

Word has reached us of the death of Dr. Laughlin Oneal, of Somerset, Ind. Dr. Oneal united with the Christian church in 1856 and remained a staunch devoted member throughout life. He leaves a widow and three children, one of whom is Dr. Oren Oneal of Memorial Church, Chicago.

The Minges Evangelistic Co. continue in their meeting at Junction City, Kan., with great success. In six days of invitation 230 have been added to the church. Merchants, railroad men and school teachers are among the converts. Walter H. Sandy, J. W. Seniff, Pearl R. Nell, Vida McIntire and Mrs. Minges compose the group of workers.

Evangelists Lockhart and Lintt have conducted two weeks of "decision meetings" with the East End Church, Pittsburg. The pastor, John R. Ewers, heartily commends the evangelists for the earnestness and effectiveness of their work. There were 34 additions as follows: baptisms 23, by relation 11. 147 have been added to the East End church during the ministry of Mr. Ewers.

Christian University, Canton, Mo., has recently been gladdened with two $25,000 legacies, one for a dormitory and the other for a gymnasium. The gymnasium is to be ready for use next September. Pres. Carl Johann writes that if the University had $60,000 more with which to build another dormitory, a central heating plant and a conservatory of music, the building equipment would be practically complete for years to come.

Evangelist Geo. L. Snively has been invited to hold an evangelistic meeting for a Congregational chruch in Indiana. He asks, Will it be rank heresy to serve them?" We should say it would be "rank heresy" to decline their call. The Congregational Church is a church of Christ; its members are Christians, members of the church of Christ. They would undoubtedly leave the evangelist free to speak the truth as he sees it provided only he spoke it in love and not in bigotry. What reader can give a single reason why Mr. Snively should not hold this meeting?

Warren, O., has been enjoying the greatest religious awakening in her history. The churches united in calling the Rev. Milford H. Lyon, D. D. of Wheaton, Ill., and his evangelistic party to lead the campaign. The big tabernacle seating nearly 4,000 has been thronged with great crowds nearly every evening for the past five weeks. Thirteen hundred people have expressed their purpose to begin the Christian life and get right with God. Multitudes of professed Christians have decided for a higher life. Warren people are enthusiastic at the outcome of the campaign there.

The marriage of W. C. MacDougall and Miss Annia Lackey took place at the Mission Bungalow, Jubbulpore, November 10. The marriage ceremony was performed by G. W. Brown and O. J. Grainger, and W. G. Menzies gave the bride away. It was a very quiet wedding, and the newly married couple left the station for a short honeymoon, after which they will take up work in Jubbulpore. It is the privilege of many of the readers of The Christian Century to claim the personal friendship of these missionaries. We congratulate them and wish them long life and joy in the Master's service.

The church at Tipton, Indiana held its second annual men's banquet on Thursday evening, December 7. Prof. W. C. Morro of Butler College and James Burkhardt of Frankfort were the speakers of the evening. Brief messages of greeting were spoken by Bro. B. M. Blount of Indianapolis, the first regular minister of the church, Robert Sellers of Elwood who came to Tipton for his first pastorate, and Aubrey Moore of Arcadia who was for a time a regular supply of the Tipton church. Letters of greeting from L. H. Stine, of Aberdeen, Miss., E. A. Cole of Pittsburg, and H. E. Wilhite of Kansas, former ministers and evangelists of the congregation were read. The ladies of the church served an evening dinner to which exactly two hundred men sat down. These annual dinners mean much in conserving and making for the good fellowship of the church. G. I. Hoover is pastor at Tipton.

At the regular meeting of the St. Louis Christian Ministers Association, Monday December 11, the entire time was given to the discussion of plans for the conservation of the good of the Men and religion Forward Movement. It was the unanimous opinion of the pastors present that the church had received incalculable benefit from the visit of the experts to the city. Plans are being formed in each congregation, and through the co-operation of all the churches, to conserve the good the movement has inaugurated. The secretary was directed to write to all our ministers in the places to be visited by the teams of the Men and Religion Forward Movement, and urge them to give their hearty support to the movement, and also to secure the attendance of all the men and boys in their congregations at every meeting. Those present were, B. A. Abbott, L. M. McCreary, Casper C. Garrigues, Ben N. Mitchell, Mead E. Dutt, Thomas A. Minyard, C. E. Booth, W A. Webster, I. W. Lowman, W. G. Johnston, J. H. Garrison, A. C. Smither, W. R. Warren, R. P. Shepherd.

Sunday-school Report

The offering from the Sunday-school for American Missions continues to come with gratifying increase. Every school from whom we have heard seems to have done its best. In all 900 schools have reported. We are anxious about the 7,000 others from whom we have not heard. We hope many are planning to use one of the remaining Sundays in December for this important matter. Here are comparative statements showing how the states rank:

	No. Schools	Offering
Kentucky	176	$2,457.73
Kansas	108	1,275.00
Illinois	119	1,259.67
Indiana	81	1,093.08
Ohio	65	889.79
Missouri	54	548.62
Texas	22	278.89
Iowa	40	274.92
Nebraska	23	232.83
Pennsylvania W.	12	160.95
Oregan	16	126.05
Colorado	12	122.45

ROBT. M. HOPKINS.
American Sunday-school Superintendent.

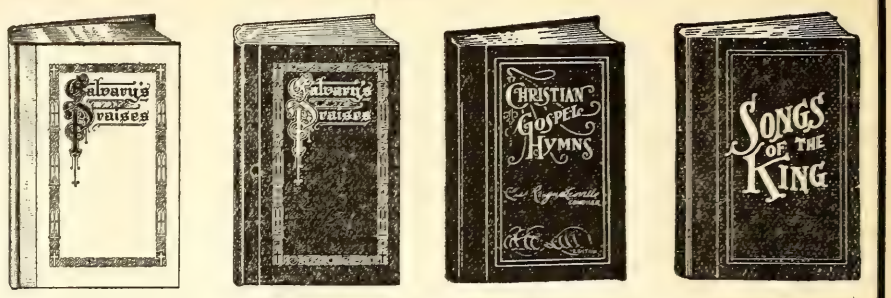
A New Volume of Sermons

Recently there came to my desk a volume of sermons from the pen of the beloved J. W. Lanham, of Manville, Indiana. The volume is entitled, "Thrilling Themes in Theology." It is issued by the Christian Board of Publication, of St. Louis.

From my earliest years, the author has been held in highest reverence by my people. It is a genuine pleasure to read these sermons.

J. W. Lanham has been in most sympathetic relations with the movement of the Disciples of Christ for more than a half century. For fifty years he has been pastor at Manville. Tied by love and the sense of duty to a rural community in a somewhat isolated section of Indiana, he had nevertheless kept his mind and heart open to the great spiritual forces that are at work in the world at large.

In this volume of sermons, he has sought to interpret Christianity in all loyalty to his



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Master, and at the same time he holds himself ready to accept the conclusions of the best modern thought. Such sermons as "The Truth," "The Humanity of Christ," "Christian Union Through Christian Unity," show how intensely these two forces have been allowed to play upon his thought. Loyalty to Christ and open-mindedness to all truth from whatever source," seems to have been his life-long motto.

Yet I am not quite convinced that Brother Lanham has fully grasped the revolutionary character of modern thought. There seems to be a dualism in the interpretations of the author which this age is trying its best to resolve—and then is it quite correct to say that Christ was a philosopher, and that "Christ's philosophy was absolutely complete?"—(p. 49.)

Though there are many phrases which cause the hypercritical to question, there is throughout this volume such a manly spirit of earnest appreciation of truth, and such evident faithfulness to duty, that it must be reasoned as one of the genuine contributions to our literature.

A brief biography, by J. P. Rowlison, forms the introduction to the volume, and the author closes his work with a most sympathetic appreciation of the saintly Love H. Jameson.

Here is a most wholesome book for the shelves of the young minister, and a most heartening expression for the more mature minister. It can be secured from the author himself, or from J. P. Rowlison, Tiffin, Iowa, for the modest sum of $1.00.

CARLOS C. ROWLISON.

An Important Conference

The first general gathering of the state and national secretaries of our various church activities, convened last week in St. Louis. For years it has been the habit of these men to banquet together, somewhat informally, at our national conventions. On such occasions no time or opportunity is afforded to consider the work in which each is engaged. Last summer at one of the banquets, at Portland, someone ventured to suggest the good that might come from a three days' conference in the middle of the year, so it was arranged.

Bankers, merchants, stockmen, farmers and teachers gather from the ends of the land to talk over conditions and plan for the welfare of these varied enterprises; why should not our missionary secretaries do the same?

The fellowship of this gathering was unique. Men of kindred spirit to whom are committed by a confiding church the responsibilities of a kingdom extension, met to compare notes, methods and means of service. They were present from "where rolls the Oregon" to the oyster beds of Chesapeake Bay, and from the bleak plains of Montana to the flowered villas of Florida. These state secretaries are accustomed to long rides and much sacrifice for the common good. By unanimous consent these men met, and that "there might be equality" the railroad fares were pooled so that the near-by paid as much for his privileges as the far-distant. This, however, was only an equitable adjustment of the fares, inasmuch as it is for the most part our men on the mission fields where the burdens are heaviest who were compelled to travel the farthest.

Perhaps the subjects considered indicate the importance of the gathering as much as anything. The program included well prepared papers and discussions upon the following themes: "The Publication of a Joint Magazine," by Stephen J. Corey; "General Rules Governing Annuities," by G. W. Muckley; "Our Statistical Problems," by H C. Combs; "Comity Among our Mission-

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Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

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ary Societies," by J. H. Mohorter; "Closer Relations Between the American Christian Missionary and the State Societies," by L. E. Murray; "The Problems of Unification," by A. B. Philputt; "The Transfer of Church Membership," by C. F. Swander; "The Unworthy Preacher," by J. Fred Jones; "A 'Front Rank' Standard for Churches," by George E. Lyon.

The far reaching consequences of such a gathering can scarcely be estimated. Certain great problems which seemed to be "nobody's business" were assigned to committees for further consideration or execution; thus there is now in progress definite work by committees from whom reports are expected at the next conference regarding various matters indicated by the above mentioned program topics.

Doubtless the greatest problem among the Disciples is how to relate their diverse and independent missionary, benevolent and philanthropic enterprises to each other and to the churches which must be their interested constituency. The promotion of Christian unity by its practice among ourselves is the chiefest concern of our communion. In this conference the representative of each society was made to see his own work in its relation to all the others. The discussion on "Comity Among our Societies" was frank as well as friendly. A spade was called "a spade" and the result is the recognition on every hand that this great work is *one*, and must be conducted not only in the spirit of brethren, but with the economy, efficiency, system and unity of one great, complete, solidified, successful business enterprises of the kingdom. To this end especially did the evening with the committee on "Unification," the discussion of "Comity Among Societies," and the presentation of "A Uniform Missionary Plan" contribute. So helpful did the gathering prove to all present that plans were laid looking toward a like convocation in the mid-winter season of next year.

GRANT K. LEWIS.

Notes from the Foreign Society

O. G. Hertzog's visit to China and the other mission fields has been a real blessing to the missionaries and the missionary work. His experienced business eye enabled him to see the real situation at once. He entered sympathetically into the problems of the missionaries and helped them in many ways. Wherever he went the hearts of the workers were cheered. The good influence of his visit will abide many years to come. At the last report he was in Jubbulpore, India.

Cheering reports are being received from Foreign Missionary Rallies in different parts of the country. President McLean with missionaries Erskine of Japan and McGavran of India are in the Central Southern states and Secretary E. W. Allen with Dr. Jaggard, of Africa, and H. P. Shaw, of China, is in the East.

Mrs. Stella Walker Lewis, a returned missionary from Japan, is visiting a number of churches and wherever she goes she creates a larger and deeper interest for the work.

The Social Work of Christian Missions, by Alva W. Taylor, is receiving much commendation. A number have said it is one of the strongest missionary volumes ever written. It is a well bound, tasteful volume of 264 pages, well illustrated. The price is 50 cents, postage ten cents extra.

C. P. Hedges has just returned on his first furlough from the Congo. He reports splendid advances in the work. Just before he left for America, a union conference of all the Protestant Congo missions was held at Bolenge. There were forty missionaries in attendance. The excellent work of our mission received high praise from all. During the conference the new church building at Bolenge was dedicated and 192 converts were baptized in one day.

During the revolutionary troubles in Nankin, China, our missionaries are all staying in Shanghai. There is a great congestion of foreigners there from the whole Yangtse River Valley. Four families are living in one home in Shanghai, but there is no complaint. It is hoped that things will have quieted sufficiently soon so that mission work can be resumed in the interior.

John Johnson, Nantungchow, China, referring to the present trouble in China, says: "The revolution which is spreading so rapidly over the empire with comparatively little bloodshed will injure and retard the Lord's work for a short time, but eventually we feel confident it will produce conditions favorable to the growth of the work.

Bruce L. Kershner, Manila, Philippine Islands, reports seven baptisms and 143 in the Sunday-school at the mission house. He states also that our property in the Philippine Islands is valued at $24,750. There is great need of more property.

C. E. Robinson, Sendai, Japan, reports one baptism at Fukushima.

Last week the Foreign Society received $500 bequest from the estate of Mrs. Eliza Ayres, Wauseon, Ohio. Large numbers of members of the Christian Church should remember the regions beyond in their last will and testament.

For the first two months of the current missionary year there has been a gain in the reguar receipts of $1,489.95. However, there is a loss in the annuities of $4,835. There has been a gain of forty-eight contributing churches and 117 contributing Sunday-schools. The churches, as churches, have contributed $1,418 more than for the corresponding two months last year and the Sunday-schools have increased their gifts $659.59.

F. M. RAINS, Secretary.

An Important Statement of Facts

If you are interested in the efficiency and success of the organized benevolent work of the Christian Churches, you will be interested in this statement of facts.

Many inquiries have been received lately regarding the Mothers' and Babies' Home and Christian Hospital, of St. Louis. The fact that these institutions now have no connection whatever with the National Benevolent Association of the Christian Church, does not seen to be clearly understood.

On account of the prolonged dissatisfaction with the character and manner of conducting the work of the Mothers' and Babies' Home and Christian Hospital, the central executive board of the association, out of consideration for the welfare of the work under its care and in justice to the people who are supporting it, felt compelled to insist upon a change in the character of the work being done by these institutions and in their method of doing it. Therefore, at a meeting of the central executive board of the association, held on April 20, nineteen out of twenty-one members of the board resident in St. Louis, voted that these changes must be made; whereupon Mrs. T. R. Ayars, and some others, removed the inmates and furniture of the Christian hospital, wards and property of the association, from the building rented from Mrs. Ayars. Later she organized the Christian Woman's National Benevolent Association, through which she is now appeal-

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ing for support for these institutions. It has been repeatedly stated in the papers of St. Louis, that these institutions are wholly non-sectarian and undenominational. However this may be, neither the Mothers' and Babies' Home nor the Christian Hospital of St. Louis is now in any way connected with the National Benevolent Association of the Christian Church. Mrs. T. R. Ayars has no connection whatever with the Association or with any of its institutions.

The question is being asked, "What about the care of mothers and babies in St. Louis?" When the new building of the Christian Orphans' Home was erected, a portion of it was designed and constructed with special reference to the need of babies. Mothers and babies are now being received and cared for by it, receiving better service at less cost by far than they received in a separate institution. The Christian Orphans' Home has under its care, from fifteen to twenty-five babies, and as many mothers. It is not now necessary to separate families. The standard of service has been raised and the expense reduced at least one-third.

Note.—The Association has no home for the aged in St. Louis: First, because we have no need for it. There is plenty of room in the Dallas Home.

Second—We have all the Homes we are able to support at present.

Executive Committee.

W. Palmer Clarkson Mrs. F. M. Wright
Lee W. Grant Jas H. Mohorter
Mrs. J. K. Hansbrough

By order of the Central Executive Board.

Benevolent Association News Notes.

The Association has just received another annuity from a good sister who believes in investing her money with the Lord. Last year was the association's best annuity year, and from the present indications the present financial year will surpass the gratifying record of last year.

The association has its very best annual report on the press. It will be out in a few days. While the gain in new money over records of previous years was not large, it was substantial, indicating decided growth and interest in its work. The gain over last year was $17,821.21. Notwithstanding this gain the association has had a hard year financially, for the reason that it has had an unusually large family under its care and the living expenses have been abnormally high.

Two of our homes for the aged, Jacksonville and East Aurora, with a family of fifty-eight, are in sore need of financial help. The old people in these homes were not picked up from anywhere and everywhere, but were sent to the homes by the churches and were received at the request of the churches. Surely our brethren mean to make generous provision for their aged, honored, indigent members.

The general secretary has just returned from a trip to the Southern Convention, which netted in cash and good pledges over $1,500. This is an indication of the substantial interest of the southern people in the Southern Christian Orphanage at Atlanta. The generosity of our Southern brethren to our benevolent work is refreshing and encouraging.

Our Southern Home at 299 Lee St., Atlanta, is in excellent hands. The leaders in all of our churches in the city almost to a man and woman, are giving of their time and thought and money freely for our home. T. Olin Hathcock, a prominent young attorney in the Equitable Building, is its president.

JAS. H. MOHORTER.

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

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FIRST QUARTER
Religion for Men

JANUARY: Religion in Action.
1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.
1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.
1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER
Woman and the Community

APRIL: Woman in the Home.
1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

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2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.
1. Influencing the Public through the Home.
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4. Woman Suffrage.
5. The Woman of Leisure.

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2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER
Crime and the Criminal

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1. The Growth of Lawlessness.
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NOVEMBER: The Treatment of the Criminal.
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4. The Ex-Convict.

DECEMBER: The Prevention of Crime.
1. Environment.
2. Temperance.
3. Work and Play.
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BY CLAUDE E. HILL.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT . . . . . EDITORS

Prayer

It is natural for one who has watched the growth of the scientific spirit in the church to ask whether in this new order of thought which dominates our present age, prayer has the same significance it once possessed. Has it not been outgrown as ineffective and useless? What place is there for petition and thanksgiving in a universe which is ruled by law? Is God personal enough to hear and answer prayer? Or have the saints of all the centuries been mistaken regarding the power and privilege of this experience of the inner life?

It may hardly be said that marked changes have come over thought of the church regarding prayer. It would be impossible to accept the results of scientific study and of research into the workings of the human mind without perceiving that some modification of former views is inevitable. The removal of inadequate interpretations of prayer must precede any satisfactory definition of this great privilege in the Christian life.

Certainly prayer is no mere repetition of pious words. There was a time when it was believed that the utterance of a form of speech prepared by gifted leaders was sufficient to secure the privileges of the holy life. Hence the forms of prayer used in the church as well as in private devotion. And hence, also, arose the custom of repeating many times over certain forms of prayer such as the Pater Noster, the Ave Maria, and the Gloria. It is true that a very considerable body of Christians even still regard these exercises as essential to the cultivation of piety. One may not deny the efficacy of even the most formal and repetitious use of customary and time-honored petitions while yet he perceives that these do not even approach the art and joy of real praying. In so far as any form of prayer, even the Lord's Prayer, detracts from essential communion with God, it is a hindrance rather than an aid.

It is equally clear that prayer cannot be intended by intelligent Christians as an effort to change the purpose of God in the moral or physical order of the world. A moment's reflection would show that such a theory would involve hopeless confusion in the administration of providential ministries through the conflict of contending petitioners. To be sure there may be at first a sense of comfort in the belief that God hears and answers prayer in the same manner that a parent might accede to the request of a child. But this is too limited a conception of the subject, and yields only slight comfort even to the most wistful soul. It leaves the universe open too much to the play of caprice and serves no useful moral end. Prayer must be a larger function than this, and cannot be supposed to serve as a force to interfere in the gracious ends of God's providence.

Nor, on the other hand, is prayer a mere pious exercise. There are those in our day who tell us that in a universe of law there is no one to hear, and therefore prayer cannot be addressed to any listening Father, but is merely the practice of devout thoughts and exercises for its subjective value in Christian experience. Such a value it unquestionably has. No one can doubt that the practice of prayer, even if there were no hearing God, would be of great value in the development of the inner life. But how far short this definition falls of meeting the requirements of the Christian life! And how little does it correspond with the experience of Jesus, whose intimacy with the Father was the supreme passion of his life. Prayer is no mere pious gymnastic.

More positively, then, prayer is the communion of the devout soul with the Infinite. It is the perception of the possibility of relationship with God. It is the entrance of the human spirit into comradeship with the Father of our Lord Jesus Christ. It is the cultivation of the eternal friendship which is possible to the reverent and growing life. It is the use of the truest means of approach to the heart of the universe. It is the arousal of the soul to participation in the divine activity. It is the speech of the spirit with the Highest.

Nor is this Eternal a mere idea. To satisfy the need of the child there must be personal relationship with the father, and the father himself must be personal. Even so our Father who is in heaven is personal. Here one must walk with quiet steps, for the theme is not easily approached, since personality, even on the human plane, is so mysterious and baffling a problem. Who knows himself among the conflicting urgencies that claim his regard and assume to control his conduct! Into the abysses of personality one looks with a certain apprehension which the study of psychology in its later phases does not remove. We seem to be standing only, as yet, upon the threshold of a mysterious domain, and beyond the threshold there are many dwellers, dim shapes of whose purpose and power it is difficult as yet to speak. How, then, with this complex of problems in the study of our human personality, can we affirm any sweeping pronouncement regarding the personal God?

Yet less than personal He is not, though how much more we cannot know. To the saints of all the years He has been a living and vital presence. To our Lord He was the source of deep and abiding comfort. We, as pilgrims of the inner way, may trust the path where the greater spirits have walked. And our own experience of God, when life is yielded unhesitatingly to his call, holds confirmatory proof which we cannot question.

Prayer is the source of power and of joy. The men who have wrought most potently for the enrichment of humanity and the conquest of evil have been the men of prayer. Were there no other proof of its efficacy, this should be convincing. It is the source of joy, for He who lives at the altitude of prayer is above the mist and fog of the lower earth and has the privilege of living serene and undismayed with the great souls who have achieved the higher life.

And prayer is answered, not in the small dimensions of personal petitions, nor even in the sweeping demands of pious but unthinking enthusiasts who organize prayer tests and often jeopardize the faith of thousands by such foolish efforts to try God. But prayer is answered. It is answered on the lowest plane of definite and persistent human purpose. The soul that sets itself resolutely to the achievement of an ideal wins in the end. There is a victorious quality in calm and convinced persistence. And this is precisely what prayer means. When one has opened his soul to God in earnest request for some great good, he has already half won it, and he has the assurance that all the forces of the universe are set like time-clocks to the release of the spiritual values that assist him in his enterprise. Personal blessings and public benefits are alike secured by the power of prevailing prayer. For the Father only waits the coöperation of his prayerful children to bestow these very blessings which it is His desire to give, but which He cannot confer apart from their urgent and persistent seeking.

Therefore prayer is finding for itself a new and larger place in the regard of the informed and purposeful Christian of today. It has lost some of its lesser and traditional values as life has moved up from conventional to vital levels. But it has also vastly widened its horizon and is seen to be a power incapable of mere capricious use but set to the achievement of the greatest purposes with which the spiritual life can concern itself. And these may well include all those smaller benefits of health, prosperity and rewarded service for which we have been taught to pray. Lifted to the higher plane, they are seen to be the objects for whose achievement the human spirit seeks the coöperation of the divine. And thus sought, they cannot elude ultimate possession.

Social Survey

BY ORVIS F. JORDAN.

Ten Hour Day for Women

The past year a ten hour law was passed in Illinois for the protection of the women workers of the state. It was opposed at first by many manufacturers and even by some women workers. The latter were afraid they would lose their positions to men if they were hedged in with legal restrictions. The law has now been in operation for several months and its beneficent results are already becoming apparent. But few women have been replaced by men for they have made themselves secure in industrial life by developing skill in certain employments beyond that possible for men. The deftness of women's fingers will make them survive in the work of the typewriter, the seamstress and in other occupations where such deftness is serviceable. Other qualities equally safe-guard their interests. The protection to women is especially apparent in the heart of the shopping season. Girls who served their employers for twelve to fifteen hours a day through this busy season last year are spared that nightmare this year. The employer must secure more help. He must educate the public to do their shopping in reasonable hours. All this makes it possible for the girl behind the counter to look forward this year to a real Christmas, instead of sleeping through the day in utter exhaustion.

Mob Law and Barbarism

A good deal of learned labor has been spent upon the subject of mob psychology. It is well known that many of us will act under the influence of a crowd in a way that we should never do when in a reflective mood. The conduct of some staid old professor at a football game is a humorous example in point. The mob violence by which criminals are executed in this country, north and south, is the most important example of the mob spirit, and because so destructive of all civilized means, we should undertake to understand it. Mob violence is the return of the primitive. We are all savages, held in check by the inhibitions of our civilized life. Because we have been civilized so few centuries relatively, the "natural" is the primitive. Civilization is not yet native to our souls. We must consciously struggle to maintain what we have gained through civilized life, or relapse into barbarian habits. The worst of our infidelities, almost, is to doubt our civilized standards for that is to doubt the God of Progress.

What happens in the souls of the mis-guided men who compose the ordinary mob, is that in their sober moments they have allowed themselves to doubt civilization. They have secretly hankered after the spectacular and direct methods by which justice was administered in the early tribes. There are to be found in almost all communities, men who will soberly discuss certain exigencies under which they feel that mob violence would be right. There are even governors who condone the mob after it has done its awful work, and all this makes for the moment when the community starts on a man hunt and takes the law into its own hands. There will be attempts at mob violence as long as men are skeptical about civilization. There will be mob violence so long as men do not build walls around their inherited barbarism. Let us have no disguises. So long as men are executed without a trial, there are still many among us who would be more at home in an Indian's tepee than in the white man's house.

The Labor of Children

It is one of the marks of our advancing civilization that so many states in the union have already passed child labor laws which prohibit the labor of children in most occupations below a certain age. The exceptions to this rule furnish us with a worthy task still. The violation of these laws demands of us vigilance in securing their enforcement. A magazine tells of the woes of the children oyster shuckers of the South, and of the children who prepare the shrimps for the canning. These children are working for as low a wage as five cents a day. They are the children of Polish workmen who have been imported from the North with glowing promises, and living in homes where the low wages of the adults makes the labor of the children necessary. While the story of acid attacking the hands of these children, and of a company of men being lost at sea on a scow, is appealing, yet the worst evil of all is to be found where the parents, through sloth, do not work with the children, but are content to live off of them. In the cotton mills of the South, and even in our neighboring state of Indiana, it is possible to find groups of children running great machines in the manufacture of thread. These children miss many things. They miss the sweet experiences of childhood, which furnish us with the happy memories that keep us from utter despair in the hardships of later life. The very play they miss is a part of their proper education, socializing the children and teaching them many of the finer lessons in life. The child that works in the factory when he ought to be in school is condemned to live ever from the products of unskilled hands. To work a child of school age is to sell him to economic slavery from which the coming man is never likely to be emancipated.

What Shall We Do with the Men?

There is a wide-spread feeling among the churches that the church has grown feminine and that it is losing its grip on men. So definite has this conviction become that we are now in the midst of various efforts to bring the men back again into relation with the life of the church. This alienation of men has sometimes been charged to the critical spirit of the age. While it is true that men think more freely than formerly about religious matters, it is noteworthy that the old-time blatant infidel has well nigh disappeared. Our men are almost universally believers in the broader religious faith, as one may discover by examining the creed of the lodges, expressed in their rituals and resolutions, or by discussing religious matters with the various kinds of men. Men are less inclined to skepticism than ever before in the history of America, and more inclined to leave the church. Why? This is a matter to give all loyal churchmen pause.

The various movements are expressing the conviction that the men have been alienated from the church for the lack of a man's job in the church. The brotherhood movement, the Men and Religion Movement, the Laymen's Missionary Movement, these all have given emphasis to the social element in religion and have undertaken to show men that the real work of religion is to improve the conditions of human living. It is the express point of view of the prophets of our age that the church has lost men for the lack of the social program in the church. It is noteworthy that men in churches which have no social program, are apt to take more interest in missions than in the home church. It is because missions furnish the element lacking in the local program. The tasks lying near at hand for our men to do themselves, not to hire done, are many. The opportunity of helping the boys is a task socially significant. The improvement of local politics, the inauguration in the municipality, of the newer methods of doing things, these and a thousand other tasks lie at hand to be done and the church that will incorporate these in her program will have no lack of men.

An Epoch-Marking Document

The survey of the results of the "Billy" Sunday revival at Springfield, Ill., in last week's Christian Century by Dr. Morrison is an epoch-marking document. It has significance for the whole Protestant church in America. The analysis of results is carried out in a scientific and judicial spirit, but the whole survey brings home to us as never before the emptiness of this antiquated way of propagating religion. From the standpoint of our social interest we are delighted to see the test of efficiency applied to religious methods. Dr. Morrison would test these methods by their social product. It was the point of view of our Teacher who said, "By their fruits ye shall know them." Religion is not a little compartment of life where are filed away our other-worldly interests. It is the function of religion to interpret life and God and destiny to the individual and by so doing to relate him more fraternally to his fellows. A religious method that does not yield this product stands condemned before the world. Dr. Morrison has pointed out that vital religious interest has not been quickened at Springfield through the revival. The great tasks of the church have not gone forward. The money that went so lavishly into the Sunday revival might have armed the church to meet the needs of their poor. It might have educated twenty young ministers. It would have equipped magnificently a mission station. The Christian enthusiasm that exploded itself in the Sunday revival might have stormed and taken some great citadel of evil if intelligently directed. This fire of enthusiasm might have burned more gently and furnished the steam for pastoral and personal evangelism that would have made men and women citizens of the kingdom instead of mere nominal church members. Against the waste and inefficiency of modern professional revivalism we make our protest.

The Christian World

A Page for Interdenominational Acquaintance.

Hon. Seth Low on Unity

The Episcopalians are still discussing, with great ability, the subject of Christian union. *The Living Church* gives us an excerpt of a strong address by the former mayor of New York City. Mr. Low is a warden of St. George's Church in that city. Like all who ever consider this subject, he is painfully aware of the loss caused by our unhappy divisions. Maybe our intense denominationalism will be the cause of our conversion to the doctrine of Christian union at last. Here is the case in a nutshell. "There is a loosening hold of the Christian church in the small community due to a terrific waste of men and money in trying to support four skeleton churches where only one strong one is needed." What he says of the ministry is equally worthy of our study. Hear him:

"If in the time of King James one English Bible was made out of eight translations, one church can be made today out of all existing communions. We all know how widely different is the conception of the ministry. I think I can be frank to say that it is impossible for men to agree on the conception of the ministry. But we can make a minister whom everybody will accept. Suppose in the ministry of the future, say all ordained after the year 1920, an Episcopal Bishop, a Presbyterian, a Methodist, a Baptist, and a representative of other communions should take part, then all would accept the clergyman thus ordained. The process could be carried on just as far as is practical. The question arises as to what you are going to do with the men already ordained. Well, you could get them reordained. It would be possible to care for existing ministers and ultimately to get a ministry that would be recognized universally. See what we suffer because we don't get together as churches. There is a loosening hold of the Christian church in the small community due to a terrific waste of men and money in trying to support four skeleton churches where only one strong one is needed. See what we lose in our big cities by being broken up. The church ought to be so strong that we could go to her for the support of all moral issues instead of going to outside philanthropic organizations. Think of the different denominations trying to carry the gospel to China. How much better to have one church which would reach from the Quaker to Rome. Christianity will not be able to exercise itself much longer unless these movements for Christian unity make progress."

Two Dangers of Baptists

Dr. J. B. Gambrell as quoted in *The Baptist World*, sounds an alarm to his brethren, which has a familiar ring to the readers of some Disciple periodicals. He says:

"The danger is that some Baptists will, in their joy, take softening of the brain and quit the simple truth for which our fathers have suffered and died, and run off to meet those coming our way."

Following this example, the editor adds another warning. He fears that his brethren will have hardening of the heart. He says:

"Some other Baptists, in their joy, will not wisely and sympathetically handle those 'coming our way.' We must be willing to let them come without too great humiliation; let them come 'saving their faces,' if that be possible, without any sacrifice of principle."

To us who are accustomed to threnodies of this kind, there is nothing new or startling; but they serve to show that no organization has a monopoly on "the simple truth," and that all parties not only cherish the hope that others are "coming their way," but are ready to announce their approach. In view of this vocabulary which all alike use, expressing their hopes and fears while victory is still deferred, it is really wonderful that all sects have not rushed into each other's arms long ago!

One of the Costliest Churches in America

There seems no tendency on the part of our Episcopalian brethren to economize in the matter of church buildings. They agree to the doctrine of a sagacious Englishman, quoted by Bishop David H. Greer, in his address at the laying of the cornerstone of St. Thomas', in New York City last month, that "it is ever a fateful sign of art decaying into luxury, and religion into contempt, when men permit the House of God to be meaner than their own, or when they allow to their domestic pleasures what they do not allow to their collective worship." The church will cost $1,000,000; the furnishings $500,000; and the land on which it is erected is worth $1,500,000. *The Living Church*, in giving an account of this occasion, says, quoting Dr. Ernest M. Stires, rector of the parish:

"The problem of the great East side and West side will be ours. The problem of the less than living wage with its resulting waves of vice and crime, and the problem of disease, it will be our duty to help solve as never before." And again at the centenary of St. George's, Bishop Greer said: "One hundred years ago, it [St. George's] was a family church with rented pews; it is now the people's church, whether they are rich or poor . . . A sociological Gospel, yes, but a sociological Gospel, not with Jesus Christ out of it, but with Jesus Christ in it. That is what St. George's hands forth."

Comparing these three detached utterances, we have admirably stated the perspective that should govern in the building of church edifices and the maintenance of parish work. St. Thomas' parish, composed, in considerable part, of men of great wealth, would insult Almighty God if they should dedicate to His worship a mean and contemptible edifice, on a side street! but they would insult Him still more grossly if they should use their magnificent edifice as only an exclusive Sunday club house for themselves. The worship of God stands first as the duty of the church, and no work for humanity can detract from that first duty. But worship degenerates into hyprocrisy if it does not lead to the service of humanity as an inevitable effect. That is why Doctor Stires' thought of the problems of less than a living wage, of vice and crime and disease, grows with inexorable logic out of the theme of the righteousness of erecting costly edifices for divine worship. And the same thought is that which Bishop Greer so well brought out in his contrast between a "family church" and a "people's church" at St. George's, a "sociological Gospel" with Jesus Christ left out and one with Him as the dominating force.

Troubled Over Louisville's Dedication

While we are speaking of church buildings, we wish to remind Doctor Powell, and the brethren at Louisville, that they must not be exalted above measure, or they will rejoice as those who had run in vain. Yea, while they rejoice there is weeping in the land and while they exult, there is groaning and deep sorrow. *The Gospel Advocate* is not at all pleased over the proceedings. Colonel Watterson's presence at the dedication was not in order; and the invitation of the secretary and treasurer of the Christian Widows' and Orphans' Home of Kentucky, a member of the congregation, to neighboring churches to join in a Thanksgiving day service, in the big new church, and hear the big organ, vexes it sorely. It says:

"While Colonel Watterson, a man of the world, observes the "dissonance" between all of this [display] and "in the name of the lowly attributes of the Nazarene," well may we say with the weeping Mary: "They have taken away my Lord, and I know not where they have laid him."

After laying the program of the week's dedicatory exercises before its readers, it says:

"Here, in this dedicatory program, is not only a frank and open acknowledgement that it is a denomination, with the fact printed and published to the world, but it provides for a regular denominational hotchpotch on Tuesday evening, a kind of convivial interdenominational feast."

Shame on you, Brother Powell, for mingling with the uncircumcized Philistines, and entangling your tongue with the speech of Ashdod, and allowing your ears to be ravished with the music of that twelve thousand dollar organ!

—Dr. Jowett, of the Fifth Avenue Presbyterian Church, New York, is not only effective in the pulpit, but in the prayer-meeting as well, as witnessed by the following: The prayer-meeting room seats about 400. Wednesday night, Nov. 22, there were not more than twenty-five empty places. This prayer-meeting of Dr. Jowett's is attracting interest all over the city and suburbs. There are always many ministers present. Dr. Jowett is now giving a course of talks on "The Beatitudes." The morning of Nov. 19, some 200 persons were turned away from Fifth Avenue Church because there was no room to seat them. The church seats 1,900.

—The international committee of the Y. M. C. A. has asked John R. Mott to become the associate general secretary of both the home and foreign departments, taking the place of Clarence J. Hicks, resigned, who was connected with the home work. Heretofore Mr. Mott has devoted his time to the foreign department alone.

—For the first time since its organization in 1810, the Congregational Board of Foreign Missions' income exceeded the million dollar mark, the total receipts being $1,032,025. This great record we are informed, is due to the 5,000 or more Congregationalists, who, during the last two months of the year, sent individual gifts, for the most part, in addition to the offerings they had already made through the local churches.

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First Things First

It is implied in the statement of this week's topic, that every one of us ought to know what is worth while. An intelligent person owes it to himself and to others that he examine himself and his environment with a view to learning how to employ his energies most profitably. We easily fall into the habit of doing things that might just as well be left undone. As Christians we must ask whether the activities of the church are religiously significant. As citizens we may properly inquire whether the issues which absorb our interest are really as important as we have felt them to be.

Time is wasted when first things are crowded out of the first place in our efforts. We are all complaining that we have too little time for the work demanded of us. Let us sit down and try to plan the work of the year as it would be if we kept steadily before us the things that intelligence and conscience command. Some of us may have to attend fewer religious meetings and withdraw from several organizations with which we are connected. We may have to strain ourselves to say we have not read the popular book of the hour, and that we have no intention of reading it. If our social relations were made vital and not formal there would be a saving of time.

There would be less talk about soul culture if we gave heed to the invitation to seek first the kingdom. We grow by doing good deeds and by occupying our minds with great ideas. Bible study is a means of grace, if we put the central teachings of the Bible in the center of our thinking. But if we undertake to group the facts of the Bible about some theory, the more we study the less capable are we of grappling with the serious problems of daily experience.

The ability to see what is essential in a given situation and the habit of brushing aside barriers of custom and prejudice and of going at the main issue, will win for us the kind of friends we need. By emphasizing continually minor virtues and by denouncing on every occasion the minor faults of men, we destroy their confidence in our judgment. If we have to engage in political or religious battles with our neighbors, we ought to be able to make it appear that we have some knowledge of religion and politics, and that our quarrels are not about trifles. The church that stops its work to engage in a fight over questions of personal taste and ambition must expect sensible people to be indifferent to its pronouncements concerning the way of salvation. The world is not unreasonable in looking for signs of sanity and fairness in the conduct of professional disciples of Jesus.

The teachers in our schools try to show us that we cannot get very far along in our thinking unless we group our ideas about the fundamental idea of a lesson or a science. The value of subordinate facts and truths is brought out by such grouping. This method does full justice to every idea. Here is a suggestion for the religious life. We do not fall into the habit of ignoring details just because we have discovered the truth that includes all other truths. Love of country inculdes love of individual citizens. But we know better the worth of a man when we think of him as a citizen. We take away all meaning from the life of the individual if we try to separate him from his kind.

I think we are to understand that Jesus, in saying all things men have a right to have would be added to them if they sought the kingdom first, meant that men would have to put the kingdom first in order that they might know what they ought to have. He certainly did not mean that it would not be necessary for his disciples to get their bread by honest toil and by intelligent provision for the future. However useful Christian faith and steadfastness may be in the business world, Jesus never intended that they should be merely financial assets. A state that is fully Christian will take thought for the health and comfort of its people. And a Christian man will take thought for the health and comfort of himself and his family. But these will not be the supreme objects of his endeavor. There are some things for which he will surrender health and even life itself. He will not pray for daily bread and then go out and try to get the fruits of other men's labor without giving them the reward due them for their service. He will not judge men by the amount of wealth they possess, but by their manner of getting wealth, and by the returns they make to society for the benefits they receive. He does not judge the church by the eloquence of its preachers, or the number of its meetings by the kind of men it produces. [Midweek Services, Jan. 3. Matt. 6:33;13:44-46.]

S. J.

The Meaning of Baptism

XIII—THE BAPTISM OF JESUS.

The acceptance of baptism by Jesus at the hands of John interprets the meaning of the ordinance even more clearly than does its rejection by the Pharisees. He accepted it for precisely the same reason that they rejected it. Both he and they understood it as an act of initiation into a new order, a social movement. Neither he nor they regarded it as an individualistic act assumed to possess some intrinsic sacramental virtue. Its meaning was not in itself but in the movement with which it allied each man who submitted to it. Had the baptism of John been a detached institution, standing in its own right and finding its meaning either in itself as an ordinance or in the individual who was baptized, the attitude of both Jesus and the Pharisees would most likely have been exactly contrary to that which they did assume. That is to say, the Pharisees would have been willing to receive it and Jesus could not have received it. The Pharisees rejected John's baptism because they rejected John's movement of which it was the initiating rite. Jesus accepted John's baptism because he wished to enter and be a participant in John's order of penitent men. It was neither the reception of a sacrament nor submission to the physical act of immersion to which the Pharisees recoiled; they were unwilling to be identified with John's movement, his order. It was neither a mere sacrament nor a specific physical act which Jesus accepted in accepting baptism at John's hands; he simply wished to identify himself with John's religious movement and he allowed John to induct him into it.

* * *

One of the most curious pieces of biblical interpretation is afforded us in the conventional attempt to account for the baptism of Jesus. John's baptism was a baptism of repentance. But why should one be baptized who had no sin of which to repent? What could baptism have meant to the unstained conscience of Jesus of Nazareth? Various answers are given. One of these gives the baptism a messianic significance: Jesus chose to be baptized in order to formally announce his Messiahship, to inaugurate his redemptive ministry. This, however, is purely fanciful. There is not a suggestion of scripture to justify it. That the baptism was providentially used as the occasion of his self-disclosure is evident, but that it was so intended by Jesus when he came to John there is no hint. It is an unnecessary straining of the event to make it mean something unique in the purpose of this one candidate. It attributes to the mind of Jesus an official and formal cast which his subsequent ministry and experience do not bear out. Whatever is to be said about his later consciousness, it is clearly much easier to interpret his messianic thought at this state in ethical, spiritual and filial terms than in legal and official terms.

Another explanation of the baptism of Jesus is that he submitted to immersion in order to set his future disciples an example. This interpretation is naive and artificial. It assumes a sort of dramatic consciousness in Jesus, that he was acting a part before men, rather than living a real, human life. No act of Jesus was purely exemplary. To him, of all men, every act had a moral motive rooted in his own experience. He would be the last to ask his followers to imitate any specific act of his; what he wished of his followers was that they should imitate him in always relating their actions to moral motives that connected vitally with their own

experience. The core of his ethical message was the emancipation of men's souls from every kind of slavish imitation whatsoever. It misrepresents Jesus to interpret his baptism as a mere dramatic pose.

* * *

Still another interpetation is the legalistic. This view professes to be based upon Jesus' reply to John's remonstrance: "Thus it becometh us to fulfil all righteousness." In this view the physical act of immersion is conceived as a divine command and submission to it was therefore an act of righteousness on Jesus' part. This text is used as the pillar and support of the crassest legalism. Here plainly the spiritual experience usually associated with baptism, namely repentance, is not present. The legalist feels that he is dealing therefore with the sheer abstract physical act of immersion and he finds Jesus submitting to this physical act "in order to fulfil all righteousness." Immersion, therefore, he argues, is a moral act. And this submission of Jesus to it binds immersion upon all his followers as a moral duty.

How the divine authority for this particular physical act was communicated the legalist does not say. The Jews did not regard this form as of divine origin; they derived it not from their Scriptures but from custom or rabbinical regulation. Certainly John never calls attention to immersion as of especial divine sanction. He claims no authority for it whatsoever. He simply practises it. This legalistic view that the saying of Christ refers to immersion as a fulfilment of all righteousness is based, therefore, upon a sheer assumption. The legalist must first find a "thus saith the Lord" for immersion before he can expect his dogma based upon this text to be received by the Christian world.

* * *

The fallacy in all these views lies in the fact that baptism is considered apart from its concrete social situation, as an abstract and independent institution with its meaning in itself. When we look at John's ordinance in its actual social connection we see it as an auxiliary institution rendering service in a religious order of penitent men which the prophet was organizing. For men whose consciences were quickened into repentance by John's preaching the baptism was simply the act of joining his movement. It involved no more mystery in the case of Jesus who was without sin than in the case of a pharisee or a publican. To him the baptism meant precisely the same as to them. There is no need whatever of making the baptism of Jesus unique. Instead of being unique it was an act in which our Savior sought to identify himself with his fellows, to do what they were doing, to pass through the same initiation into the freemasonry of men who were seeking to do the righteous will of God. The meaning of his baptism is not found in the baptism, but in the spiritual freemasonry into which the Baptist was urgnetly calling all men. The fact that Jesus' baptism was not a baptism of repentance affects not one whit the meaning of the baptism, though it does lend to his membership in the messianic community a unique graciousness. He was baptized because he wished to become a member of John's community of disciples, he wished to put himself in the position of a follower of John because he believed John's movement was the enterprise of God. His baptism, therefore, had no reference to his own individual experience of sin or sinlessness, nor to any divine authority sanctioning the physical act of immersion; it was, on his part, a moral act of self-identification with John's movement, the contribution of his personality to a social community whose ideal was evidently inspired of God; and as such it was truly an act of righteousness and grace.

* * *

If we go back to Nazareth and approach the baptism of our Savior from his point of view, the interpretation we have set forth in the foregoing paragraphs will take on verisimilitude. It is by no means a matter of mere conjecture to trace out the mental pathway which the thoughts of Jesus traversed in the period immediately preceding and including his baptism.

There are three points at which the scripture story discloses to us the secrets of Jesus' inner life at this period. Given these points, it is not difficult to determine the curve and direction of his mind. One of these is the fragmentary reference to his life at Nazareth, which tells us that he grew in wisdom as well as in stature, and in favor with God and man. Another is the account of his temptation in the wilderness, which discovers to us the struggle of his soul to define just what sort of a Messiah he should be. Lying between these two is the baptism, with its disclosure of the divine confirmation to his soul of his messianic character.

Taking the narrative as it stands, it seems evident that the baptism was the occasion when this fact was inescapably revealed. Here at the Jordan, when he had been baptized, the Voice spoke to him and perhaps to John, saying, This is my beloved Son, in whom I am well pleased. It is hardly probable that this disclosure was a sudden surprise to the soul of Jesus; it was more like a decisive confirmation of years of reflection and wonder and communion with God.

If we take the plain statement of scripture concerning Jesus' growth in wisdom at its face value, we will raise no question concerning his growth in messianic wisdom as well as other wisdom. There was a time when Jesus did not know himself as the Messiah. Later there comes a moment when he does know beyond peradventure that he is the Messiah, the Son of God. That this fact, fully declared at his baptism, had been gradually emerging in his consciousness through the years there can be no doubt. Here in the growing consciousness of our Lord is a field for legitimate exploration by the disciple who possesses the mind of the Master, whose imagination is sensitive, quickened by reflection upon the more clearly revealed facts of Jesus' life and especially by his most significant utterances.

* * *

None save the most reverent pen may essay to tell how the divine Spirit first awakened the messianic idea in the soul of Mary's son; by what suggestions the possibility that he might be Messiah came to be entertained by him; how this possibility passed into vague wonder and from wonder into a clear, earnest question: Am I he?; how one day he dared to answer this question with a timid yes, an affirmation which he tolerated only to fling it immediately away before its blasphemy should burn his heart; how his sensitive, agitated soul must have many times doubted its own sanity on account of this persistent, inescapable question; how the affirmation returned again and again—in his mother's presence, at the reading of some great prophet's message, at his bench or on the lilied hillside where he liked to go for solitude and prayer. To trace out the psychical process through which our Savior passed as he gradually awoke to the fact of his divine mission may not be possible as a task of detailed description, but as a task of spiritual appreciation it is possible.

Of this we are sure, that the long, long struggle between the audacity of the divine promptings and the natural humility and shyness of his soul brought him at last to a calm commitment of himself to God, to do His will, to await His leading and to hope for some unmistakable token of the Father's pleasure in him. It was as if in one of those night-long prayers to which he was accustomed, he had said to his Father: "Thou seemest to call me to be the redeemer of thy people. I cannot escape thy Spirit. I will no longer contend against thy promptings. I will do thy will, O God. I will try to be thy Son. I give myself to thee. If thou canst fulfill the expectations of thy people in me, if prophet's foretelling, if thine own foreordaining, may find their answer in me, I will try. Yea, if thy fatherly longing for one Son who shall serve thee truly to the end of the day without sin, may be satisfied in me, I will try to be that Son!"

* * *

It was with this tentative settlement that he came to his thirtieth year. He had no program. He felt that up to the present there was nothing in his life that he must undo. He carried no past sin into his future. He waited calmly, patiently, for the unfolding of the will of God.

And then the voice of John sounded through the wilderness of the Jordan and echoed in the towns of Galilee. "Prepare ye the way of the Lord," he said. "The kingdom of Heaven is at hand." It requires but little imaginative effort on our part to realize how this voice must have struck thrill and awe through the soul of Jesus. Eagerly he would listen to the reports of John's preaching brought by travelers from the south who passed through Nazareth. This prophet must indeed be sent of God, he would say. Constrained by John's great fame as a preacher of righteousness and the organizer of a pre-messianic movement, Jesus went to Bethabara himself.

The great notes of John's message rang through the soul of this auditor with a meaning more clear than they possessed even for the soul of the Baptist. He heard the note of Judgment in the prophet's message. He heard the note of Preparation for the coming Messiah and the imminent kingdom. He heard the note of Universalism—that neither caste, nor nationality nor Abrahamic descent availed with God, but a penitent heart and a purpose to do righteousness. He heard the note of Reformation—that the old messianic order was fictitious and deceptive; that a new order of penitent men must supercede it; and he saw John inducting men into the new order.

We shall resume our study at this point next week.

Editorial Table Talk

A Good Way to Keep Christians Apart

The words of Bishop Osborne, of the Episcopal diocese of Springfield, have a strange sound when he speaks of Christian unity. He says, speaking ostensibly for the Episcopal communion: "Believing as we do, unity [of churches] is not possible, and co-operation without living unity is a hollow thing, the more hollow because while professing to desire this outwardly, the churches know that unity does not exist, that there is rather a mutual distrust, a steady dislike, with sometimes fear and sometimes contempt, and that no amount of external co-operation can possibly remove these things." One cannot help asking what kind of Christian people the bishop has been associating with, that he should find in their hearts these ugly feelings toward one another. Whatever was true of past generations, it is certainly a flat misrepresentation of the Christian bodies of today, to say that among them there is "mutual distrust," "a steady dislike," and "contempt." The outstanding fact in the Christianity of our day is that this hostile and suspicious attitude is passing away, that in its place is coming a genial, co-operative, Christian temper. It is true everywhere, but more true in religion than anywhere else, that what one finds in others is the reflection of one's own thoughts and disposition. We would not deal harshly with this good bishop, but most people will believe that these elements, which he declares he sees in the hearts of other Christians, are mainly the projection of his own sectarian feelings. Usually the man who is bound down to a dogma of any sort, who takes a narrow and sectarian view of religion, himself is incapable of perceiving the catholic temper in the world around him. But they in whose hearts the spirit of brotherhood abides find brotherhood everywhere. They not only find it, they create it. And conversely, the sheer utterance of just such sentiments as these of Bishop Osborne's by Christian leaders, goes farther than any other thing to create the unbrotherly dispositions which they affect to deplore.

A Vicarious Nation

Great and luminous were the words spoken by Dr. J. H. Jowett in his Fifth Avenue Presbyterian pulpit the other day when, in a sermon on peace, the preacher flung a challenge into the conscience of our Christian nation. The congregation almost stopped breathing, we are told, while he made his plea that some nation should adopt Christ's principle of life and make itself a world savior by breaking its alliance with the carnal forces of militarism and risking its destiny in an alliance with reason and righteousness. Doctor Jowett had been showing that peace came to the individual soul because of the blood of Jesus Christ shed upon the cross. He then said: "And O, I would that some great Christian nation would, in some time of crisis, make peace by the blood of its own cross, by some sublime act of glorious sacrificial magnanimity! I would that some Christian nation would disown the axiom that the law of nations is the law of the beasts, and 'laying aside every weapon of carnal warfare,' would rely for her continued existence upon the powers of reason, 'upon the service she would render to the world,' and the testimony she would bear to Christ. You may deride the suggestion as ideal, but what am I here for but in the ministry of the ideal, and amid the fog of worldly compromises and expediencies to keep its radiant dignities in sight. And it may be, as a man of statesmanlike mind declared some years ago, 'it may be that a nation martyred for Christ's sake may be within the counsel of God,'—a nation which sought to make peace by the blood of its own cross." The same challenge was uttered by Rev. Henry Sloane Coffin, at the Edinburgh Conference, in an address which has hardly been commented upon, but which was one of the most masterful interpretations of Christianity at that historic council. This insight of Doctor Jowett's is the heart of Christ's message to our national life.

Literature Class to Visit England

In addition to the class which Professor Willett will conduct to the Orient for the study of that great mission field and Palestine, a class for special literary study in England is being formed by the University College of the University of Chicago, to be conducted by William D. MacClintock, Professor of English Literature. The class is expected to consist of about thirty students. The exact subject of study will be "Background and Environment, Physical and Human, of Modern English Literature." The important literary districts of England and Scotland will be visited. Preparations for the work, which will be made during the winter, will consist of a study of the topography of the land and the literary history of England, and the problems of literary technique in this field. Such studies have been conducted before by University classes in Greece, Rome, and Palestine, and the field work will be modeled on the field trips offered in the geology and botany departments.

Methodist Baptisteries

The simplest and most effectual way for optionist churches to stop the leakage of their members to immersionist churches is to provide facilities in their houses of worship for the seemly and reverent practice of immersion. The inconsistency between the creeds of these churches and their architecture is so apparent as to make the creed seem disingenuous. All the Protestant bodies profess to give the candidate his option as to form of baptism, but few of them provide any means by which any form may be administered except aspersion. The Prayer-book baptismal service of the Episcopal church gives immersion the precedence and is so worded as to make any other form a clear concession. But very few Episcopal sanctuaries are provided with baptisteries. The *Central Christian Advocate* (Methodist, Kansas City) suggests that Methodist churches should be equipped with baptisteries, and bases its suggestion upon "the solemn and inalienable right of the individual to make a choice in this matter." It says:

> "Whatever may be the prevailing custom and belief of the Methodist Episcopal Church as to the method of administering the sacrament of baptism, it is a fact that the Methodist Episcopal Church does teach that the mode is not essential to the validity of the act. We may argue against immersion, but we teach that when a person has been baptized by immersion he is not to be baptized again.
>
> "In the interest of the widest personal freedom and to give due recognition to the solemn and inalienable right of the individual to make a choice in this matter ought not our cities have at least one church which has a baptistery, such, for example, as the Baptists and Disciples have? We think so. Particularly among our metropolitan churches one should make this provision. It may not be used except upon the most rare occasions, but it is there, a tribute to the catholicity and religious liberty of the denomination.
>
> "The number of cities which have some Methodist church with such a provision for religious liberty is not so rare as some might think."

The Christian Century does not believe the individual possesses any such "inalienable right," as the *Advocate* refers to, but we do agree that so long as a church professes to allow such an option, it is in plainest duty bound to provide the means whereby it may be easily and reverently carried out.

The Treaty with Russia

There are various possible attitudes toward the present policy of the administration with reference to the treaty with Russia. The peace advocate may deprecate this move as having within it the possibility of international complications. The politician, who watches every move of Congress, to see what bearing presidential and congressional acts will have upon the national election next year, pretends to see in this Russian treaty affair a most significant political stroke. One fourth of New York City is Jewish. A solid Jewish vote for any political party would mean the victory of the party in the city and probably in the state. The vote of New York state has usually decided national elections. The republican policy with reference to Russia would seem to the politician to have significance in relation to the coming political contest. The proletariat element among the Jews do not think the point of the treaty is a very vital one. They insist that only a couple hundred rich Jews ever want to go back to Russia, and they only to travel, and that for the sake of the two hundred it is not right to risk complications. Such was the note struck by a Chicago Jewish paper. The large minded social student will welcome any movement which helps to break down the barriers of race prejudice. The abrogation of the present treaty does nothing for Russian Jews and may not mean much to American Jews,

but it stands as a symbol of the American attitude in the council of nations with reference to favored races, and race persecutions. If such witness may be borne, without endangering the friendship of the United States and Russia, which has stood now for near a century, we would welcome the effort of our President in undertaking to secure a new treaty. If we have any witness to bear in the family of nations, it is to be borne on the subject of human rights. Our Declaration of Independence still has much of truth in it for modern needs.

The Problem of the Poor

All relief organizations are facing their annual problem of caring for the poor and destitute. Those churches which operate in the poorer sections of the cities are being overburdened just now with the work of relieving distress. The church and the typical bureau of charities are valuable adjuncts to each other. The church in the past has had the generous instinct which has urged it to bear the burdens of the poor. Historically there has been no charity save that of the church. The tremendous out-going of human sympathy along with the gifts has done good, like medicine. At the same time the churches have often lacked in discrimination. They have duplicated their gifts by the overlapping of the territory of the churches. Thus have they encouraged pauperism. The bureau of charity followed historically in the wake of the church and brought the relief of the poor into system. It furnished the point of view that it was important to cure poverty as well as relieve it. This was often to be done through education and employment bureaus, instead of the giving of gifts. The bureau of charity with its card catalogue and its classification of "cases" is apt, however, to lose its human feeling, just as the surgeon who may get to be more interested in science than in the saving of human life. The sympathy of the church must be joined to the system and point of view of the bureau of charity. The preacher before relieving the poor should find first through the bureau what others are doing. Perhaps Buffalo has the most ideal system in this country, where the bureau of charities works through the churches and thus all the relief work is unified into a system. Each church administers the relief of the bureau in a particular neighborhood assigned to it, and in which the church can have personal knowledge of the worthiness of the recipient. It is just such cordial cooperation that should exist in all modern social work. The cause of social reform gains nothing by railing at the church after the fashion of a street corner socialist, nor on the other hand does it become the church to misunderstand and abuse those outside who do the work of the kingdom.

The Bible in the Public Schools Once More

In view of the interest of Rome in her work in this country, we may expect continual agitations against the use of the Bible in the public schools. We believe it should take its place there as a great literature, and for no sectarian advantage whatever. It is difficult to understand why a book that heads the list of great writings of the world, should be laid aside in favor of inferior products. At the Illinois Christian citizenship convention, held recently in Chicago, Professor Robert H. Beattie, of Northwestern University Law School, gave a strong address on the above subject. His emphatic declaration that the Bible rightfully has a part in our public instruction called forth repeated applause. Professor Schofield's address was not only a careful interpretation of the spirit and letter of the constitution of Illinois and other states, but was also an outline of the question of legal instruction, going back to its beginnings in English history. He maintained that the recent action of the Illinois supreme court in excluding the Bible need not be taken as final. He showed how, on more than one occasion, that court had decided in favor of the Bible in cases practically identical with the last one. "Any board is free to put the Bible back into its schools if it conscientiously feels that the court has made a mistake," he said. The idea being that it would thereby give an opportunity to further test this matter. He showed that religion of the majority, under any form of self-government, is necessarily the basis of that government, and that to sever all connection with Christian fundamentals in public education is absurd. "The Illinois constitution affirmatively recommends the teaching of the Christian religion in the public schools," he declared. The officers of the National Reform Association, under whose auspices the convention was held, announced that a campaign would be inaugurated to restore the Bible to its place in the public schools.

—Professor Allen Hoben, of the University of Chicago, speaking on the work of the Juvenile Protective Association, gives the following facts: During the past year, 200 department-store girls, 200 factory girls, 200 office girls, 200 immigrant girls, 100 girls who had become delinquent, and 100 children who had been brought before the Juvenile Court, had been carefully investigated, as types of Chicago life. The result was much repressive work, in connection with the Lake Michigan excursion boats, some of the amusement parks, the outlying beer-gardens, the public dance halls of the city, wherein some 80,000 young people are dancing every Saturday night during the fall and winter, the 300 five-and-ten-cent theatres, in many of which, two years ago, deplorable conditions were found, but where only four bad films were found during the past year—these and a host of other most impressive data were brought out by Professor Hoben, showing the splendid repressive work of this Juvenile Protective Association. Much is also being done of a constructive nature.

—A recent guest of note at the University of Chicago was Hon. Saburo Shimada, Japan's foremost orator and parliamentary debater and one of the few members of the Japanese Parliament to retain a seat in that body since its institution. Mr. Shimada is also the editor of one of the leading dailies of Tokyo and the author of "Japan's Introduction into the Comity of Nations," but he is perhaps best known as a Christian statesman. He is in the United States at the joint invitation of the Japanese Christian Churches of the West, and will deliver lectures in various cities of the country. In a speech delivered to Japanese students and business men at the University, Mr. Shimada deprecated the talk of war between Japan and this country, calling it the fabrication of demagogues, and emphasized the feeling of friendliness toward America in Japan, her appreciation of the aid given Japan by American educators and missionaries, and the strengthening of the ties between the two countries which the growth of commerce will bring about.

—We learn from the *Central Christian Advocate* (Methodist), that "the average annual cost of army and navy for the eight years preceding the Spanish War (1890-1898) was $51,500,000; average annual cost of army and navy for the eight years since the Spanish War (1902-1910), $185,400,000; average yearly increase in the latter period as compared with the former, $134,000,000, making a total increase in eight years of $1,072,000,000. It exceeds the entire budget of the United States for 1910. It is nearly three times the estimated cost of replanting the 56,000,000 acres of denuded forest land in the United States. It is three times the estimated cost of the Panama Canal, including purchase price from the French company. The congressional library at Washington, the finest library in the world, was built for but little over half the cost of a battleship, and is maintained for three-fourths the cost of keeping a battleship afloat. The cost of a battleship would build a macadam road of approved construction between the cities of Chicago and New York."

—The Survey of religious conditions in Springfield, Ill., portions of which have been given to readers of The Christian Century in the past two weeks, proved so interesting to the united ministers' association of Springfield before whose body the facts were originally presented, that they requested Doctor Morrison, the "surveyor," to spend a second Monday with them in a discussion of the facts. Rev. John R. Golden, president of the association and pastor of West Side Christian Church, writes: "The very thorough manner in which the materials had been gathered for the paper, opened the way to discuss many vital questions regarding church work. Many of the members gave expression to the fact that this was the most helpful thing that had been done by the association for a long time. This helped every preacher to see the religious situation in the city, and it will result in good."

—Justice to Professor Alva W. Taylor's new book, "The Social Work of Christian Missions" which was reviewed in these pages last week, prompts us to add that the price, 50 cents, does not indicate the size or mechanical get-up of the volume. It is a regular $1.00 volume, but sold by the Foreign Society at half its value.

—The news notes from the Foreign Society are always interesting, but especially so this week. Secretary Rains has compiled messages from the Chinese missionaries telling of their personal situations and throwing interesting side-lights on the revolution in that country. Do not fail to read that column.

—Judging by the words of appreciation which reach the office the Modern Womanhood page is read with equal interest by both men and women. Certainly Mrs. Harrison is laying a broad foundation for a constructive treatment of woman's problems. Woman's missionary interest engages her this week.

The Evensong of Life

A New Years Talk to Those Who are Growing Old

BY A. J. SAUNDERS.

"And it shall come to pass in that day, that there shall not be light; the bright ones shall withdraw themselves; but it shall be one day which is known to Jehovah; not day, and not night; but it shall come to pass, that at evening time there shall be light."—Zechariah 14:6-7.

Perhaps you have seen that beautiful and suggestive picture of the aged man with bent form, silvery hair, tottering gait, leading by the hand a bright, curly-haired, little boy. Much has been written and spoken about the boy, his possibilities, our attitude toward him. "A little child shall lead them." But I wish especially at this time to look at the other person in the picture—the dear old grandfather, who represents the eventime of life.

"Old age is like the evening grey,
Closing around the traveler's way,
Who faint and weary seeks the road
Which leads him to a safe abode."

Everyone is impressed with the glory of the eventime. Early spring Nature paints with beautiful and striking colors, but the autumn brings the fruit. Is there a more beautiful sight than a field of golden grain waving in the breeze? With trees which lose their leaves in winter the prettiest tints of color are seen in the autumn time of their life. It would seem as though Nature had reached her perfection in the eventime. The autumn in Nature is the time of beauty, perfection and fruit. So should it be with man—at eventime there should be light.

Dangers.

Let us look for a moment at the dangers of the evening time. In the mid-day of life one is so engaged in many activities that burdens seem light, difficulties vanish, and one has little time to think of the sombres of life. But the time comes, and it seems to hasten its approach, when the dull, grey days are experienced, and time is afforded for rest, meditation and prayer. The mere fact of being old and growing older is to many people a burden. We all know of people who positively refuse to be called old. But why? Old age is a glory; old age may be the crown of life; old age may be the stock-taking time; old age should be a benediction. Do not, I pray of you, lament the fact that you are growing older every day. There are compensations. As Cowper wrote so sweetly—old age claims our reverence.

"Youth has a sprightliness and fire to boast,
That in the valley of decline are lost;
And virtue with peculiar charms appears,
Crowned with the garland of life's blooming years.
Yet age, by long experience well informed,
Well read, well tempered, with religion warmed:
That fire abated which impels rash youth,
Proud of his speed, to overshoot the truth,
As time improves the grape's authentic juice,
Mellows and makes the speech more fit for use,
And claims a rev'rence in its shortening day,
That 'tis an honor and a joy to pay."

When an earnest, active person feels that his work is done; that he is an encumberer; that he is not wanted, then is old age dangerous. Byron says that solitariness is the worst danger of old age:

"What is the worst of woes that wait on age?
What stamps the wrinkle deeper on the brow?
To view each loved one blotted from life's page,
And be alone on earth, as I am now."

This of course leads to moroseness, and the bleakest winter days of old age are those when one sits down and morosely frets over the passing of life's work days. O my brother, sister, shake off this evil spirit! Let not your sun go down behind a cloud. You have lived too long; you have worked too hard; and accomplished too much; your grey hairs and kindly, wrinkled face are worthy of more honor than to spend the evening time in frets and fears and moroseness.

The Secret of Joy.

Do you wish to know the secret of joy in old age? Here it is—Keep young, and sweet, and hopeful. Still love, and keep looking forward. Live in the future, not in the past. Dr. Alexander McLaren—the great English preacher, who recently passed away, was one of the youngest of old men. He would often go long walks with young men, and he was the most active, sunniest member of the company. His mind fed upon the helpful and invigorating food; his hands had a congenial task; he companioned with the young; he kept young; he kept growing, and so in the evening time there was light, because his soul was young, and the sun was shining. Listen to blind George Matheson:

"There is a life that remains ever young
All through the day, all through the day,
Singing at evening the song it has sung
All through the length of the day.
Love is the glory that never grows old,
Telling the story a hundred times told,
Keeping it light where the shadows have rolled,
All through the length of the day."

Joys.

Old age has its dangers, but they are or should be really insignificant to the joys of the evening time. When Napoleon in his many European wars was hard pressed, he did not command the raw boys to be brought forward; he did not ask for the inexperienced men who were fighting their first battle. No, he called for the old guard, men who had been with him through thick and thin, men, many of them, whose hair was grey, men who had lived long. They were his chief support when the battle was fiercest and most anxious. Why did Napoleon rely so much on the old guard? Because they were men of experience and ripeness, with a history behind them. A life well spent in worship to God and service to men ripens with a rare mellowness as year chases year.

Inspirations of the Aged.

What inspirations have come from aged people, and what mighty works have been done. I well remember two dear old souls who wended their way to church whenever the weather permitted in a little country town in Victoria, Australia. Their name was Church—Mr. and Mrs. Church, how appropriate. I tell you it was an inspiration to all to see those old saints in their accustomed place at the morning service. It is a beautiful tradition which has gathered around the last days of John the Beloved. He was an old man, nearly one hundred years. The dark days of Patmos were forgotten. John was again with his faithful people at Ephesus. At the morning meeting he would mount the pulpit with tottering step and as the tears trickled down his dear, worn face, would talk as a father to his people: My little children, love one another. That was all, and those simple words coming from such a heart were worth far more than thousands of the world's greatest sermons. Think of Milton—old and blind, yet he wrote Paradise Lost, and Paradise Regained. See W. E. Gladstone—the Grand Old Man, ruling the House of Commons at the age of eighty-four. Did you ever hear of Sarah Hosmer, that dear old Christian lady, whose heart ached for the millions of India? She was not in the limelight. She was only a poor, hard-working woman, but she made her life and work count for a great deal. She lived by her needle. Five missionaries already were at work in India sent out by her money, yet at the age of sixty she said: Oh, if I could send out but one more I could die happy. With her needle and thread, stitch after stitch, she worked day and night, until at last another, the sixth missionary, was speeding toward India.

Joy of the Evening-time.

These are some of the joys of the evening time. How delightful to sit out on a lawn in the cool of a summer evening. The day has been long, and hot, and trying, but good work was done. The evening time is full of rest, happy memories, and quiet joy. So should it be with the earnest Christian. The heat and labor of the day have been trying; there was hard fighting and loads to lift; the day seemed too long, but now it is evening time. God's hush has stilled the turmoil of the day. And at evening time there shall be light.

"The tallest lilies droop at eventide,
The sweetest roses fall from off the stem:
The rarest things on earth cannot abide,
And we are passing away, too, like them;
We are growing old.

We had our dreams, those rosy dreams of youth:
They faded, and 'twas well. This after-pine
Hath brought us fuller hopes; and yet, forsooth,
We drop a tear now in this latter time
To think we're old.

We smile at those poor fancies of the past—
A saddened smile, almost akin to pain:
Those high desires, those purposes so vast,
Ah, our poor hearts. They cannot come again—
We're growing old.

Old? Well, the heavens are old; this earth is, too,
Much have we lost, more gained, although 'tis true
We tread life's way with uncertain feet.
We're growing old.

We move along, and scatter as we pace
Soft grades, tender hopes on every hand:
At last, with grey-streaked hair and hollow face,
We step across the boundary of the land
Where none are old."

(Continued on page 19.)

A Great Christian Teacher

What His Pastor Thought of the Personality and Work of Professor M. E. Bogarte

BY CLAUDE E. HILL.

Valparaiso, Ind., church has been blessed far above the average church with great leaders and teachers. We still have some of these men with us. They have made the church strong in all that makes for strength in the Christian life. But our greatest teacher was Martin E. Bogarte. He was the greatest teacher, without any exception, I have ever known.

And with his ability as a teacher, with his great, well trained and evenly poised mind, went a culture of soul, a wealth of sympathy and a power and beauty of expression which one rarely finds in men. Knowing him intimately, associated with him closely and loving him dearly, I yet find it hard to write a satisfactory interpretation of his character. He made the same impression on everybody who came in contact with him. When you saw him in action, when you heard him speak, you had the feeling that you had been in the presence of a real man, that you had listened to the voice and witnessed the movements of a master.

Work Always Well Done.

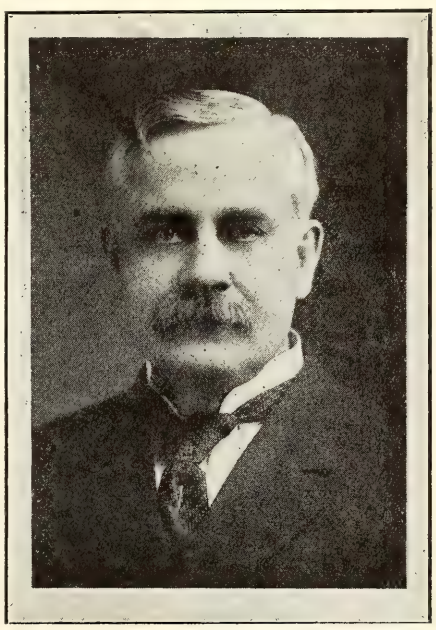
When he had finished a piece of work, whether it was teaching a class in mathematics, delivering an address on the Fourth Dimension, reading Dickens' Christmas Carol, lecturing on the character of Job or discussing the question of Immortality from a scientific standpoint, invariably in those who sat and heard there was a sense and feeling of satisfaction. You felt that the work had been well done and went away satisfied.

For more than thirty-eight years Professor Bogarte taught higher mathematics in Valparaiso University, coming here with President Brown and helping in the organization of the school. For a number of years he has been at the head of the Engineering department. During all these years of intimate association between these two men no word of difference has ever passed. They stood together, taught together in college and church, prayed together and perhaps wept together.

University and Church.

Mr. Bogarte's death is a tremendous loss to the university. He declined the chair of mathematics in one of the greatest eastern universities some years ago preferring to live out his life and do his work here where he began as a young man fresh from college. It is said that he was one of seven of the world's greatest mathematicians. His influence over the thousands of young men and women who have sat in his classes, always clear and clean, because always distinctly Christian, can never be measured or known this side eternity. Just how many young men have been turned to the ministry of the gospel by contact with this great man it is hard to say.

If he was a great teacher in the university, he was a greater teacher in the church. For more than twenty years he has taught in our Sunday-school. His class room is seated with 350 chairs, and every Sunday the room was



The Late Professor M. E. Bogarte.

filled. People would go early to get seats. Frequently young men and women would stand during the entire time the class was in session. And this kept up year after year. It was kept up with practically no organization and very little advertisement. A bulletin board at the university simply announced the topic of his lecture. The personality of the man did the rest.

Eschewed Popular Subjects.

And he never spoke on what are termed popular subjects. His addresses were always on great themes. They were concerned with the vital things of the Christian religion and the human soul. He went about his work of teaching Christ and the Gospel in a serious, sober way. He inspired respect, not only for his opinions and convictions, but for the cause which he represented. There were always Jews, Catholics, Mohammedans, nearly every sort of belief represented in his class. They went away thinking well of Christianity.

He never spoke without careful preparation. It was his custom to give the whole of every Thursday evening to the preparation for his Sunday's work. He was the president of a bank, the manager of a great book and supply house, taught his classes, was in constant demand as a lecturer: delivered temperance addresses; conducted funerals, and occasionally, and always to the delight of great audiences, preached in the church. But he would let nothing intertere with his Thursday evening preparation for his Sunday's work. In this he set a good example for all Sunday-school teachers. When one knew Professor Bogarte and the sort of man he was all wonder at his success vanished.

Great Men—Great Schools.

There will never be great Sunday-schools, great Sunday-school classes, and great churches, until we have great men. Or rather, wherever we have these, we have great personalities around which they are built. Here was a man with a carefully trained mind; a man with a broad grasp of truth; a man who sympathized with young people and who knew their problems; a man whose power of expressing the truth, of setting it forth clearly and beautifully, was not surpassed by any I have ever heard; a man of liberal views, yet whose faith in Christ was simple and child-like; a reverent man, a man who went straight to the heart of things, and with whom both conventional beliefs and traditions weighed but little, a man with whom the truth was everything.

A Free Thinker But Full of Faith.

Once in a while he would startle and surprise you in his teaching. But there was no occasion for alarm. He knew, as well as any man I have ever known, the sure ground of Christian faith, and he stood squarely on that. He has saved hundreds of young people from making shipwreck of their faith because he answered their questions fairly. Of course he had his doubts. But he lived by his faith. He never petted his doubts, never paraded them, never exploited them. He believed infinitely more than he doubted.

He was a constructive teacher, tearing down but only to build up. His life was clean and white as his words were wisdom and music. The Bible was the greatest Book in the world to him and Jesus was his only master.

A Prince and a Great Man.

His last day on earth was a great day. In the absence of President Brown, he conducted chapel at 8:30. He taught his classes; met an uncle, Dr. Stuart, of Kansas City at the train in the early evening; later he attended a reception of his Sunday-school class at the church. Returning home about 10:30, he died very suddenly, being cut off in the midst of a conversation which centered about the address he was to deliver on Sunday on the Lord's Prayer. A prince and a great man has fallen, and we shall not soon see another like him.

The Old Black Walnut

BY HARRIET WINTON DAVIS

"I hope Hewitt won't disappoint me. He's going to send word today," Mr. Lee said to his wife as he passed his cup for more coffee.

"What are you going to have him do?" his wife asked listlessly.

"Oh, cut down some trees, and help me finish the sheep shed, and other things. If he can give me time enough I'll have—"

"What trees, Jim?" his wife interrupted. "I hate to have any of the trees cut down."

"Well, that big walnut over in the north lot, for one," he answered, "and those scrubby cottonwoods by the line fence."

"Why, Jim!" she said, "you aren't going to cut that walnut down! Oh, what for?"

"It shades the ground too much for one thing. Nothing can grow anywhere near it. Besides, the wood is worth a pile. Black walnut's at a premium now. Dill wants to get it. He's been at me about it for a year."

"I can't have that tree cut down. Please don't do it, Jim."

"I mustn't back out now, Rachel. I've made all my arrangements. I spoke to Hewitt about it a week ago."

"Why didn't you tell me what you were planning?" she asked coldly. "Didn't you —" Then she stopped suddenly as her husband ejaculated:

"There's Mrs. Hewitt coming in the gate now. I can tell that yellow sunbonnet as far as I can see it. She looks like a perambulating sunflower." Mrs. Hewitt was one of Jim's special aversions.

Rachel bit her lip hard as she arose from the table. She was rather reticent by nature, and she seemed to have grown more remote of late; so it took some effort to plead again. "Jim, please promise me you won't cut that tree down. You don't know how I feel about it."

"Rachel, I wish you would not say any more. That tree ought to have come down long ago. It's a menace to us." And just then the yellow sunbonnet appeared at the open door.

"Well, I've caught you just in time, ain't I?" Mrs. Hewitt said. "I was afraid you'd be off to work. He wanted me to tell you he'd be on hand good and early tomorrow morning, and he can give you three days this week if you want him."

"All right, tell him I do. Much obliged," and Mr. Lee went off whistling.

"I guess we're going to have another scorcher today," Mrs. Hewitt said as she sank into the proffered chair, "I thought I'd come over before it gets so awful hot. I want to borrow a drawing of tea for dinner, Mis' Lee, if you can spare it. I'd forgot I was all out when he went to town this morning. He got started so early seemed like I didn't have a chance to think about anything. Mebbe you better let me have enough for supper, too, while you're about it," she added as Rachel went into the pantry.

"Land's sake, this is coffiee, Mis' Lee, I said tea," she ejaculated as Rachel set the cup on the table. "Oh, that's right," she said amiably as Rachel apologetically hastened to make the correction. "You're just like me—I'm kind o' absent minded myself sometimes."

Rachel tried to act interested in Mrs. Hewitt's description of the room she had been fitting up for her summer boarder, and to show proper sympathy over the illness of Mr. Hewitt's sister's father-in-law, but it was difficult. However, she was habitually of such a quiet manner that Mrs. Hewitt did not notice any particular lack.

"Well, I must be goin'," and she replaced the obnoxious bonnet with which she had been fanning herself. "Come down when you can, Mis' Lee. Seems 'sif you ain't very neighborly."

Automatically Rachel went about her work. From force of habit she put the dishes away in the right place, fed Fido and the cat, and watered the big rubber plant that was summering on the back porch, but her thoughts were far away. Once she stopped by the open door, staring out at the marvellous panorama spread before her, with eyes that seemed to see nothing. The neighbors often said that "Jim Lee had a sightly place, as sightly a place as there was on the ridge." When Rachel had come there a bride two years before, she had told him she did not see how she was ever going to turn her mind to such prosaic things as making bread, and peeling potatoes, with that exquisite picture continually tempting her to come and take one more look. The long, low stretch of irregular hills, with the higher peaks of blue mountains rising beyond, the green valley with the silver ribbon of a river glimpsing through its wooded banks, were all too alluring; but nowadays it often seemed as if it might as well be a barren waste as far as Rachel was concerned. There were days when she scarcely gave it more than a passing glance.

There was a hard look now in her eyes. "I shall hate him if he does it," she half whispered to herself. "I shall hate him." As she was arranging the books and magazines on the little table in the corner her eyes fell upon the bag of candy Jim had handed her when he came back from town the night before, saying "Sweets to the sweet." Her lip curled a little as she pushed it into a drawer. A book of poems he had given her at Christmas fell open as she was dusting it and on the fly leaf she read what she had so often read before with a tender feeling for the giver—"To my best girl—always the best." So many things seemed to be putting in a plea for Jim. The pretty vase he had brought her a week ago, the photograph that had been a surprise on her birthday, because she had so often said how much she wished she had a good picture of him. She took the photograph up now, and looked at it—into the wide apart, dark eyes that looked so true.

"Oh, Jim, how could I ever have said it, or thought it?" she wailed to herself, "I do love you—better than anything in the world, no matter what you do," and she flung herself into a chair and cried like a child.

She seemed like a child, too, with the hard look all washed out of her eyes and the grieved curve of the mouth, while soft brown tendrils clung to her forehead.

After a little she went upstairs and unlocked a small trunk that was always kept in a corner of the hall. She had often impressed it upon Jim that in case of fire they must save that trunk, "if everything else in the house burned." Carefully she took out one thing after another, handling tenderly the packages of her mother's old letters, and the box that held some of her left-behind little trinkets that Rachel could hardly bear to look at even yet. She hesitated a moment at a small pasteboard box. She did not often look at that either, but she opened it now, carefully unpinning the tissue paper from a tiny ring of golden hair. "It seems as if hair was just made to keep, it's all one can keep," she whispered as she held it to her face while a spasm of pain distorted her features. Then she put it back in the box with the little bunch of lilies of the valley—grown sere and yellow since they were taken from the tiny hands that held them loosely. "But it's like opening a grave," she said.

At the bottom of the trunk was a handful of letters, tied with a blue ribbon. "Blue is true," she remembered Jim's quoting once whe he saw her tying them with it. She when he saw her tying them with it. She one she put everything else back into the trunk, and slipping the letter in her dress went downstairs. She looked at the clock. Two hours before it would be time for dinner! She bathed her flushed face with cold water, till all traces of tears were gone and in a few minutes she was hurrying down the dusty road.

Everything was ready for Jim when he came in at twelve o'clock from the field. Nothing was said about the trees, and all went on as usual, except that he had to hurry back to his work earlier than he generally did, for it was a busy time with him.

All that afternoon she kept looking out of the window as if expecting some one, and when the mail carrier's wagon stopped in front of the house she hurried to the door and was waiting on the porch by the time Mr. Searles had got the gate open.

"That's all I've got for you now, Mrs. Lee, I'll do better by you next time," he said jocosely as he handed her out a letter.

Rachel laid it at her husband's plate, and went into the sitting-room to lie down a little while before it was time to get their supper. She felt so tired. She did not mean to go to sleep, only to rest a little, but the drowsy air, the shrilling of the grasshoppers, and the booming of the bumble bees in the tall flowers growing by the window were all too much for her and she awoke two hours later to see her husband bending over her with an anxious face.

"You aren't sick, are you, Rachel," he asked tenderly as she looked at him in bewilderment after her heavy sleep.

"No, no," she stammered, "I just thought I'd lie down for a few minutes, and I guess I must have fallen asleep."

"It does look that way," he said with a grin. "Well, you're going to keep right on lying down, and I'll get supper. I'd rather do it than not," he protested as she sat up on the lounge and began smoothing her hair.

"Any mail?" he asked later as Rachel was testing the potatoes in the oven. They did not seem quite done, and she bent over them as she answered, "Yes, there's a letter for you, by your plate."

"If he doesn't promise it now I'll never believe again that he loves me," she murmured as she closed the oven and went hurriedly onto the back porch, upsetting poor little Fido who was standing on his hind legs in front of the screen door, begging in his most persuasive fashion, but he only looked at her in surprise as he regained his normal attitude.

Jim opened the envelope and drew out a letter that felt soft and worn as if with much handling. It commenced "My darling." He looked puzzled but read on for several lines. Then his face flushed a little under the tan. One paragraph was encircled with a very fresh looking blue pencil line: "There isn't anything in the world that I would not do to add to your happiness. Selfishly, too, perhaps, for I could not be happy myself if I didn't think you were."

He sat a minute after he had finished the

letter, gnawing his lip under the thick brown moustache.

As he went into the kitchen, Rachel was leaning against the open door with her hands clasped tight in front of her. Her eyes were shut as if she dared not look at him, but he went straight to her and took her in his arms.

"Dearest," he said, "I'm just as ready to do anything to add to your happiness now, as I was when I wrote that letter. "Don't you know it?" And then as she did not answer, "Don't you know it?" he persisted.

"But Jim," she said, raising her head, "then how could you refuse about the tree? How could you when I cared so much?"

He hesitated a moment before he answered in a low voice: "I thought it was best for you, dear. That was the real reason."

"Best for me," she repeated sadly, "Oh, Jim, I didn't tell you why it means so much to me, but I can see from there where the baby is, and that's why I love to sit there and dream about her. Before she came I used to think what a nice place it would be for a child to play, and how we would pick up the walnuts together. Sometimes I can almost make it seem now as if I had her, as if she was sitting there with me." Her tongue seemed loosened, and the words flowed in a torrent.

Jim smoothed her hair from her heated forehead with a gentle hand.

"Rachel," he said tenderly, "I know more about it than you think I do. I've watched you there with that look in your eyes till it cut me like a knife, but it isn't good for you, dear. I got to thinking the other day that if the tree was gone and something planted there, you'd have to give it up, and perhaps you could gradually get your mind on other things more.

"Rachel," he continued after a moment's silence, "don't you ever think it's been hard for me, too? Most men want a son, but you know how I'd always wanted a little daughter. When she came, somehow I never thought she might not stay, and those first few days when you and she were lying in that room like two little angels, I was just about too happy to live, and I used to lie out under that tree and think about the times we'd all have together. I'd even looked ahead and thought what a comfort she'd be when you and I were getting old—a daughter sticks by you so." Then he ended with a half laugh: "So you see I've had my dreams too."

Rachel was silent but she clung to his hand.

"There's another thing about that tree," he said presently. "I don't think I'm very sentimental, but it's always seemed a little different to me from any other, ever since we sat under it and watched the sunset the first night I brought you home here—but I don't suppose you remember," he said with a slight sigh.

"Yes, I remember," she whispered.

He lifted the little hand he held and pressed it softly to his lips.

"Well," he said after a moment, "I guess we'll have to let the old tree stand. I don't know that I could cut it down now myself."

Rachel reached her hand up, and softly stroked his face. "I won't go there any more, Jim," she said, "not till you say I may. I know myself it's bad for me, but I didn't know how you cared for it, too. That will make it easier, somehow. It shows how selfish I am, doesn't it?" she added ruefully.

"Jim," she said suddenly, as they were sitting at the table, "you said black walnut was so valuable now, and you could get a lot of money for it."

"I had to give you some reason, Rachel," and he smiled at her, "but I guess you know I'm not very mercenary."

"Oh, I know that," she said quickly, "but I was thinking perhaps I ought to want to have it cut down. You need so many things for your work."

"I don't need them bad enough for that," he answered her.

When Mrs. Hewitt came over to return the borrowed tea, she told Rachel that Ed thought Mr. Lee was awful foolish not to let him cut down that big black walnut tree. "Why, he says Dill offered him a hundred dollars for it. Just think what you could do with that hundred dollars, Mis' Lee. And land sakes, what's a tree anyway?"

Denominational Dissatisfaction

"The Future of Methodism: A Plea for Insurgency."

Insurgency is in the air, also in the Republican party, and now it is breaking out in the Methodist Church, according to an article which appears in Zion's Herald (Boston) under the subhead above. It is a stirring, breezy plea, and the writer, Rev. William Charles O'Donnell, Ph. D., leaves no doubt in the mind of the reader that he is a sure enough insurgent. In part, the article is given below:

Insurgency Is Inevitable.

The Methodist Episcopal Church is in the 127th year of its honorable history. It has more ministers at work, more churches in use, and more communicants enrolled than any other Protestant body in the world. Its activities are manifold. Nearly 50,000 students are attending Methodist schools, and approximately $50,000,000 are invested in school properties. All sectarian considerations aside, the denomination is one of the nation's greatest assets. The conservation of such an instrumentality for good is as truly a matter of general concern as is that of imperiled natural resources. Forests, coal deposits and arterial waterways are to affect the future of the Republic less fundamentally than will this historic institution that acknowledges no meaner ambition than the spreading of scriptural holiness over the land.

Plain Truth.

The man who promulgated the theory that Mona Lisa's beatific smile is after all but the sickly grimace of a consumptive, is probably given to sinister imaginings. The infected Eddyite denying disease is cruelly deluded. What is needed is the plain, unimagined, ungarnished, and unconcealed truth. Here it is, in Gradgrind fidelity: Methodism today has a dissatisfied ministry, a disloyal membership, a complaining constituency and such an alarmingly low rate of increase as to be practically at a standstill. In world-wide Methodism the rate of increase has fallen off eighteen and one-half per cent in the last twenty years. The increase of 791,713 in membership of the Methodist Episcopal Church in 1909 was less than four per cent, and in 1910 the rate was still lower. Our appeal is not to statistics, however. Face to face with new and complicated problems requiring exalted statesmanship and unwonted strength, the church is unprepared to make the advance. The future of Methodism is, therefore, in jeopardy.

Changed Attitude Toward the Ministry.

In a series of interviews under circumstances best calculated to encourage the expression of honest convictions, but one minister declared an earnest desire to have his son choose the same occupation. The others were emphatically opposed. In a still larger number of interviews with leading laymen on the same subject the opposition was unanimous. It was not so in early days of which memory bears blessed record, when a father of the old-fashioned sort was wont to say: "My boy, I would rather have you preach the gospel than to become president of the United States." This changed attitude toward the "high calling" is symptomatic. Methodism is straitened. The watchers say she is sick. Invalidism two is un-Methodistic. Anaemic Methodism is an anomaly. Something is radically wrong, and radical treatment is imperative. It helps not a whit to insist that other denominations are likewise halting. Disease in my neighbor's family makes disease in my own none the less dreadful, nor is medicament any the less desirable.

Change Needed.

As the years have passed many modifications, but no revolutionary changes, have been made in the unique system of administration under which the Methodist Episcopal Church came into power. The ancient and honorable scheme of quarterly, annual and quadrennial conferences, district and general superintendency, itinerating ministry and probationary membership has weathered the storms of many decades. Spasmodic legislation has been avoided. Conservatism has had its way and done its work. A good way and a good work, no doubt. But the time has surely come for a thorough re-examination of every feature and detail of the Methodist economy. Devotees of precedent, unable to understand why this venerable mechanism cannot be as effective in the present as in the past, revere it as Confucians revere their ancestors. Their attitude is condemned by all such as having caught the spirit of the times have interpreted it as the will of the Lord and are ready for readjustment. There is no hope but in insurgency. Insurgency is already a reality in motive and spirit.

Bishops and Superintendents.

Two things yet are needed—a leader and a program. Given the program, kind heaven may be trusted to thrust forth the leader. The shuttlecock episcopacy is not a complete success. It is not commending itself today to men apt in questions of economy and efficiency. The district superintendency, until recently known as the presiding eldership, is thoroughly discredited in many sections of the vast territory over which it is established. This dual system of supervision costs the church over $1,000,000 a year in salaries. Results are not commensurate with the expenditure. Insurgency must compel a better plan—a plan which may or may not involve a reduction in expenses, but which must harmonize better with modern ideas of business management and give sure promise of advantage to the ministry and to the churches in their heroic efforts to serve and to save humanity. It is suggested, for instance, that one real bishop, gifted in leadership, Moses-like, strong in strategy, Gideon-like, holy in life like the illustrious saint of Assisi,

withal a brave and brotherly man, permanently settled in a diocese, will accomplish more in the line of effective supervision and wise correlation of forces than a score of district superintendents with only sub-episcopal power and a brief tenure of office.

Itinerancy Not Eliminated.

The time limit was eliminated from the Methodist itinerancy some fifteen years ago. But the itinerancy was not eliminated. A Methodist pastor receives an appointment every year. He may remain, let us say, ten years in a given church only by being appointed to that church ten times, possibly by ten different bishops, and after ten different requests on the part of church officials, and with the accumulated honors of ten different receptions under the auspices of the Ladies' Aid. Peculiar arrangement, isn't it? It produces peculiar results. At every annual conference the appointing power, the one man invested with absolute authority, the bishop, the autocrat if he pleases, is met with requests, demands, and threats, and sometimes subtle suggestions which are not very distantly related to the bribe family. And this from men who think they know what is best for the churches they represent, but who seldom manifest any interest whatsoever in the welfare of the other churches to be affected by the appointments. Then what about the pastors for whom no requests are made? If they have the manliness worthy of their calling they will not ask to be sent, nor will they want to go where they may not be welcome. They are simply caught in the flying machinery and are whirled into far corners with wounded pride and sore hearts. They may submit as sweetly as their state of grace will permit, and persuade themselves they are thus worthily serving God. They may turn politicians and search out the secret places of the wires that may be worked to their future advantage. Is this the best system of pastoral provision possible to the great Methodist Episcopal Church? The man who says so is no friend to Methodism. The insurgent demands something better.

Pauperizing Salaries.

It will require a very strenuous kind of insurgency to establish justice in the matter of ministerial support. The highest average salary in all the conferences and missions of Methodism in the United States is that of the New York East Conference, with its splendid metropolitan pulpits, $1,542.90. There are but twenty-four averages between that highest figure and the thousand dollar line. Twenty-nine conferences are actually below the $500 average, the lowest of all being the Pacific Chinese Mission, at $69. These statements are deduced from the statistical reports in the Methodist Year Book for 1911. The figures symbolize tragedy. They drip with the heart's blood of the poverty-slain. When the Methodist Episcopal Church directs its wisdom and strength sufficiently to this problem, tragedies will give place to triumphs, and groans will be turned into glorias.

It is only as we die to the world around us and to the self-life within us that we realize the glory of this mystery. If we were more tranquil in our behavior, quiet in our movements, self-poised, willing to wait only upon God, pausng before answering, lifting up our hearts before opening our letters, seeking direction before making engagements or forming plans, we should be conscious of the rising up within us of another life, of our reproducing something of the glorious life he lived once among men.—*F. B. Meyer.*

Topics of the Time

Headed by Speaker Champ Clark and the entire Missouri delegation, the Democratic House of Representatives supported by a Republican vote passed the Sherwood Service pension bill last week. The bill, if it becomes a law, will add upward of $40,000,000 to the government annual expenditures. The Secretary of the Interior has estimated that it will add $75,000,000 to the pension roll if the 400,000 veterans eligible take advantage of the increase. But for the support of Republicans the measure, which proposes to grant pensions ranging from fifteen dollars to thirty dollars a month to all veterans of the Civil and Mexican wars who served over ninety days, would have been defeated. The bill would establish the following basis of pensions: For service for ninety days to six months, $15 a month; from six to nine months, $20 a month; from nine months to one year, $25 a month; more than one year, $30 a month. The number of soldiers in the Civil War on the pension roll on July 1 last, was 529,884. The aggregate amount of pensions paid to them during the year was $101,425,534. The number of deaths during the year ending July 1 last, was 35,243. The number of soldiers who will be available for pensions on Jan. 1 is estimated to be 509,000. For all wars, the pension bill of the United States is $153,686,000. With new legislation a certainty, there is bound to be even a larger expenditure for some years to come.

People complain of hard times when the butcher and the grocer and the doctor send in their bills, but the money blown in at Christmas seems as "big" this year as ever, in fact a little bigger. Each day there is leaving the city more than $100,000 in Christmas postal money orders, and each day more than $500,000 worth of money orders are being cashed in Chicago. The trade in foreign money orders broke all Chicago records Monday, Dec. 11—the last day to catch the Christmas ships—when 659 premiums were paid. The aggregate amount was slightly over $9,000. Express companies report an unprecedented shipment of small packages abroad. Foreign money orders also have had an unusual sale.

The agents in the British Isles of the prominent American meat packers, who have held large government contracts for the supply of meats to the British army and navy, have received the following notification from the war office: "Pending the ultimate result of the legal proceedings in the United States against certain meat packing firms, it has been decided by the British government, that none of the firms involved shall be invited to tender for army supplies." The decision of the government is the result of opposition of labor and advanced radical members of parliament to the American trusts. The contracts heretofore given by the war office to American firms are now expected to go to Argentina meat packers. Officials of the war office explained that the government action was in accordance with its regular policy. In case any company with which the government dealt became involved in serious litigation, the government immediately refrained from giving contracts to that company while the litigation continued. British firms received the same treatment under the same circumstances. There is little doubt that the admiralty will follow the same lines as the war office.

The Filipinos are progressing. Baseball is a feature of reform work in the Philippines, not only affording healthful excitement to the natives, but causing them to abandon the time honored sport of cock fighting, according to Francis W. Shepardson, associate professor of the University of Chicago. The Philippine native is receiving from the American the three things he needs most, according to Prof. Shepardson. "One is a common language to take the place of a half hundred tongues that prevent easy intercourse," he writes. "Another is the interchange of ideas through more frequent association which is being hastened by means of baseball and other athletic sports, which are calling attention from the cockpit and the gambling attendant thereon. The third necessity is a common national feeling." The writer further says that efficient men and women have supplanted the corps of miscellaneous and doubtful teachers who first volunteered for the service from the United States.

Evidence that the postoffice department is losing $4,000,000 of revenue annually on second class matter to the express companies by not enforcing the postal monopoly created by statute, is in the hands of the house committee on expenditures in the postoffice department. This disclosure will be used to combat Postmaster General Hitchcock's proposal to double the 1 cent a pound rate on periodicals in order to reduce the alleged deficit of $64,000,000, which Hitchcock says is incurred by the handling of second class matter. The postmaster general already has eliminated $1,000,000 by shipping magazines by freight, and it is contended that other reforms would wipe out the alleged deficit without increasing the rates.

Why Men Stay Away from Church

A group of laymen, members of the South Congregational Church, Chicago, of which Rev. H. E. Peabody is pastor, nearly a year ago organized an enquiry to find the actual needs, social and religious, of the men living within a mile of South Church, with a view of finding what that church could do to meet those needs. They employed an efficient man who went not as a church solicitor, but as an investigator, asking the co-operation of these men in ascertaining what the church might best do to meet the needs of those who are nonchurch-goers. His report reveals the fact that the churches have been very inefficient in keeping their hold on their own members, and in following them up when they move to other places. The drifting process is going on both without and within the line of reguar church membership. The report continues, "The surest, most outstanding fact shown by our canvass is that the average man in this community is socially isolated. Some of us are crowded and oppressed with social duties, but it is one of the contradictions of the great city that for the average man it is perhaps the loneliest place in the world. People who were well known and of consequence in the towns or villages from which they came do not succeed in adjusting themselves to their crowded neighborhoods here.

"'This is the first place that I ever lived in,' said one, 'where I have not known somebody.'"

"And another woman said: 'We have found it best, on the whole, not to know our neighbors.' These are not poor people, but as a usual thing they have no community of interest, no social relationship with their neighbors. The criticisms against the church were few, but the prevailing one was this, 'The church is unsocial.' The weightiest fact proved by our inquiry is this: Our neighbors are lonesome. They are hungry for friendship, for brotherhood. And this conclusion is not guesswork; it is a fact proved by our assay of the lump of humanity in this district."

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Organized Missionary Work Among Women

Adoniram Judson and the little group that accompanied him to India in 1812 were the first fruits of America of foreign missions. Mrs Judson was of equally ironic fibre with her husband, and her courage, her sufferings, and her early death, are among the noblest and most pathetic pages in missionary annals. But neither Mrs. Judson, nor the other women who went to the foreign field in those days, ever thought of any separate or independent work—they went out only as wives and members of the families of male missionaries.

Confined to Local Churches.

The women in the church at home were as responsive to the missionary appeal as men, and their interest found expression in gifts from individuals and from small societies. These first woman's misionary organizations, however, were confined to the local church, and attempted no work beyond raising little sums of money which were turned over to the controlling boards of their congregations for disbursement. Their lack of education, of financial independence, and of social freedom, unfitted them for a wider service as yet. The names of some of these societies give a pathetic insight into the poverty of their resources—*Female Mite Societies, Female Cent Societies* abounded, and their main assets seem to have been butter and eggs, and rags. But with the opportunities for education that were opening to them, and their entrance into the industrial world, they were receiving the training which fitted them for a greater work for their Master and their fellow man. They also doubtless felt the same call of the poor and needy, and the impulse to organization outside the churches that has been noted in previous articles of this series. The fulness of time was dawning for a larger and more effective service than had yet been known by Christian women.

The Magic Word.

The magic word that was to break the barriers of custom and tradition that bound them was first spoken by a reformed missionary to a little group of English women in 1834. He told of the seclusion of oriental women in harems and zenanas, where no man might enter, and the impossibility of their attending public assemblies where they could hear the gospel. Only a woman's hand could open their prison doors, only a woman's voice could tell these souls in bondage the story of the blessed Jesus who honored woman as not one else had ever done. He pleaded for unmarried women to go out as missionaries because the mothers and wives on the field were too burdened with home duties for this service. His message found quick response in his hearers, and they formed *The Socity for Promoting Female Education in the East,* now seventy-five years old. When he reached America, he told the same story to a body of his countrywomen, and their hearts responded as quickly and warmly to his message as had their sisters in England; but when they attempted to organize a general society for distinctive work among women of the Orient, they found that the time was not yet ripe for the movement; the same spirit obtained in the church that we have already noted when women attempted organized work for temperance, for anti-slavery, and for educational, industrial, and political rights for women. The opposition against organized religious work among women was even stronger than against social and philanthropic movements; Scriptural authority was quoted; and the much abused and mis-applied Pauline phrase was constantly hurled at them: "Let the women keep silence in the churches." The women reluctantly yielded to this opposition from their church boards—so the work was postponed for a quarter of a century.

Hour Had Struck.

But at the close of this period, the full, consummate hour had struck for the women of the church to launch out into the deep of world evangelism. In 1860, when the shadows of coming war lay heavy over the land, the same call from the women of the East to the women of the West was uttered in New York City by the wife of a Baptist missionary, at home on furlough; the call had grown in depth and volume with the passing years; now, it was not only a plea for the prisoners of the harem and zenana, but the futility of attempting social and religious uplift in any land with the home untouched, was also urged. Not only the men, but the mothers of men must be reached before the social structure could be cleansed or Christianized.

A Second Attempt.

A second attempt at organization was successful. In 1860, the *Woman's Union Missionary Society* was formed.Whether the opposition was lessened by the spirited and effective debates, or whether the woman in charge had so grown in strength that they could ignore it, we know not—probably both causes obtained. The vitality and timeliness of the movements were shown by the fact that even the throes of civil war could not arrest it. Auxiliary societies sprang up in many different churches in other cities; and this new legion in the army of the Prince of Peace went marching on throughout the four dark years of wasting war.

This movement was especially significant in two ways:—it enlisted a new and almost unused element in the spiritual forces of the church, for the advancement of the kingdom of heaven over the whole earth—and it was an earnest of the closer union among Christians that missions were to bring. It is an increasing joy to woman, that the first step in her distinctive work for missions was along the way of Christian union.

Denominational Boards.

At the close of the war, there came a new development in the work, and this was the organization of the denominational boards. This was not because of any division, or sectarian spirit among the women, but was an effort toward more effective organization, and greater practical efficiency. These boards took for their pattern and inspiration the societies formed at the beginning of the war; from 1868 to 1874 practically all of the large Protestant churches organized women's boards of missions, and the work entered upon a new and splendid era of service and achievement.

In the wider fields now opened, it was soon found that all missionary work was so correlated that they could not engage in one branch of it without sharing in closely allied enterprises. The call of eastern women to their sisters in western lands was like the first notes of a melody, which soon deepened into the rich and varied harmony of a great symphony.

Medical Missions.

The zenana visitors who went as teachers and evangelists to bring light to darkened minds, soon found the need of those who could carry healing to diseased bodies as well. As the seclusion of heathen women prevented their being taught by men, it also cut them off from the services of the male physician—so the woman medical missionary was evolved. Many hearts and homes have been opened to these followers of the Good Physician, which could have been reached in no other way, and their healing the diseased body has opened the way of healing the sin-sick soul.

On the mission field as at home, the ministry of teaching has fallen largely into the hands of women—the orphanages, and homes for widows and destitute women could only be tended by those of their own sex—and so on through the whole gamut of missionary effort; all the lines of work are so intimately connected that entrance into one necessitates entrance into the other.

This policy of expansion has become so marked a feature of women's missionary boards, that now the agencies controlled and supported by them comprise all the usual lines of missionary effort. I. W. H.

Women of Note

—Mrs. Arthur Stannard, known to the reading world as John Strange Winter, died last week in London after being confined to her bed for the last five months as the result of an accident. She was born at York, Jan. 13, 1856, the daughter of Rev. Henry Vaughan Palmer. Some of the stories she wrote were dramatized and became popular in Europe. Among them were, "Bootles Baby," "Houp La," and "The Truth Tellers." Mrs. Stannard was clever all around and made a study of hair and skin culture. She was the proprietress of many toilet preparations.

—By the terms of the will of Mrs. Jan K. Sather, who died in Oakland, the University of California is to receive $500,000. The will stipulates that $200,000 is to be spent for a granite campanile tower, 300 feet in height, to be erected in the center of the university grounds.

—In the opinion of Mrs. William Howard Taft, the list of the greatest women the world has produced should read as follows: Queen Victoria, Rosa Bonheur, Jeanne D'Arc, Maria Mitchell, Cecile Chaminade, Jane Austen, Charlotte Bronte, Frances Willard, Harriet Beecher Stowe, Florence Nightingale, Susan B. Anthony, George Eliot, Mme. Curie, Margaret Fuller, Queen Elizabeth, Queen Elizabeth Barrett Browning, Lucretia Mott, Louise, Prussia. Mrs. Taft's selections are the best yet.

—Miss Blanche Stuart Scott, the aviator, has been chosen treasurer of the new aeronautical society of women, which was organized a few weeks ago in New York City. There are at present only twelve members of the club, and Miss Scott is the only one who has even attempted to fly. The president of the club is Mrs. Hugo C. Gibson, and the secretary, Miss Daisy E. Ball.

—Jenny DuFau, the beautiful new lyric soprano of the Chicago Grand Opera Company, was born in the charming old city of Strasbourg, capital of Alsace. There her vocal training began, and there she made her first public appearance—in a Bach oratorio.

THE CHALLENGE OF CHRIST

The Story of a University of Pittsburgh Professor Who Enters the East End Church in That City and Who Dedicates his Talented Life to the Ministry. Why a Strong Man Chooses the Neglected Calling.

BY JOHN R. EWERS.

One evening not long ago, a clear, steady voice called me over my phone and requested an interview. Within the hour I faced in the study the professor of Public Speaking of the University of Pittsburgh. The glow of fine enthusiasm was upon him, the spell of holy purpose held him, for he had caught the vision of the Christian ministry. He came to enquire about the opportunities for real service in that calling, and to learn more clearly the teachings of our great and growing communion. His training and former church affiliations prepared him for the union crusade. Our message to a divided world gripped him, our program satisfied him.

Hails from Wisconsin.

Coming from Wisconsin he had never been impressed with our people until he came in contact with our local church. Another professor had suggested that he might be interested if he should attend our church and as a result he occasionally came into our services. The freedom, the broadness, the life of the appeal of the Christian church held him.

The conversation brought out the facts that he was a graduate of Beloit College, where he had been captain of a class football team, won the state oratorical contest and also second place as orator in a contest between eleven states, had been on winning debating teams, had worked actively in the Y. M. C. A., being chairman of the devotional committee the last year, and thus in a broad college experience had laid foundations for community usefulness. Moreover, having been cast upon his own resources at the early age of thirteen, he had learned to make his way in the world unaided.

Teacher of Public Speaking.

Leaving college he taught Public Speaking in the Michigan State Agricultural College and two years ago took up his work as teacher in the same department in the University of Pittsburgh, where his work is highly commended. His broad sympathies led him to teach also in the Institution for the Blind and in the night school of the Y. M. C. A.

I found that he loved his work. He appreciated his opportunity to mold young men in his classes. He taught them to think reverently and vigorously, to become eloquent by whole-hearted consecration to a worthy cause, and to make the most painstaking and accurate preparation in vocal, bodily and mental training.

In a day when so few successful young men are turning to the neglected profession of the preacher, why should this man consider our calling? I pressed this question and pressed it hard, for I have a feeling that no man should enter the ministry unless he must cry out, "Woe is me if I preach not the gospel." Therefore his answer was deeply interesting.

Thoughtful Reply.

Carefully, thoughtfully, clearly he made reply. And this is the substance thereof: "I do not wish to become a minister for the sake of the financial reward. I appreciate the fact, that no doubt, a marked sacrifice will be imperative. My present financial outlook is promising, but I face the sacrifice. Nor do I wish to become a minister because of the greater prominence it may afford, for it may be some time before I could hope to equal my present situation. And certainly it is not because I am seeking an easy job, for the faithful work of the ministry must be far more exacting than teaching in a university."

What then could be the impelling motive? And in his noble answer many a young man may find the heroic note. "I desire to become a minister because the times demand the fearless preaching of Christian conduct and character, because a study of myself leads me to believe that my training prepares me to impress, persuade and convince men concerning Christ's claims upon their lives, and finally, because I wish to do the largest and strongest work possible, I wish to invest my talents and influence so as to secure the greatest returns, the good is enemy of the best. Preaching seems to offer me a greater opportunity than teaching. Or to put it in other words, it is nobler to teach men how to live than how to speak."

A Worthy Recruit.

These statements satisfied me that here was a worthy recruit for our ministry, and so I asked him to make a statement before the congregation on the night of his baptism. This he did with such quiet fervor, with such deep earnestness, with such intellectual clearness, that all were delighted. His speech showed his loyalty to Christ and his allegiance to our program.

Within a few months he will be available for some church which is looking for a strong man. His name is Arthur E. Fish, Pa., His age, which is highly important in Pa., His age, whics is highly important in these days, is twenty-nine.

Let us analyze this case. Here is a mature man entering the holy calling in the proper manner. I have little sympathy with all this clamor for more ministers and no agreement whatever with that soft appeal which would lead unprepared men into the ministry. We need fewer and better ministers. It might be a blessing to the church at large, if one-fourth of the preachers of all denominations would take up the cry, "Back to the farm." Agriculture covets many of these dear brethren—pardon the slur upon an honest and noble calling. Many of the trades would be enriched, as well as the profession of the ministry, by the departure of many half-hearted, unconvinced, inefficient parsons. Let the people come together around real leaders, men who know Christ, men who are religious, men who love their brothers, men who have the courage of their convictions. Fewer preachers and better, that is the idea.

Prophets Needed.

What we need is the prophet. The preacher must live near to God, must hear his voice, must fearlessly give the message the times demand. The refined, colorless, cold and proud dilettante on the one hand and the ignorant, coarse clod-hopper on the other, have no place in the pulpit. I decry lovelessness on the one hand and ignorance on the other. I know full well that Amos, the farmer, and Peter, the fisherman, became the great preachers of their times.

In the multitudes of young men, there are certain choice souls who seem to be set apart for the high calling of the ministry. The home culture, the natural bent, the schooling, the play of mighty influential personalities—all seem to combine to fit them to become prophets. No power on earth could silence such men. They laugh at small financial returns, being big souls. They glory in hardships, being of heroic mold. They crush trivialities and ride over meannesses, being strong knights of the Holy Grail indeed. They despise narrowness, being fashioned in generous ways. Courage and gentleness, strength and tenderness, wisdom and simplicity, humanity and divinity, love and firmness, reverence for the old, and openness to the new, the love for folks and the fondness for books, the thunderous voice of denunciation and the wooing tones of persuasion—all of these diverse elements blend in one strong personality, making a prophet. These are men, bearing the marks of God, who should enter the ministry. The cheap, soft, wearisome creature who becomes a preacher because he thinks the job is easy, or the position affords a cheap honor, or because he could not make as much at anything else—this miserable wretch is banished by the nobler test. The preacher must be a great soul.

Professor Fish enters the ministry because he believes that his training prepares him for the exalted task, because he wishes to make his life, with every year and every ounce of energy, count for the very most, because he believes with all his heart in Christ and is convinced that the world needs Christ's life and teachings. He enters the Christian church, after careful study of its history and doctrines, because he is convinced that in this communion he finds the simplest, plainest and most satisfying message and the freest opportunity to declare it to the waiting world. Thus does a strong man enter our fellowship and become a prophet among us.

Notes

—An English vicar, writing to Everybody's Weekly, says that the curse of English Nonconformity is the control of the pulpit by the pew. "State establishment," he adds, "is angelic compared with pew establishment because of the money bags." England is some distance from America, but there are cases in this country where the vicar's remarks would apply.

—One of the heads of the United Charities in Chicago said last week that there are 20,000 homeless men in Chicago today "on the fringes of poverty," who are staying at cheap rooming places and are dropping out—many a day—to live at the lodging houses of the city and the United Charities. Many of the city's poor are now asking for relief who a while back had no intention of seeking help. A steel trust lawyer has just completed a $500,000 pearl necklace for his wife. There is something wrong in the social order of affairs—a wide gap somewhere.

—The Washingtonian Home, now self-supporting, is carrying on a grand work in behalf of the drunkard in Chicago. A celebration in recognition of 40,000 men cured of the liquor habit in the last forty-eight years was held last week at the home.

—Miss Marie Brehm, well known to the temperance world, has just returned from European countries, where she made observations as to the progress of anti-liquor investigations and education. She said Germany was farther advanced than other nations in promoting total abstinence. "The conclusions of the scientists," she said, "that have devoted money and years to the the study of the effect of alcohol on the human system, reported at The Hague convention, are that alcohol is as injurious and disastrous to the highly sensitive mechanism of the human body as grains of sand would be to the sensitive mechanism of the watch."

—Declaring that more than fifty lives had been sacrificed to lynchers in this country within the last six months, the federal council of the Churches of Christ in America at Pittsburgh last week adopted resolutions calling on Christian churches to put an end to the practice and to protest vigorously against all forms of mob violence. The resolutions, which commend the press north and south for "its brave and fearless attack upon lynchings," were introduced by Bishop A. Walters of Philadelphia.

—The Year Book of the Methodist Episcopal Church, just published, reports a membership of 3,518,099, which is an increase for the year of 32,116, or a little less than one per cent. The Sunday-school enrollment is larger than the church membership by about 450,000 and shows a very healthy increase for the year. The Epworth League, on the other hand, has decreased in membership during the year by over 20,000. The total property value of the church, including parsonages, is upward of $200,000,000.

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nation-wide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

Thomas E. Israel, assisted by George A. Butler, is in a meeting at Sweetwater.

O. M. Eaton's revival meeting at Sailor Springs had numbered six additions at last report.

The Harlow meeting at Carthage resulted in seventy-five additions. The pastor is W. W. Denham.

The pastor at Bellflower, L. S. Harrington, has resigned to begin in another pastorate the first of January.

A revival meeting of short duration was held at Allison Church by B. F. Cato, with unusual edification to the congregation.

S. Elwood Fisher and Elmer E. Rice are expected at Keithsburg for one weeks' series of meetings. The pastor is L. F. DePoister.

D. H. Shanklin of Normal preached at Pleasant Plains on a recent Sunday, and it is reported that he has received a call to that church.

The congregation at Mt. Pulaski will be led in a meeting, beginning late in January, by the pastor, J. Newton Cloe. The pastor will be assisted with a singer.

The union revival meeting at Pontiac, being held by the Scoville Evangelistic Company, had reported more than five hundred conversions and other additions.

The revival meeting at Columbus, conducted by Evangelists Sword and Kay, had passed the twenty mark in number during the first few days of the meeting. The pastor is F. B. Taylor.

In slightly more than one week, the meeting at Atlanta had yielded thirty-six additions, thirty of them being confessions. R. H. Newton, the pastor, is being assisted by Evangelist R. W. Abberley.

Evangelist Irwin and wife are having excellent results in their meeting at Ashland. Beside large congregations attending, there had, at the end of the first week, been a number of additions.

A revival meeting is being held at Neoga by Evangelists Hill and Knowles. This is a new field, but the community is affording the evangelists a large hearing and a number of additions have already resulted.

Canton Church, where J. G. Waggoner is pastor, has recently concluded a money-raising campaign to clear the church of its indebtedness. The results met expectations, securing seven hundred dollars, which will pay all bills against the church.

During the last year, at Summum, there were twenty-four additions to the church, under the ministry of G. W. Burnett. The pastor and congregation are happy in their relations, and the second year of the pastorate has begun auspiciously.

Evangelist J. M. Rudy of Indiana is to assist John R. Golden and the West Side Church, Springfield, in a revival meeting after the first of the year. This church and pastor are looking forward to the evangelist's coming with unusual expectations.

D. W. Conner has received one hundred additions into the church at Palestine in less than a year. Fifty of these came during a brief meeting just closed, which lasted for two weeks. Considerable interest is being manifested here on behalf of a new building to accommodate the larger congregations and increased Sunday-school.

The congregation at Oreana re-dedicated its remodeled building with the assistance of J. A. Barnett of Galesburg, and singing evangelist, C. B. Knowles. The total cost of remodeling was fifteen hundred dollars, which was more than provided for. The present pastor is Fred A. Galliger, whose ministry is exceptionally appreciated, both within and without the church.

The Chandlerville pastor, Dr. B. O. Aylesworth, is to offer a series of lectures during January at the University of Illinois. Dr. Aylesworth has been in the pastorate for only a short time recently, having prior

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to this time been in educational work as president of the State Agricultural College in Colorado, and before that as president of Drake University. He is exceptionally qualified therefore, as a minister, to be introduced to the scholastic atmosphere and circles of the state university.

The Depew-Peters Campaign

Clarence L. DePew, state Sunday-school superintendent and H. H. Peters, field secretary of Eureka College, have just closed a two weeks' campaign in the interest of the Sunday-school work in Illinois and Eureka College. They visited the following places: Arthur, Sullivan, Palestine, Kansas, Newman, Rantoul, Milford, Watseka, Paxton, Englewood, Gibson City, Clinton, and Mt. Pulaski.

Speaking of the tour Mr. Peters says: I have studied the theory of religious education more or less for ten years. It was my interest in this field which led me to take up the work for the enlargement and endowment of Eureka College. The two weeks' campaign with Mr. DePew deepened my convictions in the work I have been trying to do and made me realize as never before the importance of a closer affiliation between the college and the Sunday-schools. I do not know exactly what will come from this campaign. But I do know this, that Mr. DePew went on his journey with a clearer idea of what we are aiming at in Eureka, and my understanding and appreciation of his work was likewise increased. We expect to work on the problem and consult men who have made a specialty of these various lines of work with the hope that somewhere down the road we can bring about results that will give the college a larger constituency among the young people and help the Sunday-schools to secure better teachers and a firmer grasp upon the problems of Christian education in the local congregation. I believe this tour is the beginning of some real aggressive work on the part of both our college and Sunday-school to bring them together. Two things are absolutely sure. First: The college needs a constituency, and the Sunday-schools can furnish it. Second: The Sunday-school needs teachers, and the college can furnish them. It may be that the work will not be done as it should be until we devise some plan by which we can have Sunday-school extension courses in our churches. If the colleges could work out something along this line it would be worth while."

A further campaign is being planned by these leaders taking in other cities of the state.

The Bondurant Lectureship at the State University

The late Thomas H. Bondurant of DeLand, donated to the cause of Christian education in Illinois, large sums of money; among these bequests was one of twelve thousand dollars, the design and condition of which gift are stated thus:

"The income from this fund shall be used annually and forever as follows: Six-tenths thereof for establishing and maintaining a Bible Lectureship at Champaign, Illinois, within reach of, and for the benefit of the students of the University of Illinois, and four-tenths therof for the purpose of establishing and maintaining such Bible Lectureship at such of the cities of Illinois containing State Normal Schools as may present a favorable opening and opportunity, within reach of and for the benefit of students attending such State Normal Schools." The Bondurant Fund was bequeathed to the Trustees of Eureka College, to be administered as set forth above. The trustees of the fund planned this year to provide two series of lectures. The first of these was given December 3 to 8, by Dean W. J. Lhamon of the Bible Department of Drury College, Springfield, Missouri. The second series will be given at Easter time by Peter Ainslie, of Baltimore.

The Bondurant Fund became available several years ago and the first series of lectures was given in 1906 by Professor Herbert L. Willett. Since that time the will has been in litigation and not until this year have the proceeds become available for active work again. We of the University community believe no man among us could have been chosen by the trustees of the fund to have re-inaugurated the Bible Lectureship work in more masterly fashion than was done by Professor Lhamon.

Two series of lectures were presented. The afternoon lectures on the general subject, "Comparative Religions" were presented at the University and at the invitation of the University. These were largely attended by faculty men and students. They were constructive in every sense always leading up to the incomparable superiority of the religion of Jesus Christ. The evening lectures under the general topic, "Studies in the Character of Christ," were given at the church and were also largely attended by both students and University men and by local people as well.

Mr. Lhamon's presentation of both series of lectures was masterly in every way. Scientifically he made his appeal to the academic mind, building up piece by piece the invincible argument leading to the acknowledgement that Jesus is the Christ, the Son of God. His reasoning throughout was lucid, and his presentation kindly and found response in the appreciation of all classes who heard him. From many sides we hear the sincere hope expressed that he may come again to the University. Many members of the University have freely said he helped in very definite ways to the strengthening of faith in Christ. Dean Lhamon combines the scientific spirit and methods of modern scholarship with the charm and grace of the highest type of popular lecturer. The efficiency of his work was manifest in the fact that though it was an exceedingly busy season nearing the Christmas holidays and upon the eve of the Mott evangelistic campaign at the University, the attendance grew at both afternoon and evening lectures until the end.

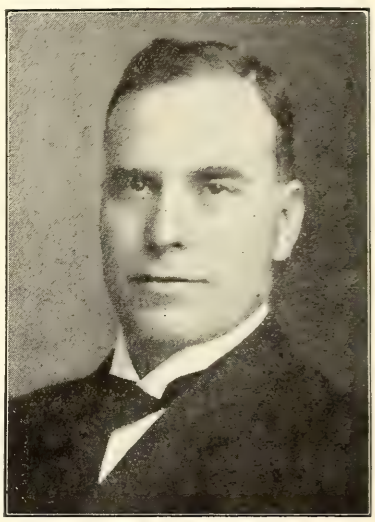
The members of University Place together with the community of Christian workers about the campus of the University of Illinois unite in the hope that Mr. Lhamon may come again in the near future, and the gratitude of all is cordially expressed both for his kindly ministry, and for the great and good man who made "The Bondurant Bible Lectureship" a possibility.

Champaign, Ill. S. E. Fisher.

Chicago

Chicago Russian Mission.

Our work among the Russians of Chicago is thirteen months old. The first missionary worked only three months. Basil S. Keusseff, our present missionary, was called to the work, January 1, 1911. He soon succeeded in building a good night school in which foreigners were taught English and starting a Sunday afternoon gospel service.



Basil S. Keusseff.

He now has audiences of from fifty to eighty men. Another religious meeting being conducted on Lord's day evenings for those who want to know the way of the Lord more perfectly. He conducts four sessions of night school and a boy's club every week, which are well attended. Although it is too early to expect definite results, yet a number of souls have been added to the church.

The choice of Mr. Keusseff by the Chicago Missionary Society to work among the Rus-

Mr. Keusseff's Russian Sunday-school—Three Weeks Old.

sians is a wise one. First, because the Russians are comparatively new colonists and not yet well organized. Secondly, Russia is a great missionary field itself which the Disciples must soon enter. We must not forget that in Russia there are 1,000,000 people who hold religious views similar to our own, and refuse to use denominational names.

On November 12, 1911, the Disciples organized, in the city of Chicago, their first Sunday-school among foreign-speaking people. The record of the school for the three Lord's days shows the following: Attendance, 31, 63, 67; offering, $.94, $1.24, $1.17.

The Metropolitan Church of which Evangelist Scoville is minister-at-large and the John De Witt Hull resident minister, has furnished the teachers and all the literature and record blanks. The church has loaned sufficient chairs for the present need. Beginning with the first of the year there will be a need of about fifty copies of the American Standard revision of the New Testament in the Russian language, and about the same number in English for the children who speak our language. Such a supply will enable the school to study the International Lessons on the Life of Christ and become familiar with the Book itself.

The Even-Song of Life

(Continued from page 10.)

Young People.

We can never pay our debt to those who have piloted the way for us. The Chinese see many things to admire in our western countries, but this they hate, and can never understand—the disrespect of our children and young people. In China they reverence old age; grey hairs and a bent form and wrinkled face are marks of honor. They worship their ancestors. I make a plea for the respect of old age.

Live in Present and Future.

On the other hand you whose sun is going down, keep ever young; wear a smile; live in the present looking toward the future. O, do not let soreness, moroseness, a grumbling, dissatisfied spirit eat like a canker into your soul in the evening time. No; it must not be. Take this sweet message with you this New Year's day. At evening time there shall be light. The light which issues from a life well lived, and work well done. The light which always accompanies happy and helpful companionships. The light which comes from constant fellowship with Jesus—the dearest friend of the aged. The light which is yours from the rich, full promises of our Father God. In the evening time there shall be light. It is a promise. It is yours. Take it. Let no one rob you of your evening joy. May it ease the heavy heart. May it strengthen the weary body. May it light up the fading sight. Go on, dear soul, the best is yet to be. Hope thou in God, and he will bring it to pass. Weeping may endure for a night, but joy cometh in the morning. Earth has no sorrow which heaven cannot heal. "The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift up his countenance upon thee, and give thee peace." At evening time there shall be light.

"There is no sadness in life's eventide
When God is there: His hand doth gently guide
The weary pilgrims on their homeward way—
Toward the land of everlasting day.

Life stretches out before thee—not behind;
Look on—not backward, so thy soul shall find.
Green pastures in old age—a pleasant place,
Bright with the shining of thy Father's face."

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Church Life

Dorchester, Neb., church recently paid off an $800 debt. Harley Swift is pastor there.

The churches of the Southeast District of Minnesota held a convention Dec. 13 and 14.

Ira C. Smith is closing his pastorate at Tingley, Ia., and is open to receive a call to another field.

Norwood, Cincinnati, church is building a new house of worship. W. J. Shelburne is pastor there.

J. M. Rudy is in the midst of a successful meeting at Danville, Ind. There have been twenty-six additions to the church.

The W. J. Minges meeting at Junction City, Kan., reports 333 persons added in ten days of invitation.

The new church house at Kalona, Ia., costing $9,000, was dedicated last Sunday by Evangelist William J. Lockhart.

The Hannibal, Mo., church, George A. Campbell, minister, recently reopened its house of worship after expending about $10,000 in repairs and improvements.

William H. Knotts, of Panora, Ia., has taken the pastorate of Highland Park church, DesMoines, succeeding J. McD. Horne, who went to Charleston, Ill.

E. L. Powell, of Louisville, is to hold an evangelistic meeting for Wabash Avenue Church, Kansas City. L. J. Marshall, pastor, beginning the first Sunday in February.

Mrs. W. J. Wright, wife of the pastor at Enid, Okla., underwent a serious operation recently. At last reports her husband was grave but hopeful of her recovery.

N. D. Webber closed his work Dec. 17 at Morristown, Ind., with seven additions. Sixty-six have been added in the two years of his ministry. The church desires to locate a man at once.

M. B. Madden writes that since his return to Osaka, Japan he baptized two men. These are the first baptisms since returning from furlough. "I had had four funerals and needed the joy of seeing men come into the kingdom."

B. T. Lively is just closing a two and one half years' ministry at Burr Oak, Kans. In that time the church has built and paid for a splendid new property. Mr. Lively will be ready for located work again after January.

Fourth Avenue Church, Columbus, Ohio, has had twelve additions lately. They begin a meeting January 7. W. E. Adams of Danville, Ill., is to be the preacher. T. L. Lowe, the pastor, is closing his third year there. During the three years the church has paid of its indebtedness and put $2,000 additional into improvements.

Ernest C. Nicholson, pastor at Portage La Prairie, Manitoba, where W. J. Minges recently held a revival resulting in over 600 conversions, says that it is as hard to win one soul there as to win five in the United States and computes that this meeting was the equivalent of one with three thousand additions held on this side of the line.

The death of Sydney Clark Haley, eldest son of J. J. Haley, formerly associate editor of The Christian Century, brings sadness to the multitude of friends of this family. The young man died at the home of his parents at Lodi, Calif., Dec. 5. The editors join with our readers of the earlier days in earnest condolence to the bereaved parents.

Central Church, DesMoines, Ia., Finis Idleman, pastor, will observe New Year's day by keeping open house in the afternoon. Years ago the officers of this church kept the day by dividing in twos and calling upon the membership. The plan for this season is a revival of the spirit of the older custom. An orchestra, refreshments and all the accessions of a reception will be part of the entertainment.

The forty years of Christian service of Prof. Amzi Atwater were recognized by the Bloomington, Ind., church in bestowing upon him the office of pastor emeritus recently. Prof. Atwater had served this congregation as pastor a number of years and upon accepting a professorship in the state university at Bloomington has continued for many years as an office-bearer and earnest worker. Joseph C. Todd, the pastor, expressed for the official board and the membership the profound affection in which Prof. Atwater is held.

The Florida state convention was held at Ocala, recently. Dr. W. T. Moore, of Eustis, president of the convention, delivered an able and youthful address, whose significance was enhanced by his nearly eighty years. Secretaries Grant K. Lewis and Robert E. Hopkins of the American Society, J. H. Mohorter of the Benevolent Society, and E. E. Elliott of the Brotherhood, participated in the sessions. Mrs. M. E. Harlan, secretary of the C. W. B. M., also was present and made an address. The work in Florida is prospering.

An unusually convincing sign of unity is that given by the Adel, Ia., ministers, who began a union revival meeting on the plan of the local pastors doing the preaching in rotation. After the meeting had been going one week it was found that of the twenty-one conversions twenty had responded when Pastor Musgrove of the Disciples' church did the preaching. Instead of showing petty jealousy, all too likely in such a situation, the pastors voted to make Mr. Musgrove their evangelist to do all the preaching until the meeting closed.

The "World" is to be in Cincinnati in March. This great missionary exposition was first held in London in 1908, and was called "The Orient in London." It occupied the Royal Agricultural Hall, an immense structure in the city of London. Last spring a similar exposition was held in Boston, known as "The World in Boston," which attracted between 350,000 and 375,000 visitors from all over New England. It is expected that "The World in Cincinnati" exposition will bring to Cincinnati thousands of visitors from Ohio, Indiana and Kentucky, and probably lesser number from points more remote.

The second number of the Christian Union Library, issued by the Commission on Christian Union, and edited by Peter Ainslie, D. D., of Baltimore, has just been issued. The contents of the number are as follows: (1) Work of the Commission of the Disciples of Christ. By Peter Ainslie, D. D., president. (2) Christ, Not Doctrine, the Only Basis of Christian Union. By W. C. Bitting, minister Second Baptist Church, St. Louis, Mo. (3) A Little Catechism for Christians. By Amos R. Wells, editor Christian Endeavor World. (4) An Open Letter to the Christian World. By J. H. Garrison, LL. D., editor Christian Evangelist. Copies may be obtained of the Christian Board of Publication, St. Louis.

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O. W. Winter closed his first year's ministry with the Christian Church of Creston, Ia., Nov. 26. The services of the day were supported by fine audiences, and three members received into the church. There were 201 in the Sunday-school, compared with 151 a year ago. The Men's Bible class numbers 27. The C. E. is in a flourishing condition. The annual report of the financial secretary was the most satisfactory for several years. The church building has recently been repainted and other improvements made. There is money in the treasury to pay all improvement bills and a neat balance for further work. The C. W. B. M. Day address delivered by the pastor was greatly appreciated by the auxiliary. Two fine young men presented themselves for baptism at the evening service Dec. 17. The outlook for the new year is encouraging and the church membership is hopeful. Mr. Winter recently preached two sermons at Kent, Ia., and baptized four persons.

Mrs. Elvira Whitman Durham, wife of the venerable J. Durham of Irvington, Calif., passed to her reward the day after Thanksgiving. A letter from her husband tells of his grief and sets down many significant facts with reference to the life of Mrs. Durham. She was the first student to be enrolled in Abingdon College, Illinois, September, 1854, graduating in 1858. In 1871 she and her husband moved to California, where in 1872 they were the first in that state to introduce the International Sunday-school lessons. In 1874 the first young people's prayer-meeting ever held in California was held at her suggestion in her house. She organized the first auxiliary of the Christian Woman's Board of Missions on the Pacific coast, in 1876. She has been a teacher in the Sunday-school all her life

and a number of ministers, among them Frank S. Ford, of San Francisco, and W. L. McCullough, of Washington, point to her influence as determining them to choose the sacred calling. Her life was filled with good deeds. She was blessed with four children, all of whom are living and honoring her by Christian lives. An even fifty Thanksgivings this aged couple had passed together. Her death was the triumphant entry of a great soul into the presence of God.

Suspense Broken

On December 8, the Foreign Society received a letter from Dr. Wm. M. Hardy, Batang, Tibet, written to his father, J. W. Hardy, Nashville, Tenn., under date of October 11, which caused the society and his father, also the parents of J. C. Ogden and wife, in Kentucky, the greatest anxiety. It will be remembered that Dr. Hardy and J. C. Ogden and wife are located at Batang, Thibet, also Dr. A. L. Shelton and wife who are now at home on furlough, but who expected to return to the field in January. The following is the letter to which reference is made:

Batang, Thibet, October 11, 1911. Dear Papa: The situation here is more serious, the trouble having hit Litang this afternoon. We leave for the south tomorrow. Our plans are to go to Tali where we can get supplies and money both of which are now cut off. How long we will be gone I have not the slightest idea, but I do not expect to see Batang for six or eight months. Do not worry when you get this for then we will be safe if there is safety in flight, otherwise, it will all be over and too late to worry. We are assured that Yunan (Province) is peaceful, but if we cannot reach Tali, we will turn east and go into India. Our party will consist of the three Ogdens, four Edgars, Cunningham and Clements of Tachienlu (who arrived today), and myself. We are all well and hope to have a pleasant trip. When we get to a telegraph office I will wire Cincinnati. If anything should happen to me, what is left of my life insurance money after debts are paid, I want it divided into three parts, one-third to the F. C. M. S., one-third to you and one-third to Victor and John."

A letter of the same date and of the same import was also received from James C. Ogden on December 18. It is a distance of thirty-five days from Batang to Tali where they expected to cable this office. More than two months had passed and we were in the greatest suspense. Today this suspense was broken by the following cablegram:

Shanghai, December 22, 1911. You must detain Sheltons. Roads in most dangerous condition. Ogden leaving on the 25th by the Japanese-San Francisco Line.—Signed "Ogden."

It will be very gratifying to the many friends of these missionaries to know that they are safe. The time of furlough for the Ogdens was due in the coming spring. Dr. Hardy may come now, but it is not probable. Many have been in earnest prayer for the safety of these and others in China.

December 22. F. M. RAINS,
Secretary.

The Herbert Moninger Memorial

Herbert Moninger was called home June 21, 1911. In many ways his work will constitute his best memorial, but hundreds of friends are urging a special memorial in his honor. It is proposed to endow a Chair of Sunday-school Pedagogy at Bethany College, as this memorial, and some publicity has already been given to this enterprise. The executive committee chosen to conduct the raising of the necessary fund, $25,000, propose that a special day be set apart on the last Sunday in January.

There are many reasons why the enterprise suggested is most appropriate. It is distinctly a Sunday-school enterprise and affects principally the Teacher Training cause with which Mr. Moninger will forever be identified. Bethany College is chosen because this is the Alma Mater of Herbert Moninger and as the oldest of our schools in a peculiar sense belongs to the whole brotherhood. We have a similar chair in the college of the Bible at Lexington fully endowed, and a few of our other schools are doing efficient Sunday-school work without endowment. It is thought that the endowing of a second chair now will mean many such departments in our colleges in the future.

The enterprise has received hearty approval everywhere. A few offerings have come in unsolicited. It is to be hoped that on January 28, every Bible-school in the land will take some offering for this important work. The fund asked for is very meager, $25,000. For this Bethany College proposes to maintain the enterprise, the interest on the fund alone being used. The college furthermore agrees to bear all incidental expense in raising the fund so that every gift will go directly and permanently into the memorial fund.

Every school or individual that gives $5 or more will receive a beautiful certificate containing the pictures of Mr. Moninger and the famous old college building. All donors of $100 each or more will have their names placed upon a bronze tablet that will be on the walls of the room occupied by this department.

ROBT. M. HOPKINS,
American Sunday-school Supt.
Carew Bldg., Cincinnati, O.

The Divinity of Christ

is the new work on religion by **EDWARD SCRIBNER AMES** which bids fair to be even more generally discussed than the same author's "Psychology of Religious Experience."

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It lifts the problem of the nature and character of Christ out of the setting of the old-time dogmatism and places it in the light of the more empirical, human and meaningful thought of our own day.

Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

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Yeuell at Walla Walla, Wash.

Herbert Yeuell has just closed the largest and most satisfactory meeting ever held in Walla Walla. The campaign lasted just four weeks, resulting in 303 persons coming forward by statement or confession.

The great auditorium holding fourteen hundred people was crowded again and again, oftentimes many being turned away. Mr. Yeuell more than met the highest expectations of the church both in regard to his success and the character of his preaching. He satisfied the most conservative in his loyalty to the Word of God and the principles of the restoration movement. Many came from other churches to be baptized. Many other churches of the city received additions. If the evangelist had been conducting a union meeting he could hardly have been kindlier in his attitude to other churches. One of the prominent ministers of the city declared in an address before the ministerial alliance that he had looked forward to this meeting with a fear that it would disturb the friendly relations that had grown up among the churches, but he wishes to say that if there is a sore spot in any church or heart in this city he had not learned of it, and wished to praise the Christian Church for its good judgment in bringing such an evangelist to the city who had helped every church in it.

Herbert Yeuell is a Greek in culture, a Roman in organizing and directive power, and an Elijah in religious enthusiasm. His versatility is remarkable. He knows no rut. Every sermon is fresh in thought and treatment. His overflowing fun is contagious, while the deep fervor of his soul moves the great audiences like waves of the Spirit of God. He is master of evangelism, having an expert knowledge of every detail of all that goes to make a great meeting. The larger the throng the greater master he is.

Mr. Yeuell addressed a full house in the "Grand Theatre" under the auspices of the "Men and Religion Forward Movement," another great meeting that filled the church with women only; while his lectures on Saturday evenings were always attended by more than could be accommodated. On Monday night following the close of the meeting a reception was given in his honor, where he received an ovation. Sentiments of praise were roundly applauded again and again.

Mr. Archie Allen Bailey, who led the singing was a great factor in the success of the meeting. His fine voice was at its best in his solos, while his chorus work was excellent and won unstinted praise. With his pleasing personality he is a worthy assistant of the strong evangelist.

The feeling in the hearts of all the people as well as the minister, is that both evangelist and singer will return for another meeting.

The personal work in this meeting was mainly done on the outside, inasmuch as the evangelist is not in favor of the pushing of this feature in the congregation. In the latter part of the campaign a few chosen persons did some effective work in this regard.

J. D. ARMISTEAD.
Minister.

The Latest News From the Missionaries of the Foreign Society in China

F. C. Buck, Luchowfu, Ahnwei Province, under date of November 10, says: "At this time we are flying the rebel flag (revolutionists) on every street and in every store. The imperialists (Manchu) have all fled to the American consultate at Pekin. We foreigners in this city (Luchowfu) have suffered no harm at all, not even from the local thieves, for they were about to burn and rob and loot the whole city, so the story goes, but they did not touch us with a finger, for which we thank the Lord."

Under the date of November 12, Dr. E. I. Osgood, writing from Chuchow, says, "Owing to the fighting going on in the Yangtse Valley, some of our women and children have been sent to Shanghai by the strong advice of the consul in charge. The men are staying by their work and stations."

F. E. Meigs, Shanghai, November 19, writes, "We are all well and rather enjoying the excitement. It is terrible, this cruel war, but the struggle is for the right and will end right I verily believe. We expect Nankin to fall into the hands of the revolutionists in a few days and we hope to go on, as we feel sure that that will be the beginning of the end. These are great days in which to live. I am glad to be here where I can see what is going on and watch the trend of events. I shall be the better prepared for my work when it comes. We know you are praying for us and the Chinese Christians."

Dr. E. I. Osgood writes from Chuchow, under date of November 13, "Our missionaries had all remained by their stations until last Friday (Nov. 10), when the Nankin consuls ordered the women and children of that place, to a place of greater safety. So they were sent to Shanghai (Nankin is 200 miles north of Shanghai). I received word today that the Luchowfu (where we have a station) women and children have been sent out. Mr. Hunt (located at Chuchow, forty miles from Nankin) is planning to take his family down to Shanghai tomorrow. I am writing you another letter as to the imperative need

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3. They are free from the sectarian spirit.
4. They are soundly and fervently evangelical.
5. They are truly artistic in all their illustrations.
6. They are printed on better paper with better binding and in better taste than any other series.
7. Every lesson writer is an expert of interdenominational reputation.
8. They are a monument to the modern spirit of unity—a dozen leading denominations have co-operated to produce them and are now using them.
9. The Disciples possess full editorial rights, through the editor. Charles Clayton Morrison.
10. Every Disciple school that uses them participates in and promotes a great Christian union enterprise.

THE SIGNS INDICATE AN UNPRECEDENTED INCREASE IN VOLUME OF ORDERS FOR THE WINTER QUARTER

of sending some money to defray this extra expense."

"Shanghai went over to the revolutionists very peaceably, so did every important city on the Nankin-Shanghai Railroad, except Nankin. Nankin is practically the only important city below Hanchow which is not now in the hands of the revolutionists. It appears that the great bulk of the Chinese are heartily in support of the revolutionary movement for it means a new and better China.

"Nankin, having a comfortable settlement of Manchus, has not gone over so easily, so far, there has been no great bloodshed, not more than 200 killed in the battle (at Nankin) so Brother Garrett informs us. But thousands upon thousands left the city when they saw the trouble coming and business there was brought to a standstill long before the fighting began. The schools have all closed and the pupils sent to their homes. (No less than 1,000 pupils in all our schools). The Christians are naturally very anxious and clinging to the missionaries. But we have been able to go on with the building of the new church. The carpenters are working day and night and we hope to have the church finished by the end of the year. We have no reason for fearing disturbances here. The only danger possible will be from rowdy or scattered groups of defeated soldiers passing through, and the city is taking every precaution against this danger.

"We learned by the Chinese papers that Nantungchow (where we have a station) has also gone over to the revolutionists, as have most of the other places. Wuhu (where we have a strong station) has also gone over. We presume their flag will soon be flying over Nankin, Luchowfu and Chuchow, and we trust the latter two places will do it peacefully. Out of it all we look for a new and better China and one which will receive the gospel much more willingly and completely."

Mrs. Macklin, writing from Shanghai, November 12, says, "We are wel here at Shanghai at present and Dr. Macklin is in Nankin, very happy to be of service in such a great time in the history of China."

F. C. Buck, writing from Luchowfu, where we have a mission station, under date of November 14, says, "The hospital will probably continue at full blast, but the other work may slow down for a while until things get more settled. The American consul at Nankin sent word that all foreign women and children should leave for some port, and today Doctor Butchart received a letter from the British consul at Wuhu, telling him, yes, commanding him, to bring his family and come to some place where there is protection (Wuhu is fifty miles from Luchowfu). He immediately took his family and the rest of the ladies, Mrs. Brown and Miss Favors, to Wuhu, and the Chinese people thought that something was going to happen sure, and some of Miss Favor's women came to us who were left to ask if we were going to stay, that they were scared and had trusted to the religious services. It occurred to me then as never before that we are in a real sense, the shepherds of the flock after all."

"Dr. E. I. Osgood, writing from Chuchow, under date of November 18, says, "I am writing this in the midst of the revolution, uncertainty and times of great changes. We, my family and myself, are still at Chuchow. Nankin missionaries have all been ordered out by the consul with the exception of the doctors who were doing Red Cross work. Indeed, the consul sent a roundabout order to us strongly advising the removal of the women and children to a place of safety. We looked over the situation carefully, long and prayerfully; indeed, have not yet fully decided whether we will continue to stay here; but at present we are staying by. Our greatest, and perhaps only danger, is in straying bands of defeated soldiers wandering this way from Nankin, forty miles away. We would be shut off from the rest of the world for a time and they might try to do harm to the town.

"We are hoping matters will clear up soon. While we are not carelessly exposing our lives and have taken cognizance of every possible danger, yet we believe the situation warrants our staying on at present. We are building the new church and doing finish-work about the hospital grounds. Meanwhile our presence in the city is a great comfort not only to Christians, but many others. For us to leave would strike terror in many hearts and they believe as long as we are here the danger is fairly small. For us to leave would look very grave to them."

A Little Nonsense

On the Make.—Man's inhumanity to man makes countless thousands of dollars.—Life.

Give and Take.—Howell—"Does he take things philosophically?"

Powell—"Yes; but he doesn't part with them philosophically."—Womans Home Companion.

The Only Chance.—"If those California women run for office do you think they would be guilty of purchasing votes?"

"Not unless they got green trading stamps with them."—Houston Post.

From Bucket to Brush.—She (in art museum)—"They say that famous marine artist was once a plain farmer's boy. I wonder where he developed his talent?"

He.—"Probably drawing water on the farm."—Boston Transcript.

Calming Auntie.—Aunt Mary (horrified)—"Good gracious, Harold, what would your mother say if she saw you smoking cigarets?"

Harold (calmly)—"She'd have a fit. They're her cigarets."—Tit-Bits.

Before Hostilities Began.—"I hope your novel ends happily?"

"Indeed it does. It ends in the marriage of the heroine and hero; does not go into their married life at all."—Houston Post.

Not for His.—Rich Man—"Would you love my daughter just as much if she had no money?"

Suitor—"Why, certainly!"

Rich Man—"That's sufficient. I don't want any idiots in this family."—Chicago News.

A Cinch.—Willis—"They say Dobbler has sold his painting, 'The Retreat from Bull Run,' that he has been trying to sell for years. How did he manage it?"

Gillis—"Easily. Simply changed the title to 'Automobilists Returning Home.'"—Puck.

Important.—Mrs. De Style—"Marie, I shall take one of the children to church with me."

The Maid—"Yes'm."

Mrs. De Style—"Which one will go best with my new purple gown?"—Boston Transcript.

Terrible Accident to Chaos.—Talleyrand's conservatism was summed up by a witty compatriot, Paul de Courrier, who declared that if Talleyrand had been present at the creation, he would have exclaimed: "Good gracious! Chaos will be destroyed!"—San Francisco Argonaut.

Automatic.—Pius the Ninth was not without a certain sense of humor. One day, while sitting for his portrait to Healy, the painter, speaking of a monk who had left the church and married, he observed, not without "He has taken his punishment into his hands."—San Francisco Argonaut.

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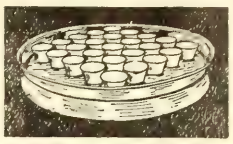

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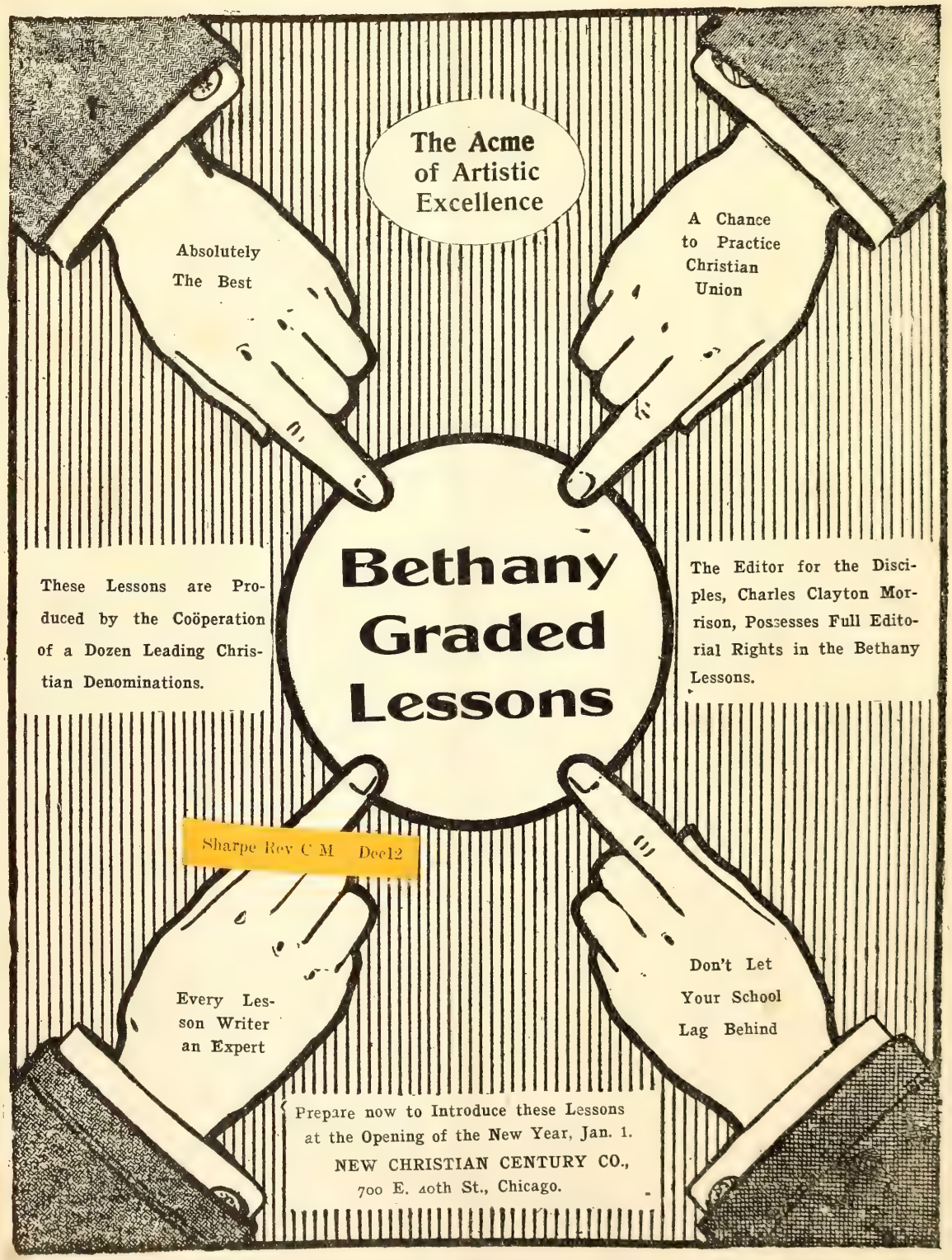
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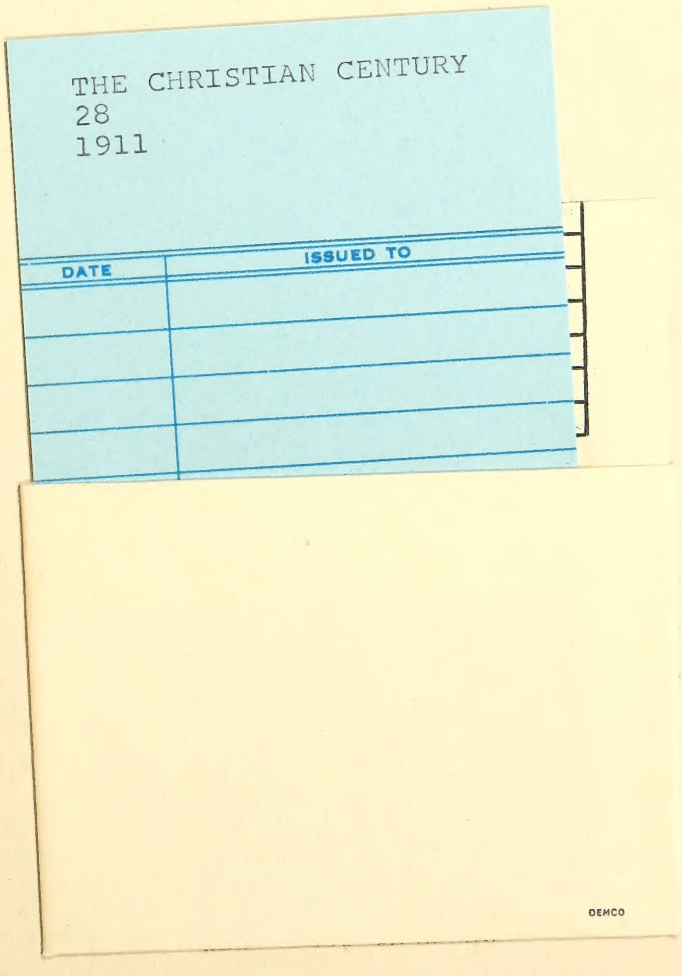
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